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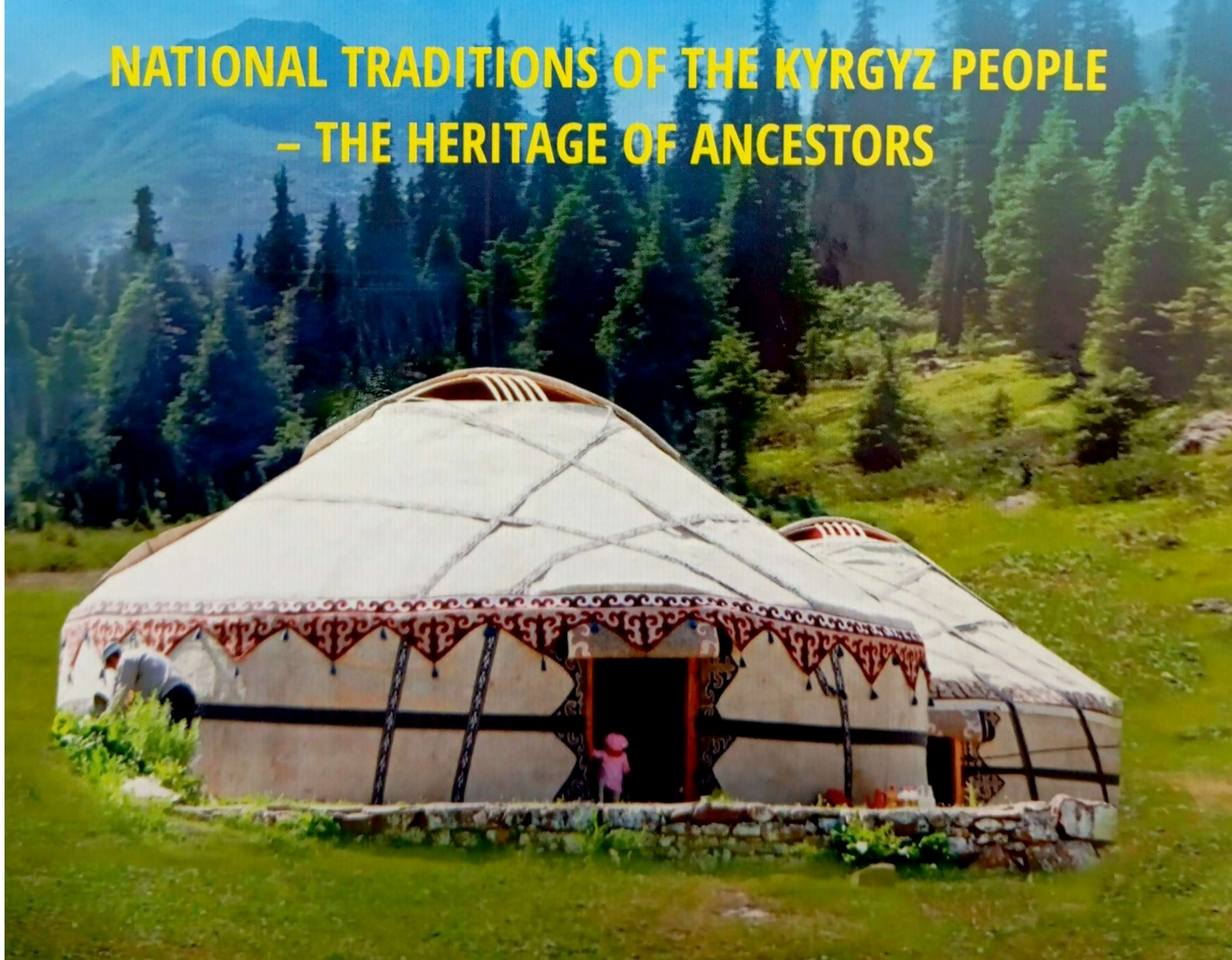
ЭЛДИК САЛТ – БАБА МУРАСЫ

НАРОДНЫЕ ТРАДИЦИИ – НАСЛЕДИЕ ПРЕДКОВ

키르기즈의 민속 전통

NATIONAL TRADITIONS OF THE KYRGYZ PEOPLE

– THE HERITAGE OF ANCESTORS



Ministry of Education and Science of the Kyrgyz Republic
Kyrgyz Institute of Languages and Culture



**CUSTOMS AND TRADITIONS OF
KYRGYZ PEOPLE –
THE HERITAGE OF ANCESTORS**

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Discussed by the teaching staff of the KIUC, reviewed and approved by the Educational and Methodological Council of the KILC ____ “_” _____ 2020.

