

SPEECH ACT IN PROVERBS

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ANNOTATION

In this article, speech acts, which played an important role in proverbs of linguistic pragmatics and became one of the special fields of anthropocentric theory according to their methodological status, are theoretically studied.

Key words: linguistic pragmatics, speech act, locative act, illocutionary act, perlocutionary act, propositional act.

Proverbs are grammatically stable combinations that are formed in the form of sentences and that have emerged as a result of folk wisdom¹. The term proverb is derived from the Arabic word [qawḷ] - qawlun - to speak, to say, and it is a wise word consisting of artistic and figurative reflections that summarize the social-historical, life-domestic experience of the people. Proverbs exist in the language as a ready-made, stable combination before the speech process, and the speaker brings such combinations into his speech as a whole. They appear in the form of a national language, and it is impossible to replace the words in them with another, to add any words. This genre exists in the oral works of all peoples of the world and is considered common according to its size, form, and the purpose of its creation. In Uzbek, the proverb is referred to as qagol, in Tajiks as zarbulmasal, in Russians as poslovitsa, in Turks as ata, in Arabs (in live conversation) as naql. As you can see, there is a closeness in their naming. For example, in Arabs, "qawlun" means speech, in Tajik terms "zarbulmasal", to give an example, in Russians "poslovitsa" means to express thoughts with words, and in Turks "father word" means to remember the thoughts of ancestors. Mahmud Koshgari's work "Devonu Lug'otit Turk" also mentions the term "sav" as a reminder of the word fathers. It seems that the term proverb is generally connected with the concept of "word". In science, the investigation of proverbs as an object of folklore, ethnography, linguistics, scientific-theoretical study of the idiom-phrase-proverb system has a long history.². Certain results were achieved in conducting research in this

¹ A. Nurmonov, A. Sobirov, N. Kasimova and others. Modern Uzbek literary language, books 1, 2, 3. Tashkent - "ILM ZIYO" - 2013.

² Jo'raeva B.M. Linguistic foundations and pragmatic features of the formation of Uzbek folk proverbs. diss. autoref. - Samarkand, 2019

direction in linguistics³ and in this, the proverb, based on a stable combination, or rather, a phrase, began to be studied, a view of the object of phraseology in a narrow and broad sense was formed. In Uzbek linguistics, many researches on the scientific research of phrases, idioms, proverbs, matals, etc., as the object of phraseologism, have been carried out in candidacy and doctoral dissertations focusing on the study of the semantic and methodological features of proverbs.

Thus, proverbs are concise and figurative summaries of everyday experiences and common observations that have been created, used, and passed down from generation to generation as expressions of wisdom and truth for thousands of years. Therefore, it is not surprising that scientists are interested in this language phenomenon and began to study it from different perspectives. In this research, we tried to study paremas, which are "short sentences of wisdom", based on the theory of speech act, and in this regard, we first turned to world linguistics. Among phraseological units, proverbs form the most complex group, that is, propositional phrases, because they are communicatively self-contained units that act as a ready-made text component. Their difference from other complex speech units is that proverbs embody social relations, folk culture, customs and traditions.⁴ What we usually call proverbs are traditional, fairly stable and well-known units. Proverbs are characterized by forming a complete word in a speech event, making a full speech contribution and performing a speech act.⁵ Thus, we can say that some proverbs clearly express a social order, others are often used with a didactic force, and others may suggest a course of action to the listener in context.⁶ When people communicate with each other, they usually use proverbs in their everyday speech to perform various tasks. Proverbs perform many other communicative tasks: giving advice, criticizing, threatening, asking and so on. The concept of proverbs as speech acts has existed for a long time, and the first example

