

BESHİK TO'YI MAROSIMI FOLKLORINING O'RGANILISHIGA DOIR

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Kasimova Zukhraxan Fatkhiddinovna

ASU researcher

Annotatsiya

Bu maqola, inson hayotining ibtidoiy fazalaridan biri bo'lgan "beshikka bog'lash" va uning mifologik va madaniy ma'no-ma'lumotlarini o'rganishga bag'ishlangan. Maqolada O'zbekiston, Belarus, Rusiya, Ozarbayjon, Turkiya va Buyuk Britaniya kabi davlatlarda bolalarining tug'ilishi bilan bog'liq mifologik tasavvurlari, marosimlari, va odatlarini ta'riflashda qo'llanilgan. Ayni vaqtda, insonning tug'ilishi va odam umrining yakuni bilan bog'liq madaniy marosimlar va insonlararo munosabatlar ko'rsatilgan.

ON THE STUDY OF THE UZBEK FOLKLORE RITUAL "BESHİK TUYI" (CRADLE PARTY)

Annotation

This article is devoted to the study of one of the primitive phases of human life, "cradling" and its mythological and cultural meanings. In the article, the mythological ideas, ceremonies and customs related to the birth of male children of countries such as Uzbekistan, Belarus, Russia, Azerbaijan, Turkey, and England are used to describe. At the same time, cultural rituals and interpersonal relations related to human birth and death are shown.

ПО ИЗУЧЕНИЮ УЗБЕКСКОГО ФОЛЬКЛОРНОГО ОБРЯДА "БЕШИК ТУЙИ"

Аннотация

Данная статья посвящена изучению одного из первобытных этапов жизни человека «колыбели» и его мифологического и культурного подтекста. В статье для описания используются мифологические представления, обряды и обычаи, связанные с рождением детей мужского пола в таких странах, как Узбекистан, Белоруссия, Россия, Азербайджан, Турция и Англия. При этом показаны культурные обряды и человеческие взаимоотношения, связанные с рождением и кончиной человека.

Kalit so'zlar

beshikka bog'lash, mifologiya, marosimlar, madaniylik, onalar bayrami, tug'ilish va o'lim marosimlari, xalq qarashlari, O'zbekiston folklori, belarus folklori, turkiy xalqlari.

Ключевые слова

колыбель, мифология, обряды, культура, День матери, обряды рождения и смерти, народные представления, фольклор Узбекистана, фольклор Беларуси, тюркские народы.

Key words

cradling, mythology, rituals, culture, Mother's Day, birth and death rituals, folk views, folklore of Uzbekistan, folklore of Belarus, Turkic peoples.

INTRODUCTION

The word "cradle" is a sacred concept that every person has kept in his heart since birth. It is the beginning of life, a symbolic view of the world. Sensitive folklorist M. Jorayev writes about the cradle: "It is known that a person's homeland starts from the cradle. Through the mother's cradle rocking the heart, giving the heart to the baby, the young child will taste the love of mother and love for the homeland for the first time", he said. In fact, a person's first homeland is his cradle, and the love of the motherland is directly related to the cradle and mother's love. In the early stages of a person's life, he longs for a cradle, because he rests and finds pleasure in the cradle. Later, the skill of keeping a space close to oneself and giving love to that place was formed. This is how the concept of the motherland appeared. Motherland and mother began to acquire a sacred essence because they are connected with the first stages of a person's life.

LITERATURE REVIEW AND METHODS

The Uzbek people have a number of traditions and ritual sayings related to putting a child to a cradle. Our rituals, such as putting a child to a cradle, bathing him, cutting his hair for the first time, cutting his nails, came into the field in the shell of the mythological imagination of our ancient ancestors. At this point, we found it permissible to dwell on one issue. We should say without hesitation that the ceremonies and rituals related to the birth and death of a person are related to mythological imaginations. Because birth and death are events that happen between the world we live in and other world. At birth, a child appears in another world as a divine blessing and comes to this world. But when the time comes, when a person leaves this world, he goes to the world of the Unseen. Birth and funeral

rites acquire a sacred essence because they are times of exchange of space across worlds in human life.

