



## The problem of the role of proverbs in the event of a speech act

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### ABSTRACT

This article discusses the concept of a speech act, its study, the views of world and Uzbek scientists on it, types and classification of speech act, in which the question of the pragmatic possibilities of proverbs is considered on the basis of comparison, description, classification of available sources.

### Keywords:

speech act, speaker, listener, communication, speech activity, locution, proposition, illocution, perlocution.

### I. Introduction

At the beginning of the XX century, issues related to the formation of speech, as well as the use of language units in the process of interaction, were studied mainly when comparing speech with language as an effective sign system designed to store and transmit information. In the second half of the last century, more and more attention was paid to the connection of the concepts of language with activity. The main attention was paid to the consideration of language as a type of interaction between the speaker and the listener. In other words, the question that language cannot exist without the relationship of the speaker and the listener, that without their influence on each other, without the relationship, speech itself cannot exist, has passed from perception into practical activity. The subject of speech activity began to be studied as a transmitter of psychological and social characteristics. It is known that this approach to language and speech is based on the theory of speech acts.

### II. Research Methodology

The article uses methods of comparison, description, classification, textual analysis,

statistical analysis, argumentation to cover the topic

### III. The novelty of the Research

In the literature on pragmalinguistics, it is noted that the smallest unit of speech communication is a speech act[6.105]. The term "speech act" is interpreted by scientists in different ways. The term "speech act" is used to refer to the members involved in the structure of the speech act, as well as the speech act as a whole. The structure of the speech act is divided into four stages: locution, proposition, illocution and perlocution. By the concept of locution we mean "precisely the act of uttering a sentence"[4.23]. When designating an illocutionary act, we have E.V. Agree with Paducheva's views on "illocution is a manifestation of a communicative goal." However, the concept of perlocution refers to the effect, that is, the effect that the expression has on the addressee.

While R.O.Jacobson specifies six elements as the basic units of pragmatics: speaker, listener, code (language), message, context and communication, D. Hymes specifies nine categories involved in the speech process:

1. addresser and addressee
- 2) the

subject of speech; 3) environment, conditions – place, time, other essential criteria; 4) communication channel – the mode of existence of communication; 5) “code” – language, dialect, etc.; 6) “form of information” – speech genre; 7) phenomenon – the nature of the communicative phenomenon, the situation occurring in a certain genre; 8) “key” – evaluation of the effectiveness of the speech phenomenon; 9) “goal” – the goal of the participants of the speech situation [3.1972].

Although some studies in the field of pragmalinguistics have been conducted in Uzbek linguistics, but such as the personality of the speaker and listener, the interaction of participants in the speech act, the influence on moral feelings and their management, have not been interpreted as problems of linguistic pragmatics, it is stated in [7.135]. It's true, of course. The problem of speech act and its study also remains relevant in linguistics.

Linguist Sh. Safarov explains the essence of the concept of speech act as follows: “the existence of language is related to how people perform oral or written actions. In the process of performing these actions, language units (in the first place – a sentence) show the ability to express, in addition to their original meaning, such content as a statement, an order, a warning, a promise. These values are the result of speech activity performed by the speaking person. Therefore, a speech act is a linguistic appeal of the speaker to the listener in a certain environment with a certain purpose”[5.77].

M. Khakimov, who conducted observations on the pragmatic analysis of the text in Uzbek linguistics, classifies the phenomena of the speech act as follows:

- representative or informational act;
- acts of inducement (order, suggestion, request, interrogation, advice);
- mandatory or commission acts (promise, oath, confirmation, message);
- expressive actions (gratitude, congratulations, apology, feeling, regret, greeting);
- declarative act (the right to commit a declarative act is granted only to a person carrying out activities of a certain social status)[8.49].

