



## CREATION OF ETHNOGRAPHIES WITH POPULAR TRADITIONS

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### ABSTRACT

The article discusses in detail the national customs and traditions of our ancestors, which perfectly reflect the lifestyle, dreams, aspirations, customs and rituals, traditions and Uzbek sincerity. The influence of various factors in the formation of ethnographies associated with the still forgotten folk traditions, the avoidance of various harmful influences today, the ancient national tradition in any case, the ancient tradition of our people to have unique qualities and the importance of living by and adhering to our values.

**Key words:** *ritual, ceremony, ethnographies, cradle wedding, circumcision, kupkari, kurash (wrestle), prize.*

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### INTRODUCTION

Each nation on earth is distinguished only by its unique traditions and values, of course, these values and traditions, which are the priceless treasure of each nation, do not appear in a day or two. Thousands of years of human history have shown that it takes a long time for something to choose a tradition, especially a value. Over the years, centuries, certain points of view, habits, concepts, experiences have been tested and refined by eras and generations. If they transmit the development of futures, continuing and deviating from a tradition, they are more and more interested in the traditions and values of the nation. One of the rare sources of folklore studies is folklore, which uniquely interprets the vision of the world, the socio-political, spiritual, aesthetic and philosophical views of our people. The folkloric works are also valuable because they perfectly reflect the lifestyle, dreams, aspirations, customs and rituals, traditions and Uzbek sincerity of our great ancestors, who have created a high culture in our homeland.

The lexical structure of the modern Uzbek literary language preserves a number of lexical layers typical of very ancient times. One of them is ethnography.

Ethnography refers to tribes, clans, peoples, nations and their various distinctive names who have lived or still live in a particular region.

### MAIN PART

It is known that many ethnic groups participated in the formation of the Uzbek people as a nation. The Uzbek nation is distinguished from other Turkish-speaking peoples by the diversity and complexity of its ethnic composition. This is the reason why Uzbek language has become a multilingual language. These dialects are the local languages of various ethnic groups living in Uzbekistan and abroad. The study of ethnography allows us to learn more about the structure and linguistic characteristics of these dialects.

Most ethnographies are long-standing names in the Turkish language, including Uzbek. For this reason, many lexemes of the ancient Turkic language and its long past have been preserved on behalf of the tribes, clans and their branches. Uzbek ethnography has a long history of development. They reflect traditions, philosophical and religious beliefs, traces of ancient culture, patterns and methods of word formation of the ancient Turkish tribes and clans of the Information on Turkish ethnographies was kept in ancient Greek and Chinese sources, then in Turkish, Arabic and Persian language units. These are the people who have preserved and honored ethnography from generation to generation. It is known that the family, the lineage, the tribal names were transmitted from generation to generation by oral memorization before the inscription appears. These were then trained in writing.

Ethnography is one of the layers of the Uzbek lexicon that is forgotten over time. Because the older generation, who knows the names and customs of the tribe, the clan and its branches, is dying. They forget about ethnography, which is a precious testimony of the history of our people, as well as information about them. Therefore, it is important to collect ethnographies for science and study them scientifically.

Ethnographies reflecting the customs and traditions of the people, which have a special place in world culture, are reflected in the "Explanatory Dictionary of the Uzbek Language". The dictionary is full of traditions, customs, rituals, customs, games, ethnography, history, geography, language, literature, music, religion and other aspects of the human psyche. All of them together reflect the essence of popular culture. Only if each generation is able to inculcate the cultural and spiritual understanding of the people in their soul can they pass it on to future generations. For example, if he does not know the meaning of ethnographies such as tovoq (plate), uloq, tugun (knot), yirtish (tear), aytimchi (calling), quruq, quniq, yil(year), it is clear that he will not pass the next generations. As a result, in the psyche of the people, the virtues long inherited from our ancestors have not been forgotten.

We want to say that our people are a nation which is firmly attached to the land where they were born and raised and which learns to respect it from childhood. This means that the national traditions and values of our people, which are associated with their boundless dedication and respect for their country, are explained by its rich history. Likewise, the traditions and values of our people, such as respect for the elderly, respect for toddlers, hospitality, compassion for the needy, modesty, kindness and compassion, protection of women and family, the high appreciation of daily cleanliness is our immortal spiritual heritage that has stood the test of time.

