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A REVIEW OF SOME WEDDING CUSTOMS IN THE SURKHANDARYA AREA

Abstract: *Ethnography is a mirror of the people's way of life. They are studied in several disciplines. In this article, we would like to draw ethnographicisms to a scientific analysis, focusing on linguistics and linguoculturology as they apply to weddings in the Surkhandarya region. They are words that represent traditions, customs, and values of people, and tribes. According to the use of costumes used in wedding ceremonies: 1) Rituals / Wedding ceremonies of girls; 2) ceremonies which does during girl's wedding / rituals; 3) rituals after the wedding of the girls // rituals. In order to cover the aforementioned species, about one hundred ethnographies were analyzed, and their linguocultural features were also examined.*

Key words: *ethnography, customs and traditions, traditions and values, tradition "sakchilik", tradition "non sindirish", sep (daughter in law's clothes) // seb, hijab, fotikha wedding (agreement ritual before wedding), "yuz ochar" (face-to-face), "uchak kurar" "make a new cattle kit", dresses, "sarpo" (complex man's or woman's clothe), "qiz oshi" (girl's soup or palov), shoglok // shogulok, "kampir ulli" (old woman dead).*

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Introduction

Until now, ethnography has been explored on a theoretical basis by several disciplines, including linguistics, history, ethnology, linguoculturology, ethnography, and many other disciplines. Because they have language and history along with the lifestyle of the people; The individual features, such as social, political, and economic status, are hidden.

In this article, we want to draw them into scientific analysis, focusing on linguistics and linguoculturology. The term ethnography is a word that expresses the essence of customs, traditions, life, culture and values that are used in the discourse of tribes, people, and individuals. This term, that is, the interpretation of several terms related to ethnography, but not related to the five-volume Uzbek Dictionary, is as follows:

"Ethnographer - ethnography specialist. Historians, ethnographers, archeologists. From the newspaper.

Ethnographic it is about ethnography. Ethnographic material. An ethnographic essay.

Ethnography [Jun. Ethnos - tribe, people + grapho - write].

1. A section of history that often studies the origins, structure, location, life, customs, material, spiritual and social culture of the peoples.

2. A set of peculiarities of life, culture, customs and traditions of one nation or several peoples in the same area. Ethnography of Central Asia. An Exhibition of History and Ethnography." [1, 62-63].

It is clear from the foregoing that the term ethnography, although partly in its content, is characteristic of ethnography. This is clear from the fact that ethnography is one of the three disciplines, namely linguistics (onomastic, traditional and systematic), which expresses the essence of customs, traditions, life, culture and values used in the discourse of tribes, people, and local people. structural disciplines), folklore studies (based on folk texts) and history (historians, ethnographers, archeologists).

More precisely, they are words that represent traditions, customs, and values of people, tribes, and tribes. Therefore, Z. Khusainova was engaged in

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"Onomological research of the names of weddings" [2], actually she searched for onomastically wedding customs.

Ethnographies, as mentioned above, are a kind of onomastic lexicon that expresses customs, customs, traditions, values, life and culture of the people, that is, the words that signify the relevance of this article. However, in their research, ethnographies have been studied in general, lexicographic and lexicon systems, as well as in folklore from the linguistic perspective [2-8]. Ethnography can still be analyzed from different scientific perspectives and from different scientific theoretical concepts.

Until now, ethnography in Uzbekistan, in particular wedding ethnography, has been studied by scholars of folklore. Uzbek Wedding Songs Alavia, O. Sabirov, O. Safarov, M. Mirzaeva, A. Musaqulov, M. Jurayev, O. Written and published by Ismonova and other folklore scholars.

Problems of the Uzbek wedding ceremony folklore, genre composition, classification and artistic features of ritual songs have been researched scientifically by M.Alaviya, B.Sarimsokov, N.Kurbonova, M.Juraev, S.Davlatov, N.Kurbonboeva, O.Ismanova, G.Mardonova. In the field of linguistics N. Mirzaev [3] has a general overview of the ethnographic lexicon in the Uzbek language, while the works of researchers such as A. Jurabaev [4] and Z. Khusainova explored various aspects of wedding ethnography. A number of ethnographies are also mentioned in the work of Khayitova Feruza Bafojonova, "Linguistic interpretation of wedding songs" [2,11-12].

