

TRADITIONAL CUSTOMS AND CEREMONIES OF THE KYRGYZ OF UZBEKISTAN

Otabek Abduraupov

*Senior teacher at the department of “History of Uzbekistan” of Andizhan State
University, Republic of Uzbekistan*

ABSTRACT: *In this article scientifically analyzed the processes of settlement of the Kyrgyz in Uzbekistan, as well as their ethnic, economic and cultural ties with the land Uzbeks living here and conclusions were drawn on the basis of analysis and comparison with data obtained in field practices.*

Key words: *nomadic, semi-sedentary, meaning, ceremony, goat, grass, yurt, marriage, extended family, guest, fat, dowry, animal husbandry, agriculture, economic and cultural types.*

INTRODUCTION

Values related to family and family life, marriage and gender relations, child upbringing, moral issues have been formed in the Kyrgyz people for centuries. These values are significant because of their similarities and differences with the values of the peoples living in Central Asia. For example, the patriarchal family, preserved from ancient times, was preserved in all nomadic and semi-nomadic peoples of Central Asia and Kazakhstan until the middle of the 19th century and even the beginning of the 20th century.

In the research of the well-known ethnographer S. M. Abramzon, who worked on the history of the Kyrgyz people, and in the field materials and archive documents of other researchers, it is noted that the big family was preserved in the Kyrgyz in the second half of the 19th century - the beginning of the 20th century. Despite this, the members of the big family lived in separate farms (in which the father's farm - the dry house was separated), they jointly managed the household, and they took care of horses together; All large family members ate from one big pot (chong pot) [1. P. 31-32].

RESEARCH METHODS

Another historian, A. Dzhumagulov, following in the footsteps of S. M. Abramzon, in his research on a large patriarchal family, provides the following interesting evidence in his field materials. It says that the members of a large family used to be 30-40 people, and sometimes it included representatives of three or four generations. Due to the development of land ownership in the family, the farm was divided into two: at one time, part of the family members was engaged in farming in the valley, and the other part was engaged in raising cattle in the mountains with the head of the family. All family members met only in the fall, when they returned for the winter, and separated again in the spring. All goods, livestock and grain were considered common property. From the above, the second family form existed until the middle of the 20th century[4. P. 16-18].

RESULTS AND DISCUSSIONS

In the 1950s, they moved to the pasture with 1 cow. During this period, there were only 4 houses in Duoba village, Zomin district, Jizzakh region. After the establishment of the collective farm, it became customary to move to the pasture from spring to autumn and return to the village in winter. Self-sufficient farmers moved to pastures on horses and camels, and poor people moved and lived in huts, loading things needed for the family farm on donkeys. Felt is covered over the kapa (temporary kapa). The kapa was built on the same place after leveling the land (called "jurt"), and every year the kapa was built on the same place, that is, the owner of that place was considered [7.].

According to the information of Oktam Ota Khojakulov, who lives in the village of Yangihayot, Sardoba district, Syrdarya region, cattle used to be kept in the pasture from spring to autumn in winter. Everyone who moved to the pasture in the spring had his own place, which was called land, so that there would be no grazing, and he settled there. He went to pasture in May and returned in September. Part of the family stayed in the main house, that is, in the village. It is stored dry for the winter. Each village had an elder. Gray house - poor people who lived in a black house, who did not have a gray house, lived in a hut. The rich hired

shepherds to take care of thousands of cattle. Middle-aged Kyrgyz had 5-6 cattle and sheep[7].

The last traditional hand before the game of Capricorn begins is called "Setting the Guest" or "Giving the Guest". The custom and rules of "giving a guest" are also mentioned in ancient sources. For example, in volume 479 of the "Turkestansky sbornik" V. Firsov says the following about the custom of "Hospitality", that is, among the Turkic peoples, especially among the Kyrgyz population, welcoming a guest and slaughtering a sheep or a goat for the guest, at first the head of the sheep, and later informs that the rest will be consumed as soup[13. P. 99-103].