³ Vorobev P.G. Poslovitsy i povokarki v hudozhestvennom tvorchestve i pismax A.S. Pushkina // Russkiy yazyk v shkole. - Moscow, 1949. #4. - S. 18-22; Efimov A.I. Phraseological essay poem by Karamzina "Natalia, boyarskakh doch". Materialy i issledovaniya po istorii russkogo literaturnogoazyka. T. I, - Moscow, 1949. - S. 69-95; Frazеological analysis of production. "O yazyke khudozhestvennykh proizvedeniy". - Moscow, 1954. - S. 181-216. Language satire Saltykova-shchedrina. - Moscow: MGU, 1957; Binovich L. O mnogoznachnosti idiom // Inostrannye yazyki v shkole. - Moscow, 1952. No. 5. - S. 27-32; Bazylenko A.M. Ustoychivye slovosochetania v zyyke Yakuba Kolosa. - Minsk, 1952. - 28 p.; Rybnikova M. Conversational phraseology in the language of Mayakovsky. Sbornik "Tvorchestvo Mayakovsky" - Moscow, 1952. - S. 437-479; Bulakhovsky L.A. Idiomy i frazeologicheskie edinitsy. "Introduction to Yazykoznanie", chapter II. - Moscow, 1953. - S. 32-35; Kunin A. O frazeologicheskix srashcheniyax v sovremennom angliyskom yazyke // Inostrannye yazyki v shkole. - Moscow, 1953. #3. - S. 28-31; Akhatov G.Kh. Phrases of expression in the Tatar language: Autoref. dis. ... candy. Philol. science - Kazan, 1954. - 22 p.; Reformatsky A.A. Lexicalization, idiomatics, phraseology. "Introduction to Yazykoznanie". - Moscow, 1955. - S. 90-97; Ozhyogov S.I. O structure phraseology. Lexicographic collection. Vyp. II. - Moscow, 1957. - S. 31; Tkachenko V.P. Vopros o proslovitsakh kak materiale phraseologii. Three. zap. Saratov. Mr. ped. ins. Vyp. XXX, 1958. - S. 123-127;

⁴ Aleš Klégr. Proverbs as Speech Acts in English and Czech Proverbs. 2013

⁵ Norrick, NR (1991). 'One is none': Remarks on repetition in proverbs. Proverbium: Yearbook of International Proverb Scholarship 8, 121-128.

⁶ Mieder, W. (1996). Proverbs. In JH Brunvand (Ed.), American folklore: An encyclopedia (pp.597-601). New York: Norton.

of the application of this speech act perspective to proverbs is in Norrick⁷ occurs. Proverbs not only mean what is said in the literal sense, but also have hidden meanings inside, which can only be understood from the texts. J. Searle interprets them as indirect speech acts. In his article on proverbs, M. Harnish develops the scheme of speech acts as follows: The speaker who utters the proverb refers to the relevant general truth:

- a) explain the situation;
- b) controlling the behavior of the listener;
- c) wants to evoke a reaction in the listener.

Communication is successful only if the listener performs functions (a), (b) and (c) suggested in the proverb.⁸

Popularity of the concept of proverbs as speech acts in the latest research of L. Dairo⁹ documented in which he examines about thirty Yoruba proverbs from the point of view of speech act analysis. He classifies these proverbs according to the actions they express for interpretation and examines how proverbs are used to perform more than one action. He concludes: "Every utterance, regardless of the form it takes by language users, is a speech act; therefore, the proverb is used as a rhetorical variable to perform certain actions"¹⁰. As a result of this research, it is found that proverbs are used in various situations such as judging, expressing arguments, warning, advising, advising, cautioning and instructing. Lawal, Ajayi and Raji¹¹ Scholars such as, continuing his work, have studied other Yoruba proverbs in this respect. One such researcher is Oday Muhammad Alshorafat¹² studied the speech act in Bedouin proverbs in Jordan. As a result of the study, it was found that Bedouin proverbs mainly perform actions such as cursing, threatening, advising, and criticizing. A. Ali and S. Makhlef¹³ conducts research to analyze speech acts in English and Arabic proverbs. They studied indirect meanings in English and Arabic proverbs that were not obvious to the listeners. They also limited themselves to analyzing 59 English and Arabic proverbs following J. Searle's speech act model. Their study showed that the most common types of speech acts are "commission" and "representative" speech acts. In addition, in English and Arabic proverbs, warning actions are primary, emphatic actions are secondary, and advisory actions are tertiary. Also, other acts such as threatening, soliciting and counseling make up a lower percentage. A. Yan¹⁴ learns English proverbs in terms of speech acts. It focuses on how speech act theory can be