During the years of independence researchers such as S.Davlatov[9], N. Kurbanbayeva[5], L.Khudaikulova [6] studied the folklore at the wedding ceremony, while Sh.Nurillaeva[8], M.Kakharova[10] reflect the scientific theoretical and practical views on the subject.

Also in the study of Y.Babajanov "Ethnographic lexicon of Khorezm" focuses on ethnography on a variety of topics, interpreted, described and analyzed on the ethnography of wedding ceremonies on pages 8-13.

This shows that ethnography is a combination of three disciplines, namely linguistics (onomastic, traditional, and systemic), which combines the traditions, customs, traditions, lifestyle, culture and national values used in the speech of tribes, people, and individuals. thesis, folklore studies (based on folk texts) and history (historians, ethnographers, archeologists). Such a study cannot be repeated. Each discipline, based on its goals and objectives, examines them on a scientific basis.

Below we examine ethnographies of wedding ceremonies in Surkhandarya region from the linguistic perspective and, if necessary, classify them into several groups.

It is appropriate to divide ethnographies lexically and semantically into the following groups, depending on how or who (s) are engaged:

1. Weddings for or for little boys "sunnat" (circumcision wedding).

2. Weddings for girls. In this article, we plan to focus on the ethnographism that is based on the customs and traditions of girls' weddings.

Weddings or circumcision weddings are also one of the national festivals where ethnographic processes and ethnographies are actively used, involving different tribes, tribes and peoples. Weddings in Surkhandarya region are attended by weddings based on proximity, that is, working together in a community, being friends, brothers and partners, and generally based on humanity, Uzbek, Tajik, Turkmen, Tatar. That is why Masharib Saparov, in his book Interaction of the Turkic Languages in the Khorezm Region, notes that "Historically neighboring or mixed neighborhoods of Khorezm and Turkmen have created commonalities in the ethnographic lexicon of both peoples", which is understood and actively applied by both Uzbeks and Turkmen in Khorezm. cited ethnographies [11,97-88.]

Wedding rituals used in wedding ceremonies are also expressed in double dialogues in the form of rituals, and interactions between people. "Sunnat" weddings also have a long history of traditional rituals, customs, traditions, and ethnographies, which are widely used in such ceremonies, and at the same time, the names of the game in the form of "kuchkar urushtirish, arkon tortish and oltin tabak" (ram or sheep fights, pull ropes, and gold tabs" [12,152]. Ethnography is also actively used.

First of all, we classify the ethnography used in girls' by pre-wedding, during and after the wedding ceremonies:

1 Girls' pre-wedding rituals.

1. [Mauritius // movrid] - wedding // wedding.

2. ["Sovchilik"//Jovchilik (Mediation // Horticulture)] - The foundation for a family building begins with mating. Traditionally brides do not agree until three times they arrive. After the men agree, two women come to the table. Women on both sides talk about the description of the groom and the bride. The bride's side will keep the patties and sweets they bring with them (the first cheesecake in the Uzun district will be served with desserts and sweets). This is an official sign of the family. In this ethnography, s // j occurs phonetic variation.

3. ["Non sindirish" (Symbolical bread breaking)] - Bread breaking ceremony is also called "Fatiha wedding" in the Yangi uy, Yangi kuch, and Mekhnat makhallas (self-controlling administration of uzbek people) of Uzun district (Surkhandarya). During the "Bread break" ceremony, the bridegroom was accompanied by patirs, crumbs, sweets and a sheep. The girl's hosts had dinner and invited guests. A single, married, wealthy, elderly man broke a pair

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of bread and distributed it to all. It is well-known that two young people are involved in this ceremony. The arrangement is sacred to the youth, and breaking it is a sin throughout our oasis.

4. [Fatikha Wedding] - The ritual of 'Bread breaking' is also known as the 'wedding of the Fatiha' in the Yangi uy, Yangi kuch, and Mekhnat makhallas (self-controlling administration of uzbek people) of Uzun district (Surkhandarya).

5. ["Sutpuli"], [Kalin puli], ["Sarpo olish puli"] (giving the financial aid to girl's family) - In the "Bread Breach" ceremony, "Sutpuli", "Kalin puli" and "Sarpo olish puli" are agreed. In some areas of the district (Yorhakimov, Yangi shakhar) the bridegroom does not receive a "Sutpuli". In these areas considered that mother's milk and child's affection are unacceptable.