For example: *Нима қилсин? Қуруқдан-қуруқ бораверсинми? Ҳар ким ўз обрўсига яраша иш туттиши керак. Гилам обора чол назарига илмайди. Магнитофон обораи деса чол одам уни нима қилади? Тилла соатми? У ҳам бўлмайди. Арзимаган нарса. Шундай нарса обора синки, Раҳимовнинг қулоғига етсин. Яқин одамларимни ҳам қадрлапти, десин. Эгасини сийласанг итига суяк ташила, деб бекорга айтишмаган* (S. Ahmad. “Jimjitlik” (“Silence”), p. 225). When a proverb expresses the content of advice and forms a speech act of advice,

– *Токайгача одамлар қобоқ-тумшуғига қараб кун кўради? Ё шундай ўтиб кета берадимми? Умри охиригача-я? Оғзига етган бор, етмаган бор. Бир кун эмас-бир кун, биров билан гапи чап тушади. Юзига айтади... Шунда нима деган одам бўлади? Кўза кунда синмайди, кунда синади! Мана, неча йилким, мунғайиб кун кўради. Эл-юрт билан мулоқот қилса, гап кетишига қараб туради. Биров бир бемаъни гап гапирса: – Сизники маъқул, – дея бош ирғайди. Борди-ю, шу гапни бошқа биров инкор этса: – Сизники-да маъқул, – дейди. Инкор этмайди, эътироз-да билдирмайди. Ҳаёт кетиши, кун ўтишини пойлайди.* (Togay Murad. “Oydinda yurgan odamlar” “People walking at noon”, p. 21) the proverb given in this text has formed a meaningful text. It seems that proverbs serve to form a text with such content based on its presence in the text, that is, the meaning expressed in it. The quoted texts express the content of the Advice, reprimand. The possibilities of proverbs in the formation of texts of various contents are much wider. For example, “*Ух, қизбет! — деди. — Ақалли бир оғиз чиқмайман, демади-я! Жуда-жуда алам қилди. Қизбет! Итдан бўлган, қурбонликка ярамас! Қараб тур, сен қизбетни даврага қайтиб чиқмайдиган қилмасам кўрасан*” (Togay Murad “Ot kishnagan oqshom” (The evening when the horse shrieked)). Language units and combinations used in the text are an insult if it has formed a meaningful text, “– *Кўргансан, болалигида кўргансан. Бўйи етиб, жуда очилиб кетибди. Ушоққина қиз эди. Мен ўзим ҳам “Ё тавба!” – деб ҳайрон қолдим. Анави*

маҳалламизда Саттор бежирим бор-ку, ўшанинг қизи. **Қарқуноқдан булбул чиқибди**". (Shuhrat. "Bir kecha fojiasi" ("The Tragedy of one Night"), p. 27), which served to form the content of irony.

When discussing the use of linguistic units in speech acts, it should be borne in mind that the use of proverbs in speech acts arises depending on what content the speech act expresses. The sum of the speech act is the speech content. On the other hand, the speaker's attitude is formed through speech acts. At the same time, the linguistic features of the human language, starting from its primitive formation and ending with its complex content structure, are interpreted as problems of the speech act. In each research interpretation characteristic of the theory of speech act, the levels in speech of imaginary indicators of cognition and perception of the Universe by the subject of speech are taken into account. It is precisely this fundamental research interpretation inherent in the theory of speech act that acts as the main criterion for the formation of the branch of linguistic pragmatics"[7.6]. Consequently, even in the formation of pragmalinguistics as a branch, the speech act occupies a primary place.

It becomes known what kind of worldview each person has, his erudition, all his other characteristics from his address, speech activity, the implementation of the act of speech in full stages. Treatment is a form of interaction, interpenetration between people. As you know, the most basic, important means of communication is language. Processing is a manifestation of a system of language units in speech with the participation of speakers and listeners in accordance with a specific purpose, in fact. When a person's speech is pleasant, his treatment is civilized, the level of his perfection is also determined mainly in an appropriate way. As noted by Koshifiy, how educated, intelligent, cultured, sincere a person is, is manifested in his conversion. Therefore, Alisher Navoi also said: "The sweetness of the tongue is a pleasure, and tenderness is useful. A sweet word tastes like honey for pure souls," he says. In this regard, it is said in the folk

proverb "Wound of the knife will heal, but the wound of the will not".

