



Analysis and Description of Ancient Sources of Speech Culture

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Article History	Abstract
Received: 06 June 2023 Revised: 05 Sept 2023 Accepted: 25 Nov 2023	<p>The article reflects on the essence of examples of folk oral creativity in speech etiquette and culture, such as short, capacious, shallow, clear, meaningful, meaningful, logical, truthful, effective speech.</p> <p>Keywords: Culture Of Speech, Proverb, Riddle, Epic, Fairy Tale, Song, Hypocrisy, Speech Etiquette.</p>
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1. Introduction

If it is said that the culture of speech is the same age as the day when humanity was decorated with a sacred gift like words, then naturally, attention has been focused on this issue since the time when there was no writing, when examples of oral creativity appeared. In various genres of folklore - proverbs, riddles, epics, fairy tales, stories, narratives, legends, beautiful speech and civilized speech were mentioned a lot, and the characters gained vitality as the heroes of the people's hopes and dreams with the sweetness of their language and optimism. The storytellers paid special attention to the speech of their heroes - they developed the twisted and unexpected beauty of the elegance of words in their dialogues and monologues. The eloquence of words and speech is also expressed in proverbs and riddles created by the people.

As the basis of linguistics is the word, so the word is the basis of speech culture. In this field, not only the word itself is important, but by whom, under what conditions and in what way this word is used. For this reason, attention to speech and its performance (speech culture) has been important in the oral and written sources that have been created and are still being created from ancient times. In myths, legends and fairy tales, which are examples of the oral creativity of the people, the main characters of the works greet evil forces (giants, monsters, monsters, etc.) sweetly and save them from accidental disasters – “If you did not greet, I would eat you up” caused the appearance of the cliches. Also, in the fairy tale “Zumrad and Kimmat”, when Zumrad was lost in the forest, she got riches due to her sweetness, friendly character, and hard work, and returned safely to her home, and the events of the fact that Kimmat was disgraced due to her capriciousness, masculinity, and rudeness are also embedded in the culture of language and in the culture of speech. In the dostons like “Alpomish”, “Kuntug‘mish”, “Malikai ayyor”, “Ravshan”, “Yunus pari”, “Misqol pari”, due to the language skills of the speakers, the eloquence in the formation of prose and poetic texts with language materials, the level of connotativeness and impressiveness of the linguistic elements used in them are also worthy of recognition as unique manifestations of speech culture. For example, the eloquence of the speaker's speech is more exaggerated in the saajs that are often encountered in folk epics. In this regard, in the epic "Tahir and Zuhra" we encounter such an example of adoration. Wandering in the Kuyutir desert, Tahir came to a field called Goshai Tovuson. Bakhshi skillfully uses the art of saaj and describes this wonderful corner with marble ponds everywhere as "peacocks waving their tails, nightingales chirping, parrots singing, all the birds filled the surroundings, and everyone was amazed". Moreover, in the epic work "Kutug'mish", this adoration was described by the character of Holbeka, also she attracts attention as she has beautiful speech and movement when she communicates. Holbeka's face is like a full moon, her gait is like a rushing river, her hair is like a flowing stream; there are ninety-five braid hair in one side and ninety-five braid hair in other side, less than two hundred braids (braid is called “kokil” in Uzbek language); one side dipped in gold water, one side dipped in silver water, hardened in the wind...

In the text of folk songs, we come across lines of poetic speech that are attractive and decorated with elements of cultural speech, which can be observed that the roots of speech culture of the Uzbek people

go back to the distant past, and that human mood, intelligence, and taste were at a high level in them. Allusions, metaphors and other metaphors, exaggerations in them affect the listener's heart and soul. In the folk song "Sunbula":

Farg'onada o't yoqsam,
Andijonda tutuni.
Bu dunyoda bormikan
Yurak bag'ri butuni.
Bu dunyoda bor bo'lsa,
Yurak-bag'ri butuni
Qog'ozdan o'choq yasay,
Guldan qilay o'tinni...

(Meaning: when I make fire in Fergana, its smoke is found in Andijan. I wonder if there is a perfectly happy person, if there is this kind of person, I make wood of flower and paper.)

Furthermore, the charm and delicacy of the language in the song "Galdir" ("Crazy in love") can be felt from the core of these verses:

Oq ilon, oppoq ilon,
Oydinda yotganing qani!?
Men yomondan ayrilib,
Yaxshini topganing qani!?
Oh urarman, oh urarman,
Ohlarim tutgay sani.
Ko'z yoshim daryo bo'lib,
Baliqlari yutgay sani.

(Meaning: oh, white snake, why do not you lie down under the moonlight. You lost me but have you found more better than me. I say oh and my sorrowful love is not good for you. I cry until it makes a river, its fish will eat you up.