6. [Tukkiz tavak], [Tavak kaytatar] (sharing sweets and meals with each other) - After the "Fatiha wedding" there will be "Nine plates" and "Return of plates". It will include bridesmaids, four sheep, shoglok, materials for the blanket, ornaments and shoes.

7. [Shoglok] - a little goat which brought with the sheep to the bride's house. It means that mediators come to the girls' home for asking them to their son. According to the customs one of the neighbor of the girl must catch sent domestic animals.

8. [Tavak kaytatar] - The bride's party will return to the groom the same day or a few days later. This is precisely what it means, that is, to return the tray that was left by the groom.

9. [Kurpa solar] (Covering with blanket) - The wedding ceremony takes place in the bride's house. The bride's party invites the bridegroom and they will add cotton for making blanket. Youth will sew it.

10. [Chimildiq bichar] (place which lives just married couple) - The bridegroom's mother and the bride's mother make a picnic for the elderly mother. Mothers sew white cloths on top of the chimildiq.

11. [Beshikketti // beshikketty] (cradle) - Besikketti (Shurchi, Baysun, Kumkurgan).

12. [Atashtirish] (Engage from youth) - Making an engage when he was young.

13. [Etak djirtish] - The father or mother of the boy tearing the skirt of the baby's (girls) shirt to bride.

14. [Yeshik shupurdi] (clean up the house yard) - In the morning the boy's mother comes to the bride's house and sweeps away the house.

15. [Non sindirish] (breaking the bread)- to commit about wedding.

16. [Sep] (special clothes of bride) - dresses prepared by the bridegroom for the bride and bride's relatives.

17. [Uchak kazdirar] - Dig a furnace to cook a meal the next day before wedding.

18. [Uchak kumdi], [Kozon tuntarma] (burying furnace) (Boysun, Termez districts) - After the wedding, will be held burying all of the furnaces.

19. [Khatim // Hoti: m] - Is a celebration which dedicate of the ghost of the dead before the wedding and Eid, and a religious small feast for the elderly. In this ritual will read Holy of Koran and people pray to God about asking their wishes come true.

20. [Maslakhat ash // Maslakhat oshi] - a small banquet for the body of elders before the wedding.

21. [Utinosh // utin osh] (Boysun, Shurchi) - a feast for the wedding cooks.

Hence, pre-wedding lexical units are actively used in the interactions of both the groom and the bride.

2. Customs and traditions which held at the Girls' wedding.

The following ethnographies are actively used in this process:

1. [Jalukizartar] - is a loner (Jarkurgan, Shurchi, Kumkurgan) - cutting the bull and sending it to bride's house from son in law before wedding.

2. [Patiya toy] - Fatikha wedding (Boysun, Jarkurgan, Saraosiyo) - to inform people that they are getting married. (ar. Fatikha + wedding).

3. [Khayillik] - Eid (Boysun, Jarkurgan) - clothes and one sheep that are sent to the girl's on the eve of Eid. Nowadays this customs are continuing on holidays as well.

4. [Idish (Dishes)] - one sheep, clothes and sweets (60 loaves, 4 folds, bridesmaids, parents clothes, 10 handkerchiefs, belts, 10 skulls, one box) sent to the groom after the wedding candy, one sheep which cooked earlier, (now the sheep is brought alive, because the bridegroom slaughtered the sheep in front of the visitors and cooks it.

5. [Qara] - is a black cow (body) attached to a girl's pen.

6. [Idjap // ijab] - (Boy., Sailor.) // ijab, Nike // marriage (Jar., Sand. Rich.) - religious marry.

7. [Idjap toy // Ijib wedding] // (Boy.) - wedding party. Another name for a wedding is also called a "idjap wedding." There are a number of ceremonies related to the wedding day in the district, which are based on long-term experiences and wishes of the population. On the day before the wedding, the wedding is held at the girl's house.

8. [Idjaplik tokkuz] - Nine Responses (Boysun) - Camel items sent to the girl just days before the wedding from son in law.

9. [Karidjilik] - Tasty bone which puts to son in law's meal at the wedding day.

