

## Reflection of Communication Values in Uzbek Folk Articles: Linguopragmatic Analysis

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### ABSTRACT

*This article linguopragmatically covers the manifestation of values inherent in the process of communication in Uzbek folk Proverbs. Since folk proverbs are a source of moral education in content, there is also a wide range of possibilities for enhancing the effectiveness of speech. It is known that such human qualities as upbringing, guidance on the basis of folk proverbs are embodied. This article linguopragmatically covers the manifestation of values inherent in the process of communication in Uzbek folk Proverbs. Since folk proverbs are a source of moral education in content, there is also a wide range of possibilities for enhancing the effectiveness of speech. It is known that such human qualities as upbringing, guidance on the basis of folk proverbs are embodied. On the basis of this, proverbs were analyzed in such types as respect and decency, sincerity and truthfulness, harmony and Solidarity, labor and patience. The article comments on Proverbs, not only the features of meaning, but also their communicative function in speech, the condition of application in the text. Strategic features of proverbs in the process of communication, such as advice, warning, influence on the interlocutor, assessment, argument, were tried to prove on the basis of examples from Uzbek artistic texts. Since each language tool is used in the process of communication, it has a certain pragmatic essence, which is realized in speech in order to achieve the goal. Proverbs are used in colloquial acts as a*

*ready-made "material" for the realization of a certain goal and serve to compose an impressive, content speech.*

**Keywords:** Proverb, culture of communication, value, speech etiquette, communicative intention, linguopragmatics, speech task, artistic unity.

#### INTRODUCTION

Modern linguopragmatics studies human speech not only from the point of view of the language system, but also from the point of view of communicative activity, social context and cultural values. The cultural heritage of each people, its national thinking and moral values, are reflected, first of all, in language and oral creativity. And folk proverbs are considered the most concise, but richest form of these values. Proverbs are not only a product of folk oral creativity, but also an invaluable value that reveals the social life, spiritual and spiritual world of the people [1: 3].

It is known that proverbs arise on the basis of people's life experience, they reflect the national characteristics, culture, worldview, and life experience of each people. In particular, Uzbek folk proverbs glorify values such as respect, reverence, sincerity, patience, justice, and honesty inherent in interpersonal communication. Proverbs also have such a unique feature that they can be the main factor that creates a speech act, that is, the main "load" that shapes the content of the speech act can be placed on the proverb. In this regard, a linguopragmatic analysis of proverbs allows us to shed light on their function in speech, the mechanism of influence, and the culture of national communication.

#### LITERATURE REVIEW

The research is based on descriptive, linguopragmatic, conceptual, and component analysis methods.

Proverbs, each of which demonstrates and can convey the beauty of our language, the elegance of our speech, the logic of our intellect and thinking with amazing power, are an exemplary

mirror of the centuries-old life experiences and everyday life of our people. In this artistic mirror, its attitude to life, nature, man, family and society, socio-political, spiritual-enlightenment, moral-aesthetic and philosophical views, in short, itself and its identity, are fully manifested. That is why proverbs are extremely widespread and have been and are constantly used for centuries in lively speech and interpersonal relations, in artistic, historical and scientific works, in political and journalistic literature. According to scientists, the emergence of proverbs goes back to a very long history. Many scientists have expressed different opinions on their emergence. In particular, S. G. Berezhn associates the emergence of proverbs with such genres of folk oral literature as songs, fairy tales, epics and riddles. According to N. V. Zimovets, any proverb is initially invented by a specific person in certain circumstances. He lists folk oral literature, fiction, the Bible, the culture of other peoples and wise sayings of famous people as the sources of the emergence of English proverbs. V. A. Zhukov emphasizes that it is difficult to determine when proverbs began to be used among the people, but they appeared very long ago and have been companions of mankind throughout its life [4: 12, 13].

There are several directions in the study of proverbs in science. Scientists such as Y. Kalontarov, S. Askarov, K. Imomov, G. Salomov, Y. Pinkhasov, Kh. Abdurakhmonov, M. Sadridinova, B. Tilavov, A. Potebnya, Y. Efimov, G. Permyakov studied proverbs as an object of study in linguistics and folklore, and later proverbs began to be studied as an object of study in new branches of linguistics, such as sociolinguistics, lingvopragmatics, psycholinguistics, cognitive linguistics, and lingvoculturology.

