

LOCAL FEATURES OF THE “KUYOV SINAR” CEREMONY FROM WEDDING CEREMONIES OF THE TASHKENT REGION

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Abstract: The songs express the great power of the people's spirituality, the creator, and the unwavering will of the working masses. It calls people to spiritual vigor, courage, diligence, humanity, friendship, and loyalty. Songs, regardless of their theme and content, penetrate the human heart with perfect words, melody, and performance. Ceremonial songs are also an ancient treasure of our people, and in all periods, they have contributed to the formation of people as spiritually elevated individuals with their educational influential ideas. The genres of wedding folklore are distinguished by their diversity.

Keywords: Ceremony, wedding songs, folklore, poem, wedding, people, tradition, custom, spirituality, family ceremony.

The Uzbek people, with their millennia-old history, have created unique customs and rituals over the centuries. They are eternal as a result of their constant repetition and the people's adherence to them. Depending on life and time, some of them are forgotten. Depending on the times, new ones emerge, and the most popular ones are passed down from generation to generation. In our people's life, there are many ceremonies known as “Wedding” Since women play a significant role in making such ceremonies beautiful, their role is invaluable in passing down our people's most valuable traditions from generation to generation.

As the child grows up, the mother opens a chest of belongings for him. The wedding lays the foundation for the future family, therefore young and old, men and women alike enthusiastically participate in all events.

Although wedding celebrations take a day or several hours, preparation before them, taking into account post-wedding customs, takes several days. The wedding ceremony among Uzbeks originated from matchmaking and is still observed today.

There are many peoples in the world, and at the same time, they have their own customs and rituals. Every nation can pass on its cultural and spiritual perception to future generations only if it can break it into its spirit. Because a person who does not fully understand the customs and rituals of the people is unlikely to pass on to future generations. As a result, some customs and rituals of the people may be forgotten and disappear.

Customs and rituals are formed over the years based on the social origin, lifestyle, and occupations of the people. Every custom and ritual has its place and status in human life. Customs and rituals are directly related phenomena.

Regarding ceremonies, they are events aimed at celebrating important events in a person's life, held in a state of official and uplifting spirit, following generally accepted rules and regulations. For example: naming, marriage, burial, sowing, harvesting, etc.

While customs are constantly observed in daily life, rituals emerge only when important events in a person's life occur. People are invited to the ceremony as “witnesses” to what is happening. People share someone's grief or joy, make good wishes for the future. In the process



of celebrating an important event in a person's life, traditions, customs, and rituals are embodied.

There are family-domestic and seasonal types of rituals. Family-domestic ceremonies refer to cradle ceremonies, circumcision ceremonies, cycle ceremonies, wedding ceremonies, and mourning ceremonies. Among them, if we take the wedding ceremony separately, it is the marriage of an adult man and a woman with mutual consent, the laying of their heads on the same pillow, the marriage ceremony of the bride and groom. Marriage is a custom that embodies universal human values, originating in the late period of primitive society and later taking the form of a ritual.

According to M.Juraev and L.Khudaykulova, the wedding ceremony consists of three stages according to its structure. The first stage is called “wedding preparation” and includes several types of rituals, such as “beshik kerti”, “etak yirtar”, “quloq tishlalar”, “sovchilik” and others.

The second stage, called the “Great Wedding” is a ceremony where the bride marries the groom and the bride is taken away by the groom. This stage includes several rituals, such as “requesting a representative”, “testing the groom”, “cutting firewood” and others.

The third stage is called the “conclusion of the wedding” and consists of such rituals as “bet ochar”, “kelin salom”, “chaqiruv”.

“Kuyov sinar” is one of the traditional Uzbek wedding ceremonies, historically based on the ancient traditions of our ancestors related to preparing young people for life and strengthening them physically. This is the custom of the bride's side to test the groom through methods such as chopping stumps, chopping firewood, and eating lagman. The groom's trial ceremony, one of the traditional customs of wedding ceremonies, is directly related to the matchmaking ritual.¹

Matchmaking is the custom of going to the family where a girl is being raised and asking for her hand in marriage on behalf of a family with a son. Before sending a matchmaker to a girl from the family he intends to marry, the young man inquires through close relatives or neighbors of that family to find out whether the girl has been betrothed to someone. This custom is called “og‘iz iskaldi” in our culture. Thus, when it was discovered that the girl's head was free, a matchmaker was sent. The tradition of matchmaking was mainly carried out in two ways: several respected elders or relatives of the neighborhood where the groom lives go to the girl's house as matchmakers. In some places, the groom's mother or close relatives prepare a feast and go as matchmakers. Matchmakers, following the saying “those who have daughters have coquetry” spend time and visit the bride's house three or four times. If the girl's side agrees, they open the tablecloth and take the layered flatbreads; if they don't agree, they return without touching the tablecloth. If the girl's side shows inclination, it indicates that a man will be sent. In some places, the bride's side treats matchmakers with good food to indicate consent. This custom is called “our mouth is greased”².