10. [Tokkuz ta:bak // Tokkuz tabak] - Nine plates - a feast (brunch) for the groom's friends at the bride's house. The bride's mother, father, brother, sister, friend, aunt, uncle, grandmother, and neighbor will be given bridal suits. That is why it is called the tokkuz tabak. The next day, when the bridegroom is at the bridegroom's house, a plate of dishes is placed in front of the bride, but no clothes are provided.

11. [Payondoiz tortish (pull the path cover)] - In the morning the bridegroom, relatives, friends visit the

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bride's house. There is a ramp. After the bridegroom passes over, the bridegroom argues with the rider. It gives evidence of their intention to be the bridegroom.

12. [Kizapkachar // Kizapka:char] - Girlfriend (Boysun, Shurchi) - She sits outside the girl's house before asking for a representative. That is why they give the girlfriends some money to the guy. After that the girl and her friends go home. Then a representative asks.

13. [Vakilata] - The person requesting the girl's consent on the wedding night. Ask a representative for trace. That day the girlfriends come to the bride and ask her to tell her representative. The bridegroom's party will give them rings, bracelets, and miscellaneous jewelry. According to the custom of the district, the bride does not tell her representative until dawn. Traditionally, the representative is the bride's uncle. This is related to the religious viewpoint and is considered a "mahram" for the uncle in Islam. The bride's uncle was supported by the bride's uncle. The bride is bestowed with a rhino and a knife sheath for the bride to please the bride.

14. [Pilig solish] - Before the bride is taken out of the house, all of her hair is cut into pieces.

15. [Yul tusar // Yul tusish] - When the bride is taken away, the "barrier" ritual is performed by the young men. It is the desire of the bride to overcome the obstacles and obstacles of life. In Uzun district, this custom is an expression of the bride's dignity, honor and dignity in the community. The bridesmaids will be given belt and handkerchiefs worn by the bride herself.

16. [Olliga ona chikarr // Oldiga ona chikar] - When the bridegroom arrives at the bride's house, the custom to "bring the mother to the first" is followed. The bride, usually appointed by the bridegroom's mother, unlocks the sweetheart and puts a pair of bread and glass under her arm. It is a symbol of the bread that is precious and brings light to the house. This ceremony is held in almost all areas of Uzun district, so that the bride is not alone in the home where the bride is. Later on, the bride's mother holds the wedding in high esteem (Uzun).

17. [Burning fire and throwing isirik (medicinal plant)] - A fire is thrown at both ends of the gate. This ritual means to protect the bride from evil eyes. The habit of burning the fire started with Avesto and has not lost its significance to this day (Uzun district).

18. [Ayahbasar], [Chach Siypatar], [Aynekoreter], [Kolushlatar], [Yelka tikar] (Boy, Soup, Sand.) оёқбосар // соч силатар // ойна кўрсатар // кўл ушлатар, "елка тикар" оyoqбosар (first leg touching)// soch silatar (rub the hair) // ойна kursatar (showing mirror) // qul ushlatar (handling each other), // yelka tikar (shoulder touching)-marriage first night rituals. A room is put into a pinch, and the bride and groom are followed by "big hair", "footsteps", "mirror", "shoulder stitching" by grandmothers (Uzun district).

19. [Kampirulli], [Itirillatar] - old woman dies (Boysun, Shurchi, Jarkurgan, Kumkurgan.) - As the bride is brought down to the bridegroom's house, an old woman lays down the door and sounds like a dog issues. During that time, she will be given a quilt and pillows. Then the bride steps over the old woman. As the bride enters the threshold, the elderly mother of the house lies beneath her feet. This is called the "old woman died." The bride puts a pillow under her head and slowly raises it. The custom is to respect the bride for the elderly. Then a dog is brought to the door and deliberately roared. The ritual is called "Itirillatar" (dog whoof), so that the bride can get used to the new apartment quickly and not be afraid of anything (Uzun district).

20. [Sokchi chochish // Shirinlik sochish (throwing sweets) - The bride is sprayed by sweets on her head before entering the house.

21. [Poyondaz (covering carpetlike track)] - white and other colored materials are covered in the door when the bride is brought home. The bride enters the house across the material (Uzun district).