## RESULTS

Proverbs embody folk wisdom. They effectively express life and existence in a figurative form. Since folk proverbs are a source of moral education in content, they have a wide opportunity to enhance the effectiveness of speech. It is known that human qualities such as education and guidance are embodied in the

basis of folk proverbs. They can often also convey stylistic meanings related to the speaker's feelings and attitudes, such as advice, threat, anger, irony, emphasis, trust, and arousing an impression.

As a result of the analysis, the values of communication in Uzbek folk proverbs were divided into the following groups:

1. **Respect and etiquette:** Proverbs also express national attitudes, moral values, and positions in communication. Proverbs on the subject of respect and etiquette are in the nature of evaluating positive and negative actions, and serve as advice, guidance, and the formation of moral behavior. The proverb “A person’s respect is in his own hands” expresses the content of maintaining one’s reputation through personal responsibility, etiquette, behavior, and actions. By using this proverb in his speech, the speaker aims to have a positive impact on the interlocutor and to instill in him a sense of responsibility for his own behavior.
2. **Sincerity and honesty:** Sincerity and honesty are among the most ancient and high moral values in the communication of the Uzbek people. These proverbs serve to form moral qualities such as strengthening trust, encouraging honesty, and encouraging loyalty. The proverb “The one who tells the truth wins glory, the one who tells a lie wins blood,” which glorifies social and moral qualities such as honesty, honesty, and justice, is used to encourage the interlocutor to tell the truth and avoid lies.
3. **Harmony and solidarity:** In the socio-cultural life of the Uzbek people, the ideas of harmony, solidarity, and unity are extolled, expressing pragmatic goals such as strengthening unity among people, mitigating conflict, and calling for harmony. The proverb “To eat half of it is a sign of harmony” expresses ideas such as kindness, sincerity, tolerance, and social solidarity in the culture of communication. It encourages the interlocutor to be kind, cooperative, sincere, and united.
4. **Labor and patience:** Proverbs about labor and patience are one of the most important values that govern a person's life

and express the speaker's communicative goals such as advising, admonishing, encouraging, warning, and evaluating. For example, the proverb about patience, which is considered one of the highest values of the Uzbek people, "If you are patient, you will grow a halva from a cave" encourages people to be patient. Just as a cave will eventually bear fruit, it is said that people's patience will eventually bear fruit. The proverb "He who works with patience will become rich" also glorifies the virtues of patience and hard work. The proverb has a positive content and is mainly used for the purpose of encouraging the interlocutor and encouraging them to value patience and hard work.

#### DISCUSSION

Proverbs also have such a unique feature that they can be the main factor that creates a speech act, that is, the main "load" that shapes the content of the speech act can be placed on the proverb. Similarly, types of speech acts arise through the content expressed by the proverb.

1. Are you trying to distract us, are you saying that it happened?
2. Distraction is one thing, another thing is that they baited our man. What if they suspected him? If we go to that cemetery, their suspicions will be confirmed. They won't spare our man there.
3. That's the old saying. There's a saying that you take out a horse with a horse. If they're trying to distract us, let's do the same. [13]

The proverb expresses the content of advice and creates a dialogue text with advisory content.

The use of proverbs in spoken speech has a strong stylistic meaning. In this case, the participants in the dialogue turn to proverbs based on their social roles and psychological states. They can often also convey stylistic meanings related to the speaker's feelings and attitudes, such as advice, threat, anger, sarcasm, emphasis, confidence, and impression [1: 5].

Jalil spoke a little more softly, trying to cheer her up:

1. Big pain clings to big ones, speak up, don't torture yourself.
2. Big pain, you say?... I don't know... No one had raised a hand to me until now.
3. They didn't call the world a spinning wheel for nothing. Times change, don't you think?
4. It was enough, but...
5. If it's enough, close your skirt in time. If you leave in time, the world is a flower. [11]

The proverb “A big pain clings to a big person” was used purposefully, to show that Asadbek is in a difficult or problematic situation. In this case, a whole situation is clarified for the reader through a single proverb. The proverb provides an opportunity to express the reality understood from the content of the text in a concise, effective and closed form. In addition to expressing the fact that Asadbek is in a difficult situation, it is also intended to express why he is in this situation through this single phrase, that is, the proverb is used in a warning context. During the conversation, it is expressed not directly, but only through the use of a proverb with the meaning “close the skirt.” This proverb was originally in the form “Close the skirt for the fault of a person,” but in the work it is used in a shortened, popular version. The proverbs in this dialogue are used in the context of advice and consolation.

