



CUSTOMS AND SUPERSTITIOUS RITUALS HELD AT WEDDINGS.

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Annotation. *This article analyzes the traditional customs and rituals of the Uzbek people during wedding ceremonies. It highlights the historical roots of wedding ceremonies, their socio-spiritual significance, role in youth education, and traditional elements preserved in today's modern wedding practice. Also, the symbolic meanings of ceremonies such as the bride's farewell, bride's greeting, the beginning of the wedding, the blessing ceremony, prayers, and the presentation of the dowry are explained. The article examines the role of traditions in strengthening the national mentality of the people, family values, and unity in society based on a scientific approach.*

Keywords: *wedding ceremonies, customs, superstitions, Uzbek wedding, traditions, bride's farewell, bride's greeting, blessing ceremony, ritual culture, national values.*

Traditions and beliefs related to the wedding have been observed since ancient times. We can also see that these superstitions have survived to this day and have a significant impact. The purpose of performing various ceremonies of this type of Uzbek people at the wedding is to have a large number of customs designed for having a large, strong, and blessed family. The main ceremony that initiates these rituals is the "Sovchilik" ceremony. This ceremony is of great importance. Information about this rite is even provided in the "Orkhon-Yenisei" monument, dating back to the 7th-8th centuries. The meaning of the word "sovchilik" is used in the meanings of "sob"-word, "sababchi"-messenger. Matchmakers are messengers between the bride and groom. After the matchmakers obtain the consent of both parties, four or five people from the groom's side come to the bride's side and

perform the "Lali" opening ceremony. Halva, sweets, and a "golden earring" for the bride are also present at this ceremony. He puts the earring in the girl's ear with good intentions and wishes. This means that the girl has reached the age of puberty. After the two parties have met each other, the bride's side is given a blessing to the groom's side when leaving saying "congratulations to the bride and congratulations to the groom." This meant consent. The wedding ceremony is attended mainly by elderly people with many children, eloquent and quick-witted orators. Each of them has a special place. With the mutual consent of both parties, they begin collecting gifts. Meanwhile, the "ko'rpa solar" ceremony is also performed wonderfully.

Sweets are also sewn into the corner of the blanket, which is covered by the elderly women, so that the life of the bride and groom will be sweet. On the day of the wedding, the groom and his companions, receiving blessings from the elderly people in the wedding hall, head towards the bride's house. When they approach the bride's house, they enter with the sound of trumpets and trumpets, saying "yor-yor" and the groom is given a robe, a belt around his waist, and a turban on his head, and a footstool is laid under the groom's feet. After the groom passes this footstool, the groom's friends tear the footstool into pieces, wishing that they too will be blessed with such a groom. The groom and his attendants are taken to a separate room where sweets are laid out. The groom is given eggs in his lap and distributed to his friends. The purpose of this is to ensure that he will have many children. After this, the bride's side begins the "nine" plate tradition for the groom's side. The groom's friends give their own names for the delicacies in each plate given to them. After these ceremonies, the groom's friends see off the bride and groom outside. The groom is then taken to the banquet held at the bride's house. On top of this chimildik, girls' clothes are hung or sewn on one side, and boys' clothes on the other. When the groom enters the chimildik, the bride's sister sews the robe, and the groom must also give this sister what he has named her. They did not use black threads when sewing the robe and sewed the thread without even finishing it. The reason for this was that they

considered it better not to mix black. The groom brings the bride in, and there are some sayings that are said at this time by the old women.

Yor-yor

Hey-hey dear grass,

Sing a song, yor-yor.

Layer after layer, oh

Layered yor-yor.

Taking the girl and her sisters-in-law,

He's getting ready-oooh yor-yor.

Taking the girl and her friend-oh,

Let them watch yor-yor.

Don't cry-girl don't cry-oo,

The wedding is yours, yor-yor.

The threshold is made of gold-ooo,

The house is yours, yor-yor.

His mother who gave him white milk-oh,

May he be pleased, yor-yor.

A foal neighs in the mountains.

I became a horse, yor-yor.

The bride cries at home, oh

Saying I became a stranger yor-yor.

Don't cry, girl, don't cry-yo,

The wedding is yours, yor-yor.