Especially in folk proverbs, there are many examples where special attention is paid to the issue of the speech and the speaker's participation in the speech process. From this point of view, let's look at some examples related to folk proverbs, the power of words, their charm, and the participation of words in people's speech.

Firstly, a proverb is a small form of folk art, but deep in content. Its meaning in dictionaries is also "word". Dictionaries give a basic definition of proverbs: "A proverb is a concise expression of the wise thoughts of the people." In fact, proverbs are created as a result of long-term experiences of the people and are absorbed into real life, they move from mouth to mouth of people and thereby acquire immortality. This is why proverbs that appeared in ancient times are still used today or their close equivalents appear. Philosophy and artistic creation are considered to be a genre of folklore with a compact form but deep content, each of the proverbs showed the beauty of our language, the elegance of our speech, the logic of our intelligence and thinking with amazing power. Relationship of a nation to life, nature, man, family and society, its social-political, spiritual-educational, moral-aesthetic and philosophical views, in short, his self and identity were fully manifested in this artistic mirror. That is why proverbs are extremely widespread and they have been used continuously for centuries in lively speech and conversational relations, in artistic, historical and scientific works, in political and journalistic literature. New ones are being created between years and periods, and the range of meaning of the old ones, which exist in living communication and language, has expanded or narrowed. Even some of them have been forgotten. Because such a huge folklore heritage of the Uzbek people was almost not collected and studied from a folkloristic point of view until the following centuries. It should not be concluded that folk proverbs are completely out of the attention of writers, poets, and historians of the past. Interest in the proverb from a literary point of view, its use in order to increase the artistry of the work and ensure the fluency of the artistic language has been the focus of the attention of word artists in all times and places. Mahmoud Koshgari's "Devoni Lugatit Turk", Alisher Navoi's lyric and epic heritage, Maulana Lutfi's poetry, Gulkhani's "Zarbulmasal", Abdulla Avloni's "Turkish Gulistan or Morality" manual, stories, short stories and novels of Abdulla Qahhor and others use folk proverbs to one degree or another [1]. As proverbs express the conclusion of many centuries of life experiences, constant daily observations in the form of a complete thought in a strict polarity, they are dominated by the diversity of meaning of each word, the stability of expressions, and the stability of form. However, depending on the place of use, their range of meaning is constantly expanding. That is why it is necessary to pay special attention to each word in the proverb. They have words that historically had

completely different meanings. For example, the word "salt" today refers to a mineral substance. Historically, this word means "proper, polite; means field, plain" and is preserved only in proverbs.

As a product of word art, proverbs are also artistic phenomena. In them, you can find dozens of meanings of one-word, artistic image tools, and all examples of poetic translations. For example, depending on the context of the proverb, the word "bad" can mean, in addition to evil, selfishness, selfishness, crookedness, dishonesty, enmity, cowardice, ignorance, ignorance, decency, avarice, conceit, dishonesty, lying, impatience, disloyalty, greed, dishonor, it represents extravagance and so on. This shows how wide the meaning possibilities of words in proverbs are. Proverbs can be used literally, figuratively, and both as a product of word art. Therefore, they encounter various forms of artistic and visual means [2].

The subject areas of the proverbs are also different: patriotism, hard work, sweetness, correctness, truthfulness and lying, generosity and stinginess. Among them, you can come across many proverbs about words, speakers and speech etiquette. In these proverbs, many proverbs were created on topics such as the power of the word, the role of the word in human life, the speaker's speaking skill and talent in choosing words or the defect of not being able to use the word appropriately. Prof. N. Ulukov, co-authored with L. Abduhamidova, paid special attention to this issue in the pamphlet "Speech culture analysis and interpretations" and presented the article "Word - one, polish - forty (interpretation of speech etiquette in Uzbek folk proverbs)". According to them, "... our wise people have paid special attention to the issues of speech etiquette since ancient times.

Proverbs and proverbs about speech etiquette created by our people over the centuries are proof of this:

Iliq so‘z shakardir,
Sovuq so‘z - zahar.
Kim gapirganiga boqma,
Nima gapirganiga boq.
Do‘sting ham til, dushmaning ham til,
Suydiradigan ham til, kuydiradigan ham til.