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The manual “Customs and traditions of the Kyrgyz people – the heritage of ancestors” - be used as additional literature in college and institute for studying not only in the Kyrgyz language classes, but also in Russian, English, Korean, since this work has been translated into these languages.

The main purpose the manual is to contribute to the preservation of Kyrgyz traditions that have been passed down from generation to generation, the revival and implementation of lost customs, and to voice a call to the younger generation to follow these traditions and pass them on to their future descendants in the future. Kyrgyz traditions take their origins from spirituality, morality and life in harmony with nature. This publication is based on the description of customs and traditions in the works of the epics “Manas”, “Kozhozhash” and “Karagul Botom” and aims to show that traditions unite the Kyrgyz people, contribute to its unity and the preservation of the institution of the family.

INTRODUCTION

“Customs and traditions of Kyrgyz people – the heritage of ancestors” is a research work that is in great demand in modern realities for the revival of spirituality and cultural values. The new generation, due to the historical factors that influenced their worldview, does not fully understand the importance of transferring knowledge about national traditions to them and will not be able to pass it on to future generations.

The nation is preserved thanks to the preservation of language, traditions and moral values. In some cases, there are people and older generations who do not know the traditions, do not fully know their purpose and use them incorrectly or do not know them at all.

This suggests that this can gradually lead to the degradation of Kyrgyz nation. Our ancestors founded traditions that became the basis for the socialization and community of Kyrgyz, and it is very sad when the loss of some traditions is noticeable in modern society. This educational and methodological manual contains traditions and customs that are observed from the beginning of the birth of a person to his solemn funeral, respect and honor for elders through the culture of serving national dishes.

Our goal of the manual is to pass on to young people knowledge about the traditions and customs of Kyrgyz people, which have been preserved by our ancestors from generation to generation for many centuries. Otherwise, the next generations will not be able to follow the ancient traditions.

Perhaps in this way we are fulfilling our main duty in preserving and transmitting knowledge about the culture, traditions and customs of our people. The draft of this publication received good reviews at the presentation with the support of the Ministry of Culture, Information and Tourism at the Kyrgyz Academic Drama Theater. Toktobol Abdumomunov, which took place on May 6, 2019.

Some Views of well-known scientists:

Baigaziev S.O., Doctor of Pedagogical Sciences, Professor, Academician: "This is necessary as air and water, because not knowing and ignorance of traditions leads to mankurtism."

Kydyrbaeva R.Z., Doctor of Philosophy: "With the introduction of the knowledge of national traditions into the curriculum of universities, we will preserve national values".

Asan Zhakshylykov, writer: "The study of Saadat Muratova koshokov - memorial songs in five stages - is the best scientific work. And at the same time with knowledge of the melodies of the southern part of Kyrgyzstan".

Aishake Kurmanova, writer: "I was agitated by the work of Saadat Muratova, because it describes the path of a true Kyrgyz, here, like inscriptions on stones, ancient legends are reflected. If earlier Togolok Moldo recited memorial songs, then Saadat Muratova does it for the present generation".

Tunara Abdrazaeva, well known actress: "I like talking with Saadat Sultanovna because you get positive energy. I want to constantly listen to her sanzhyra (historical legends). She knows how to convey knowledge about the traditions of our people".

Elmira Azhykanova, radio journalist of KTV channel, Honored Worker of Culture: "When we invite Saadat on the NV program, she tells very interesting stories about history, traditions, ethnography, etymology, folk customs, scientific research".

Kalya Karybekova, TV journalist of ElTR: "More than 30 video lessons by Saadat are stored in our funds and are constantly being broadcast."

Nargiza Kozhomkulova, editor of the "Shopokov Times" newspaper: "The scientific works of S. Muratova were interested in China, Korea, the USA, Turkey and Russia".

Syunchu

Suyunchu - the good news about the birth of a baby. This is a tradition that was preserved since ancient times. The heralds of suyunchu can be relatives and friends of a married couple who has a child. They bring good news by starting with the words: "suyunchu". "Bolsun, bolsun!" (so be it), "Kuttu bolsun! (may he be blessed), "Glad tidings!" (may it be healthy and live long) - people reply to the heralds. But they do not only verbally thank the person who reported the news, but also traditionally give them a gift, a monetary "ransom". In some cases, when the person sharing the good news is a close relative, e.g. a nephew, he is given a lamb or ram.

