



## **International Conference on Education, Psychology and Humanities**

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### **REFLECTION OF OUR NATIONAL TRADITIONS IN THE ORAL CREATION**

Shodieva Sarvara Dustmurodovna

Student of Shakhrisabz State Pedagogical Institute

e-mail: [shodiyevasarvara401@gmail.com](mailto:shodiyevasarvara401@gmail.com)

Tel: +998505812607

Kalandarova Dilafruz Abdujamilovna

Associate Professor of Shakhrisabz State Pedagogical Institute

E-mail: [d.kalandarova2017@yandex.ru](mailto:d.kalandarova2017@yandex.ru)

Tel: +998911339677

#### **Abstract:**

The article discusses the ancient customs, traditions, values, family-household ceremonies of our people, as well as the “og‘iz islash”, “atashtirib qo‘yish” and other ceremonies in the “Alpamish” epic.

**Keywords:** Epic, traditions, values, “Alpamish”, courtship, marriage, people, tradition.

#### **Introduction**

It is very important to protect our ancient traditions and values and to live by them in order to remain the owner of the national image and unique qualities characteristic of our people from time immemorial in order to avoid various harmful effects of today. Every nation on earth is distinguished only by its unique traditions and values. Naturally, such values and traditions, which are the priceless wealth of any nation, did not appear in a day or two. The Uzbek people



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have a number of ancient traditions that have been preserved since time immemorial. One of our national customs, which is constantly living in the life of our people, is sovchilik.

### Analysis and Results

At the first stage of an Uzbek wedding, the roles of “choosing a girl”, “seeing a girl” and “sovchilik” play an important role. Women were active in the custom of “choosing a girl”. Men took part in fortune-telling. According to tradition, women went to the chosen girl’s house and made “og‘iz ishash”. Among the people, this type of matchmaking is called “makiyan sovchi”. The initial stage of hunting under the name “Og‘iz ishash” is also described in the epic “Alpamish”. In it, Surkhayl, the mother of the seven Kalmaks, visits the old woman Karajan in the fields where Barchin settled. This process is expressed in the following passage from Surkhayl’s language in the epic:

*Qozonda qaynagan shirboz hajmidir?  
Shul qizingning agar boshi boshmidi?  
Boshi bo‘shmi deyin, sendan so‘rayin,  
Kelin qilib biror ro‘mol o‘rayin,  
Qorajonga atashtirib borayin  
Mehmon bo‘lib biror guzarim tushdi [1].*

In folk epics, traditions are an important source that reflects people’s way of life, national values and traditions, especially marriage, courtship, wedding ceremonies, and family-household customs are widely covered in them. Folk rituals, values and lifestyle are vividly depicted in them. It is possible to get rich information about the customs of the Uzbek people by studying epics.

Folk epics, which are one of the genres of Uzbek folklore, reflect several types of Uzbek folk customs. As an example, we can say that courtship and marriage



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ceremonies: the epics describe in detail the various stages of marriage courtship, the actions performed in these ceremonies. This shows the laws and regulations of the people regarding marriage at that time. Family and household customs: epics reflect such values as family building, bride marriage, household customs related to housing, raising children, and waiting for guests. Wedding ceremonies: wedding luxuries are an integral part of the epic's plot, the complex processes of customs and entertainment. The folk importance of epics is reflected in epics, and rituals are a valuable source for studying people's unique way of life, moral standards, and religious-spiritual worldview. For example, in the "Alpamish" epic, the various stages of the courtship ceremony (giving a girl, getting a girl), post-marriage rituals (neighbors' place, rituals related to the bride and groom) and live scenes of general wedding ceremonies have been studied in many studies. In the epic "Alpamish" we can see several examples of ancient folk traditions. For example, when the groom returns from courting, someone in his family asks, "Wolf, fox?" the tradition of welcoming. Karajan and his mother-in-law Surkhayl expressed themselves in the speech of the old woman, i.e. in the following passage: "*Qarasa, enasi kelyapti, enasini ko'rib Qorajon: - Qalay, qalay ena? Bo'ri bo'p kelyapsanmi, tulki bo'p kelyapsanmi? - dedi. Enasi aytdi: - Bolam, men borgan yerdan ham tulki bo'lamanmi bo'ri bo'lib kelayotibman, seni uylantirib, bu ko'ylaklarni quda-andalikka kiyib kelayotibman. Qorajon aytdi: "Enam bizni ko'rganli yerdan uylantiribdi. Enamning bosh-oyoq sarpoyini qilib yuboribdi", - debdi*" [1.].

In the past, in order to strengthen the ties of kinship with each other, more close relatives practiced such customs as "atashtirib qo'yish", "qulog'ini tishlatish", "beshik kerti qilish", "etak yirtar qilish" from a young age. It is noteworthy that, although such customs are almost not performed today, it is observed that information about them has been preserved in epics in the form of artistic motifs.



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For example, in the version of the epic “Alpamish” recorded by Fazil Yoldosh, Shakhimardan Piri engaged Oybarchin to Hakimbek. This situation is interpreted in the epic as follows: *“Bu ikkovi er-xotin bo‘lsin. Hakimbek bilan hech bir kishi barobar bo‘lolmasin, omin ollohu akbar”*, - deb fotihasini betiga tortdi [1.].

### **Conclusion**

In short, our ancient and beautiful traditions are eternal. The Uzbek people, who have been living since time immemorial, have created various traditions over the centuries. They are eternal in our various rituals.

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