

## Unique Ethnolinguistic Characteristics of the Ceremonies of the Uzbek People

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Food is one of the important elements that reflect the special features of the ethno-culture of different peoples.

Studying the names of dishes related to ceremonies in the lexicon of the territory of Karakalpakstan will not only serve the development of Uzbek terminology and clarify its theoretical issues, but they can also make a necessary contribution to the study of the characteristics of the Uzbek dialects living in Karakalpakstan and the enrichment of the current Uzbek literary language.

The names of national dishes associated with folk ceremonies are so colorful that it can be seen from the fact that they are used in different ways in each district. For example, the regional distribution of food names and dishes prepared in the life of the people of the Uzbek-speaking regions of Karakalpakstan in various wedding ceremonies, mourning, Eid, Navruz holiday, is not the same.

Names of dishes related to wedding ceremonies, which are folk ceremonies, constitute the majority in the studied area. When we study the names of dishes related to wedding ceremonies, it is worth mentioning the udums performed in connection with the wedding ceremony. When they go to the sovchilik, they take bread, pastry, layers, dried bread. In the Turtkol district of the studied area, this udum was originally known as "Savchi Patir".

Before the wedding, during the "big table" ceremony, each of the guests from the groom's side prepares krymchi in a separate bowl. The girls empty the baskets, put bread and crackers in them and bring them back. They only take the cake from the boy's house and tell the boy's relatives about the day of the "marriage". The girl's aunts and uncles prepare separate krymchi and come to the boy's house with hats and shirts.

Tosh is one of the names of traditional dishes prepared from the breast of a freshly slaughtered sheep at a wedding, and sent by the girl's parents to the groom's table as a gift. The groom and his guests eat this dish and then throw money. This udum is called "tosh keda" and has been preserved since ancient times. The custom of laying "tosh" is widespread in other regions as well.

Gosh barak - in Tortkol district, the tradition is prepared two or three days before the wedding, when the mullahs and elders of the village are called and during the "groom calling" ceremony. At the same time, at the wedding, this dish is prepared by the bridegroom and served to the groom and his guests. This dish is called "guyav barak". This custom is characteristic of Turtkol, Beruniy, Ellikkala districts of the region.

In Khojaly district, on the day after the wedding or two or three days after the wedding, the bride performs the "work order" ceremony so that she can get involved in household chores. In this ceremony, the girl's young women bring "gosh berak". In the studied area, the ceremony of "work order" takes place in a unique way. For example, in the Khojaly district, they press the bride's hand

to her, so that she will have a good fortune, and in the Tortkol district, they cut the dough of the bride-to-be's food.

The ceremonies of "bridegroom's wedding" and "bride-in-law's meeting" related to the wedding ceremony are also related to the names of dishes. For example, during the "groom suzildi" ceremony, the groom puts candy and sweets in the child's pocket. During the "Mother-in-law and daughter-in-law" ceremony, the mother-in-law gives her daughter-in-law bread, sweets and licks butter in her mouth. Bread - sustenance, sweets - sweet life, butter - sweet words.

Maisok is the name of a dish that is eaten by mixing juice (roasted), butter and sugar. This dish is prepared at weddings and weddings. This dish is prepared by the bridegroom's first-in-law (burudukana) at the wedding and is distributed to the guests from the girl's side.

At a cradle wedding, "maysok" is prepared by the bride's mother and distributed to the guests. In the studied area, both of these traditions exist in the districts where Karakalpaks live side by side (Khojayli, Kunghirot). If we look at the written records, Mahmud Koshgari's dictionary "Devonu lug'otit turk" mentions qavut (there is also a form of qagut) - the food of women who have just given birth. Roasted millet is said to be cooked in oil and sugar. In fact, this dish is also prepared for women who have given birth in the study area.

Relatives and neighbors who went to see a woman with a burning eye in Tortkol district carry "yumyrta quvyrdak". "Yumyrta quvyrdak" is also prepared in this district at a crib wedding. However, this custom is not unique to other Uzbek districts.