22. [Jipak iluv (Silk warming)] - the custom of the bride which include itself to go to the bride's father-in-law's house and hang this material to their door (Uzun district)

23. [Yeshigiluv (hanging material to the door) - newly arrived bride throws something on the door before entering the house (Uzun district).

24. [Betachar] (Opening bridges face) - The next day of the wedding is a bet. At the same time, a boy of 3-4 years old receives a bridal mask with a bullet in his hand. Then the bridegroom's relatives come and give clothes one after another (Uzun district).

25. [Yelakboshi] - flour milling, sacking - bridal preparation of women after page opening (Uzun district).

26. [Urchuk yigiruv (Seedling)] - spinning (Uzun district).

27. [Jowtoguv] - Oil spill (Boysun, Shurchi, Jarkurgan, Kumkurgan) - pour three tablespoons of oil into a burning furnace.

28. [Juz kurimchi] (face wonder) - a gift brought by women to see the new bride. Also this ritual will take part when baby will born in new family.

29. [Kuyovutirgizar] (Muzrabad, Boysun, Kumkurgan) - on the wedding day, the bridegroom is not at the bride's house. Then the brother-in-law, or someone by the bride, promises something to the groom. Then the groom sits.

30. [Kuyov utirmadi (The bridegroom is not sitting)] - The practice of 'the bridegroom did not sit down'. The bride's father or close relative is invited and asked for a gift for the bridegroom. From time immemorial, in this district the groom is given a calf cow. It is the intention of the bride to have sustenance and have children (Uzun district).

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31. [Kuyov juralarga ziyofat] - After the bridegroom's custom, the bridegroom is given a feast (Uzun district).

32. [It yaloqqa ovqat kuyar (Giving meal to the dog)], [Uchokka moy tomizar (The oil pours on the stove)] "Putting food in the dog lounge" is an expression of the bride's commitment to the home. "Filling the furnace" means to be sustained and to take on the household chores (Uzun district).

33. [Chimildik tutish (covering material to the bridegroom)], [Soch siypatar (hair rubbing)], [Oyok bosar (Foot press)], [Oyna kursatish (Shawing to mirror)], [Yelka tikish - Shoulder thick] - rituals which shows in bridegroom (Uzun district).

34. [Kuyovtabok (giving present by bride's mom)] - "Kuyovtabok" ceremony is held. In this ceremony, the bride's mother presents the groom with a skullcap, belt and chapan. In the region, it all has a special meaning. Mother-in-law puts a skullcap on her head to be crowned. His belt is girded with a belt around his waist to be strong. His countryman wears a cloak to raise the fist of life and the ups and downs of life. The bridegroom is thankful to put the money in the tray with the above gifts (Uzun district).

35. [Karidjlik - Bride's relatives brought karidjlik to the bridegroom. The bouquet is made of one fried or tanned leg of the sheep, and it is named after the bridegroom's age. The groom bites it and gives to his friends.

36. [Sarponi ulok kilar (Throwing special clothes)] - The ritual is being done on the wedding day. The bridegroom's grandmother or one of the old mothers runs round the bride's mattress. It is a joy to be brought home (Uzun district). This ethnography was formed in the form of a verb compound.

37. [Sarpo alla // Allotment of Sarpo (Special clothes)] - "sarpo allalatar" ceremony is exclusively for weddings in Surkhandarya and reflects the ancient oasis culture (typical of Changak village, Uzun district). At that, the bridegroom's grandmother or one of the elderly mothers gather round the bride's beds and run around. The other women in the circle try to pull the sarpa out of her hands. It is a joy to see how many girls have been separated from the bride and brought to this apartment. Then the mother sits in the middle of the circle and prepares the baby for the baby, which is the custom for the bride and groom. The mother puts her handmade baby in the bride's house (Uzun district). This ethnography is formed as a verb compound.

38. [Sep tarkatish (Sep - special clothes of the bride will give to the relatives // Sep Distribution)] - The bride's relatives give gifts to the bride for this. The bride holds a "Sep dissemination" ritual in return. From the earliest times there have been such articles as "Kelinni kelganda kur, sepini yoyganda kur (See the bride when she comes and spreads out her special clothes", "Sepli kelin epli kelin (Bride with special clothes is the best bride)". The bride's sewing is

handmade. The bride's profession is based on the word sep (Uzun district). This ethnography is derived from the verb combination.