Your father's door-oh,

Golden door yor-yor.

Come in and go out,

The door strokes your hair yor-yor.

Your mother-in-law's door!

The firm door crackled.

Come in and go out,
The door is wide open

After the bride comes to the groom, they play the game of "stepping on the bride's foot". In this, if the groom steps on the bride's foot first, it means that the groom will have more power in the family, and if the opposite happens, it means that the woman in the family will be more powerful. After that, the meaning of this ritual, where wheat and mung beans are scattered over the bride and groom, is said to be a sign of a prosperous and blessed family. The reason is that the wheat and mung beans are abundant. After this, the bride and groom look into the mirror that their relatives gave them. This ritual is called "looking in the mirror". The purpose of this is to wish that the lives of the two young people will be as clear and pure as this mirror. After this ceremony, the bride and groom hold hands and look at each other for a while, in order to get to know each other better. This custom is called the bride and groom's introduction. After that, the young people from the bride's and groom's sides come together and twist the hair of the young people. The purpose of this is said to protect them from the evil eye. Then the bride is given a bite of sugar (a sweet, candy or some kind of chocolate) and then the groom is given a bite of it. It is said that the lives of these two young people will be sweet. Then the bride and groom are given a sip of wedding water. This water is never spilled on the ground. It is believed that it will bring misfortune. After all the details are done, the groom takes the bride and heads towards his house, and at this time the bride and groom's relatives talk about their wedding.

May their wedding be blessed yor-yor yoroni,
Their height matched, yor-yor, yoroni.
Happy bride and groom's beloved,
The same dreams and thoughts are yor-yor yoroni.
Our daughter-in-law is like the moon, yor-yor yoroni,
The beloved is rich in beauty.

Lift the curtain,

Let her parents see her beloved.
Without holding back tears,
Your father poured yor-yor.
May their wedding be blessed yor-yor yoroni,
Their heights are equal, yor-yor, yoroni.

After the bride arrives at the groom's house, the marriage ceremony is performed. During the marriage ceremony, the table is set, sugar, a cup of water, and bread are poured out. This is understood to mean that the young people will have a full and happy life in the future. After the marriage ceremony, the wedding ceremony begins, and the day after the wedding, the "bet ochar" and "kelin salom" ceremonies begin. During the bet ochar ceremony, a white scarf is draped over the bride's face, which is then carried away by young children. After that, the preparations for the "kelin salom" ceremony begin. First, the bride's mother-in-law gives the bride her gifts, then her father-in-law is called and her gifts are given. Then the groom's aunt, uncle, and relatives also give their gifts. The bride greets all of these people three times. The bride's greeting is as follows.

"Bride's Greeting"
Let's say from the beginning,
A greeting to Adam.
A greeting to Eve,
Bride's greeting yor-yor.
Maple's ticket,
This is our biggest house.
Greetings to his dear father,
Bride's greeting yor-yor.
filled the courtyards,
Raised a son and a daughter.
Greetings to his dear mother,

Bride's greeting yor-yor.
A satin dress suits you,
They asked when the wedding would be.
They helped with the running around,
Greetings to the aunts.
Looking over the wall,
He asked when the wedding was.
Greetings to your neighbors.
Bride's greeting yor-yor.
The notebook is in the hand with a pen,
Always on the way to school.
Greetings to the teachers,
Bride's greeting yor-yor.

They continued as follows. Then, a ceremony is held at the groom's house. The groom licks honey to the bride, meaning that our lives will be as sweet as this honey. They also make her drink alcohol, supposedly with the intention of becoming one with this food. After that, the bride and groom, after completing all the rituals, are escorted by their relatives. The purpose of this is to prevent ill-intentioned people from approaching the young couple's house. After that, the two young people keep the chilla for forty days. They do not go out alone at night. They keep the chilla rooms lit with lights on for forty days.

In conclusion, it is worth saying that we can see that all the customs related to the wedding, which is a traditional ceremony of the Uzbek people, have their place and meaning. From the fact that black was not used from the beginning to the end of the ceremony, we can see that it means that no misfortune will enter the lives of the young. All these customs are done in order for the two young people to have a prosperous life after the wedding. We can also see that most of these customs have survived to this day, adapting to Islamic traditions.

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