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Zamira Yuldashevna Ibragimova

Karakalpak State University named after Berdakh
Associate Professor

Shadigul Yabbarbergenova

Karakalpak State University named after Berdakh
Master of Linguistics (Uzbek) 2nd year

WORDS OF POSITIVE WISHES OF THE UZBEK AND KARAKALPAK PEOPLES AROUND THE TABLE

Abstract: *The examination of praise and wishes of the Uzbek and Karakalpak peoples around the table is the center of this article. This procedure is frequently used to communicate positive wishes during celebrations and festivities.*

Key words: *applause, positive desire, prayer, wish, speech etiquette, food, household applause, food, happy life, aging.*

Language: *English*

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Introduction

Applause and wishes are utilized in folklore in various forms and meanings in everyday life. Everyday applause has no unique creators or performers. Wherever they are needed, older people speak them. There are three forms of clapping: applause at the meeting, applause at the table, and applause at the start of a business or event. Each of these three species has its own distinct traits. Due to different circumstances, the lexicon of ceremonial names is genetically generated directly on the basis of that people's linguistic richness, sometimes by gaining terms from the lexical richness of other, typically surrounding ethnic groupings. The emergence of new ethnographic phenomena in the subsequent historical process of ethnos life is also a factor that ensures the continuous development of ceremonial lexicon.

People who live next to one other constantly influence, borrow, and integrate each other's ideas. This is frequently visible in the set of words used to describe the ritual. As a result, in some instances, the influx of vocabulary units expressing rituals from other people's languages is also one of the causes of ceremonial lexicon enrichment.

Folklorists' research into the scope, location, and content of the words acclaim and desire in folklore, in our opinion, needs more precise additions.

A lot of social elements are linked to the creation of desire and applause units. The Uzbek people's traditions, rites, beliefs, and national ideals are among them. It appears that, in addition to researching the lexical and grammatical characteristics of Uzbek applauding units, they must also be classified according to their content and speech.

The lexical richness of any language is known to be researched in the linguistics department's lexicology department, which analyzes the structural and systemic elements of lexical richness, as well as the rules of their growth and their relationship with other branches of language (phonetics and grammar).

Lexicology also considers the processes of obsolescence and renewal of a language's vocabulary, the role of linguistic and extra linguistic elements, the functional-semantic description of existing lexical units, old, new lexical layers, and linguistic theme groups.

When the lexical features of each language are studied on various levels, such as the laws of language

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development, language and thinking, the influence of language and society relations on the lexical structure, lexical units in terms of modernity, history, expressive-stylistic the definition of socio-philological processes, such as the division into different thematic layers, lexical units in terms of modernity, history, expressive-stylistic the definition of socio-philological processes, such as the division into different.

People wishing each other well is one of the most popular expressions in the Uzbek and Karakalpak cultures of communication. Praying, cheering, wishing, and wishing well are examples of such statements. However, the term applause is suitable in the above-mentioned research of Uzbek folk oral poetry. In addition to applause, such units include prayer phrases, phrases such as "Let the house be full of wheat," "Find blessings," and some proverbs and phrases.

Positive desire units have been used in our people's history from ancient times, and instances can be found in prayers, ceremonial etiquette, phrases, and proverbs.

The happy wishes around the table are various due to the hospitality of the Uzbek and Karakalpak people.

When Uzbek and Karakalpak families visit a house, the table is set with the following words: "May this room be filled with peace and quiet." May the homeowners live long and see their children's wishes come true! The following positive wishes in the form of text are used when setting the table, eating and after the meal: "Let there be no state, let there be generosity, let there be endless pleasure, let there be no prosperity in your house, let there be happiness in your house, let there be plenty of tablecloths, let there be a face in front of your neighbors May your light be long, may your tongue be long, may your destiny be full, may your intentions be great, may your table be full, may your food be whole!"

Positive wishes to be said around such a table found its appearance even in the Karakalpak families.

As bergenge bas bersin,

Alla uzaq jas bersin,

Ketpes da`wlet bersin,

Ja`n-jaqtan qoldi bersin,

Jortqanda joldi bersin,

Allataala shin jarilqap,

Aytqanimnin`ba`ri kelsin,

A`min ,Allahiw a`kbar! [6:231].

In the people of Karakalpak, there are a lot of types of prayers that can be said after the meal is recognized around the table. Of these, sometimes it is said that only "Awmiyin" can raise a hand, and sometimes the hand spreads. "Ko`p bersin, bereket bersin, esesin alla jekersin", "Awmiyin toy bolsin waqti xoshliq bolsin", "Awmiyin jarliqet, qabilet ,baq bersin, ba`len`nen saqla", "Awmiyin amanliq bolsin, tinishliq bolsin".

Sometimes, after a large meal is eaten in moderation, the Quran is recited in honor of the fathers. For example, prayer is performed: "tiye bersin", "iymani joldasi bolsin", "jayi ja`nnette bolsin".

As in every nation, when the Uzbek people want national dishes, they are applauded. In some places, however, melon, some samples of the so-called applause were preserved after eating meat. For example: "Sweet-juice, good-natured, grandfather "salavot" to the peasant, thank you to the father of the thorn, Amen" [8: 110].

In the people of Karakalpak, too, such applause was preserved. For example: "Ekkenge, tikkenge a`kelgenge, keskenge raxmet, awmiyin. (speaking)

The following prayer is recited around the table: "Let us not lose our seats. May the blessings of what we eat and drink touch those who pass by here! May our work come from the right, may our destiny be formed!"

The most commonly used phrases are "Let the one who gives soup, let the state that does not go, let the state give a broad verb! Blessings, the state increases".

