

INTERPRETATION OF LANGUAGE MANNERS IN ORAL LITERATURE

Dildora Shavkatovna Komilova

Lecturer, Tashkent state university of Oriental studies, Uzbekistan

Abstract

In this article, information is given about the special mention of the structure - small and boneless, feature in folk proverbs and riddles. Language is one of the main means of distinguishing a person from an animal, because language is a phenomenon related to consciousness. It should only be used consciously for beautiful communication. In this sense, the issue of language and speech etiquette has always been approached as one of the main topics of literature, be it oral or written form. This tradition, which began with folklore (oral artistic creation), was considered the most active topic in written literature in all periods.

Keywords: Folk proverbs and riddles, features, basic tools, beautiful communication, speech etiquette, oral and written form, folklore.

Introduction: The opening passage discusses the emphasis on good speech and ethical behavior in Turkic languages, specifically referencing Mahmud Kashgari's work "Divan-i Lughat-it Turk." It mentions the phrase "er dam başı - til," which signifies the close connection between character and language. In ancient Turkic, "er dam" means "moral conduct." The passage also points out that greetings are an essential part of good manners. It gives an example of an Uzbek folk saying that criticizes the impoliteness of a young bride who encounters an old woman on the road without offering a greeting, highlighting the importance of greetings in our interactions.

I saw your bride

He was standing on the street.

I bow and say hello

It is an animal without a tongue.

Sometimes there are those who use the language in the way of gossip and corruption. There are varied songs which exposes the stone-faced, gossiping people who separated two lovers by words.

The following paragraphs provide additional examples of folk sayings and idiomatic expressions related to language, etiquette, and ethical behavior in Uzbek culture. They underscore the significance of language and decorum throughout different historical periods, emphasizing that good speech has always been considered a fundamental moral virtue.

Overall, the passage implies that the concept of good speech is deeply ingrained in Uzbek folklore, emphasizing the importance of language and etiquette throughout history. It also warns about the negative consequences of misusing language or engaging in gossip and slander. It is important to note that these sayings reflect the cultural values and traditions of Uzbek society and should be understood within their specific context.

Main part: The proverb "Дилдаги тилга кўчар" suggests that by listening to someone's speech, you can understand their character. Particularly, the true nature of a person can be revealed through their

words. On the contrary, those who speak sincerely have nothing to fear. Instead, it is said that "Тил – дил таржимони, дил тилмочи," which translates to "Language is the translator of the heart, words are its conveyors."

These expressions convey the idea that one's speech and choice of words can provide insight into their true intentions and character. It emphasizes the importance of paying attention to how people communicate and use language in order to better understand them. As human beings, we are compelled to interact, communicate, and exchange ideas with others within society. In this context, speaking words of kindness is considered extremely important. People understand this through various proverbs, such as "Яхши сўз – жон озиғи, Ёмон сўз – жон қозиғи" (Good words are the lifeblood, while bad words are poison), "Speak with good words to bring joy, refrain from bad words to avoid heartache," and "There is a good side to language, and there is a bad side to language."

Overall, it is heavily emphasized to uphold the values of speech etiquette and to carefully consider our words in every circumstance. Proverbs serve as reminders of the necessity for thoughtful communication and underline the importance of refraining from speaking unnecessarily or thoughtlessly. For instance, "Оғзим бор деб гапирма, Оғзинг ёмон ўрганар" (Do not speak just for the sake of it, your tongue will teach you), "Тилим бор деб сўзлама, тилинг ёмон ўрганар" (Do not speak to show off, your language will teach you), "Аввал ўйла, кейин сўйла" (First think, then speak), "Тилингни тий, тишинг синмасин" (Control your tongue, do not let your teeth get involved), "Тилини тийган бошини қутқарар" (The one who controls their tongue saves their head), "Тил бошни ейди, қўл – ошни" (The tongue guides the head, the hand – the eyes), "Тил югуриги бошга, оёқ югуриги ошга" (Let the tongue enter the head, let the whip enter the horse's tail).

In general, these proverbs emphasize the significance of speech etiquette, refraining from using words recklessly, and the essentially of thoughtful communication. They convey the message that speech etiquette is integral in all aspects of life.

In many proverbs, if language is not used with caution, it is highlighted separately as a cause of trouble and regret. The term "бало" (balo) is used in these proverbs as a logical consequence. For example, "Ёмон тил бошга бало" (An evil tongue leads to trouble), "Бошга бало тилдан келар" (Trouble arises from an uncontrolled tongue), "Инсонга бало тилидан келур" (Trouble comes to a person through their tongue), "Тил – бало, тиш – қалъа" (The tongue is the cause, the teeth are the weapon), "Тил бор, бол келтирар, тил бор – бало" (If you have a tongue, trouble will come; if you have a tongue, trouble will arise). Unfortunately, language can lead a person to their demise. Thereby, these proverbs warn: "Тил эрни гўрга солар, норни – қозонга" (The tongue points to the mountains, the worm points to decay) or "Тил ёмони бўйинга сиртмоқ солар" (To go against the evil of the tongue).