Various factors influence the formation of ethnographies associated with popular customs still forgotten. The main characteristics of the Uzbek family are hospitality and traditional respect for the elderly. Uzbeks generally live in large families of several generations, so they prefer large houses with more yard. The tea ceremony, which is part of hospitality, is very important in everyday life. It is the only prerogative of the host to make tea and pour it over the guests. Invitations for lunch or dinner are always accepted and arrive on time. It is a good idea to bring souvenirs or candy for the host's children during your visit. Usually only men shake hands. Women and those further away should be welcomed with the right hand over the heart and the head tilted gently. During the handshake, people are traditionally asked about their health, work and home affairs. In villages, women do not usually sit at the same table as men to avoid interrupting their conversations. It is not

acceptable to admire the beauty of women and take them seriously. The shoes remained at the entrance to the house hall. You have to sit down where the host will show you. The further this place is from the entrance, the more respectable it will be.

The traditions of the Uzbek people were formed as a result of complex processes of harmonizing the cultural skills and traditions of all the tribes and peoples who participated in the formation of the Uzbek nation for centuries. They are very unique, brilliant and diverse and arise from a patriarchal relationship of descent. Many rituals are linked to family life and involve the birth and education of a child (marriage in the cradle, circumcision), marriage (marriage of blessing, marriage).

## MATERIAL METHOD

**The cradle ceremony.** A cradle ceremony is a celebration of the first time a baby is placed in a crib. It is one of the oldest and most common ceremonies in Uzbekistan. Usually this ceremony takes place on the 7, 9, 11 day of the baby's birth. In different regions, the ceremony has its own characteristics and depends on the level of wealth of the family: self-sufficient families generally organize this ceremony on a large scale, while poor families celebrate it modestly. . All necessary accessories for the cradle and the baby are provided by the parents of the baby's mother. Bread, candy and toys will be served. Gifts are prepared for the baby's parents and grandparents. The cradle, tablecloths and beautifully decorated gifts are placed in the vehicle and sent to the home of the baby's parents, with the guests, to the sound of trumpets and drums. At the end of the ceremony, the guests come to see the baby, give him gifts and sprinkle parvarda (Uzbek national candy) or qand (sugar candy) on the cradle. At the end of the ceremony, the guests return home.

**Circumcision.** Circumcision is another ancient Uzbek custom considered sacred by Islam. This ceremony is organized for boys at the age of 3, 5, 7, 9 years and rarely at the age of 11-12 years. The circumcision ceremony is controlled by the public. As soon as a boy is born, his parents gradually buy everything they need and start to prepare for the circumcision ceremony. Preparations for the ceremony, often called simply "circumcision ceremony", start a few months in advance. Before the "circumcision ceremony", the child is dressed in the presence of neighbors, elders, relatives in the form of gifts.

**Rituals with sacrifice.** The lexicon of sacrifice actually means killing, exposing a living being to someone or something. In primitive times, people were slaughtered, thrown into fire, water, etc., in the name of gods, such as evil spirits, or some other terrible reality. In this, the soul of the killed joins God, lives in a literary paradise and brings peace and kindness to the living; it is understood that the wrath of the evil forces will be suppressed.

Since **kupkari** (uloq) and wrestling were more circumcision (khatna), during the Soviet era, they were considered superstitious, Heresian or old-fashioned, Islamic. However, these rituals of Central Asians developed even before Islam. (For example, equestrian games like horse racing). The fact that the lexicon of kupkari and wrestling, in particular its terminology, has not yet been studied, makes the study of its euphemisms even more difficult.

Until then, the horse is usually kept for a period of time (usually 40 days). Is your horse fed? Have you fed the horse? The question; instead of saying in the thread, it is often answered with relative euphemisms, as in the link, in the table, in the account, in the stable (as if saying in the thread was linked to the eye). Is your horse ready to run? To the question: I don't know, we cool it (there are subtle ways to cool a horse); Instead of saying that your horse was not good enough, that the child could not be separated, the horse was not well cooled, it was not in good condition; instead of saying that the horse could not ride, you watered the horse when it was hot, and water fell on its feet; The horse was eating a lot of fodder, suffocated, his legs were shaking and limping, and instead of saying that he fell, he ate; The horse was big, and it was believed instead of the words you had added to it in vain; Excessive restraint on the horse, such as turning the neck, torturing and beating, is used instead of turning the horse.

**Oath-taking rituals.** The tradition of the oath is a historical-ethnographic phenomenon: it is not a product of the primitive system, it is formed in connection with the birth of a class society. Indeed, in the essence of the oath:

- 1) the idea of private property, the concept of mistrust, conflicts between people;
- 2) The oath is characterized by the resolution of these disputes, that is to say, the refusal or confirmation of a specific claim, persuasion, proof of the truth.
- 3) The text of the oath reflects the customs, traditions, psyche, spirituality, ideology of a tribe or a people.