Sometimes, proverbs used in full form in dialogic texts indicate that the speaker has reached a unanimous, clear conclusion:

Why don't you believe that Jamshid could rape?

Hey, brother, the eyes of a child who rapes are always playing. Have you heard the proverb, “If a heifer doesn't swim, a bull won't break its rope?” It wasn't Jamshid's, it was that... hajikiz's eyes that were playing. He was a scoundrel. He's still playing. He used to hang on to Jamshid and stretch his lips. You can see the building. Will the person who threw himself from this third floor survive? Okay, if you want justice, go ahead, let me show you. [13]

The proverb used in this dialogue excerpt has a negative meaning and is used to prove and substantiate the speaker's point.

Brother, we didn't agree on the fare, did we? – said the driver.

You take it first, we'll come to an agreement, – said Asadbek, closing the door.

There's a saying that a friend who is responsible never leaves.

If you're still my friend, then you'll take it for free. I don't give money to my friends.

Now, brother...

That's enough, don't be so stingy. How can a person who earns money have such a petty attitude, you piece of shit! – Asadbek got angry, took ten soums out of his pocket and threw them on his lap. [14]

In fact, the full version of this proverb is “A friend who is not reckoned with is not a friend, a friend who is not reckoned with is not separated.” But it has become embedded in our speech in the form of “A friend who is not reckoned with is not separated.” If we analyze this proverb, “A friend who is not reckoned with is not a friend” means that some people are grateful to a friend for even insignificant services, and this is what we are talking about here, while “A friend who is not reckoned with is not separated” means that a friend should not forget the good deeds of a friend and always remember them. In this dialogue, it is used in the sense of agreeing in advance and not arguing later. As a result of the use of the proverb, a speech act of agreement has arisen.

Several proverbs are often used in a person's speech, which mainly express the content of the person's self-justification:

This man is not your brother, prosecutor! From the city prosecutor's office! – Hamdam said with a smile.

Excuse me, comrade prosecutor, there is a saying that says, "You don't respect someone you don't know." I don't know, I'm sorry. You asked a very fair question. I used to like him myself. You know the guy. "Love is blind," they say... Besides, after a heifer has looked at you, any idiot will break his rope... [13]

In this excerpt, proverbs figuratively express the speaker's intentions, bringing liveliness, naturalness, and logic to the

conversation. For example, in the Uzbek language there is a proverb called *Yo'g'on cho'zilar, Ingichka uzilar*. It means that time passes. This proverb is also used in the speech of the characters with various changes, but the main meaning of the proverb is preserved. Only certain additional shades of meaning (subtleties) are added. For example:

Don't make fun of me, boy. I'm not a fool who will pray for half a year and die sooner or later. God willing, I intend to enter the face. Let me laugh when you lean on a cane and walk around...

Aren't you a slob yourself?

No, my bones are hardened by hard work. A person who makes a living quickly slobbers. A person who eats little and is patient will be strong even in old age.

As you get older, the fat gets thinner and the thin breaks... [12]

The proverb used in this humorous dialogue is a warning, expressing the idea that time passes, "you too will grow old".

Proverbs can also appear in a changed state depending on the purpose expressed in the speech process. Proverbs may not be grammatically related to the context in many cases. They do not change their structure depending on the context. However, they help to increase the stylistic effectiveness of the context. Proverbs are used in the speaker's speech, both in their original form and with the introduction of various additional words, and the words in their content are used in various grammatical forms, and are embedded in the structure of the sentence. They convey the meanings of warning, irony, painful heartbreak, that is, regret for the speaker's indecision, strict warning order, and self-justification.

It would have been better if he had been taken to a mental hospital than from here. He would have paid a fine of five or six soums and got away with it. I don't know what will happen now.

Now my only hope is in you, Botir Esonovich.

Hanifa Rajabovna, I... can't be myself, how can I be yours.

You are both Rajabov's classmate and friend. That's why I called you. [9]

The proverb "He who is not in control of himself, cannot be in control of others," used in the following dialogue excerpt, serves to effectively express the speaker's anguished heartbreak and regret over his inability.

There is a proverb that says, "A person whose mouth is burned by milk, drinks yogurt with a puff." It is intended to express the meaning of caution. This proverb is also used in the speech of speakers with various changes, but the main meaning of the proverb is preserved. Only certain additional subtleties of meaning are added:

But have you heard that a person who is afraid of a sparrow will not plant millet?