Ҳар бир тил воситаси мулоқот жараёнида қўлланилар экан, у маълум прагматик имконият ҳосил қилади ва мақсадга эришиш учун нутқда воқеяланади. Мақоллар ҳам тил воситаси сифатида маълум мақсад рўёби учун хизмат қилган ва гап, бирикма тарзида халқнинг лисоний онгида мужассамлашган тил белгиси сифатида барқарорлашган, кейинги тил тараққиёти давомида тайёр "тил материали" сифатида намоён бўлувчи бирикма сифатида қараш мумкин бўлади[1.1171-1176; 2.42-44]. Мақолларни тайёр материал сифатида нутқий актларда қўллаш ҳам маълум мақсад рўёби учун хизмат қилади. Масалан: "Фан" наشريётдан кейинги йилларда институтда яратилган янги, самарадор пахта навлари ҳақида китоб ёзиб беришимизни сўраб, илтимос қилишяпти. Битта ақл – битта, иккитаси – иккита! **Кенгашли тўй тарқамас. Модомики, йиғилибмизми, шу нарсани ҳам маслаҳатлашиб олсак** (Ў.Усмонов. "Гирдоб", 230-бет). Келтирилган мақоллар, кўпинча, маслаҳат мазмунини ифодалайди ва маслаҳат мазмунли матнларни шакллантириш учун хизмат қилади.

– Қанча осон-а сизга! – деди Исмоилов Рустамовга истеҳзоли тикилиб. – Қанчалар осон! Нима десангиз ўтади: Қўлингиздамиз. **Оғзи қийшиқ бўлса ҳам бойнинг ўғли гапирсин...** ("Гирдоб", 357-б).

The proverb used in this was that a high display of sarcasm breeds sarcasm, and things like a question, a statement, an accent ensured that sarcasm was at the level of sarcasm. The sarcastic look of the speaker at the listener indicates the speech situation, circumstances. Therefore, the statements of the speaker "how easy", "everything you say will pass", "we are in your hands" provided an increased level of irony. The proverb used, on the other hand, indicated the culmination of irony and was a vivid expression. For what purpose and under what circumstances the proverb is used, its influence on the listener constitutes its pragmatic content. In addition, the use of

proverbs is also considered important to ensure the effect of communication. In proverbs, which are considered an instructive combination of our people and a rich example of oral folk art, various pragmatic content can be expressed. This indicates a further increase and deepening of the linguistic and pragmatic study of proverbs.

Proverbs have another feature, which is that the speech act can also be the main factor causing the occurrence, that is, the main load forming the content of the speech act can be assigned to the proverb. Similarly, the types of speech act arise through the content that the proverb expresses. We notice that this state has found its expression in the following proverbs:

**От тепкиси отга ўтмайди (От тепкисини от кўтаради)**

*Мен ҳам Шомурод акамнинг аллақайси жиҳатини эмас, ўзини яхши кўрар эдим. Онам қанча ёлворди. Бошингда отанг бўлмаса, от тепкиси отга ўтмайди, тоғаннинг ўғлига узатаман, деб, аввало, ялиндим, кўнмадим. Шомурод акамдан ажралсам, ўлиб қоламан, деб ўйлардим (Ў.Ҳошимов. “Икки эшик ораси”, 223-бет).*

**Пичоқни олдин ўзингга ур, оғримаса бировга ур**

*- Худо сени синаётган эди. Сен бошқаларнинг бошига офат тошлари ёғдириб кун кўрдинг. Энди бу тошларни ўзинг ҳам бир тотиб кўр-чи? “Пичоқни олдин ўзингга ур, оғримаса бировга ур”, деган ҳикматни эшитмаганмисан? Сен бу ҳикматга амал қилмадинг. Пичоқни аввал бировларга уриб, лаззатландинг. Энди эса пичоқ этингни сал тилиб кетса, вой-войлаб ўтирибсан... (Т.Малик. “Шайтанат”, учинчи китоб, 128-бет).*

The above proverbs, as you can see, imply advice, reprimand.

#### IV. Conclusion

When proverbs are introduced into speech, they serve as a means of forming a speech act based on the content that it expresses. The content expressed through the proverbs listed above serves as a means of forming the same meaningful acts. While

proverbs are a means of forming some kind of speech act based on the content they express, in this aspect phrases perform such functions as other, independent phenomena. Ensures the artistry of the work in the literary text – affects the linguopoetic aspect. In colloquial speech and other styles that increase affectivity, it serves as an effective means of ensuring communication, our opinion is confirmed by the fact that these aspects are the subject of many studies. One of the problems facing the speech act is that, in terms of the number of speech acts, a decision has not yet been made. One type of speech act is a sarcastic speech act. It can also be separately considered that various means are used to form a sarcastic speech act.

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