

EXAMPLES OF CEREMONIAL FOLKLORE IN THE EPIC OF “ALPAMISH” AND THEIR APPEARANCE TODAY

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Abstract:

In this article, one of the examples of Uzbek folklore is ritual folklore and its components, genres, which appear in the examples found in the “Alpamish” epic, and about the similarities of these traditions to the existing pictures and customs.

Keywords: folklore, epic, ritual, gift, custom, image, tradition.

From birth to the end of life, a person involuntarily encounters events in the social environment that surrounds him. As a vivid example of this, we can take folklore sources. Folklore materials mean different things to everyone. In our opinion, folklore is an interesting source of people's life, independent of the boring and forgettable dates and years of history. The term “folklore”, i.e. the term representing folk art, was first proposed to science in 1846 by the English archaeologist William Thomas. In Uzbekistan, instead of this term, the terms “oral literature” and “oral literature” are used. In 1932-1934, folklorist Hodi Zarif used the term folklore. Ceremonial folklore of Uzbek folk art is a very important genre in terms of its history, ethnography, and geographical location. Samples of ritual folklore are one of the oldest genres of folklore. Ceremonial folklore is divided into two groups. The first of these are examples of family ritual folklore, and the second are examples of seasonal ritual folklore. Seasonal ceremony, as its name implies, refers to the seasons and the ceremony celebrated in a particular season. For example, seasonal ceremonies in the winter season include “Sherda”, “Korkhat”, “Harfona”, “Otirishma” and “Gap-Gashtak”. “Boychechak sale”, “Lola sale”, “Kazan toldi” and “Sumalak sale” were included in the seasonal spring ceremonies. We include “Yo Haidar”, “Choymomo”, and “Hakkullo” in the summer ceremonies. We can take as an example the “Kavun saili” ceremony for autumn ceremonies. The second group after seasonal rituals is

Family Rituals. We will study family rituals in two ways. The first of these is “Wedding Ceremonies” and the second is “Mourning Ceremonies”. Mourning rites include funeral rites, donations dedicated to a deceased person, wedding rites include marriage, circumcision, cradle wedding.

Several types and examples of ritual folklore can be found in the “Alpamish” epic. This epic teaches us the virtues of humanity. This epic is a perfect work of art. The epic begins with the description of Boybori and Boysari, chieftains of the bell clan, who are childless and humiliated for this reason. In November 1999, Uzbekistan celebrated the 1000th anniversary of this epic in a wide and solemn way. The epic “Alpamish” is a heroic song that shows the identity of our nation and is passed down from generation to generation, - wrote the first President of the Republic Islam Karimov in his work “High spirituality - invincible power”.

In the “Alpomish” saga, there are several places where the emphasis is placed on the traditions, customs and ceremonies of our people. Examples of this are the “Girl White” and “Girl Talk” ceremonies. On the wedding day, the girl’s friends hide the bride, and if anyone finds her, she gets a gift. In the next one, when the girl’s consent is asked, the girl shyly does not answer, and whoever makes the girl speak at that moment receives a gift. It is also mentioned in the saga that during the wedding of Hakimbek and Barchin, a kopkari was organized. Many are examples of seasonal rituals. Taking into account the health of the horses, breeding is planned mainly in the winter season. Moreover, the women go to the house where the wedding is being held, making nine plates of food. The bridegroom eats from them and throws a coin on the plate. Now, as for today’s appearance of this event, it is slightly different, the favorite sister of the bride-to-be brings sweet water in a big bowl to the bridegroom’s groomsmen. The bridegroom drinks the sweet water and gives it back by putting money in the cup. The next thing is to “make a cake”, we can take it as related to wedding ceremonies. In the epic, when he was taking the bride away, they blocked his way to receive a gift from her dowry. This example of a ceremony can be compared to two different events today. We associate the first with “blocking the road”. Young children do this. That is, when the bridegroom is taking the bride out of his house, the young children of the area block the way with a ladder or something else and do not open the way until the groom and his friends give them money. We will connect the second with “getting a gift from the bride”. Nowadays, a day after the wedding, young children go to the house where the wedding took place to see the new bride and to receive gifts. “The old woman is dead” and “It irillar” are performed by older women after the wedding. “Irga korsati” creates a scene in the saga of showing the bridegroom to the girl’s house after the wedding. It will not be a mistake if we pay attention to the appearance of this ceremony today. In this ceremony, which is called “calling”, the relatives of both sides invite the young family to their homes one by one, writing a separate table. The main purpose of this is for the bride and groom to get to know their new relatives.

We can also compare the conditions that Barchin set for the alpins who wanted to be grooms in the epic with today's rituals. In some regions, the custom of burning wood to test the groom is still preserved. (For example, in the Bukhara region - S.B.) If we look at the image of the chupron wedding in the first part of the epic, it is the act of throwing eighty gold coins into the chupron. Currently, in almost all regions of our country, there is a custom of giving a gift or some amount of money to a circumcised child based on their circumstances.

In short, all rituals in the life of the people are based on pure good purpose, good intentions and good thoughts. It is enough for you to take part in public holidays, weddings or mourning ceremonies to see these ceremonies. The Uzbek people, because of their open-mindedness and simple-mindedness, like "let's not be ashamed" or "let's not become a mark in the eyes of the people", pay attention to all their pictures, including those left by ancestors. In the sense of replacing traditions, a nation has fulfilled all the customs on time and is constantly practicing them, preserving the existing traditions until the appearance of national customs and hoping to leave a legacy to the next generation.

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