

Having a Look on the History of Irony

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Annotation: In this article is about the theoretical views connected with the characterizing emergence of cynical, expressive words. Besides, some comments are also made about ironically related situations and types, approaches to its application.

Keywords: irony, approach, situation, handling, dialogue, method

Language is created by society, with the help of which people communicate and exchange views with each other. Because language is in constant contact with any society. Therefore, Community Development promotes the development of language. Great thinkers did not say in vain that the fate of the language is closely related to the fate of society.

The fact that people have different perceptions of the world and their attitude to life reflects that their thinking and ways of thinking are also different. Therefore, people use different manifestations of Appeal in the statement of their thoughts. One of them is irony, which is interpreted as a multifaceted phenomenon of language and culture. That is, when ironically speaking, it is understood to use with a notion, irony, antonym meanings in the opposite sense, not looking at the true meaning of the unit of language.

It is aimed to start the study from its history. In the latest two thousand years there had been a book reflecting the period of Western awake, which is the essence of the greatest thinkers who have been creative on this subjects, writes German researcher Martin Hartung[1].

The irony played a modest, but active role in the old "funny world". In European literary studies, this event is generalized under the term "irony". Aristophan, the last great poet of ancient Greece, used this ironic concept in the 5 century BC. In his comedy called "Bees", this word had its name in the meaning of eironikos (swindler, cunning, deceitful) in the form of the beginning eiron (laughter is an insulting word that brings out the future) and its adverbial form[2].

Below is an excerpt from the Aristophan comedy for ironically identifying created personage as proof of this.

Only the old Hanzel, who did not dream of anything one than being the chairman in the boiler room, was imprisoned by Ozi's son. He gets hidden in his butt on the ass, which he fucks those who have suffered from himself and leaves prison and leads him to the market. The servant called him eironikos during watching this comedy, i.e. cunning[3].

The situation on this stage is a traditional epic, and the hero of the famous homer remembers us Odisey. This hero also gets rich in animal blood and runs away from the cave.

This level of expression of the style by the great poet Aristophan is evidenced by the fact that culture in ancient Greece was to some extent. And at these times, this eironian question meant the meaning of a immoral word, from which laughter came out. In this way, the word Plato was used in dialogues too.

In the explanation of irony, there are a number of theories, ranging from the traditional semantic approach that began in antiquity to modern approaches that focus on pragmatic or cognitive aspects. Many researchers note that the great masters of irony were not brought up for a long time. Unfortunately, they were not only in books, but also in life at first in the facts.

Since there was no book before, the irony was only reflected in conversations. For example, the Greek philosopher Socrates (BC. earlier in the era of 469 – 399) this term served as a method of conducting a conversation, and not a stylistic aids. Today his philosophy is called Socratic sarcasm.

Traditionally, irony is characterized by a variety of phenomena: tropes, situations of a special type: destiny irony, history irony, or simply those who call it situational irony, and there are also philosophical ideas expressed by individual scientists (here traditionally Socrates irony, romantic irony, postmodernic

irony). All of this leads to the unification of the different opinions of the researchers and the subtle differences of interpretation.

One of the young scientists of today is M.Sheraliyeva interprets the irony of Socrates as follows: the dialogues of Socrates, famous in the ancient world as a ironical position, written by other philosophers, clearly characterize the cynical position of the ancient wise man. His cynical point of view of the philosopher in the phrase "I know that I do not know anything", known to all, uses the method of obtaining from ignorance[4].

The scientist said that he showed himself as if he was indifferent to anything, and cynically with these words he expressed the idea that "others do not even know that."

Scientists interpret these words of Socrates in different ways. For example, in the interpretation of Ksenefont, Socrates teaches each person with these words to understand his abilities and opportunities and to give an object to criticize himself. That is, if everyone knows what his capable of or not, it is useful for him, he understands well what he needs and lives happily, satisfying his exteriors. He keeps himself from misfortunes, not making mistakes, taking care of himself from what he is not capable[5]. From these examples, it can be seen that the expression of cynicism and usage in speech is connected with the worldview of the people.

Each language has its own colloquial culture which is expressed in different languages according to national characteristics.

In Socrates' dialogues, laughing at the interlocutor, making him a laugh is also called a rhetorical device. However, sources cite that the irony was reflected only in the speech of Socrates and not in his actions. In the Greek language, the use of this word in the sense of immoral has become the leader. However, this method of speech, which came to Latin rhetoric, took precedence over its application in the meaning of pleasing and comforting. Dialogues in this way led to the development of irony as a rhetorical device, without dependence on its own meaning. Although the concept in historical texts and rhetoric is less, the ancient concept is associated with Eipowea. According to scientists who conducted research on the topic of irony, this eipowea suffix in the Greek language was expressed as a kind of dirt-like attitude during and after Socrates.

In discursive speech, various forms of irony come up with difficulties in identifying and determining its meaning. For example, in bad weather, the difference between the words and the situation in which they say "wonderful weather" is clear and inconsistent. In general, such an irony traditionally leads to antifraxis. That is, a critical assessment of an event, situation or object is a way of saying one of several opposing things. This is a method of replacing the character in the creation and understanding of cynicism. An example of this is possible to cite such thoughts of I.V.Arnolld in the irony: "to mock, that is the way of expressing the word by its main meaning is dependent-the opposite meaning"[6].

The concept of circumstance or fate irony is used in relation to events that are perceived as cynical. Dramatic irony is often used in artistic works as a creative element of text[7].

Irony is actually used for various purposes. But, in most cases, it is used to denote bitterness, intoxication or make a mask. In another aspect, they use it as a protective mechanism. Sarcasm and irony are used when expressing anger in a polite way, avoiding giving someone a full-fledged pains. In general, what the applicant wants to say with the help of sarcasm differs from the expression of a literary meaning. Irony is a literary and rhetorical trick, which is said by satire and humour for the purpose of giving suffer to a person or part of society through this fun - pastime, for the purpose of severe exposure[8].

R. Giora draws attention to the fact that the sarcastic statement does not cancel the literal meaning, but also does not mean absolutely the opposite: the sarcastic statement combines clear and hidden content, so that their meaning makes up the difference between them. For example, on a boring night it is said the meaning of phrase of "What a pleasant night!" means that it does not correspond to what is expected of the night.

The inconsistency of words encourages the addressee to come up with consequences that often have a critical character, which are then compared with the superficial meaning of speech. For example, it is possible to respond with an ironic phrase "Thank you" to rudeness. In such a context, the expression of gratitude means that the behavior does not comply with the accepted norms, and therefore becomes a method of reproach[9].

The increase in the tendency to cynicism was caused by such sub - factors as the social conditions of a certain period, that is, the objective factor and the social mood. That is, a person in a particular social system of troubles is an external environment. although he lived in compromise with the social system, his own inner world, ironically, without being able to freely express his thoughts in his mind.

Irony is also expressed in our literature in different ways, for example, some words, introductory words, syntactic means, rhetorical questions, the tone of appeal to the interlocutor, diminutive suffixes are used.

It is known that in the application of [-ng] grammatic form in the form of [- Ng], the meaning of "sarcasm" is also expressed. This method is widely used in cynical expression, especially in relation to people who are usually called "sen". Even the form of the third person is used in relation to the second person. The cynical mood was born as a result of the father's attitude to homid nafratli, deserves to be evaluated as an active pragmatic factor, which manifests the meaning of the form of the person - number "sarcasm, irony"[10].

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