

SOURCES OF FORMATION AND LINGUISTIC FEATURES OF UZBEK ORATORY TERMINOLOGY

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ABSTRACT

The present study investigates the historical origins, sources of formation, and linguistic characteristics of Uzbek oratory terminology. Particular attention is paid to the interaction between classical Eastern rhetorical traditions, represented by *ilm al-balagha*, *ilm al-bayan*, and *ilm al-badi'*; and modern Western rhetorical concepts that have entered the Uzbek linguistic system. Employing historical-comparative, functional-semantic, and terminological analysis methods, the research examines more than one hundred rhetorical terms extracted from classical literary texts and contemporary educational sources. The findings reveal that Uzbek oratory terminology consists of three major layers: classical Arabic-Persian terminology, Western and Russian borrowings, and native Turkic terminological units. The study also identifies inconsistencies in the usage and interpretation of rhetorical terms within contemporary scholarly and educational discourse. Based on the results, recommendations are proposed for the standardization and systematization of Uzbek rhetorical terminology. The research contributes to the development of national terminological studies and provides a theoretical foundation for improving speech culture and public communication in Uzbekistan.

Keywords: Uzbek rhetoric, oratory, rhetorical terminology, *ilm al-balagha*, speech culture, terminology studies, linguistic analysis, public speaking.

INTRODUCTION

Oratory represents one of the oldest forms of intellectual and communicative activity in human civilization. Throughout history, the ability to influence audiences through effective speech has played a crucial role in political, educational, religious, and cultural life. In contemporary society, characterized by rapid information exchange and the expansion of digital communication, the significance of public speaking and speech culture has increased considerably. The development of any scientific discipline is closely associated with the establishment of a coherent and standardized terminological system. In this regard, Uzbek oratory terminology constitutes an important area of linguistic inquiry. Its formation reflects centuries of interaction among Arabic, Persian, Turkic, Russian, and Western intellectual traditions. Despite the growing interest in speech culture and rhetoric, the terminological framework of Uzbek oratory has not yet been comprehensively investigated from a linguistic perspective.

The aim of this study is to identify the principal sources of Uzbek oratory terminology, analyze its linguistic features, and determine the main challenges related to terminological standardization in contemporary usage.

Rhetorical theory has a long scholarly tradition dating back to classical antiquity. Foundational contributions were made by Aristotle, Cicero, and Quintilian, whose works

established the theoretical principles of persuasive discourse. In the twentieth century, rhetorical studies experienced a revival through the emergence of neo-rhetoric, particularly in the works of Chaim Perelman and Lucie Olbrechts-Tyteca. Within Uzbek linguistics, issues related to speech culture, stylistics, and public speaking have been explored by scholars such as R. Qo'ngurov, E. Begmatov, and M. Asomiddinova. Theoretical and practical aspects of oratory have been addressed by T. Eshbekov, while J. Quvvatov has examined rhetorical competence within leadership communication. Nevertheless, the specific structure, classification, and historical development of Uzbek rhetorical terminology remain insufficiently studied. Existing research primarily focuses on speech culture and stylistics rather than on terminological systematization. Therefore, the present study seeks to fill this gap by offering a comprehensive linguistic analysis of Uzbek oratory terminology.

The research is based on a combination of historical-comparative, descriptive, and functional-semantic methods.

The empirical material includes:

- rhetorical terminology extracted from classical literary and didactic works;
- terms found in modern textbooks on linguistics, speech culture, and public speaking;
- terminological units employed in contemporary media and communication studies.

More than one hundred rhetorical terms were selected and classified according to their etymological origin, semantic structure, and communicative function. Comparative analysis was conducted to identify similarities and differences between traditional and modern terminological systems.

Historical Sources of Uzbek Oratory Terminology. The analysis demonstrates that Uzbek rhetorical terminology developed through the interaction of three principal sources.

Classical Eastern Rhetorical Tradition. The earliest and most influential layer consists of terms borrowed from Arabic and Persian rhetorical sciences. These concepts entered Uzbek through Islamic scholarship and classical literature and have become fully integrated into the national linguistic system.

Examples include:

- **Fasohat** – linguistic purity, correctness, and clarity of expression.
- **Balog'at** – rhetorical effectiveness and appropriateness in communication.
- **Saj'** – rhymed prose characterized by phonetic harmony.
- **Husn al-Ibtido** – the art of creating an effective and engaging introduction.

These terms continue to play an important role in contemporary discussions of speech culture and rhetorical competence.

Western and Russian Terminological Influence

The second layer emerged during the modernization of educational and linguistic sciences. Through Russian and European scholarly traditions, several rhetorical concepts entered Uzbek academic discourse.

Representative examples include:

- Rhetoric
- Diction
- Elocution
- Extempore speech

These terms reflect the influence of modern communication studies and public-speaking pedagogy.

Native Turkic Terminology. The third layer derives from indigenous communicative practices and oral traditions. Such terms often originate from folklore, proverbs, and everyday speech culture.

Examples include:

- speech technique;
- voice range;
- wordplay;
- humorous retort;
- slip of the tongue.

This category demonstrates the productive capacity of the Uzbek language to generate terminology based on its own lexical resources.

Problems of Terminological Standardization. One of the major issues identified is inconsistency in terminology usage. For example, the English concept *rhetorical figures* is often translated or interpreted as *literary devices* or *figurative expressions*. Such practices blur the distinction between rhetorical and literary analysis. While literary devices primarily belong to written artistic discourse, rhetorical figures function predominantly as instruments of persuasive oral communication. Consequently, clearer conceptual boundaries should be established within educational and scholarly publications.

Digital Transformation of Oratory Terminology. The emergence of digital communication platforms has generated new rhetorical practices and corresponding terminological innovations. Contemporary speakers increasingly interact with audiences through online environments rather than traditional face-to-face settings.

As a result, concepts such as:

- digital oratory;
- visual contact with the camera;
- microphone culture;
- online moderation;

have entered professional discourse. These developments indicate that rhetorical terminology continues to evolve in response to technological change.

CONCLUSION

The study demonstrates that Uzbek oratory terminology has developed through the interaction of classical Eastern rhetoric, Western rhetorical theory, and indigenous Turkic linguistic traditions.

The findings support the following recommendations:

1. Restoration of historical continuity through the active integration of classical rhetorical concepts such as *fasohat* and *balogʻat* into contemporary terminology.
2. Development of a unified explanatory dictionary of rhetorical terms for educational and scholarly use.
3. Standardization of terminology across different genres of public communication, including political, academic, religious, and diplomatic discourse.
4. Incorporation of newly emerging digital rhetoric concepts into the national terminological system.

The systematic regulation of Uzbek rhetorical terminology will contribute not only to linguistic scholarship but also to the development of effective communication, civic dialogue, and public discourse in modern society.

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