"Pariemiological dictionary of the Uzbek language" by N. Berdiyurov, R. Rasulov (Tashkent: Teacher, 1984) [3], Sh. Shomaksudov, Sh. More than a hundred Uzbek proverbs and sayings from Shorahmedov's book "Meanery of Meanings" (Tashkent: National Encyclopedia of Uzbekistan, 2001) express folk views on speech etiquette, order of culture, laws and criteria [4]. In many proverbs, it is also used in the sense of word, language, and speech, and its place, position, and value in social life are emphasized. By way of example, "He who does not know the value of a word does not know his own value", "A word is one, a polish is forty", "There is a difference between words and words, there are thirty-two prices" [5]. Therefore, based on the essence of our work, we believe that it is permissible to examine and react to the proverbs related to the issues of words, speech, speech etiquette and their role in social life.

There are many examples of folk proverbs that encourage to pay careful attention to the divinity of the word, its power and the issues that the speaker should observe, especially the language during the speech process. In particular, this becomes more clear if the proverb "Words are worth more than gold". To prove that the word is worth more than gold, no explanation is needed. After all, Allah the Almighty created nothing in this huge universe without creating anything, and then "Kun!" He created the Universe through the word (Yaral!). For this reason, this blessing given to people who are called "ashraful creations" is divinely important. In the quoted proverb, it is emphasized that words are more valuable than gold. In another saying, "A word is a bride in a veil", the value, place, and position of a word in social life is emphasized (N. Ulukov's opinion). The authors of the previously mentioned book also correctly pointed out that the simile used in the proverb is very suitable for the definition of the word. At this point, it is necessary to pay special attention to the "chimildyk" detail. Chimildiq is a special room with a curtain covering the corner of the house so that the groom and the bride can sit and spend the night separately from others on the wedding night. Only the bride and groom have the right to enter and sit here. This place is the purest place to be protected from insu genders and evil-minded people. For this reason, the divinity and purity of the word is compared to this moth and the bride who entered that place. Since the moth is so clean, transparent, and pure, the bride who owns it must also be a virgin and pure. Just as the bride in Chimildik behaved extremely politely, modestly and chastely, every word spoken by a man should be spoken politely, with faith and modesty.

Another proverb says, "Ariqni suv bezar, odamni - so‘z" ("Water decorates a stream, words decorate a person") It also has its own divinity and its own content. Unless a stream is beautiful only with water, a person becomes beautiful with his words. In this proverb, it is emphasized that words are the

decoration of a person. The word "language" that is used instead of the word "Language is the ornament of the mind", "Language is the scale of the mind", "Language is the measure of the mind", "Language is the key of the heart", "Tongue is the translator of the heart", "Tongue is the herald of the heart". There is a reference to this issue in these proverbs.

Another proverb says, "Words open words." One word of a person leads to another word. On top of that the person who is speaking imposes the obligation to speak well to the interlocutor with his good words. Good words and bad words come out of a person's mouth. This is often determined by the speaker's intelligence and wisdom. The proverb "Make a word out of words, if you don't say it, don't make it out" as a variant of the above-mentioned proverb, it fills it with meaning.

If a person does not speak, the interlocutor will not be able to understand the feelings that are passing through his mind and the words that are hidden in his heart. Therefore, it is possible to understand who the interlocutor is and what his level of knowledge is.

The proverbs "Words are sharper than spears", "Words go before feet", "The edge of the tongue is sharper than the edge of a sword" were created to express the spiritual power of the word. In fact, even though the word is an abstract object, it has a two-way effect on a person: on the one hand, if it is a good word, it pleases the interlocutor, and if it is a bad word, it hurts a person's heart.

For this reason, most of the folk proverbs appeared as a result of the comparison of good and bad words, and the word was evaluated. Let's say the same sweet words in the following proverbs:

"If you have it on your tongue, smile and be happy",

"Sweet words are sweeter than sugar",

"Sweet words can revive even the dead",

"One sweet word will heal a thousand hearts",

"A husband will take clean water; a good word will take a hand"

When it comes to its importance in speech, there are as many proverbs about a bad word as the opposite of a sweet word. For example, hundreds of proverbs such as "A bad word has wings", "A bad word hits the soul, or - faith", "A bad word has six legs" [7].

When everything is considered relatively, there are two aspects of the word - good and bad - as opposed to each other. Therefore, in most of the folk proverbs, good and bad words are given in opposition to each other, which complements the judgments about the power of the word. In the following proverbs the negative connotation is stronger and a bad word can hurt a person's heart, so bad words it is possible to realize that the urge not to use in the speech is leading.

"A good word deceives, a bad word annoys",

"A good word leads to a good place, a bad word leads to a cave or grave",

"A good word is the nutrition of the heart; a bad word is a stain on the heart".

As the above-mentioned proverbs are related to the issue of the power of the word, its role in the speech process, it is shown that the speaker's use of literary and cultural language in his speech is the main stimulus that determines his educated and knowledgeable personality. As long as this is the case, the constant presence of a good word in a speaker's speech indicates his culture. Naturally, it is possible to observe that proverbs related to the relationship between the speaker and the speaker are also found in folk art. We will turn to some more examples.