N.M. Nikolsky, who studied Belarusian wedding ceremonies, said that ancient beliefs, especially totemistic imagination, are at the core of many rituals organized around the new mother. Y.A. Belausova, who conducted research in Russian cultural studies, in her candidate's thesis, while studying the folk views related to the birth of a child, notes that in ancient times, the Russians associated the birth of a child with various gods and held various magical ceremonies. In Turkic peoples, rituals related to the birth of a child are close to each other. For example, when a child is born in Azerbaijan, the baby's maternal grandmother bathes him in salt water. However, she will not show the baby to anyone until its "forty days" period ends. A child's hair and nails are not cut until they are one year old. Lyzgens living in Azerbaijan performed kupen lishan - cradling ceremony. It is interesting that the Lyzgens used to put the baby to the cradle on the mother's side during the cradle ceremony, and handed over symbolic motherhood to the new mother by saying various sayings.

RESULTS AND DISCUSSION

In ancient England, a holiday called Mother's Night was celebrated. English historian Beda Dostopochtenni left information about it. According to the religious scholar, the Mother's Night was held on the eve of Christmas. Many English people celebrate Mother's Day on December 20. In this ceremony, Dis - the patroness of mothers, worshiped in honor of the ancestor spirit and other female pirs, including Frigg - the patroness of mothers, and performed the following sayings:

Senga shon-sharaf, Frigga, Asgard malikasi, aslarning buyuk onasi, bulutlarning egasi, buyuk ko'ruvchi, uy va o'choqning qudratli himoyachisi! Iltimos, bu Yule uchun uyimga baraka ber va uni sevgi, tinchlik va iliqlik bilan to'ldir!

Senga shon-sharaf, Frigganing cho'rilari, qudratli ma'budalar! Kelgusi yilda menga mehribon bo'ling!

Senga shon-sharaf, Ey, buyuk tabib Frigg! Uyimga sog'lik bilan baraka ber va har qanday balo-qazodan saqlanishimizga yordam ber!

Senga shon-sharaf, Saga, o'tmishni biladigan dono ma'buda! Izingdan yuraman va yo'l ko'rsatuvchilarimni unutmayman!

Fulla senga shon-sharaflar bo'lsin, Frigg boyligini saqlovchi! Uyimga baraka ber!

Gna, senga shon-sharaflar bo'lsin, sodiq xabarchi! Nutqning ravshanligi bilan uyimga baraka ber!

Lovn, senga shon-sharaflar bo'lsin, taqiqlangan sevgi bekasi! Uyimga rahm-shafqat bilan baraka ber!

Rahmat, Xiong eshiklar qo'riqchisi! Uyimni ko'rinadigan va ko'rinmas dushmanlardan himoya qil!

Qasamlarning guvohi – Var, senga shon-sharaflar bo'lsin! Mening uyimda yashovchi har bir kishi o'z majburiyatlarini eslasin!- deb olqishlar aytiladi. Ona kechasida yangi tug'ilgan go'dakli ayollarni alla aytishga o'rgatishgan:

Lullaby, and good night, in the skies stars are bright
May the moon, silvery beams, bring you with dreams
Close you eyes, now and rest, may these hours be blessed
Till the sky's bright with dawn, when you wake with a yawn!
Xayrli tun tilab alla aytaman,
Samoda nur sochar yulduzlar,
Kumush oy nuridan tin olib
Ko'zingni yumib orom olgin
Xudoyim bu onlarni yorlaqagin
Osmonni tong nurlari yoritib,
Esnagancha uyg'ongin. (Tarjima bizniki)

CONCLUSION

It seems that putting a child to a cradle has a certain commonality in almost all nations of the world. We think that the reason for this is related to the origin of mankind going back to Adam and Eve. For human children, the arrival of a new guest in the family, the addition of one person to the family is considered a holiday. The British also celebrate Mother's Day in this sense. Among our Uzbeks, having a child is considered joy in the true sense. Our mothers also say applause in honor of mothers, mythological patrons of women: mother Umay, mother Anbar. The midwives who participated in the birth of the child asked for help from the sponsors of the women mentioned above. According to folk beliefs, the spirits of Umay and Anbar help a pregnant woman who is about to give birth.

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