The appointment of a guest was introduced not at public holidays and festivals, but at weddings and events. About 10-15 days before the wedding, a sheep was slaughtered, and the oldest people of the village, elders, cooks, relatives, elders of the neighboring village or village, horsemen, horsemen were invited for consultation. done After the consultation, the arrangements for the wedding day are set. The purpose of calling the elders of the neighboring village is that on the appointed day, there will not be a goat wedding in the neighboring village on the same day, the goat gathering will not be divided into two, and it will be full of arguments, and the days are set in turn. Because it is intended not to burden the villagers economically and physically during the process of waiting and observing guests [10. P. 116].

According to the traditions of the Kyrgyz living in the Zomin district of the Jizzakh region of Uzbekistan, first of all, their clan and the people who lived around them were invited to the wedding. The bridegroom's father went to the matchmaking first, and asked for seven roses. Now this habit is slowly dying out. At first, weddings were held in the winter, many were made, prizes, rifles, kirza boots, felts, goats, cattle, donkeys, and later, as the people became richer, cars were also introduced. The wedding usually lasted two days, guests from far away were invited [8.]. The guest custom is preserved at weddings and other ceremonies, when a guest is given a sheep or a goat. Sheep were given to the donkey, and if

there were close brothers and sisters, cattle were given, and this custom has been preserved even now.

Studying the data shows that up to now, Kyrgyz, like Uzbeks, have modern weddings in the cities, and in the villages, the grooms are married according to the Kyrgyz tradition. No thick give. Weddings were not held in the month of Safar, as in the Uzbeks, and they still do so now.

According to the authors of the beginning of the 20th century and later, in Kyrgyz, the fat was mainly paid in cattle. In addition to livestock, household goods - cloth and clothing were provided. After the emergence of agriculture in the Kyrgyz, grain products were paid, and later in money. The amount of livestock paid for a goat, that is, the amount of cattle, was directly related to the social and financial status of both families.

The bride's dowry was somehow close to the fat amount. G. Zagryajskii said that the dowry was always less than the sum of money, it consisted of clothes, bedding, saukele, two or three camels, a good horse. According to N.Grodekoy, the Kyrgyz dowry was given only grass, a carpet, a robe, as well as a bridal headdress - a saukele, and the poor did not have this [12. P.73].

In the Kyrgyz region of Osh, before the wedding, the groom's father goes to the bride's parents to determine the amount of the dowry. Such rituals of Southern Kyrgyz and Pomiroldi Kyrgyz are related to the rituals of neighboring Uzbeks and Tajiks.

The wedding celebration was called a wedding or a big wedding. Relatives and acquaintances were invited to him by the bride and groom, as in our case. They brought livestock, food, money and various gifts to the wedding. After the arrival of all, the groom's guests, relatives - clans, the father of the bride held a feast that lasted for several days (of course, depending on the socio-economic status of both families). One of the main entertainments was the ceremonial hospitality and the performance of various entertainment songs.

A small number of researchers who have studied prohibitions and self-escapes in family-marriage of the peoples of Central Asia divide the prohibitions

and self-escapes between the couple and their brothers-in-law into the following groups: senior male relatives of the groom (bride), junior male relatives, senior female relatives. , recommends looking out in the form of small female relatives. Ethnographer N.P. Dyrenkov researched such a case in Kyrgyz based on data[5. 29-36]. In the peoples of Central Asia, courtship between future spouses begins after the word about marriage, in other words, about kinship ties, is revealed.

The Kyrgyz living in Uzbekistan also know from the field materials preserved until now that the groom avoids his father-in-law and mother-in-law before the wedding and after the birth of the first child. Even in some places, the avoidance of mother-in-law has been preserved [9].

The most important feature of traditional funeral and memorial events among the Kyrgyz, as mentioned above, is the organization of a large feast (mainly meat dishes) for the guests; secondly, mandatory organization and holding of games of equestrian nature. This feature was noted by many researchers who studied the life of Kyrgyz before the October coup [2. P.76]. Some researchers note that the organization of "races at the head of graves" is not only ritual, but also of economic importance [11. P.59].

