

## THE ROLE AND LINGUOPOETIC CHARACTERISTICS OF EXPLICIT MEANING IN ORATORY

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**Explicit meaning** (open, direct meaning) plays an important role in studying the linguopoetic features of oratory. Explicit meaning is the clear and accurate conveyance of the main idea of speech through linguistic means. This method aims to directly influence the listener's consciousness; therefore, in folklore works, especially in oratory and proverbs, explicitness occupies a dominant position.

Explicit meaning is also actively used in oratory.

Explicit sentences are conveyed through specific language tools, expressing clear and unambiguous meanings [1, 25]. Sh. Bally states that explicit sentences consist of two parts: the first part clearly communicates the process (dictum), while the second is the main part of the sentence, without which the sentence cannot exist; this part is the result of the operation performed by the thinking subject, i.e., the modality [2, 44].

"Didactic texts or texts intended for young children have a high degree of explicitness" [3, 146].

In folklore works, including oratory, explicit (open, direct) meaning occupies a special place. Explicit meaning is the precise and direct expression of a thought in a text or speech. This method is used to make it understandable to the listener or reader.

For example, a man named Allanxor was a very skilled orator. He was an advisor to the Khan during the reign of Janibek Khan's father. After the Khan's death, people spoke ill of Allanxor to his son and had him expelled from the Khan's palace.

One day, he came to the Khan.

"What is your request?" the Khan asked.

Then he said:

Your father, Annaqul, was Khan,  
I spoke words carefully crafted,  
I dressed in velvet and brocade, esteemed.  
You became Khan, and in your time,  
I wear worn-out shoes on my feet,  
Standing here, with a rope as my bridle.

At that time, the Khan asked his viziers:

"Is it true that he served under my father?" he inquired.

The vizier replied:

"That is correct, Your Majesty."

The Khan gave Allanaxor provisions for life and honored him. Thus, Allanaxor was enriched by his eloquence.

In this example, there is no hidden meaning in Allanaxor's words; he directly expressed his thoughts, beautifully conveying in artistic language that he had earned respect during the Khan's father's reign but was in a difficult situation during the current Khan's rule.

Since the main purpose of oratory is to convince the listener and convey a certain idea, explicit meaning often prevails.

The oratory of Karakalpak biys often resembles proverbs and sayings. They are conveyed clearly and accurately, without any embellishment. For example, Turim Biy came to Khiva and went before the Khan. At this time, Madamin Khan ruled in Khiva. Turim Biy looked at the Khan and said:

Dams that block and absorb,  
Will cripple those who chase them,  
A loose, dragging tongue,  
Will separate you from your beloved.

Although the explicit meaning in this oratory is conveyed figuratively, similar to proverbs and sayings, the thought is expressed openly. Turim Biy directly warns the Khan that unjust power and inappropriate words will not lead to anything good, and that if the government is not just, the people will express their dissatisfaction. Although these words are metaphorical, their meaning is conveyed clearly and explicitly. Turim Biy is directly telling the Khan to be cautious with authority and words, or else he might lose his power.

In their eloquent speeches, the biys expressed open opinions on issues, acting as just judges. For example, when Fazil Biy heard that the Khan of Khiva intended to hang six Chinese biys, he asked the Khan to pardon them, but the Khan did not listen.

Upon hearing this, Turim Biy hurriedly saddled his horse, rode up swiftly, cut the hanging rope, and went before the Khan. The Khan said to Turim Biy: "I had saved six Qong'irots from death, but why did you interfere with the Chinese biys?"

Then Turim Biy replied:

My right hand, my left hand, they are all my own hands. Both the Chinese and the Qong'irots are Karakalpaks. Do the same for the Chinese biys; if you won't, then kill them all and take them to Palvan Ata to bury them together.

Unable to counter Turim Biy's words, the Khan was forced to release the Chinese biys. Thus, Turim Biy, accompanied by twelve biys, returned to his people [4, 312].

Thus, in folklore works, including oratory, explicit meaning plays an important role. It is used to convey the biys' fair decisions clearly and distinctly to the listener. This method helps to

preserve the spiritual heritage of the people and pass it on unchanged from generation to generation.

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