

Linguocultural Units in Turkish Wishes and Praise (Epithets)

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Abstract: This article focuses on the subject of epithets in Turkish wishes and analyzes the ones selected from the wishes and praise given during the wedding ceremony. It is known that the role of the wedding ceremony in the life of the Turkic peoples is special. The good intentions and wishes of those who come to this ceremony for the bride and groom who are getting married are imbued with the spirit of high humanity. Wishes made by the father to the girl who left her house as a bride at the ceremony. It also provides information on what to call this ceremony. The bride is dedicated to characterizing the bride in the wishes and praise expressed by the mother-in-law during the meeting in the house where she is going. For the girl who came to the apartment, the analysis of examples of how skillfully the arts used in the wishes expressed by the mother-in-law and father-in-law were observed.

Keywords. Epithet (adjective), (to bless the bride), let your word be sweet.

INTRODUCTION

Linguopoetic studies are the most common type of research among general philological research. In it, the possibilities of language as a high-level expression of human feelings are taken as the object of observation.

Today, each of the methods of linguistic analysis carried out in this direction allows studying and determining the scale of the artistic and aesthetic impact of artistic texts, poetry, literary texts on the language property. Linguopoetics, which is considered an area of study of the language of the artistic work in the manner of manifestation of the aesthetic function of the language, is in a special position in the system of philological sciences [1].

In the linguopoetic analysis of a literary text, the main factor in the formation of a literary text is, first of all, the style of the creator, the nature of the language and the commonality of the art. As a result of the unity of these aspects, each language material used in the text can become an individual tool specific to the style of the product of creativity used with poetic and artistic skill. “For any emotion and any thought to be poetic, they must be expressed figuratively”, says V.G. Belensky.

Today, the field of linguoculturology in linguistics is a leading direction in the study of the language system. It is recognized that one of the objects of this direction are linguocultural units. In particular, we note that the scientific literature in this field emphasizes the use of symbols, analogies, Epithets, metaphors, metonyms, and artistic repetition, words related to customs and ceremonies, informal elements of speech, linguocultural units of language. These include wishes, praise and prayers. Because D. Khudoyberganova’s conclusion in this regard is as follows: “Such cultural units are evidence of the mentality of an ethnos, as well as the level of expression of real reality through language. It also reflects the social and spiritual development of the people” [2]. Based on these considerations, we also accept wishes and praise as a linguocultural unity. In wishes and praise, we can see the elements mentioned above in the speech units used in the nation’s ethnos, customs, and ceremonies. The linguocultural units we are referring to are emerging. In Turkish wishes and praise, traditional epithets have the ability to evoke emotional expressiveness.

THE MAIN FINDINGS AND RESULTS

Epithet is a means of artistic expression, which expresses expressiveness and subjective assessment in speech, “a clear indication of a sign, feature, and quality of a person, thing or event” [3]. Many scholars argue that the word added to the epithets semantically rich and acquires emotional coloring. In particular, epithets were interpreted by B.V. Tomashevsky as a “logical determinant”, L.I. Timofeev as an “artistic determinant”. V.Y. Propp states that “Qualification reflects the worldview of the people, their attitude to the environment and the world”.

Epithets (Сифатлашлар) are the most productive means of expression in Uzbek folk poetry, especially in the song genre. It’s hard to find an Improvement-visualization of a song that didn’t feature. Epithets represent positive and negative colors, subjective and objective evaluations in the lyrics. When each poetic word attaches an Epithet to itself, it certainly carries the burden of the idea and represents the subjective assessment of the author, the lyrical protagonist. However, some usual epithets do not represent an objective assessment. That is, it expresses a neutral attitude towards all that is used, attaching the word applied to

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all objects of the same kind [3]. Among Turkish wishes and praise, wedding day wishes have a special significance in Turkish folklore. On this day, the wishes are performed in the form of customs and traditions that are rarely observed in the culture of other nations, both nationally and culturally. In the wishes and praise of this day, the mother-in-law expresses both her advice and good wishes to the bride, who is coming to her house and standing on the threshold. In Turks, also, the bride and groom say their prayers and wishes. The peculiarity of these wishes is that the young people who are getting married want to live well in the future, to be harmonious, to be kind to each other, to have children, to live a long life, to have a prosperous life. Among these wishes, the place of the mother-in-law's wishes for the bride is unique. As for the epithets used in Turkish wishes and praise, when the bride enters the new house, her mother-in-law and father-in-law and those gathered there applauded *gelinin alkışını vermek* (blessing the bride), *gelini dualamak* (blessing the bride) in Anatolia *gelin övme türküleri* (singing hymns), *hoş geldin* (welcome) the bride is greeted by saying. Here are some examples.