This tradition has existed for a long time - since the Middle Ages, as evidenced by an episode from the epic "Manas". In this episode Akbalta reports the news of the birth of Manas to Zhakyp. Zhakyp specially has prepared a valuable gift for this occasion: in his belt there was a fist-sized bar of gold. In addition, a high-spirited horse was presented as a gift. This testifies to what is considered an ugly act if a messenger with good news is released empty-handed.

Another tradition associated with the birth of a child - when a baby is born a small piece of melted butter (sary mai) is to be put in the baby's mouth. This meant a blessing - it is a tradition that has existed for a very long time. People wish the baby a long and prosperous life and want him to always be well-fed. Why did this tradition appear? Since in ancient times there were days of famine when there was nothing to feed the children, agriculture was not developed, and hunting was not always successful.

Nowadays, this tradition is not practiced by everyone. It shows a partial cultural and spiritual degradation. Sometimes the person who reports the baby's birth to people is not given anything. The Kyrgyz people, in order to preserve the traditions of the past with dignity, must revive this tradition.

Korindik - a gift for the bride. In ancient times, korindik was given in the form of a ram, lamb or stallion, but in modern times korindik is given in the form of cash. But they try to present a clean, not soiled large banknote. This tradition is also associated with the birth of a child in the family - when the child is 40 days old (his hair is cut off, he is thoroughly bathed, a shirt specially made from scraps of fabric is put on him - this is also a ritual part of the tradition).

But not only in these cases they give korindik. The tradition is practised when the daughter-in-law or the future husband of the daughter appears in the house. In such cases, the korindik is given by relatives - usually it is given to the husband's sisters, who sit with the bride. In recent years, they began to give korindik to Jene -(the daughter-in-law of the family). If the family is large, then korindik is given to several Jene.

This tradition is also adhered to when relatives and friends, acquaintances come to visit a new house - whether bought or built. In this case, the money for the bride is presented to the owner or mistress of the house.

Explanatory words:

Korindik - a gift for the bride. In ancient times, korindik was given in the form of a ram, lamb or stallion, but in modern times korindik is given in the form of cash.

Akbalta - the hero of the epic "Manas" - a friend of Zhakyp

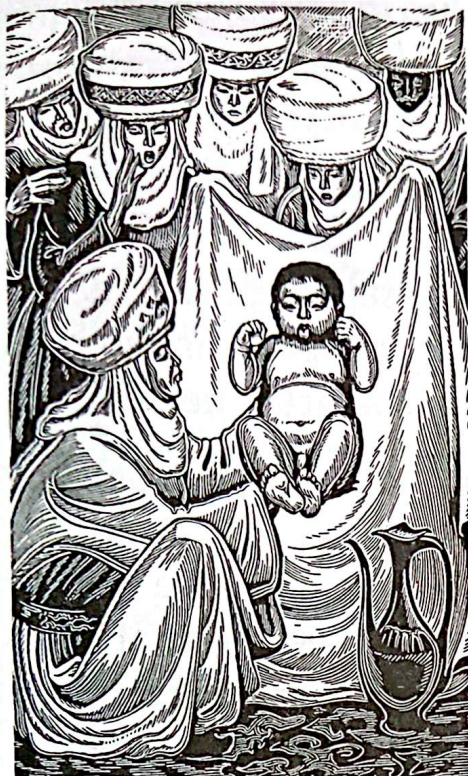
Zhakyp - the hero of the epic "Manas" - father of Manas

Proverbs:

In a house without children - that in a grave, in a house with children - noisy, that in the market.

Assignment:

Write an essay on traditions associated with childbirth.



The birth of Manas from He epic
"Manas"

The author of picture: T. Gersin



A rider with good news



Village of yurts. Ysyk-Kol, jailoo Kyrchyn

Choosing a name for a child

The choice of a name is associated with a large separate science. This science is called "Onomastics". Our ancestors pondered upon naming the child with great care, they observed his first behavior, character, health, and only after that they gave a name. The time and the conditions of the childbirth were also taken into account.

If the child was born during the move to the village - after the summer for the winter, then most often he was called Kyshtoobai (kysh - winter, bai - rich person). And if a child was born on a jailoo (cattle grazing place), then they would choose the name Zhaidoobai. If on the way to the jailoo, then it was called Kochkonbai (kochuu - moving). When people had to pay somebody a visit - to visit distant relatives, for example, and if a child was born during this period, then he was called Saparbai or, if it is a girl, Saparkul.

