



PROVERB AS THE REALITY OF SPEECH CULTURE AND LINGUISTIC POSSIBILITY

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It is known that a proverb is a mirror reflecting the development of a nation's thousand-year history, culture and language. People's wisdom and life experience, as a product of collective creativity, have left their traces in proverbs, so they appear in the speech of members of society in every favorable situation. Especially the future of the society - the goal of reaching maturity of young people allows using proverbs as a means of moral education. Therefore, while emphasizing that proverbs have different topics and content, we should not forget the language tools that have a special place in their formation.

In terms of the function of language tools, the value of naming and expression is manifested in the conditions of realization of linguistic possibilities, the communicative purpose of the language owners, the character of the communicators, the form of communication and communication units. In particular, the need to express thoughts clearly, concisely, without proof and figuratively in the speech of communicants requires the use of proverbs as communication units.

In the process of communication, in order to convey the information correctly and to convey the purpose, if expressions inconsistent with the culture of the language and speech etiquette are realized in the speech of the communicants, naturally, the following proverbs are remembered and transferred to the language:

Yomon gap tarsakidan yomon. (1,80)

So`z nayzadan o`tkir. (1,83)

Til tig`i qilich tig`idan o`tkir. (1,84)

Til tig`dan o`tkir. (1,85)

These proverbs remind the speaker to adhere to such criteria as politeness, gentleness, thoughtfulness, responsibility for words and caution, which indicate the manners and ownership of speech in the process of expressing an opinion. This situation emphasizes that proverbs play an important role in the development of a person's spiritual worldview and the formation of social and moral standards. Under the guise of modernity, in the moral education of young people who fanatically use expressions such as "okay,



hello, chao, poka, wow" that have not been assimilated into the language, our nation is rich in wisdom, so that there is no danger of disconnection from the language culture and thousand-year-old national values, and the loss of the treasure of the nation's knowledge, lore and traditions. The use of proverbs is more necessary than ever.

Language units such as *"Assalomu alaykum", "Xayrli kun", "Ko`rishganimizdan xursandman", "Kuningiz xayrli bo`lsin", "Omad yor bo`lsin", "Barakalla", "Qoyil"* and proverbs like *"Yetti o`lchab bir kes", "Sanamay sakkiz dema", "Elga manzur-erga manzur", "Ona yerning tuprog`i ona sutidan aziz", "Har gul o`z butasida aziz"* are used in the communication, expressing politeness, respect and humility, the communicants testify that they have a high cultural level and a mature spiritual image. Therefore, young people, in general, members of our society, should understand the wealth of beautiful, diverse and unique opportunities of our mother tongue, be able to use them correctly and appropriately, and researches, educational literature, especially, it is necessary to create educational dictionaries.

A collection of Uzbek folk proverbs has been published (1), even a "paremiological dictionary of the Uzbek language" has been compiled (2), but there are no dictionaries that explain the semantic features of proverbs. Also, what linguistic possibilities appear in proverbs and their linguistic essence in general need to be studied separately.

In addition to being an important tool in the formation of moral education, proverbs are also a convenient tool for learning one of the diverse linguistic possibilities of our native language - syntactic possibilities. Our observations show that qualitative compounds formed from nouns in the form of linguistic construction $[O^{ch.k.} \sim Sf] = SB$, generalizing, subordinate clause, are used more in proverbs than other types.

As a proof of our opinion, we can show proverbs such as *"Yomon gap tarsakidan yomon", "So`z nayzadan o`tkir", "Til tig`i qilich tig`idan o`tkir", "Til tig`dan o`tkir"*. In these proverbs, the product of the form $[O^{ch.k.} \sim Sf] = SB$ occurs, and the syntactic form does not explain the reason for their use, but it requires attention to be paid to this aspect of the issue. In the composition of compounds, not the common features that determine the syntactic construction of nouns in the subordinate position and adjectives in the dominant position, but the lexical-semantic features specific to these lexemes are considered important. Because these features of the combined lexemes clarify the meaning of the speech



derivative and help to determine the reason for its use in the proverb. Therefore, let's take a look at some of the proverbs with the construction [O^{ch.k.}~Sf]:

1. *Yomon gap tarsakidan yomon.* (1,80)

2. *So`z nayzadan o`tkir.* (1,83)

As mentioned, politeness and sweetness are the criteria that determine speech etiquette, which is considered a component of our national culture. Of course, it is not for nothing that politeness and sweetness become the main theme in proverbs that show the level of language culture of the Uzbek people and make a practical contribution to its growth. The proverbs “*Yomon gap tarsakidan yomon*” and “*So`z nayzadan o`tkir*” are a clear proof that our people have paid serious attention to the function, place and importance of speech in the life of a person and society since time immemorial. For example, in the proverb “*Yomon gap tarsakidan yomon*”, the effect of a rude speech, a harsh word - harming the human soul and its result is expressed through the combination *tarsakidan yomon*. In the proverb “*So`z nayzadan o`tkir*” it is expressed with the help of the combination *nayzadan o`tkir*.

A language master should deeply understand that the effect of a bad word is worse than a slap, and that a word is sharper than a spear, and every word or word spoken without thinking leaves an indelible mark on the heart. Because bad words and inappropriate words hurt the heart. The pain of a slap is forgotten, the wound of a spear heals, but a bad word is not forgotten, even if the wound of the word is scarred, it leaves its mark. This is the wisdom of proverbs. Anyone who wants to dig into his brain will quickly understand that the language owner's folk wisdom is embodied in quality combinations that form proverbs. Because in the proverb “*Yomon gap tarsakidan yomon*” a word is compared with a slap, and in the proverb “*So`z nayzadan o`tkir*” it is known from the construction of quality compounds. In other words, the lexeme *tarsaki* is combined with the lexeme *yomon* and the lexeme *nayza* belongs to the group of weapon names and the lexeme *o`tkir* belongs to the series of original adjectives. The combinations *tarsakidan yomon* and *nayzadan o`tkir* formed as a result of their connection in the proverbs create a clear idea about the sign of the compared object in relation to the source of comparison. So, in the minds of members of the Uzbek language community, the combination *tarsakidan yomon* is about the effect of a bad word, and the combination *nayzadan o`tkir* is about the power of a word. Therefore, these proverbs form an association of images that are compared in the minds of the speakers of speech-slap and word-spear, and are kept in the memory of society members on this basis.



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