

## **THE EXPRESSION OF SPEECH ACTS IN PROVERBS**

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**Abstract:** Proverbs, as an essential part of folk oral heritage, not only reflect spiritual wealth and national mentality, but also perform specific pragmatic functions in communicative processes. This article analyzes the linguopragmatic features of proverbs, their role within the framework of speech act theory, and their functional significance. Based on linguopragmatic approaches, the study examines the illocutionary force of proverbs, their ability to manifest pragmatic properties outside of context, and their communicative purposes.

**Key words:** linguopragmatics, proverbs, speech acts, illocutionary force, communicative function, context;

## **ВЫРАЖЕНИЕ РЕЧЕВЫХ АКТОВ В ПОСЛОВИЦАХ**

**Аннотация:** пословицы как важная часть устного народного творчества не только отражают духовное богатство и национальный менталитет народа, но и выполняют специфические прагматические функции в процессе коммуникации. В данной статье рассматриваются лингвопрагматические особенности пословиц, их роль в рамках теории речевых актов и функциональная значимость. На основе лингвопрагматического подхода анализируются иллокутивная сила пословиц, их способность проявлять прагматические свойства вне конкретного контекста, а также их коммуникативные цели.

**Ключевые слова:** лингвопрагматика, пословицы, речевые акты, иллокутивная сила, коммуникативная функция, контекст;

## **NUTQIY AKTLARNING MAQOLLARDA IFODALANISHI**

**Annotatsiya:** Proverbs, as an essential part of folk oral heritage, not only reflect spiritual wealth and national mentality, but also perform specific pragmatic functions in communicative processes. This article analyzes the linguopragmatic features of proverbs, their role within the framework of speech act theory, and their functional significance. Based on linguopragmatic approaches, the study examines the illocutionary force of proverbs, their ability to manifest pragmatic properties outside of context, and their communicative purposes.

**Kalit soʻzlar:** lingvopragmatika, maqollar, nutq aktlari, illokutiv kuch, kommunikativ funktsiya, kontekst.

In modern linguistics, proverbs are widely studied not only as objects of folklore studies and paremiology, but also as an important area of linguopragmatic research. Proverbs reflect a

nation's worldview, spiritual wealth, and national mentality; at the same time, they perform specific pragmatic functions in the process of communication.

Pragmalinguistics is a field of study that examines language use in social contexts, speakers' intentions, and the effects of speech acts. Pragmatics encompasses such phenomena as implicature, speech acts, relevance and conversation, as well as non-verbal communication. The pragmalinguistic study of proverbs is aimed not only at revealing their semantic meaning, but also at identifying their communicative functions, contextual usage, and the speaker's intention.

Speech act theory was developed by L. Austin and later elaborated by J. Searle. According to this theory, each speech act is realized at three levels: locutionary, illocutionary, and perlocutionary. A locutionary act involves producing an utterance in accordance with grammatical rules; an illocutionary act reflects the speaker's communicative intention expressed in the utterance; and a perlocutionary act represents the effect of the speaker's speech on the listener and the outcome of the speech act. When these stages are fully realized, a speech act phenomenon occurs.

For the analysis of Uzbek folk proverbs from the perspective of speech acts, 223 proverbs related to labor and work were selected from the book "Uzbek Folk Proverbs" compiled by T. Mirzayev.

According to the results of the analysis, the distribution of speech acts was as follows:

1. Assertive acts expressing truths and general laws – 45%
2. Directive acts expressing encouragement, guidance, and warning – 30%
3. Expressive acts expressing evaluation and emotional attitude – 15%
4. Commissive acts showing conditional relations between action and result – 10%

### **1. Assertive acts**

Assertive acts in proverbs describe the world by affirming truths, expressing general laws, or making judgments. They confirm the speaker's statement and provide information to the listener. *Ayb yilda emas, mehnatda.* (The fault is not in the year, but in labor – emphasizing truth): This proverb asserts that the fault lies not in time or circumstances but in the lack of labor, emphasizing the importance of work.

*Daraxt yaprog'i bilan ko'rkam, odam – mehnati bilan.* (A tree is beautiful with its leaves, a person with their labor – comparative judgment). Just as leaves adorn a tree, labor adorns a person; this proverb draws a comparison and affirms the value of labor.

*Yer – ona, suv – ota, mehnat – boylik.* (The earth is a mother, water is a father, labor is wealth – definition). By defining land and water through familial concepts and emphasizing labor as wealth, this proverb presents the connection between nature and labor as a truth.

*Ish – insonning gavhari.* (Work is the jewel of a person – value assertion). By equating work with a precious gem, the proverb affirms its central role in human life.

*Yigit husni – mehnatda.* (A young man's beauty lies in labor – emphasizing a characteristic). This proverb asserts that diligence enhances personal qualities and attractiveness.