Giydiğin hara gelinim
İnme pınara gelinim
Allah onara gelinim
(My bride is wearing a silk dress,
Let's go to the spring,
God bless my bride.)

In the explanatory dictionary of the Turkish language, the word *hara-* has the following meanings.

1. *hara-* is. at üretilen çiftlik, aygır deposu
2. *hara-* is. Hare.

When the word *Hare* is translated from Turkish into Uzbek, it is given in the Turkish dictionary as follows.

1. Bright lines that appears wavy in something, a living eye, and the like.
2. Fabric with stripes on it.
3. Very hard stone, marble.

Given that the word *Hara* literally corresponds to the fabric, the bride's dress means that she is wearing a brightly colored, striped dress that attracts everyone's attention. At the same time, the bride says that she is afraid to go to the fountain to go to the head of the spring in a dress that adds splendor and to go to the spring for *İnme pınara gelinim* (my bride to the spring). This means that the mother-in-law is taking care of the bride. Through the epithets, the details of the landscape and the interior come to life and acquire the character of space and time. Words such as house, palace, river, garden, fountain, reed, pool have a lexical meaning generalized in the poetic text itself. If we match these words with such epithets as white, fresh, sweet, thick, flower, a new life of the word begins. It acquires a poetic essence by coming into contact with the word, which is an important expression of the function it performs in the text [3].

Sen sefa geldin gelinim
Ağzın tatlı olsun
(You are welcome bride
Let your words be sweet)

The word *Sefa* - in the Turkish dictionary is as follows

1. Peace of mind, peace, tranquility and serenity.
2. To come in the sense of enjoyment, good mood.

In the sense of *sefa geldin* or *sefa geldiniz* (welcome or welcome), a word of greeting is a word of wish uttered at the time of greeting, welcoming, greeting an arriving guest. Turkish is the most popular form of wish.

In Turkish, the word *ağız* comes in different meanings. For example, we can cite such meanings as mouth, dialect. The meaning here is to have a sweet mouth, that is, a sweet word in Uzbek. Such epithets are traditional epithets.

It is clear from the wishes that he tried to strengthen the motive of love and affection by giving the most sincere, most positive qualities applied to the child, to express his feelings more effectively.

Turkish wishes and praise in the name of *gelinin alkışını vermek* (blessing the bride) and *gelini dualamak* (blessing the bride) in marriage, especially in Anatolia *gelin övme türküleri* (praise of the bride), *hoş geldin* (welcome), the mother-in-law's description of the bride is very special. The most characteristic colors applied to the bride, while seeing the continuation of the most positive qualities, try to express their feelings and dreams in a more effective way, to be no less than their mother in love, respect, kindness.

Giydiğin atlas gelinim
İğneler batmaz gelinim
Yalnız yatmaz gelinim
(The silk bride of the dress,
Needless to say,
My bride who does not sleep alone.)

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In the lyrical trinities expressing Turkish wedding wishes, each verse has its own independent meaning. In the passage it can be seen that the mother-in-law draws a strict boundary for the bride as well as the wish while meeting the bride. *Giydiğin atlas gelinim* (the satin bride of the dress) satin is one of the fabrics that has retained its value since time immemorial. As far as we know, it is one of the most popular fabrics among women in Eastern nations. It is understandable that the bride is always told to wear a top idol and everyone is dressed in a way that suits her. In the second verse, *İğneler batmaz gelinim* (needles do not sink), the needle used here is actually used in a different sense. He tells the bride that no one will be offended by the harsh and sarcastic remarks. The mother-in-law says that she always protects her daughter-in-law in such situations. The standard of analogy includes words that are multifaceted in terms of linguopoetic weight relative to the subject of analogy, i.e., expressing their symbolic character. Such words fulfill their new, special artistic and aesthetic function in the text of folklore works. Experts are well aware that the usual lexical meaning of a word can have a completely different meaning [2].

