

VOCABULARY OF BLESSING (THANKS) AND CURSES IN KARAKALPAK FOLKLORE

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ANNOTATION In this article, the opinions related to our traditions, such as blessing, wish, thanks, word magic, curses, which are units of thanks and curses that are one of the forms of folklore, and the reflection of the national culture that is preserved during the centuries are given and explained through the examples.

Key words: lingua-folkloristics, language, vocabulary, lexica, folklore, gratitude, curse, blessing, wish, word magic, customs, national traditions, culture.

Getting to know the history of any people and learning its culture is carried out firstly on the basis of language. In addition, language preserves the traces of the past, as well as different stages of the nature and social development. These characteristics of the language are an important factor in its study. Recently, in linguistics, the work of learning the peculiarities of the language of folklore has been widely undertaken. The works of Sh. Abdinazimov [1] are of great importance in defining the peculiarities of the language of oral folk traditions, which are considered the spiritual wealth of our people in the "Linguo-folkloristics" direction, which has recently emerged in the Karakalpak linguistics.

The term **folklore** is derived from the English language (**folk**-folk, **lore**-wisdom) and means folk wisdom, folk creation when translated literally, and it has become an international term. Folkloristics is a science that studies folklore. The science of folkloristics studies the history of folkloric works, the ways of their distribution, their connection with other peoples, and their genres [2; 4-9].

The Karakalpak people have a rich folkloric heritage, and are considered people with rich spiritual abilities, which are sharply separated with its own national culture, traditions, customs, not only in Central Asia, but also among the peoples of the world. Those who brought it from father to son, memorized the folk creations and adapted them to the needs of the time they lived, spoke and recited the oral art of the people, spent their lives on this art, were the people's singers, narrators and singers, story-tellers and poets, people's singers [3; 5].

One of the peculiarities of the Karakalpak people can be seen in their thanks and curses, which are still used in our daily life. About the thanks and curses, is presented in Volume 87 of the multi-volume book "Karakalpak Folklore". All of these are used for the purpose of bringing out full inner psychological trials and expressing one's feelings (gratitude or anger) to one's partner for good or bad deeds. They are often done in the form of giving a blessing by holding hands open. Any disciple who

learns art went out with a blessing of the old men of that nation without taking a blessing from his master. Any ceremony, weddings, funerals were begun and completed with the blessing [4;11].

The blessing has become a traditional custom, which must be performed in every family. Unfortunately, it is a pity that such blessing texts were not given proper attention in its time and remained out of focus for certain reasons. Since it is a type of genre in action, still there is possibility to collect, publish, and research it. The blessings (thanks) are mostly found in the form of poetry. They are also widespread in the form of lyrical prose. Its author can be any person who gives a blessing. Also, curses and negative blessing are carried out by holding hands open. Every person had the ability to express their feelings of anger related to their character and personal ability as a psychological trial from the effect of cursing the people who turned down or made upset. Some people also were (masters of) curses. When they curse, the stones became flood, water flowed in opposite direction. The magical property of the word is of primary importance. In general, in blessings and curses, magism is embodied as a powerful force. The valuable materials of texts and manuscripts collected by S. Amirlan, T. Eshnazarov, K. Omarova on "Blessing - wishes" [4; 12] contributed to enriching the samples of folk prose from the content point of view.

Let's stop at the blessings and curses given in Karakalpak folklore. The word "*Algıs* (blessing)" came from the Turkic language and means "to praise", "to express good wishes". There are types such as wishes for weddings and gatherings, wishes for marriage, wishes for travel, wishes for migration, wishes for householders, wishes for young couples, wishes for parents, wishes for young brides, wishes for pregnant women, ritual wishes for babies, wishes for men, thank for a meal, wish for a guest, and a wish for a girl who is going to marry.

Words of blessing related to the customs of the Karakalpak people. Earlier our ancestors gave their best blessings to those who were setting off a long journey, that their path would be open, that their journey would be successful, that they would always be friends with good people, that there would be much good fortune, and that they would be protected from danger.

Ay barǵaysız, May you go safely,

Aman júrgeysiz, May you be safe,

Saparıńız sátli bolıp, Have a good trip.

Sapa kelgeysiz, may you come safe.

Saparıńnıń ońın bergey, May Heaven give you successful journey,

Saparlınıń jolın bergey, May Heaven give you the way of the Lucky,

Júrisiń jaylı bolsın, have a safe journey,

Túniń *aylı* bolsın, may your night be bright.

Ámin, Allahu ákbar! *Ay* barda aman qayt, Amen, Allahu akbar! Go and return safe.

Soraǵanǵa sálem ayt, Say hello to the person asked us,

Ámin, Allahu ákbar! Amen, Allahu akbar! [4:532].