One of the folk proverbs says: "Say the word you say, turn away from the word you don't say." Mazur refers to many issues in wisdom. In the first case, the people appear as unsophisticated people, and people have the same manners of speech, selective use of words, use of ideas in a lucid, attractive way, and conveying them at a level that does not touch the interlocutor's ego. It is clear from the meaning of the proverb that this is a necessary aspect of speech culture.

Another proverb says, "Xaq so'zga o'lim yo'q" (Meaning: "There is no death to a true word"), and the meaning of this proverb brings to mind fairy tales and legends. "True word" is a correct word, a sweet word, an expression of an opinion that pleases the interlocutor and does not harm his heart. According to a popular Eastern legend, one of the kings wakes up from a bad dream. When the tsar called the dream interpreters and asked what this meant, all the interpreters (mainly his ministers) unanimously, declared that all his relatives - sons and daughters, relatives would pass away, and he would be alone.

When the king heard this interpretation, he ordered all the interpreters to be put to death. Only one wise minister of death interprets the interpretation of this dream in a slightly different way: "You will live longer than all your relatives and clans". If a closer look is taken, there is no difference in the interpretation of the words of the ministers condemned to death and the words of the wise minister. However, those sentenced to death were put to death because of their crude and rude expression of the truth, and the wise minister was honored to have given a beautiful account of the incident.

The proverb "Oz so'z – soz so'z" (Meaning: "A little word is a good word") also attracts attention due to its relevance to the culture of speech. The essence of the proverb is that it is necessary for any person to master the ability to express his thoughts perfectly. After all, those who express their thoughts with unnecessary words, gestures, hand movements, meaningless habits (yes, yes, and voice habits that are difficult to express in words) have poor speech culture. His intended point gets lost in these excesses. People call such people "ezma", "lakma", "ezma churik" which give the meaning of "talkative".

Some speakers use words such as "immediately", "also", "that" inappropriately in their speech and get nicknames named after these words. For example, a joke was created about the fact that the nickname "Shu-shu domla" is a product of this process.

The proverb "If the speaker is good, the meeting will be successful" can also be included in the scope of thoughts on speech culture. Because in some crowds, the preacher preaches so beautifully that the people who hear it enjoy it.

Their hearts are filled with enlightenment, and they benefit from the matters preached to them and their loved ones. If the preacher is lazy and delivers a speech in a boring and stilted tone, with vague ideas, loose quotations, rough examples, boring and chewy tone, it will cause some people to sit carelessly, and no one will benefit from it.

The proverb "Even if the poison of the sword goes away, the poison of the word does not go away" also speaks about the need to be careful in using words in speech, to use words that do not touch a person's heart. At this point, it is enough to recall the fairy tale "The farmer and the bear", which is widespread in the folklore of a number of peoples. According to a fairy tale, a farmer and a bear are friends. They live together for a long time in harmony. One day, the farmer was disgusted by the smell of sweat coming from the bear's body, complained that it smelled bad, and said something bitter. This word hurts the bear very much. Then the bear took the ax, held it at the farmer and asked him to hit him hard on the head. The farmer takes an ax and hits the bear on the head. A bear with a split head roars into the forest. Days, months, years passed by and one day the bear comes out of the forest and confronts the farmer and shows the farmer his head with the ax. The farmer sees that the wound on the bear's head has healed. Then the bear showed his head and chest and said, "The traces of the ax you hit on my head are gone. However, the injury you caused to my heart is not over. "Every time I remember this injury, it is renewed and it destroys my tongue," he said to the farmer.

Our examples of speech and its etiquette in proverbs are about the need for a person to have a culture of speech, ways of speaking, vocabulary at the required level. To sum up, leads to conclusions learn the norms of using beautiful words as much as possible, artistic expressions in some places, effective and expressive expressions of the national language, and to make it a habit.

Not only in proverbs, some riddles attract attention because they are about words, thoughts, eloquence, and the variety of speech possibilities.

4. Conclusion

For example, "Sweeter than honey, bitter than poison", "Sweet someone, burn someone", "I opened my mouth, flew away, went to Samarkand and Bukhara", "What comes out of my mouth is mine, what comes out of my mouth is mine", "Honey is not honey". It is not difficult to notice that the word, its impressiveness and charm are embodied in riddles like "likes, not a bee, but stings". In a word, in various genres of folk art, there are views on speech, speaking and its manners, in short, speech culture, which make a person a "noble creature", realizing that speech culture is a mental character and an integral part of the people's spiritual world shows that lessons can be learned from it.

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