I have heard that, – said Nizamjon. – Uncle Ikromjon is not a sparrow.

Of course. Uncle Ikromjon is not a sparrow, but Tursunboy is a sparrow. Even a sparrow would be embarrassed by him.

Our mouths are burned from drinking milk, and now we want to drink yogurt by blowing it, – said Nizamjon.

With this, he wanted to say something similar to Dildor. Zebikhan understood this more than he thought. He replied sarcastically:

Your Dildor is hot milk, and we are sour yogurt. (S. Ahmad. "Horizon".)

The addition of the suffix "-da" to this form of the proverb further enhances the emphasis, expressing the speaker's bold and firm confidence. In this dialogue, both the proverb "A man who is afraid of a sparrow does not sow millet" from the Zebi language and the proverb cited above contain ironic content. Therefore, there are many possibilities and ways to use proverbs as a powerful stylistic tool.

The emergence of wise sayings based on folk proverbs is also considered a means of ensuring the wisdom of the vernacular. This requires great skill from the speaker and a good knowledge of the riches of the vernacular and its possibilities.

Look at me, Batyr, – he said. – I saw your father, he is a coward, I saw your mother, she has a cracked heel, they say. Your father is

like this, your mother is like this, what are you doing, going up to the sky? Come down, come down!

The farmer returned. The farmer put his hand on his chest.

Me! – he said and beat his chest. – This is me, Batyr Firqa, Batyr Firqa!

The peasants looked at each other.

Who is it? – he said.

In a word: Batyr Firqa!

Having said this, the farmer walked with his head bowed. He walked looking at the peasants. [9]

In this dialogue fragment, we can observe that dialectal proverbs are used in harmony with literary proverbs. The proverb is used in the sense of emphasis along with the content of advice, expressing the content of reminding the speaker of his identity.

Wise sayings are created by certain creators. Sometimes in the speech of one person, proverbs, wise sayings and expressions can be used at the same time. They are expressed in colloquial speech through pauses:

There is no playing. I am not a fool to start from here. If you sneeze at a tree in Yalta, a thousand of your servants will be killed. The Russians have a proverb: “You cannot go to Tula with your own samovar.”

Look, comrade prosecutor, this is a very funny proverb of our brother. They even know the Russians. The Uzbeks have a proverb, maybe you know it? What was it? “Don’t count dumplings raw”? Brother, I am Tolipov! Here, if you don’t believe me, comrade prosecutor, tell me, I cut where I caught them. No one has ever taken me to the water and brought me back without watering. I will tell you in two or three days who you went with. If you want, we can play a bet: I will make you play face to face. [13]

Professor Sh. Rakhmatullayev shows that proverbs, wise sayings and expressions are sometimes used together as a proverb and an expression, and shows that the expressions “to raise my eyebrows as if I were to draw a picture,” “to stretch my legs towards my blanket,” “to drive away the cart without leaving it,” “to stick my five paws in my mouth,” “to press the iron in the iron” in the 2nd person singular imperative form are equivalent to a proverb. On

this basis, the scientist emphasizes that it is impossible to equate a proverb with a proverb, and in the above examples, a proverb and an expression reflect the relationship between the whole and the part. The scientist's comments on the proverb "If the bird is blind, close your eyes" are also noteworthy. According to the scientist, the content understood from such proverbs is embodied in the same way as in expressions [1].

#### CONCLUSION

Proverbs are not only an aesthetic and artistic unity, but also a communicative-pragmatic tool. The values of communication in Uzbek folk proverbs are inextricably linked with national thinking. Through them, moral norms, cultural behavior and speech etiquette are strengthened in communication between people. Linguopragmatic analysis shows that proverbs are used as a verbal strategy in communication and have a direct impact on the interlocutor. They act as voluntary advice or indirect warnings, and the values of communication are transmitted from generation to generation as the socio-cultural memory of the people.

In Uzbek folk proverbs, the values of communication are closely related to the moral views of the people, their national mentality and speech culture. The values of respect, sincerity, patience, justice and honesty are expressed in a concise but profound way through proverbs. The results of the linguopragmatic analysis show that proverbs perform influential, normative and educational functions in the process of communication. These aspects indicate the need to further appreciate them as a communicative cultural heritage of the Uzbek language.

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