In these examples, the word "*ay* (moon)" entered its vocabulary, and its lexical meaning [5;64] means the appearance of nature, the understanding of the vastness of the sky, which gives light to the night in a certain way [6;38]. The words "*Ay, aylı* (moon)" do not mean the literal meaning of the object here, but they are used in secondary meanings depending on the content of the context.

There are many words of blessing that people tell related to their conditions. At present, the phrase "*sawlıq tileymen!*" (I wish you health!) is used a lot. The word "*sawlıq* (health)" itself means "to be healthy" and "to be safe". But the word "*sawlıq* (health)" has other lexical meanings. This is a homonym for the above word "*sawlıq*". For example, in the proverb "*on sawlıǵın bolǵansha, aq jawlıǵın bolsın*" the word "*sawlıq*" means "sheep" [7;379]. Therefore, it will be better to say "*densawlıq tileymen!* (I wish you health!) from the stylistic side, instead of using the word "*sawlıq*" (health) only.

Also, some people confuse the words “*salawat hám salamat*” (*greeting* and healthy), and we often meet people’s saying like “*saw-salawat bolsın!*” This is not right. This is because the word "salawat" comes from the Arabic language and means "forgiveness". Therefore, it is necessary to say “*saw-salamat*” not “*saw-salawat*”, here the word “*salamat*” means "health", "peace", "living".

Curses are one of the ancient genres of Karakalpak folklore, they are divided into motives of wishing evil to people, wishing for death, and wishing bad wishes even to creatures and animals. The term "**qarǵıs (curse)**" comes from the root of the verb "qir, qar" in ancient Turkish language. We can find on this in M. Kashkari's "Devonu Lugotit Turk" [8]. Curses are considered to be a genre that exists in the folklore of all nations. That's why the curses met in folklore of all nations are close to each other in terms of their content. This is because the origin of curses mainly dates back to the magic of words. The curses mainly are told by older people. But, the children did not know the curse. In most cases, the curse is often met among women.

People are very afraid of being cursed and cursing. The most basic is that one tries not to get cursed from his parents and older people. There is a proverb among our people: “*Áke qarǵısı-oq, ana qarǵısı-joq*” (“The curse of the father is like shot, the curse of the mother is not.”) As we understand from this, the father is the person who causes the child to come into the world. The child grows up thanks to the sustenance that his father earned. So then, every child owes and must satisfy his father. Therefore, we believe that we should not receive a curse from your father. And the mother's curse is told on the tip of the tongue.

In some curses, mythological concepts and images are met. For example:

Úyińdi óli *árwaq* basqay! Let your house be haunted!

Árwaq urǵır! May ghost haunt you,

Jin urǵır! Demon hit!

Óli *árwaq* jabısqır! May dead ghosts stick you!

Qara albaslı basqır! May black night-hag hit!

Periniń qanatı qaqqır! May The wings of evil fairy knock you!

Peri kóterip ketkir! May evil fairy pick you up!

Peri qaǵıp ketkir! [4;547] May evil fairy Knock you down!

These curses are believed to have the properties of making a person lose his mind, make him mad, and make him feel darkness. The words “*árwaq*”, “*jin*”, “*peri*” (ghost, demon, evil fairy) in the examples mean mythic sense. The word “*árwaq*” in the religious sense is a noun meaning the spirit of the dead [6; 149]. According to the origin of the word “*jin*” is an Arabic word and noun related to religious concepts [5; 70]. The word “*peri*” is a Persian word according to the origin, and the lexical meaning is "fairy-beautiful woman, good-doing spirit" or, according to religious beliefs, it is a legendary image that lives in the sky and water. It expresses the meanings such as it fulfills God’s will, and calculates the merits and sins of people [9; 27].

Another type of curses is associated with inanimate objects, and curses are pronounced on people through mother's milk, bread, and salt, which are considered sacred among our people. If the mother's milk is very important for the health of a newborn baby, then bread and salt are the essential food of all people. That is why we consider them to have magical powers. Such curses are said against people who have displeased their parents and abused others. Nowadays, people's belief in the magic of words and the power of cursing has much faded, but anyway in the family the tradition of teaching young children not to receive curse still continues. In today's era, when people's culture is growing day by day, cursing is heard strange. This is because the content of curses has a negative effect on human psychology. For that reason, every person who considers himself cultured must refrain from curses. It should be mentioned as a conclusion that with the help of deeper study of the language, the vocabulary of folklore works, it is possible to know the formation and ways of development of the

Karakalpak literary language, as well as theoretical materials and terminological explanatory dictionaries on folkloristics more. The basis of the vocabulary of blessing and curses in Karakalpak folklore is consisted of the original vocabulary of common Turkic, Arabic-Persian and Karakalpak languages. It would be appropriate if the examples devoted to "Blessing and Curses" presented in volume 87 of the multi-volume "Karakalpak Folklore" were given in a large amount, the scientific articles and scientific work were carried out on this.

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