Among the Kyrgyz living in the territory of Uzbekistan, including the Kyrgyz of Fergana, Andijan, Namangan, Jizzakh and Syrdarya regions that we are studying, until recently, that is, until the 80s-90s of the 20th century, the corpse was not placed in the grave until all members of their clan had arrived. If a man passed away, his horse was decorated and the corpse was turned around. These customs have disappeared by now. But even today, the Kyrgyz tradition of slaughtering live animals (sheep, cattle, or horses) without placing the dead body in the grave, and distributing liquid food-soup to those who come to the funeral, has been preserved. Jizzakh Kyrgyz, unlike Valley Kyrgyz, had a custom of distributing Uzbek soup instead of liquid food - soup [6].

As a result of the observance of traditional customs in family-marriage relations, there are almost no family divorces among the Kyrgyz. If we take the Kyrgyz villages of Bakhmal district of Jizzakh region as an example, there were

only two family disputes in the next 40 years. Both happened in Sutlibulaq village here [9].

At the beginning of the 20th century, E.S. Woolfson in his work entitled "Kyrgyz" quotes the following: Kyrgyz always strive to celebrate holidays well. In particular, rich Kyrgyz fed poor Kyrgyz on holidays. For this, they slaughtered dozens of sheep, ate boiled and mostly dried meat, and drank an unlimited amount of qimiz. The highlight of Kyrgyz holidays is a horse race, as in other Turkic nations. Therefore, children, whether boys or girls, were taught to ride and manage horses from a young age[3. P.15].

CONCLUSION

Based on the above, it can be concluded that the ancient forms of various traditions, customs and ceremonies in Kyrgyz family-marriage relations have been preserved with some changes to the present time, as well as we see close and similar aspects of the family-marriage relations of Central Asian peoples. It should also be noted that Kyrgyz living in the territory of Uzbekistan, especially in the post-independence period, as a result of ethno-cultural contacts with local Uzbeks, have increasing similarities in customs. Studies show that in the years of independence, we see an increase in the establishment of marriage relations between Kyrgyz-Uzbek families, and this is evidence that the process of ethnic Uzbekization has increased to a significant level.

REFERENCES:

1. Абрамзон С.М. К вопросу о патриархальной семье у кочевников Средней Азии. // КСИЭ, Вып. 28, 1957.
2. Валихонов Ч.Ч. Записки о киргизах. Собр. соч.: В 5 т. 2-е изд. – Алма-Ата, 1985. Т. 2.
3. Вульфсон Э. С. Киргизы. Москва, 1901.
4. Джумагулов А. Семья и брак у киргизов Чуйской долины. Фрунзе, 1960.
5. Дыренкова Н.П. Брак, термины родства и психические запреты у киргизов. Сб.этнограф.матер..., №2, Л., 1927.
6. Field records. Ettikechuv village, Zomin district, Jizzakh region. The informant is Karshiev Temir. May 9, 2023.
7. Field records. Uktam Khojakulov, Yangiabad village, Sardoba district, Syrdarya region. May 12, 2023.

8. Field records. Ettikechuv village, Zomin district, Jizzakh region. Reporter Akhmedov Yusupjon. May 9, 2023
9. Field records. Sutlibulaq village, Bakhmal district, Jizzakh region. Reporter Nazirakhan Yigitova. May 8, 2023
10. Yoldoshev S.V. Historical, scientific pedagogical foundations of folk games in the process of continuous education. Fergana, 2020.
11. Нестеров С.П. Конь в культурах тюркоязычных племен Центральной Азии в эпоху средневековья. – Новосибирск: Наука. Сиб. Отд-ние, 1990.
12. Очерки по истории семьи и брака у народов Средней Азии и Казахстана. «Наука», Ленинград, 1969.
13. Фирсов В. Туркестан и Туркестанская народы лошадей. Туркестанский сборник. 1895. Т.479.