39. [Supra yoydi, (Supra spread)], [Un elatar (Making floor)], [Kuyruk kesar (dough cuts)] - This is a broom spreading, flour milling, and dough cutting ceremony (Uzun district). This ethnography is also formed in the form of a verb compound.

40. [Yuz ochti // Yuz ochar (Face to face, opening face cover)] - face-to-face ceremony. A four-five years old boy is given a cotton wrap in his hand. presents a skullcap and a belt (Uzun district). This ethnography was formed in the form of a verb compound.

41. [Ota chakirdi (The father calling)], [Kelin chakirdi (The bride calling)] - Days after the wedding, bride's father will call to her new house. "Father called" means that the daughter is no longer a housewife, but the "bride" ritual means that the girl can only enter the home (Uzun district). These ethnographies are formed in the form of verb compounds.

42. [Otani yupatar // Otani ovutish (Father consolation)] - On the day the girl gets married, her father stays at home, where the "father calms down" tradition. According to the tradition, friends, relatives, and friends of the father come to the house and talk to him about various matters (Uzun district). This ethnography is derived from the verb combination.

43. [Kelin salom (bride's greeting)] - The next stage is after the wedding ceremony, and the next morning, the newlyweds perform the "Bride's Greetings" ceremony (Uzun district).

Tog-u toshni gul kilgan, (Who created mountains and grows from them flowers)

Ikki yoshni bir kilgan, (Who joined two youth each other)

Salom-salom kelin salom, (Hello, first of all Hello (like greeting))

Avval Xudoga salom (Firstly "Salam" (Hello) to the God)

Firstly, people honor to the creator and to the bridegroom's relatives.

44. [Sovrin // sarpo (gift - special clothes)] is a wedding gift brought by a relative.

In short, wedding day differs depending on the active use of ethnographies, which express the attitude of the people, including two young people to the wedding. This indicates that tribes and peoples living in the area have their own cultural funds.

3. Rituals which held after girls wedding marriage.

There are a number of rituals in Surkhandarya that are held after the wedding of a girl. These include:

1. [Kiz oshi (Girls palov)] (Boysun, Shurchi, Jarkurgan, Kumkurgan) - After the wedding, the girl's mother goes to see her daughter with food and clothes (Uzun district). This ethnography was formed in the form of adaptive compounds.

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2. [Tor kunlatar // tur kunlatar (Bride's parents will call groom and her to the bride's house)] (Shurchi, Kumkurgan) - Invitation of the bride and groom after the wedding (Uzun district). This ethnography is formed as a verb compound.

3. [Kiyit // Keyit] - wedding and wedding gift (Uzun district). This ethnography is a special word form.

As we know, counterfeit units in the vocabulary of the Uzbek language, which are not yet actively used in the Turkic vocabulary, are formed on the basis of the Uzbek methods of speech. They are: grammatical (affective and compositional) words, lexical-semantic words and phonetic words. The ethnographic lexicon of our dialects is the most commonly used form of word-formation, and the method of affixation is the second most active in the formation of ethnographic lexical material. The use of lexico-semantic methods for ethnography is rarely used. Also, the results of the process of making ethnography using the phonetic method of speech are rare.

Observing ethnographic vocabulary and research that is not found in literary language, it is clear that the ethnographic expressions of a particular sub-region or cultural heritage of the tribes and tribes

are unique. A certain amount of them should be included in the literary language vocabulary.

Historically different vocabulary, sometimes articulated from lexical units, and sometimes from different language elements, may be synonymous with literary language, but with subtle differences. This is because they have historically etched in the ethnographic lexicon of the dialects of the region where the Arabic, Persian-Tajik words and phrases are studied, and adapted to the phonetic, lexical, grammatical, and stylistic requirements of the Uzbek language. This will be discussed in more detail in the following articles.

Thus, each nation's own culture, as well as its cultural heritage, is the inner form of the language, which is formed and settled on the roots of historical traditions. The manifestation of this inner form is reflected in the ethnography of one of the nation's linguistic pearls. These examples show the great role of ethnography in both dialectal vocabulary and onomastic units, and have great scientific value in terms of linguoculturology (language and culture).

Reporter - Hudoynazarova Chinnihol – from Uzun district, organizer of weddings and ceremonies, nowadays retired.

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