As seen, if language is not used with caution, it causes trouble and brings harm to oneself. The person's character can be assessed based on their manner of speaking, as expressed in the following proverbs: "Буқа шохидан, одам тилидан илинар" (The oxen reveals the horn, language reveals the person).

In folk sayings and proverbs, the redness of language signifies its power, structure - its minuteness and delicacy, and its characteristic quality - its lack of spikes. For example, "Қизил тил суяксиз бўлар" (A red tongue is without spikes), "Тил кичик бўлса ҳам, дунёни бузар" (Even if the tongue is small, it can ruin the world), "Shirindan-shirin til, achchikdan-achchik til" (A sweet tongue is sweeter than honey).

Of course, in these sayings, the understanding of the significance of words and language stems from their logical interpretation as a whole. For instance, "Қилич кесолмагани сўз кесади" (Words can do what a sword cannot), "Тил тиғи қилич тиғидан ўткир" (The sharpness of the tongue surpasses the sharpness of the sword), "Фойдасиз сўзни айтма, фойдали сўздан қайтма" (Don't speak useless words, come back with useful words) or "Фойдасиз сўзни гапирма, фойдалидан юз бурма" (Don't speak worthless words, turn towards meaningful ones).

Sometimes, instead of resorting to a sword, which means using force or strength, it is possible to accomplish tasks with good words, kind speech, and useful suggestions. This truth is reflected in

proverbs that have been tested and proven through experience, such as "Қилич эрга булар, нор эрига оғ'оз" (Weapon is for the proud, honey is for the meek).

In summary, the significance of language in folk sayings and proverbs is reflected in its power, delicacy, and its ability to be devoid of spikes. It is mentioned in various proverbs and sayings that focus on the importance of conscious and thoughtful speech. The power of language is further emphasized in the following proverbs: "Тил жароҳати битар, Тил жароҳати битмас" (The wound caused by a tongue heals, but the wound caused by words does not), "Тил билан тугилган тугун тил билан ечилмас" (A bundle that is born with language cannot be removed with a tooth). In our society, excessive talkativeness, gossip, and insincere speech are considered negative traits: "Кўп гап эшакка юк" (Excessive talkativeness is burdensome), "Сихат тиласанг, кўп ема, иззат тиласанг, кўп дема" (Speak healthily, but not excessively; speak respectfully, but not excessively). These proverbs shed light on the negative consequences of excessive or insincere speech, emphasizing the importance of using language carefully, speaking with sincerity, and avoiding harmful or unnecessary words. It is evident that if language is not used cautiously, it leads to trouble and causes harm. Proverbs caution individuals to be mindful of their words to avoid negative consequences.

Language also reflects gender differences. Men and women have distinct characteristics in their speech patterns. Taking this into account, the Uzbek proverb "Аёл тилини аёл билар" (Only women understand women's language) signifies this difference. Similarly, children's speech also exhibits such distinctions, as indicated by the saying "Бола тилини бола тушунар" (Only children understand children's language). Language etiquette extends to both hosting guests and being a gracious guest. This is reflected in an Uzbek proverb that states: "Айтмас ерда оғзингни тий, меҳмонга борсанг нафсингни" (Before speaking, control your tongue; when you become a guest, control yourself).

These proverbs highlight the existence of gender-specific speech patterns and emphasize the importance of language etiquette. They also underscore the significance of being mindful of one's words in both everyday conversations and when hosting or being a guest. Additionally, here are English translations of the Uzbek proverbs:

1. "Too much politeness conceals deceit."
2. "Politeness is what warmth is to wax."
3. "One can forgive a murder but not impoliteness."
4. "Polite words open iron gates."
5. "Learn politeness from the impolite."
6. "A polite devil is more agreeable than a rude saint."

These English proverbs convey the importance of politeness and the power of polite words in various contexts. They highlight how politeness can have a strong impact on interpersonal relationships and how it is valued in different cultures and societies.

Conclusion: Indeed, these proverbs highlight the concepts of politeness, kindness, and the power of sweet words. This purpose is evident in the resonance of words and the parallelism found in many Uzbek and English proverbs. For example, in Uzbek: "Суйдирган ҳам тил, куйдирган ҳам тил" (Same tongue that praises, pierces), "Севдирган ҳам тил, бездирган ҳам тил" (Same tongue that loves, stings). Similarly, in English: "The tongue that loves and the tongue that burns." In essence, the phrase "Булбулнинг сайраши гулдир, меҳр хазинаси тилдир" (The nightingale's melody glorifies the rose, and kindness is the treasure of words), signifies the enduring importance of language etiquette and the value of using kind and respectful words. This theme resonates across different cultures.

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