Yalnız yatmaz gelinim (The bride who does not sleep alone) means to pray together in this place, "Be together," always be together, so that widowhood does not come upon you. With this one can see a sign of kindness and attention, a positive attitude formed by a peculiar expressive coloring. In Turks, it is important to live with a husband for a lifetime. It is always attributed to living with a spouse.

E. From "a person's attitude to the subject of his choice, which is the product of a high level of positive emotions, is at the center of his vital needs and interests, the objects of human attitude are diverse." he said.

Sen sefa geldin gelinim
Ağzın tatlı olsun
(You are welcome bride
Let your words be sweet)
Giydiğin çizme gelinim
Koncunu büzme gelinim
Komşuyu gezme gelinim
(The ethical bride of the dress,
Don't break your heart, bride,
Don't visit your neighbor.)

In general, the possibilities of praise in the form of a song can reflect a wide range of concepts. The boot on your foot in this paragraph *Giydiğin çizme gelinim* (the ethical bride of the dress), in the next piece *Koncunu büzme gelinim* (Don't break your heart, bride) You can see that the mother-in-law is admonishing the bride. When a shoe is worn, it is known whether it is knitted or unbuttoned. In the Turkish Explanatory Dictionary, *konçu*, *-cu* words are said for the part of the foot up to the knee. This means that the shoe is broken when the heel is removed from the foot. The last piece of what the mother-in-law actually means comes from *Komşuyu gezme gelinim* (My Neighbor's Bride). It is well known that conversations are often talked about among women. There are different situations in the family. There are four walls that block everyone's guilt. Unknown is from a strange house, Unknown is a bride from a foreign house, and when she arrives, she skillfully warns her mother-in-law from the first day that she will not go out of the relationship inside the house.

Sen sefa geldin gelinim
Ağzın tatlı olsun
(You are welcome bride
Let your word be sweet.)
İn sefa geldin gelinim
Sen sefa geldin
(You are welcome bride
Let your word be sweet.)
.....
Sen sefa geldin gelinim
Dilin tath olsun
(You are welcome bride
Let your speech be sweet)
.....
Ağzın tatlı olsun
Ağzın tatlı olsun
(Let your word be sweet,
Let your word be sweet.)
.....
Sen sefa geldin gelinim

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Gelmen kutlu olsun

(You are welcome bride,
Congratulations on your step.)

.....

Elin çullu olsun

Dilin ballı olsun (Artun, 2006: 120-122; Başçetinçelik, 2009: 298-302).

The wishes of the bride on the day of the wedding include the description of the bride, the appearance of the bride, the nature and character of the bride, the image of the house and the first days of marriage. The mother-in-law exaggerates and paints this aspect (that is, from the point of view of cut-off or sincere sincerity) in the same way that she approaches the bride on the threshold through epithets. In this way, it leads to increased sensitivity. In phraseological epithets, the semantic content of the epithets derives from the figurative meaning of the phraseology. *Elin çullu*[4] *olsun* means to always have a child in your hands, to have many children. Today, the worldview of young people in the Turkish nation has changed. They are limited to one or two children. Let the *Dilin ballı olsun*- speech be sweet. He wants it to be a sweet word.

CONCLUSION

The lexical-semantic content and objects of the analogy standard in the analogies of wishes and praise collected and analyzed are diverse. These include animals and creatures, objects and events, valuables, and elements of nature. The most important thing is that the people's worldview, identity, national-cultural, national-connotative information is directly reflected in this analogy.

It is noted that in recent years, the study of linguocultural units has advanced as a leader in research in the field of linguoculturology in schools of linguistics around the world. The analogy, metaphor, metonymy, proverbs and phrases that can be seen in the scientific research of scholars in this field can be recognized as the desire and praise among the linguocultural units of language that also express the national outlook of a nation. We emphasize praise and prayers as proverbs and sayings as linguocultural units that have been living and polishing in the minds of a people for centuries.

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