¹ M.Juraev, L.Khudoykulova. Marosimnoma. Tashkent: Publishing House of the Uzbek National Library named after A. Navoi, 2008.

² M.Juraev, L.Khudoykulova. Marosimnoma. Tashkent: Publishing House of the Uzbek National Library named after A. Navoi, 2008.

In the village of Machay, Oltinsoy district, Surkhandarya region, people who came as matchmakers said, “We came to your house every day” This indicates the direct connection of matchmaking with the “kuyov sinar” ceremony.³

The future in-laws, having mutually agreed, agree to hold the “breaking of bread” ceremony for a certain day. On this very day, the “kuyov sinar” ceremony is also held.

Breaking bread - the ceremony of breaking two loaves of bread in pairs and distributing them to the people of the circle as a sign of the engagement of the young man and woman after the matchmakers received the consent of the girl's side. According to the custom of the Uzbeks-Karlucs living in the Kashkadarya region, after the matchmakers' consent, on a certain day, the closest relatives of the young man and woman gather at the girl's house.

In the Andijan region, in order to strengthen their vows, the in-laws break the bread brought by the weeping. It is also called “non sindirdi, bread broke” “kulcha sindirdi, breadbread broke” In Tashkent, this ceremony, signifying the bride's marriage to the groom, is called “patir ushatish”.

The custom of testing the groom is one of the customs that has been carried out by our ancestors since ancient times. As we know, we encounter several customs and rituals in our social life, and we participate when needed. But have you ever wondered what their essence is, what their true origin history is? While gathering information about the custom of “kuyov sinar”. I had to study everything from the epic “Alpomish” in our historical sources to its modern manifestations.

In the immortal dastan of the Uzbek and Turkic peoples, in the dastan “Alpamysh” which is one of the largest examples of the dastan school, we can observe the existing manifestations of this custom of the son-in-law's trial.

It's Alpomish's turn again,
Bek Alpomish consoled his ailing heart.
He grabbed the supply rifle,
He shot at the target.
A coin hits money from a thousand steps,
All the Kalmyks say this word.
"This one is also a hero, a great one."
There is no equivalent in the Kalmyk land
His riding horse was a stallion named Boychibor
He can do a lot by himself
Everyone who saw the Kalmyk was amazed.
This Uzbek took the lead in three conditions”.⁴

The custom of testing the groom is one of the traditions passed down by our ancestors since ancient times. Various rituals were performed at this ceremony, and songs were sung.

It has existed since time immemorial, dear sister-in-law,
It's customary for a groom to break his bond, sister-in-law.
May the young man be blessed with it, dear sister-in-law,
The joy of being a groom, dear sister-in-law.
Let no one know, dear sister-in-law,

³ M.Sattor.Uzbek customs. Tashkent: Cholpon Publishing and Printing Creative House, 2007.

⁴ An excerpt from the epic “Alpomish”.

This friend of mine is the groom.

Here I am the groom,

Here I am the groom,

Here I am the groom,

We are the groom

Come on, take the skullcap, sister-in-law,

Dress me in a robe, dear sister-in-law.

Wearing your coat, dear sister-in-law,

Suray daughter-in-law and Dauran sister-in-law

Let no one know, dear sister-in-law,

This friend of mine is the groom.

Here I am the groom,

Here I am the groom,

Here I am the groom,

We are the groom.

In this song “Yangajon” the suitors praise each other and emphasize that they are worthy of being grooms. The “Kuyov sinar” ceremony is tested in different regions under different conditions. In the village of Zhigachi, Piskent district, Tashkent region, the bride's side had the future groom dig a hearth, breaking the stumps of such trees as maple, elm, and apricot, the branches of which spread out in all directions. Through these tests, the future groom's enthusiasm, resourcefulness, dexterity, taste, and cleanliness were tested.

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