The name gives a certain astral energy to a person, therefore it is necessary for a person who was born in this world to give a name with great responsibility. As the Kyrgyz saying goes "Atyna zaty zharashkan" - "The name suits the character". Choosing the right name for a future personality is a great responsibility of parents. In some cases, children, growing up, do not agree with the choice of their parents - and they do not like the name. Therefore, in ancient times, they consulted with the elders, sages, scientists, so as not to be mistaken in choosing a name.

If you do not attach importance to the choice of a name, this can affect fate - the wrong choice can even change it. Here are some examples: in the 18th century, one of the prominent representatives, Birnazar biy (he was a resident of Jeti-Oguz), lived on Issyk-Kul. He married a girl from Kara-Kulzhi (this is one of the districts in the Osh region). And when the whole delegation headed back, one of the accompanying women began to give birth. Then the whole caravan stopped its way and set up a yurt. In honor of the birth of the child, a ram was slaughtered. Then people turned to Birnazar biy for advice on how to name the child. To which he replied: "I will call him Zhylykyaydar (Horse breeder), let him graze the horses. Then no one could say a word against it, because he was in the rank of biy.

When the delegation reached Jeti-Oguz, Shapak-baatyr asked Birnazar biy: "Have you heard that the child was born on the way, what was his name?". And when he heard that his name was Zhylykyaydar, he very much regretted

it, saying: "It was better to call him by another name: Kutkeldi, Do-lotkeldi or Yryskeldi, because this child brought us a lot of happiness. Now he will make a good connoisseur of horses. But his son has a great destiny: he will be decisive and decide the fate of the bugu clan. Indeed, his son was named Tilekmat, and as an adult he stopped the confrontation between the Bugu clan and the Sarbagysh through diplomatic means, and became a historical figure among the educated representatives of the Bugu clan.

Explanatory words:

Ava - this is how older people were called

Doolot - well-being.

Kut - happy moments

Proverbs:

1. "The name (will not be famous) of the horseman will not come out if he is not generous."
2. "If the Kyrgyz does not tell the legend, the day will be empty."

Assignment: Answer the questions

Do you like your name? What does it mean?



epic Manas Choosing a name for a child. The author of picture: T. Gersin

LECTURE -3

Beshik Toi

Beshik toi is a holiday in honor of the birth of a child. The holiday in honor of the appearance of newborn at home is held only after he is 40 days old. Until this day, as a rule, they try to protect the baby from prying eyes - only the closest relatives usually come to the house to congratulate on the birth of the child. As the old-timers say, "koz tyiet" - "not jinxing it".

And after the child is 40 days old, relatives, friends and neighbors are invited to beshik-toi. As a rule, a sheep is slaughtered on this day, at this moment elders of the clan should be present, the closest people are called. They traditionally give their blessing to the child (bata tileit), holding their open palms solemnly pronounce their wishes to the child and a request to the spirits of their ancestors, to protect the child from bad situations in life.

Relatives from the mother of the child (kudalar) must come to beshik-toi. Usually no more than 12 people. Relatives - as a rule, the mother's brother (balanyn taykesi - an uncle of newborn) gives the child a lamb or sheep, the more wealthy - a foal or a calf. Relatives come to visit beshik-toi not empty-handed: with money or with gifts in the form of clothes, toys, items of children's utensils: a stroller, a crib, blankets, etc.

Older women prepare beshik, fumigate it with the smoke of juniper, it is believed that this smoke drives away evil spirits, prepare blankets, sheets in which the child is wrapped.

So that the child is not whiny, the boorsok (sheeted out, square cut fermented dough and fried in a big amount of oil) is put in their mouths, and the child is swaddled in silence. This is also one of the details of this tradition. After swaddling the baby in beshik, they sing a lullaby:

Aldei – aldey (Bayu-bayu), angel,
Sleep in a clean cradle, baby
The people did not descend from the pastures,
The mother did not return from the toi (feast).
Bayu-bayu, angel ... "(Folk songs)

Aldei – aldei (Bayu-bayu), my baby,
You were born in jailoo (pastures)
Your father has gone hunting
Will bring a lot of meat with him.
Mother left for the toi (feast)
To fill the breast with milk. (Bolot Otorbaev).