The above instances demonstrate that, according to our people's customs, entering a house is a beautiful gesture to the owners, and then when the table is set, those seated around it desire the human health and wellbeing, longevity, success, wealth, harmony, and well-being in the future. Even when the guest is not present, each apartment owner with a table setup and before the table is washed, himself, family members, and relatives wants applause reflecting similar happy wishes for his connections. The topic of responses and speech propriety reflects the applause heard.

The word **pray** is often used in the context of applause, followed by sentences expressing a positive desire, such as "Let our prayers be accepted, and enjoy the seven rewards of the prayers we recite."

The word duo in the Uzbek language has been used for a long time. Units ending "Olluhu Akbar" in (Allah is great, Allah is great) were used.

The Arabic lexeme duo was adopted in both Persian and Turkish, and is one of the most widely used words in Islam, being used in the language of ancient Uzbek written records from the 14th to the 15th centuries. In the language of "Muhabbatnoma" (Khorezmi's work) and in the works of Alisher Navoi in the 15th century, it became a polysemous word in both poetic and prose works:

- "Pray" - 1. Ambitions; pray to god for good.
2. purpose, demand, desire.
3. Wishing you a long life.
4. Amurlet.

The Persian word for prayer is duo: the phrase "pray for goods" is a prayer for good deeds; "Prayer of the soul" is a prayer for someone's life and well-

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being, and always means "your prayer is in your soul."

The word duo is also formed in compound verbs: to pray, to pray, to pray. The Arabic grammatical form of the word pray is also found in the language of written monuments in Uzbek.

Examples of written texts that show the different meanings of the word duo in a sentence: Golden apple, take a prayer, isn't a prayer a gold? (Proverbs).

"Father, I don't need your money, just pray," he said hurriedly. (S.Ahmad) After the prayer, Otabek took out a blanket and held it in a box. (A.Qodiriy) The prayer of many will be a lake (Proverb) Say a prayer to my aunt, my daughter ... - said Aunt Tokhta (I. Rahim).

The word tandem appeared in the examples above as a syllable of appreciation with several definitions.

In the above examples come from the function of the word expressing applause in different content of the prayer.

"Pray" in Karakalpak language: "pa`tiya" arab tilinen aling'an bolip, ha`r bir insang`a beriletug'in jaqsi tilek, jaqsi niyet insannin`arziw-a`rmanlarinin`a`melge asiwinin` birden- bir tiykari sipatinda qabil etiledi. [5:74]

A`zzeti -abiray, abiraydan ayirmag`ay bir quday. A`wmiyin!

Pa`tiya-tilekten keyin, Lepes :-"Mirzashti jiber, "- dep Aymerekege im qahti (Q .Ma`tmuratov) [11:174].

Joritqanda jolin` bolsin,

Qidir ata joldasin` bolsin,

Qiriq shilterler jilawin`da bolsin.

Ot, jala, suw ba`lesinen saqlasin [7:7].

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Another feature of the units of the positive desire to be said at the table is to thank God for the blessings that the person has bestowed on him, and to express good intentions to the family members "bless, peace be upon him, let him give over food to our table!" (From the colloquial).

In our people, as soon as they come and sit around the table, water is poured into the hands, in which the adult wishes a long life, happiness to the person who poured water. "Rich as water" (from colloquial speech).

The Uzbek and Karakalpak people are prayer people from time immemorial. Before we start any work, of course, the good intentions of being blessed mainly by the elderly father. For example, before sitting at the table, positive wishes are expressed, such as "do not get out of your head Toy, be Oval-fluffy, so many children". This is evident from the fact that our people are hospitable and childish and reflect our national mentality.

In the people of Karakalpak is also said to pray with good intentions to the owners of the same family when the visitor to the house comes. For example:

Da`wren`nin`basi merekali bolsin,

Da`wletin`nin`basi berekeli bolsin,

Dushpang`a ba`nde qilmasin,

Dasturxang`a ka`nde qilmasin,

A`min,Allahiw a`kbar!

Joqari bolsin da`wletin`,

Jaydari bolsin ul-qizin`,

Du`birli bolsin shabisin`,

Tu`birli bolsin tabisin` [6:533].

Through these lines, one of our people's values was luxurious wedding, the entry of the state together with the guest into his house, the provision-consent, the courtesy of the children of the head of his state, the blessing of family income.

The Uzbek and Karakalpak people are distinguished from other peoples by their traditions, luxurious wedding holidays. People gather around the table on holidays, luxurious wedding and make positive wishes to each other. For example:" let our head not go out of the toy"," let him go to the feast", or" let him go from the Navruz to the Navruz", which means good intentions.

Applause of the table is usually said before the meal is eaten and when the dish is eaten and when the table is brushed. People say thanks to the nozzles that they were given before eating. For example:" let him Give Peace, Blessing ,fullness, peace of mind, " they pray.

And after asking for food, it is said that "Pray, let the food be many, let the trouble be easy, no need to be smooth, cover like a lid, glue like a good approach, make a mistake from the bad" [8:110].

As a rule, the applause of the tablecloth is said by an older man, and the rest listen to him and "Amen" the photo shoot. In our people, respect does not extend to the stay of food before adults, older people or the older the family begin to eat. Even after eating, don't let before an adult from the table does not stand, the prayer is justified and allowed only after being photographed. In the Uzbek and Karakalpak people, the table is considered one of the sacred things, with special respect. Sitting around the table does not stretch the leg, jumping over it or pressing, depending on the table. This is an appearance of our national traditions.

As a result of the foregoing, it can be stated that positive desire content units have a wide range of content and are classified into several content groups. They possess peace, harmony, health, longevity, a pleasant life, good luck, sustenance, congrats on holy days, a large family, money, and strength in particular. The applause's content will be represented as a joyful existence with twofold aging.

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