

CUSTOMS AND TRADITIONS AS ETHNOCULTURAL VALUES OF THE UZBEK PEOPLE

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ОБЫЧАИ И ТРАДИЦИИ КАК ЭТНОКУЛЬТУРНЫЕ ЦЕННОСТИ УЗБЕКСКОГО НАРОДА

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УРФ-ОДАТ ВА АНЪАНАЛАР ЎЗБЕК ХАЛҚИНИНГ ЭТНОМАДАНИЙ ҚАДРИЯТЛАРИ СИФАТИДА

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Аннотация: В статье рассматривается проблема об этнокультурных ценностях узбекского народа. Основной целью является изучение трансформации обычаев в духе преемственности и обновления. Используются методы контентного анализа семантики и структурно-стилистических особенностей этнокультурем. Охарактеризованы традиционные и новые обычаи, сочетающие общечеловеческие и национальные традиции. При рассмотрении этнокультурем обращается внимание на своеобразие плана содержания и плана выражения языковых единиц. Анализируется семантика и структурные особенности языковых единиц, отражающих традиции и обычаи узбекского народа. Дается описание некоторых атрибутов торжеств, которые отражают

специфические обряды и традиции. Основными результатами исследования в рамках выбранной темы является последовательное описание и анализ торжественных обрядов, их места в системе духовных ценностей народа, процесса развития этой системы на основе преемственности и обновления. На основе проведенного исследования делается вывод о том, что народные обычаи и традиции отражают многовековой процесс духовного развития и совершенствуются вместе с системой духовных ценностей народа.

Ключевые слова: гостеприимство, атрибуты торжества, новые традиции, общечеловеческие ценности, народные обряды, преемственность, обновление, многовековой процесс

Annotation: The article deals with the problem of the ethno-cultural values of the Uzbek people. The main goal is to study the transformation of customs in the spirit of continuity and renewal. The methods of content analysis of semantics and structural and stylistic features of ethnocultures are used. Characterized by traditional and new customs, combining universal and national traditions. When considering ethnocultures, attention is drawn to the originality of the plan of content and the plan of expression of language units. The semantics and structural features of the language units reflecting the traditions and customs of the Uzbek people are analyzed. A description is given of some attributes of celebrations that reflect specific rites and traditions. The main results of the study within the framework of the chosen topic are a consistent description and analysis of solemn rites, their place in the system of spiritual values of the people, the process of development of this system based on continuity and renewal. Based on the study, it is concluded that folk customs and traditions reflect the centuries-old process of spiritual development and are being improved along with the system of spiritual values of the people.

Key words: hospitality, celebration attributes, new traditions, universal values, folk rituals, continuity, renewal, centuries-old process

Аннотация: Мақолада ўзбек халқининг этномаданий қадриятларига оид масала ёритилади. Асосий мақсад удумлар ва анъаналарнинг ворисийлик ва янгиланиш тарзида ўзгариш жараёнини таҳлил қилишдир. Мақолада этномаданий атамаларининг семантикаси ва структур-стилистик жиҳатлари контент таҳлил усулида кўриб чиқилади. Этномаданий атамаларни тавсифлашда тил белгиларининг мазмун плани ва ифода планига эътибор қаратилади. Ўзбек халқининг удум ва анъаналарини акс эттирувчи тил бирликларининг семантикаси ва структур хусусиятлари очиб берилади. Ўзига хос миллий тантаналарнинг ўзига хос белгиларини акс эттирувчи атрибутларнинг тавсифи берилади. Мақола мавзуси доирасида ўтказилган тадқиқотнинг натижалари тантанали маросимлар тасвирланганлиги, уларнинг халқ маънавий қадриятлар тизимидаги ўрни, ворисийлик ва янгиланиш қонунияти асосида ўзгариш

жараёнларининг тавсифланганлигида намоён бўлади. Ўтказилган тадқиқот натижаларига асосланган ҳолда халқнинг кўп асрлик ривожланиш жараёнини мужассам қилган удум ва анъаналар маънавий қадриятлар тизими билан узвий боғланган ҳолда ривожланиши ҳақида хулоса чиқарилган.

Калит сўзлар: меҳмондўстлик, тантана атрибутлари, янгича анъаналар, умуминсоний қадриятлар, халқ урф-одатлари, ворисийлик, янгиланиш, кўпасрлик жараён.

INTRODUCTION. The article reflects the actual problem of researching the customs and traditions of the Uzbek people. The main attention is drawn to the study of the process of continuity and renewal as a factor in the development of a system of customs and traditions. The main goal and objectives of the study within the framework of the chosen topic and the given methodology is the analysis of the content and forms of folk customs and traditions.

LITERATURE ANALYSIS AND RESEARCH METHODS. As part of the study, an analysis of the existing literature on the selected topic is carried out. Fundamental monographs and articles on the research topic are characterized. In the article, along with the traditional descriptive method, the modern method of content analysis is used, which makes it possible to study the semantics and structural-stylistic analysis of ethnic cultures.

RESULTS AND DISCUSSION. Uzbek customs involve the provision of hospitality. No wonder the old proverb said: "Hospitality is higher than courage." In our time, the laws of hospitality have turned into good and useful traditions that help in mutual communication and behavior of people. Some of them are expressed in aphoristic form: "It is better to arrive on time than to arrive early", "Whoever calls for dinner should take care of the lodging for the night." Uzbeks usually live in large families, consisting of several generations, where respect for the elders is traditional.

