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SPEECH ACT OCCURRENCE IN PROVERB

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Annotation: This in the article Uzbek people in proverbs speech of acts occurrence, that is their illocutionary and perlocutionary features analysis Proverbs only language units not, maybe social attitude and moral values expression provider pragmatic tools as J. Austin and J. Searle speech act theories based on proverbs assertive, directive, commissive, expressive and declarative to the types affiliation Also, proverbs through executable communicative tasks - advice to do, to warn, to urge, to evaluate such as illocutionary goals and they through to the listener impact transfer (perlocutionary) efficiency) is highlighted. Article in linguistics pragmalinguistic analysis practical sample as separately importance has.

Key words: proverb, saying act, pragmatics, illocution, perlocution, communicative task, language and culture.

АННОТАЦИЯ

В данной статье рассматривается реализация речевых актов в узбекских пословицах, с акцентом на их иллокутивные и перлокутивные характеристики. Пословицы рассматриваются не только как языковые единицы, но и как прагматические средства, отражающие социальные отношения и моральные ценности. На основе теорий речевых актов Дж. Остина и Дж. Серля выделяются такие типы, как ассеративы, директивы, комиссивы, экспрессивы и декларативы. Также анализируются коммуникативные функции пословиц – совет, предостережение, побуждение, оценка – и их перлокутивное воздействие на адресата. Статья представляет собой практический пример прагмалингвистического анализа в лингвистике.

Ключевые слова: пословица, речевой акт, прагматика, иллокуция, перлокуция, коммуникативная функция, язык и культура

ANNOTATSIYA

Ushbu maqolada o'zbek xalq maqollarida nutqiy aktlarning voqelanishi, ya'ni ularning illokutsional va perlokutsional xususiyatlari tahlil qilinadi. Maqollar faqatgina til birliklari emas, balki ijtimoiy munosabat va axloqiy qadriyatlarni ifoda etuvchi pragmatik vositalar sifatida ko'riladi. J. Ostin va J. Searlning nutqiy akt nazariyalari asosida maqollarning assertiv, direktiv, komissiv, ekspressiv va deklarativ turlariga mansubligi aniqlanadi. Shuningdek, maqollar orqali bajariladigan kommunikativ vazifalar – nasihat qilish, ogohlantirish, undash, baholash kabi illokutsional maqsadlar va ular orqali tinglovchiga ta'sir o'tkazish (perlokutsional samaradorlik)

yoritiladi. Maqola tilshunoslikda pragmatik tahlilning amaliy namunasi sifatida alohida ahamiyatga ega.

Kalit soʻzlar: maqol, nutqiy akt, pragmatika, illokutsiya, perlokutsiya, kommunikativ vazifa, til va madaniyat.

Language human mindset , worldview , culture and social of experience is the opposite . Language by means of human only information does not extend , but own desire and intentions indicates , others with to communicate enters them convinces or any to work invitation These processes speech acts through done increases . Speech act The theory (speech act theory) was first introduced by J. Austin by previously pushed , and later J. Searl by developed . This theory in linguistics communicative functions analysis in doing important to the tool became . Proverbs and people wisdom , social and moral of values expression is , their pragmatic features deep to study demand This article will Uzbek in proverbs speech of acts their occurrence , illocutionary and perlocutionary power analysis will be done . In "How to do things with words" by J. Austin language only information to deliver tool not , maybe social actions done increase tool that is is proven . Proverbs certain moral , social or practical behavior rules expression from generation to the generation passing verbal people of creativity short They are often generalizing conclusion represents and instructor , guide , evaluator function Therefore , the proverbs only semantic not , maybe pragmatic analysis in terms of to do important . Many proverbs directly or indirectly in a way any action to do demand For example : — To you my my career necessary , therefore for die - resurrect " You're working !" he says. governor To the farmer .