“Let your beshik (wooden baby bed) be blessed” with these words “baibicheler” (older respectful women who are especially invited) - grandmothers throw about sweets (for children gather them). At the same time, they say the words: “Let him be happy!”, “We wish him longevity and good luck!”, “Let him be strong and healthy!”, “Let his parents be happy and healthy with him!”. After that, they give the beshik to the baby’s mother, she bows three times to the relatives and, without turning away, leaves the room. The oldest women are given the right to swaddle a baby in beshik, and at the end of the ceremony they are presented with gifts in the form of scarves and clothes.

Explanatory words:

Bopom - that’s what they call a loving baby.

Beshik - is a special wooden baby bed (cradle)

Beshik-toi - is the feast day when a child is first time put into beshik.

Proverbs:

- 1. Who knows, maybe the baby in the cradle will become famous.**
- 2. The woman is the keeper of the hearth, and the man is a supporter of the family.**

Assignment: Answer the questions

- 1. Were you swaddled in beshik as a child?**
- 2. What features of swaddling a baby in beshik do you know?**



Beshik Toi

Tushoo-toi - cutting fetters for a year-old child.

Tushoo-toi is a holiday in honor of cutting the fetters for a one-year-old child. One of the important traditions that every family must follow. When a child is one year old, every Kyrgyz family considers itself to be obliged to conduct a tushoo-toi. It is held in the circle of close and distant relatives. The participation of elders in each ritual is mandatory, thus the owners of the toy show respect for the elders, which is an example for their children.

This rite is carried out so that there are no obstacles in the child's life, so that the path of life is open, so that he does not get sick and does not get into accidents, and so that his fate is good. For this purpose, a ram is slaughtered in the presence of aksakals (honored elderly people), who will wear out the words of wishes for the child.

On this day, after refreshments, races are held especially for children. The ties themselves are of great importance - they are necessarily made of natural wool from white and black threads. This is philosophical.

With these words, the oldest respected women - Umai-ene - tied the child's legs with fetters:

“Linking white with black,
Distinguish white from black
Be fair - be able to tell the truth to face
Don't stumble on the long path of life
And be confident as a horse. “

(author - Kayryke Mukash kyzy).

After that, a competition among boys is held. And the first is given the right to cut the bonds. Although scientists are now clarifying that cutting the fetters is not entirely correct, but they need to be untied so that there are no insoluble problems in the child's future life. The first to compete are teenage boys. The one who comes running first is given the right to cut the bonds and the main generous prize is given in the form of money or a gift. Why is the first boy given the right to cut the bonds? So that the child taking the first steps was as nimble, healthy and fast. For the child to be generous, enterprising, chachyla is scattered.

After that, the two boys, who came running first, lead his hands to the side of the mountains - this means a wish for the child to be authoritative and become great as mountains. Then they lead in the direction of the sun - so that it is bright and gentle like the sun's rays. Tushoo-toi was never carried out after sunset, as a rule, during the day, so that the child's fate was safe. The child is taken to a green grass or carpet, and chachyla (sweets, nuts) is scattered over him.

Explanatory words:

Tushoo – it is white and black woolen thread, twisted first to the right and then to the left, specially knitted for the ceremony of cutting the bonds.

Chachyla - are sweets, nuts that are thrown around with good wishes.

Zhar saluu - news announcement (to inform everybody)

Sayings:

1. Be the leader of the Kyrgyz people.
2. If you are white (honest), you will not break.

Assignment: Answer the questions

1. Did you take part in Tushoo-toi? Tell about the peculiarity of the party in detail



Tushoo-toi



a competition is held



The one who comes running first is given the right to cut the bonds and the main prize

Chachyla (showering with sweets)

Chachila - sweets and nuts are placed on a large round tray in advance, and after swaddling in beshik (bed) Umai-ene (guardian angel). Her role is played by the oldest and most respected woman who leads an exemplary life and enjoys high authority. As a rule, this is the woman who has a husband, children, grandchildren, if her children are successful.

She scatters sweets on top of beshik, looking towards the guests. With every scattering of sweets and nuts, Umai-ene says good wishes to the child. For example, to: live long, be healthy, be happy, be a support for your nation, be wise, become a continuation of the family and continue the race, be lucky. But not only these wishes sound, but also parting words, such as: "Be fair", "Be conscientious", "Be efficient and respectable":

Here are the lines from the Manas epic during this ritual:
"... When natural disasters occur, manage to find your way,
In a difficult situation, be able to find kind words ... ", -
With these words, the elders opened the way for the baby.