Evidence suggests that, as society has changed, language, including the language of its oaths, has changed meaning, content, form (syntactic structure), enriched and formed its own layer of micronutrients.

In addition to swearing by Allah, the Qur'an and bread, traditional rituals such as throwing sticks and knives on shepherds, such as "blessing" and "trampling on the grave" are also available. It is also understood that the means of swearing are combined: the life and risk of a person who improperly cuts a stick or a knife, unjustly cuts the grass, is cut, dries like a stick and is cut like grass .

Justify yourself by emphasizing that people are not involved in any unpleasant reality, that they have received nothing: without seeing spring again, without seeing dubargazor (a beautiful two-leaf flowering plant that emerges in early spring); dubargazor - it is a grassy pasture), without seeing any sebargani or sebargazor (it is a triangular plant, grass), without seeing any ripening of the mulberry tree (in the past, when the reserve was depleted, they did not could not reach the ripening of the mulberry tree) to never see the relocation again (the happiness of leaving the village with the beginning of spring each year was not accessible to all) or, if I was robbed, that my faith be at you; may my fast be yours; may my reward be yours; they use means such as leaving your guilt on my neck.

**Curse rituals and applause.** The concept of curse and applause, its means (there is a special work on this subject) is a historical and ethnographic phenomenon. It is a reflection of religious ideas, the notion of the forces of evil and good in the human mind, a reflection of thought carried out by speech, more precisely, the product of the individual, subjective, modal attitude of I man to reality.

Curses and applause appear, live and are gradually linguistic, archived or updated as a means of expression. It will reflect ethnography, psychology, mentality, class position, consciousness, level of development of each period, each nation, each class: let the hand that killed Abdullah be dry (song, printing period ), 1920-1930). Well, my son, let there be a white road (Hamid Alimjan): Fly to the arrow of Germany or the Nazis.

To curse is the hatred of the people against evil, the applause is the idea of benevolence, the idea of devotion. The profanity and the applause recall a literary and philosophical genre. Its means are not words, sentences, sentences, but sometimes a whole paragraph, a poetic or prose text.

Thus, the means of cursing and applauding are a layer of micronutrients formed in relation to the traditional way of life, the conditions, the weather, the nature, the occupation of a particular people. It is inseparable from the literary language, by being part of it, enriching it with emotionally expressive euphemistic means, as well as by having rich dialectal means, dialects unknown to speakers of modern languages.

This is why ethnographies are associated with curses and applause.

Kurash customs (wrestling). In wrestling, the things that are given to the winners (such as beef, camel, sheep, silver, gold, car, etc.) are announced with euphemistic words, such as race, truth, price. The wrestlers kneel and usually pray in front of the bakovul (the governor of this ceremony). The expression to pray is, of course, an alliance of the concept of struggle.

Usually wrestlers don't wrestle with their coaches. This notion is characterized by the fact of not holding the teacher's collar. In wrestling (in popular language), he knocked down, he couldn't knock down, he pressed, he pressed honestly, he didn't press, he hit, he couldn't hit, he picked up, he hit honestly, he hit. There are a variety of terms, such as hitting with one hand, hitting with a hammer, lying down, hitting with a camel, hitting over the shoulder (modern wrestling terminology: honest assessment, side assessment, half assessment , false).

In many cases, it is impossible to say that he fell or was defeated. Instead, his shoulder (shoulder, back, buttocks) touched the ground; fell on his back, fell on his back; fell with his shoulders (fat, back); Means such as stellar accounts are used: not to fall, not to touch the ground, not to see the ground, not to touch the ground, not to be equal, not to be found, not to be admired, not to be defeated represents with.

In wrestling, putting a plate, lifting a plate, it means that there were once soups, stews, stews or skewers specially prepared, aligned in a circle in the middle of the circle. Each plaque indicated a specific race (price) and the number of wrestlers. The candidates brought one of these trays.

## CONCLUSION

In short, ethnographies are directly related to people's spiritual culture, traditions, professions and way of life and correspond to the spirit of each period as short, concise and meaningful units. Ethnography is an invaluable asset from the past of our people, the history of our ancient ancestors.

There are many ways, means and methods to elevate the youth of today as perfect human beings and to cheer up. However, these methods and techniques will be more effective if they are based mainly on examples of folklore which are considered to be the beginning of the art of speech. In national development, the social, economic and spiritual development of our people, folklore in general, the art of expression has always been a cornerstone. After all, folk traditions and their universal characteristics are the strength, vitality and greatness of the nation. In today's global society, just as state borders are protected, so is language and way of thinking, aesthetic taste and folk traditions that must be nurtured and protected.

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