It has become a tradition that men shake hands, as a rule, only with men. During the handshake, they are mutually interested in health and the state of affairs. It is customary to greet women with a slight bow, pressing the right hand to the heart.

It is considered impolite to refuse an invitation to lunch or dinner, or to arrive late. Usually guests come with souvenirs for the hosts and sweets for children. When entering a house, it is customary to take off your street shoes. According to an old custom, men and women should sit at different tables, but it has been fully preserved only in the village. The head of the family himself seats the guests, and for the most respected places are reserved away from the entrance.

The head of the family himself seats the guests, and for the most respected places are reserved away from the entrance. After the oldest of those present at the table reads a short prayer with good wishes to the hospitable house, the host offers the

guests a traditional bowl of tea, and then everyone starts the meal. The traditions and customs of the Uzbek people living at the crossroads of the Great Silk Road developed over many centuries as a result of the interaction of the Zoroastrian rituals of the Sogdians and Bactrians, on the one hand, and the customs of nomadic tribes, on the other, later Islamic traditions and rituals prescribed by the Koran.

A special role in the life of Uzbeks is given to the customs associated with the birth and upbringing of children, weddings and commemoration of deceased relatives. The wedding is necessarily preceded by the engagement "Fatiha tui". On the appointed day, guests gather in the house of the betrothed girl. After the matchmakers state the purpose of their visit, the rite "Non sindirish" - "Breaking the cake" is performed and the wedding day is appointed. The bride's relatives present gifts to the groom's relatives and matchmakers. From that moment on, the young are considered engaged.

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The wedding has in the life of the Uzbeks consists of a number of rituals that have survived to this day. In the bride's house, her parents dress the groom with a sarpo - a wedding robe-chapan. After the prayer for marriage "nikoh", the young are registered at the registry office. At a wedding, a festive table is considered an indispensable attribute of the celebration. Numerous guests gather at the feast. It has become a tradition that the groom's parents should provide the newlyweds with a house or a separate apartment, and the bride's parents furnish the house with everything necessary.

The central event of the wedding is the transition of the bride from her parents' house to the groom's house. In some regions of Uzbekistan, the oldest ritual of purification, dating back to the Zoroastrian tradition, has been preserved - the newlyweds go around the fire three times before the groom brings the bride into his house. In the new house for the newlyweds, "chimildik" is being equipped - smartly decorated canopy.

The next morning, the bride performs the rite "Kelin salomi" "bow of the bride", which means the acceptance of the bride into a new family. The groom's parents, elderly relatives bless the bride and give her gifts, the bride greets everyone, bowing low.

The appearance of a baby in a young somey is accompanied by the ritual festival "Beshik tuyi" - "The ritual of swaddling a child in a cradle." On the fortieth day from the child's birthday, the young mother's relatives bring a richly decorated cradle -

beshik and everything necessary for the newborn and cakes wrapped in a tablecloth, sweets and toys. According to tradition, while the guests are having fun and eating at the festive table, in the children's room, elderly women perform the ceremony of the first swaddling of the child and laying him in the cradle. and joyful. In Uzbekistan, the holiday of the spring equinox, Navruz, is widely celebrated. Round cakes made from wheat, barley, millet, corn, beans, peas, lentils, rice, sesame and beans were folded on festive tables. In Novruz, dishes are prepared from seven, mainly vegetable, products, the most famous holiday dish is sumalak - a dish of germinated wheat germ.

In Uzbekistan, sumalak is a festive dish. The congratulator says: "Let the holiday of Navruz be happy!" (uzb. Navruz bayrami kutlug bulsin), the recipient of congratulations replies uzb. Navruz ayomi muborak bulsin!.

Navruz is a holiday of the spring equinox and the beginning of a new agricultural year among the Persian-speaking and some Turkic-speaking peoples of Kazakhstan, Central and Asia Minor, Iran, as well as among the Bashkirs and Tatars. Navruz means "new day" in Farsi. Its spelling and pronunciation may vary in different countries - Novruz, Navruz, Nuruz, Nevruz, Nauryz, Nooruz, etc. It is celebrated on the day of the spring equinox - March 21. Navruz symbolizes the renewal of nature and man, the purification of souls and the beginning of a new life.

Before Navruz, the owners try to put the house in order, whitewash and repair it. Also, before the holiday, they decorate houses, remove garbage on the street. Be sure to wash clothes, especially children's clothes - after all, children are considered the most susceptible to the evil eye, and water should wash everything off. Even before Islam, the week before Nowruz was considered dedicated to the souls of ancestors. Ancestors were commemorated, making offerings to them and asking them for help in the coming year, protection from troubles.

Mahalla in a certain sense is a self-governing body that satisfies the urgent needs of citizens. At present, the mahalla has become a symbol of living together in the community, helping families with many children, the disabled and the lonely. Children in the mahalla grow up under the supervision of the entire community and are brought up invariably in the spirit of respect and obedience to their elders.

There is also an ancient tradition of Eastern mutual assistance - hashar. By the method of hashar, that is, by the whole world, residents voluntarily and disinterestedly help their neighbors build a house, organize a wedding or funeral pilaf, improve a street, a district.

CONCLUSION. The results of the study show that folk customs and traditions reflect the centuries-old process of spiritual development and are being improved along with the system of spiritual values of the people. The process of continuity and renewal as a factor in the development of a system of customs and traditions contributes to the enrichment of this system of spiritual values.

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