" What , am I not worth it ? " the one in the back long Farmer also . From that after check and verify begins . **“O‘ynashmagin arbob bilan, arbob urar har bob bilan!”**.. So It will come back even when it hits . unsteady as beats . Years will pass . The farmer's share of bread picking eat , go home , go to the field returns . He is now hand at the end works . To the flight aspired his child from the shoulder Press : — Where to? If you hurry , if you fly those your hair is curly uprooted " They throw it away , " he says . Then from life received philosophical teach says : - My child , this in the world man to the pile It looks like a pile . three side If you are , hit to the ground by entering they send , back side If you are , your leg They will take out . The pile middle become live - enter the earth If you don't leave , you won't get beaten .

This in the story half a loaf of farmer's bread to be , cup that it is not leaking wrong local management system cause that shown . Supposedly governors themselves working as show for stream kind checks thinking They are finding . Author one interesting example brought . Sucking one farmer farm leader governor without permission seed to plant from everyone before planted happened for cotton the area break , rebuild to plant forced As if that were n't enough to the farm planted other crops plow as is thrown away . Stubborn farmer again from others earlier seed planted bruised takes and this enthusiasm for the governor's to his anger occurs , as a result of " the figure's with each chapter "to be hit " will be . This in the story and human how many right never mind his/her movement " adults" to the policy right won't he come , he will definitely come to resistance exposed will be . ” His did labor , smoked effort in return The " award " he received considered arbitrary to punishment infected will be .

This proverb warning is in character . **Warning** warning act – this the listener to be careful , to be vigilant encouraging , negative consequences about in advance aware doer speech act J.

Searle's in the classification this situations **directive acts** inside will be considered . Warning acts often perlocutionary to the effect has becomes the listener any negative consequently to save calls .

Also , Yolg'onning oyog'i kalta", "Tilingni tiymasang, boshinga yetadi", "O't bilan o'ynagan qo'liga tutar. "O't bilan o'ynagan qo'liga tutar, "Ko'p gapirgan og'iz, oxiri baloga yo'liqadi" kabi maqollar ogohlantirish xarakteridadir. Quyida ularni tahlilga tortamiz:

"Yolg'onning oyog'i kalta

Illocutionary power : lie to speak ultimately exposed to be indicates .

- **Pragmatic task** : warning – false Don't talk , anyway. It is known .
- **Analysis** : In this proverb of lies result negative that reminded , in the listener caution feeling is awakened .

2. "Tilingni tiymasang, boshinga yetadi."

Illocutionary goal : himself restraint , caution to be encouragement

- **Perlocutionary effect** : probable to danger relatively awareness harvest to do
- **Theoretical point** : this in the proverb warning clear illocutionary to power has directly danger about is being spoken .

3. "O't bilan o'ynagan qo'liga tutar "

- **Pragmatic task** : dangerous from actions warning
- **Analysis** : indirectly in the form negative consequence about warning act there is .

4. "Ko'p gapirgan og'iz, oxiri baloga yo'liqadi."

- **Function** : warning through to silence call .
- **Pragmatic analysis** : this in the proverb thoughtful to be exhortation there is , that is perlocutionary impact through behavior to control is taken .

5. "Qurt tushgan olma ko'rkli bo'ladi."

- **Theoretical approach** : external to the views not to be deceived about warning is given .
- **Illocutionary power** : not understood in a way socio-educational warning there is .

" Proverbs" through national thought , value and moral standards not only statement will be done , maybe verbal in communication tool as active is applied . They using social to the situation attitude reported , social procedures is strengthened . Therefore , proverbs speech act theory within study , their communicative functions lighting current scientific is a task .

Conclusion

Uzbek in proverbs speech of acts all types They occur . through information giving , encouraging , evaluating , social behavior management such as functions done increases . Proverbs not only in the language aesthetic units , maybe pragmatic tools also important as importance profession will reach . Their illocutionary power through being said of the word purpose , perlocutionary impact through and to the listener being shown impact is determined . This because of , speech act theory people verbal creativity to the samples implementation to be , pragmalinguistic in research effective from directions is one .

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