Lingvosemiotic Content of Linguistic Features of The Speech Genre "Wish"

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Annotation. In the article, the linguistic features of the speech genre "wish" in the language system are characterized by socio-semiotic content, which has a religious nature, and the features of its implementation with the content of desire in various social situations.

Key words: linguistic attributes, linguosemiotic content, semiotic sign, semiotic expression, addressee, addressees, religious words

Introduction

In the language system, the colloquial genre of wish is a colloquial genre, embodied in the medium of verbal, nonverbal and linguistic attributes. Collected and studied wish discourse genre references show that linguistic attributes of the Wish discourse genre in the language system are an important linguistic object in the wish discourse genre system, such as verbal and nonverbal means of the Wish discourse genre. The system of linguistic attributes of the Wish colloquial genre is a kind of internal complex system, characterized by the fact that this system has a linguosemiotic character. Especially when the set of wishes-oriented actions is aimed at the person, thing-object, objects, in the language system, the Wish brings various social religious irims, rituals and habits that are meaningful. In this, the linguistic attributes of the colloquial genre of the WISH are characterized by the property that the wish is directed to someone or something in its linguosemiotic content.

Literature analysis

In Uzbek linguistics, issues on the surface of such features of speech units as lexical, grammatical, syntactic, which represent the content of positive desire, although some features of the VF wish colloquial genre are covered, its linguistic features as a separate colloquial genre have not been the object of Special Studies.

Research methods and methodology

In the Uzbek language, descriptive, contrastive and component analysis methods of linguistics were used in highlighting the essence of the talkative genre.

Analysis and results

In the genre of Wish colloquial, the purpose of wish colloquial is the main place in its content, regardless of who the linguistic attributes with meaning are directed to. For example, among the ring, the linguistic attribute of the wish to have children can represent a person. A Wish is the result of the fact that in a certain oratory situation, people in a particular social society carry out socially religiously ordered acts in the prescribed manner. For example, it is possible to call the linguistic attribute of the colloquial genre of wish, where names such as Inoyatkhan, Inomjon, Tilaboldi, Khudoberdi, Oloberdi, Tohtasin are now placed among the people born by wishing a child. Because if these names are viewed in essence, it is popular to give this type of name to children who are long-awaited, intended and born after wishes. Such children

usually have a habit of laying coquils between their hair. In this context, Coquille acquires a certain social semiotic content.

It can be said that any society has its own variety of irises, rituals and habits, which over the years have become polished and entered the form of a habit, in the content of which a wish is expressed. Not only are children's hair, IRIM people associated with Coquille, but also people's desire for healing from the waters of shrines to eat with intent, wishes, to pour cotton into the water with intentions and wishes in a mushkulkushod religious ceremony, to drink zam-zam water with intention and wishes, especially those who are considered social models to drink from their teas, to receive

In the language system, the scope of such linguistic attributes is wide, and an independent system of habits and rituals associated with the wish is formed. Another example of this is the semiotic expression of the wish for a boy on his way to the army to return to eat the rest of the bread of the bread-biting ceremony.

For example, my grandfather came out of a crowd of people.

- Bring!"said The Elder.

Already from the moon appeared.

- Run my daughter!"he whispered.- Take out the Patir!

I grabbed my leg and ran to the raid. When we were still disconnecting from the oven, my mother took a ripe, large Patir sprinkled with a sedana on her face, holding it in my hand, and ordered: "wait for the appointed place, you will bring it when I ask!". I went into the shed and took the Patir, which was wrapped in a countertop on an old crate. The Patir was still hot... As soon as I opened the table line, the smell of offtob, wheat, Earth hit my Dima. Just as Kimsan growl at is, who cries out from my brother's face... I came through the people and gave the bread to my grandfather. My grandfather took the baby to the soup, as if he had raised the child avidly, with two arms pressed against his chest, and handed it to The Elder. The elder raised the Patir high above his head.

- Holy!- said the voice trembled. - There is nothing tabarruk from bread in the world! He turns away from faith, turning away from bread. Ke, son, tishla! – He held on to the two edges of the Patir. Kimsan my brother Khiyal bent over and bit one edge. "Well," said The Elder. - Salt-let not break! Iloho Amin[1].

Those involved in semiotic coding of the linguistic attribute of Wish are addressants, addressees, who are participants in the speech situation. The addressee acts as the recipient of the wish, and the addressee acts as the recipient of the wish. In this, the addressee, that is, the speaker of the wish, can be socially religiously consecrated persons: Mullah, pir, Saint, elder, elderly, infant, stranger, needy.

It should be said that the linguistic attributes of the talkative genre of the wish in the language system are God and the person who binds to him in pragmatic content, such as subject, space, voqyea, God and the objects that belong to him in divine terms: bread, salt, book, handkerchief, amulet, karakuya surkash (like taking chilly children to the divine street, throwing korakuya into the afternoon milk), God and the space belonging to him, place: shrine, : Fatiha gains social semiotic content through the means of breaking bread. The above tools of the Wish colloquial genre are implemented together with the verbal and nonverbal tools of the wish colloquial genre. For example, in obtaining a Coquille, intending from the Tomb of Saints, sentences involving sentences such as having children, having children, are required to be said

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[1] Ҳошимов Ў. Икки эшик ораси. – Т.: Янги аср авлоди. – Б 122.

and intended by the participants of the ceremony. Besides throwing coins into the holy spring, finishing handkerchiefs on trees, slaughtering and exonerating souls, telling the intentions and wishes of cotton in certain parts of various religious rituals (such as muskulkushod), and draining water to the surface the semiotic content of the Wish oratory genre associated with religious irims, certain religious requirements are imposed on the addressant and addressee. For example, the addressee and addressee are sane.

It should be said that the above examples are characteristic for the linguistic attributes of the positive wishing speech genre, but in the language system there are also linguistic attributes of negative wishes, symbolizing them in semiotic content, such as holding the Bible, cursing, reading spell prayers to various objects based on bad wishes. Such issues are a source of in-depth research.

From the above, it should be noted separately that the linguistic attributes of the colloquial genre of wish are associated with God, the embodiment of divine power. For example, the Abdurahman healer in every subhi faithfully asks Allah to wish faith to his servants, to wish guidance, to open the locks of the tongue...[2]. For this reason, the linguistic attributes of the wish colloquial genre have their own differences in ecclesiastical terms. They can be semiotically linked to other objects in a particular belief, subject, event, Place, space. For example, in the colloquial genre of the word Goblet, it is accepted that wishes are spoken through a goblet. In this case, the goblet is valued as a divine drink. For this reason, it can be said that the linguistic attributes of the colloquial genre of wish can indicate the likes of a faithfully different subject. In the case of atheists and non-believers, these tools will not be available.

In various rituals and Customs, the linguistic attributes of the wish oratory genre are also involved as a modus of the almost wish oratory genre. for example, like the wishes that are said when leaking cotton into water.

Conclusion

In conclusion, the range of application of linguistic attributes of the linguistic genre of wish is wide, their social semiotic content is characterized by the fact that they have a religious nature. The linguistic attributes of the Wishing speech genre are embodied in the content of wishes in various social situations.

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