⁷Norrick, NR (1985) How Proverbs Mean. Berlin, Walter de Gruyter

⁸Harnish, RM (1993) Communicating with proverbs. *Communication and Cognition* 26, 3–4: 265–289

⁹Dairo, L. A speech act analysis of selected Yoruba proverbs. *Journal of Cultural Studies*. 2010. 8, 3: 431–442.

¹⁰Dairo, L. A speech act analysis of selected Yoruba proverbs. *Journal of Cultural Studies*. 2010. 8, 3: 431–442.

¹¹Lawal, Ajayi and Raji. (1996). A Pragmatic Study of Selected Pairs of Yoruba Proverbs. *Journal of Pragmatics*, 27, 635–52.

¹²Alshorafat, O. (2016). Speech Acts of Northeastern Badi'a's Proverbs. AM Thesis. Al-Bayet University. Jordan

¹³Ali, A & Makhlef, S. (2011). A Speech Act Analysis of Some English and Arabic Proverbs. *Tikrit University Journal for Humanities*, 18(4), 44–66

¹⁴Yan Speech Acts in the Use of English Proverbs. MA Thesis. Anhui University. China

applied to understanding English proverbs and how the figurative forces created in proverbs work in different contexts. The researcher finds that most of the proverbs are "referential", "expressive" and "representative". G. Hor and H. Jamal¹⁵ speech acts were studied on the example of Lebanese religious proverbs. Their research aims to examine how well J. Searle's theory is relevant in Lebanese religious proverbs. They find that Lebanese religious proverbs favor the establishment of "representatives" (43%) and "commissions" (30%) and that declarative speech acts are not used at all. Lutfi¹⁶ uses speech acts in weather proverbs. Research shows that weather proverbs are always used indirectly. They represent warning, advice, admonition, invitation, prophecy. Abdul Jabbar¹⁷ applies speech act theory to American English proverbs. The main focus of the research is on revealing the act of exhortation and its specific semantic meanings. The study is based on Harry Collie's book. The analysis shows that the highest score recorded is the propositional speech act, followed by the recommendation speech act. No points are given for the advice speech act. All other speech acts are equally valued

A. Jombadi and J. Juliana¹⁸ Conducts research to verify the validity of J. Searle's theory in Yoruba proverbs. Their research was based on 25 proverbs. These proverbs are classified according to nine aspects, namely social relations, justice and morality, religion, philosophy, life and death, beauty, faith, farming and play. Alshorafat examines North-East Badiya proverbs from the perspective of speech act theory. His work is aimed at distinguishing and studying the types of illocutionary movements found in North-Eastern Badiya proverbs and determining the pragmatic functions of these proverbs. It also aims to explain why non-Bedouins cannot understand and interpret these proverbs outside and within their actual contexts. It seems that the issue of speech act in proverbs has been sufficiently studied in world linguistics.

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¹⁵Hor, G & Jamal, H. (2007). A Test of Searle's Speech Act Theory: A Case Study of Lebanese Religious Proverbs. International Journal of Humanities, 5(4), 31-42.

¹⁶Lutfi, A.. Weather Proverbs and Speech Acts. Journal of College of Education, 2(19), 296-304

¹⁷Abdul Jabbar, L. A Linguistic Analysis of the Speech Act of Advice in American English Proverbs. Journal of College of Education for Women, 19(1), 116-128.

¹⁸Jombadi, A & Juliana, J. (2014). A Pragmatic Study of Yoruba Proverbs in English. International Journal of Novel Research in Education and Learning, 1(2), 10-19