*Gap – boshqa, ish – boshqa.* (Words are one thing, work is another – showing contrast). By contrasting words and actions, the proverb affirms that true value lies in deeds.

*Ish bor yerda osh bor.* (Where there is work, there is food – expressing a law) This proverb affirms the general law that labor leads to sustenance and prosperity.

### **2. Directive acts**

Directive acts encourage the listener to act, give commands, offer advice, or issue warnings. They regulate behavior and guide future actions. Advice and warnings are treated as

subcategories within this group.

**Commands:**

Bozoringni o'zing qil, tegirmoningni o'zing tort. (Make your own market, grind your own mill – call for independence): This proverb urges self-reliance and personal responsibility.

Gapni oz so'zla, ishni ko'p ko'zla. (Speak little, aim to do much – regulating behavior). It commands moderation in speech and diligence in action.

Gap bilguncha, ish bil. (Know work before words – showing priority). This proverb emphasizes practice over rhetoric and urges practical engagement.

**Advice:**

Bekor o'tirguncha, ishla. (Rather than sitting idle, work – encouragement to be active). It advises engaging in work instead of remaining inactive.

Ishni istaganga emas, bilganga topshir. (Entrust work not to the willing, but to the knowledgeable – advice on correct choice). This proverb guides toward rational decision-making based on competence.

Ish quroling soz bo'lsa, mashaqqating oz bo'lar. (If your tools are in good condition, your hardship will be less – efficiency advice). It advises maintaining tools to improve productivity.

**Warnings:**

Do'lanani ko'rganda tog' esingdan chiqmasin. (When you see a hawthorn, do not forget the mountain – warning of caution). This proverb warns against overlooking greater dangers when faced with smaller temptations.

Betashvish bosh qayda, mehnatsiz osh qayda. (Where is a carefree head, where is bread without labor? – warning of lack of results). It warns that sustenance cannot be achieved without effort.

Ishdan qochding – oshdan qochding. (If you avoid work, you avoid food – warning of negative consequences). This proverb warns against laziness by emphasizing its harmful outcomes.

**3. Commissive acts**

Commissive acts express promises, commitments, or conditional outcomes related to future actions. They establish a link between action and result.

Ahdi borning baxti bor. (One who keeps a promise has fortune – reward for loyalty). This proverb promises happiness as a reward for faithfulness.

Bersang – olasan, eksang – o'rasan. (If you give, you will receive; if you sow, you will reap – conditional promise): It expresses a conditional relationship between effort and outcome.

Izlaganga tole yor. (Fortune favors the seeker – reward for effort). This proverb promises success to those who strive.

**4. Expressive acts**

Expressive acts convey emotional attitudes such as praise, criticism, or evaluation, reflecting the speaker's subjective stance.

**Praise and approval:**

Ishsevarni el sevar. (The people love the hardworking – social recognition). This proverb praises diligence and expresses public approval.

Intilgan elga yoqar. (The striving one pleases the people – praise of activity). It praises initiative and effort.

Dono – bir joyda, dangasa – har joyda. (The wise stay in one place, the lazy wander everywhere – glorifying wisdom). This comparison elevates wisdom while criticizing laziness.

**Criticism and condemnation:**

Dangasaga bulut soyasi ham yuk. (Even a cloud's shade is a burden for the lazy – harsh criticism). This proverb strongly condemns laziness.

Ishyoqmas itga ham yoqmas. (A work-hater is disliked even by a dog – sharp condemnation). It sharply criticizes a negative attitude toward work.

Ahmoqning kulgusi ko'p, dangasaning – uyqusi. (The fool laughs a lot, the lazy sleeps a lot – behavioral criticism). This proverb condemns foolish and lazy behavior.

**Description and evaluation:**

Bekorchilik – bemazachilik. (Idleness is tastelessness – negative evaluation). It equates idleness with emptiness, giving a negative judgment.

Bekorchining hunari – g'iybat. (The idle person's craft is gossip). character depiction). This proverb negatively characterizes idleness through moral evaluation.

In the analysis above, proverbs were examined in isolation, detached from context. It should be noted that unlike ordinary sentences, proverbs can demonstrate their pragmatic features even outside of context. However, in real communicative situations, under the influence of speech situations and context, proverbs may generate new pragmatic meanings beyond their conventional interpretation.

In conclusion, the linguopragmatic analysis of Uzbek folk proverbs reveals not only their significant role in oral folk creativity, but also their active pragmatic functions. Based on speech act theory, this study analyzed 223 proverbs related to labor and work and demonstrated their distribution as assertive (45%), directive (30%), expressive (15%), and commissive (10%) acts. The findings confirm that proverbs serve as an important means of expressing the speaker's communicative intention, influencing the listener, and transmitting socio-cultural values. This research provides a solid foundation for further in-depth studies of the linguopragmatic features of Uzbek proverbs and their comparison with international paremiological research.