Sütbürünch//sütpalav is prepared during the ceremony of "bridegroom calling" in Tortkol, Ellikkala, Beruniy districts of the studied area. After the groom and his attendants eat this dish, they throw money on the plate. This dish is also prepared during the "prophet's age" ceremony (Khojayli, Kungiro, Tortkol).

Suzme pilaf is prepared for big weddings and is not unique to all districts of the studied area (Khojayli, Kunghirot). The name of this dish is used and prepared only in Khorezm and nearby regions (Tortkol, Ellikkala).

In the studied area, the head and legs of the slaughtered sheep are boiled in front of the guests at weddings and festivals from ancient times to the present day. This dish is called "kallabashayaq" in the region. In Tashkent, this dish is called "kalla-pocha". Karim Mahmudov calls this dish "kalla-poycha" in his book "Traditional Uzbek dishes" and says about the dish: "... kalla-poycha is placed in front of the most respected and respected person among the guests at large gatherings, thereby paying attention to other guests as well. Dear guest, the elder person shared the meat of head and leg with all those who had tasted it himself. Now this custom is considered forgotten among Uzbeks, but this is the most important part of Kyrgyz and Kazakh hospitality. However, this dish and food is still used in weddings and celebrations of the Uzbek people living in Karakalpakstan. The reason why this dish and food have not been forgotten is that the Uzbek people live side by side with the Karakalpak and Kazakh peoples in Karakalpakstan.

It is known that in Uzbekistan, the Kurban Hayit ceremony is held in different ways in each region. For example, in Tashkent, neighbors bring soup to each other's house. In the studied area, special food is prepared for Eid al-Adha. This food is called karma, and the ceremony itself is named after this food. Neighbors and fellow villagers eat this dish when they go to each other's houses to congratulate them on Eid. No one in the rural areas will be left without a livelihood from such a profit. This dish is popular in some rural areas of Karakalpakstan districts (Khojayli, Kungiro, Amudaryo). In some regions of the region, this dish is called "hayit karma" (Tortkol, Ellikkala, Beruniy). In some cities and districts, the name and custom of this dish is not widespread.

Although we prepare karma in our daily life, this food is called shavla. Because the name karma is used only for food specially prepared for Eid al-Adha. The name of this dish is also used in some districts of Khorezm region.

In addition, in the studied area, on the Eid day, they prepare babursak and layers, and on the "Navroz holiday" women gather and cook "sumalek".

In the Uzbek dialects of the Karakalpakstan region, the food prepared during the mourning ceremony is called gazir. Karash does not mean "to feed, to look", but it is a compound word formed from the addition of the two component words "black>look>look" (black+ash). The word "black" in the name of the dish "Karash" means mourning. No matter what kind of food is prepared in this ceremony (pilaf, soup), it is called "karas". This name, related to the mourning ceremony, is called "black soup" in other regions.

On the day of Aza, before the funeral, possyq (no number, but it must be odd) is prepared, that is, smoke is removed. Preparation of possyq lasts until seven.

The names of food associated with mourning rituals in the studied area are distinguished by their originality.

On Thursday, a prayer is made for the deceased ancestors and ghosts, in which a sheet or djayman is prepared. According to popular beliefs, the souls of deceased ancestors are fed not by the food prepared on this day, but by the heat of the oil used to prepare the food. Therefore, it was customary to prepare kathama or djayman as a ceremonial dish.

In the study area, incense is released when a child is born, when something bad happens to the family, when someone gets sick or has a bad dream. In this, seven layers or djayman are prepared and distributed to seven neighbors.

At the same time, the Uzbek people living in the region associate the names of some folk paintings with the names of foods. For example, "savchy p  tyr", "toghyz kathma", "nan sindirsma", "nan yapar", "tosh kada", "kuyov barak", "hait karma".

It should be noted that the dishes are prepared not only for family weddings - cradle wedding, circumcision wedding, marriage ceremonies and mourning ceremonies, but also for special religious ceremonies such as dervishna and mavlud.

Rituals, as we have seen above, are each associated with food names. Therefore, learning the names of food associated with ceremonies will greatly help to determine the national traditions, customs, and values of the people living in the region.

## References

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