

RITUAL AND ITS FEATURES

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Abstract: Ritual is often a component of traditions and customs, it takes place mainly in a situation of official and spiritual excitement, it has its generally accepted symbolic actions. For example, aqeeqah is a naming ceremony, a marriage ceremony, a funeral ceremony, a commemoration ceremony, a ceremony to start planting (seeding), a ceremony to start harvesting, etc.

Ceremonies are distinguished by their unique clothes, food, rituals, poetic expressions, and behavior. Rituals do not occur without reason or reason. They are specially organized. Ceremonies acquire an ethnographic essence and reflect the social and cultural relations of the people. At the same time, they have preserved traces of the people's ancient animistic, totemistic, fetishistic views, as well as Zoroastrianism and Islamic beliefs. Uzbek ceremonial folklore is studied in three types:

- 1) Folklore of seasonal rituals.
- 2) Folklore of family and household rituals.
- 3) Folklore of ceremonies based on word magic.

In turn, each of the ritual folklore belonging to these three groups has internal diversity.

Uzbek seasonal ritual folklore is divided into the following types:

- 1) folklore genres related to the calculation of the lunar year: "barot keldi", "yo Ramadan", "safar kochdi", "last Wednesday";
- 2) genres of ritual folklore related to the seasons: "Yas-Yusun", "Clay making", "Shokh Moylar" or "First Double", "Cauldron is full", Nowruz, Mehrjan, Sumalak cooking ceremonies related to "Ashshadaroz" game, "sumalak beviti", "sumalak sali", "boychechak khabar" or "boychechak sali", "lola sali", "red flower" sali, "red flower sali", the ceremony of making rain ("Sust xotin", "Chala xotin", "Soz xotin", "Chayla Kazakh", etc.), summoning the wind ("yo Haydar") and stopping the wind ("Tea momo", "Yalli momo"), "oblo baraka", harvest holidays, "shahi naqshband", "moshoba";
- 3) ritual folklore related to muchal calculation: "muchal wedding".

The history of seasonal rituals of our people goes back to ancient times. According to Abu Rayhan Beruni, the winter holidays and ceremonies of the ancient Khorezm people were also diverse. On the first day of the month of "Umri" in the ancient Khorezm calendar, "Azdokandhvar", that is, "the day of gathering around the hearths in the houses where the fire is lit when it gets cold, and eating fat bread" was held. Since it was very cold that day, people went into warm houses and ate fat bread (patir) by the stove. On the thirteenth day of this month, the Chiri-Ruge holiday was celebrated. This holiday, like Mehrjan, was celebrated with great ceremony. "Minach-akhib" holiday, celebrated on the fifteenth day of "R-i-m-j-d" month, had a very important place in the system of seasonal rituals related to the winter season of the ancient Khorezm people. The legend of the origin of this holiday, which means "Night of Mine", says that a long time ago, a princess went out of the palace at night wearing a thin silk dress and slept somewhere. At night, it suddenly started to get frosty, and the princess got cold and died. Since then, that day has been turned into a holiday that includes various customs to drive away evil spirits. On the day of "Minach-akhib" people burned incense and prepared various foods, believing that evil forces would flee from them.

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