All guests pick the sweets and nuts, especially for children it is very interesting. This is also important, because taking such a candy means that they will also have a good event in their house. Thus, the chachila ritual means sharing joy and wishing good events with guests.

It is also used for other events: chachila (showering with sweets) is carried out when cutting the fetters for a one-year-old child (tusho-toi), when two young people get married, and when the family moves into a new house during housewarming. In modern times, this ritual began to be used during pleasant innovations in life: when buying a new car or publishing a new book. This ritual symbolizes the sharing of joy with loved ones and relatives.

Let it be a strong kerege (the encircling wooden part of the yurt)
May your daughter-in-law be reasonable
May your uuk (yurt constructions) be strong
Let your son be reasonable.
Let your tunic be tall and strong!
May the couple be happy
And they will find happiness next to each other. (Oomiin)

Explanatory words:

Arietchil - respectable, executive, respectful of traditions

Ochor, bachar - take root

Erish-arkak - to be closely related

Eunak - is friendly, close-knit

Proverbs:

- 1. The hero must be on guard of the people, be ready to repel an attack.**
- 2. When the sun falls on its head (trouble will happen), is it the horseman who is hiding at home?**
- 3. If you are a horseman, then defend your homeland from enemies.**
- 4. Not the horseman who hides in difficult times for the people.**

Assignment:

Write an essay «Chachila is a messenger of good life»



The epic «Manas “When Knykei came as a bride chachila chachuu”



Time chachila chachuu durind marridge.

Muchol zhash - The cycles of a person's life

In this lecture, we will talk about the cycles of a person's life and the traditions and rituals associated with the transition from one to another period of life. Why do Kyrgyz people attach great importance to the first cycle of life - 12 years? Because the year, before reaching the 13th birthday would be successful for a child, but also carry a high probability of accidents and situations dangerous to one's health. In the year of the transition of the cycle, no matter what age a person is, must be very careful, and in order to avoid trouble, the child's parents or already and adult sacrifice and takes the blessing of relatives and friends. This ritual further protects a person from unexpected dangers.

On this occasion, we discuss an example from the epic "Manas": when Bakai says the following: "Semetey is 12 years old. He became an adult. We have been waiting for him for 12 years. He is the one who should raise the banner after the departure of his father. The time has come to hand the throne to the new khan. Go, Sarytaz, to Bukhara to bring news from Temirkan's horde"²². With these words he sends Sarytaz way. This leads to the conclusion that the Kyrgyz attached sacred importance to the cycle of life - muchol zhash. If the positive side outweighs, then the person will have great success, authority will increase. If the negative side outweighs, then an accident may occur (in some cases even with a fatal outcome). Therefore, there is an unshakable tradition of wearing red clothes, sacrificing a white ram, treating people with meat or dishes in honor of the birthday boy. This tradition is widespread among the people.

When the cycle of life is celebrated, a sheep is given as a gift to a poor or to poor family. The first life cycle begins at the age of 12. If a teenager shows talent at this age, then this talent will be revealed even more. The ritual also includes updating blankets and bedding or drying them in the sun. In ancient times, at the age of 12, pearl soup (skin) with valuable fat was prepared, 7 or 9 lepushok (baked bread in the form of pancake or boorsoks were prepared and gave to everyone. This is the main ritual rite. During the celebration, a large bonfire was lit in the yard of the house and the following rituals were performed:

1. Burned the child's old clothes in this bonfire;
2. At the same time, they say: let possible bad incidents burn in the fire;
3. A teenager has to jump over this bonfire;

4. They put red clothes on a teenager, it is believed that this color scares away bad;

5. A teenager is given old dishes, so that at the same time he says: "Let the dishes break, not me."

6. In the cycle of life, they paid attention to illnesses, expenses, and protected children from accidents.

Life cycles are considered 12, 24, 36, 48, 60, 72, 84, 96 years. The ritual of celebrating muchol zhash - in honor of the completed cycle of life in modern times, little importance is attached. Old-timers and elders give their advice not to forget about this tradition, since according to their observations, many accidents and dangerous situations occur during these years. Therefore, you need to be very careful to protect yourself during these years. It is not for nothing that our people have since ancient times attached great importance to the celebration of the cycle of life.

Explanatory words:

Muchol zhash – is a cycle of life that occurs every 12 years.

Zeket (charity) – to share part of your income and give it to the poor

Kojo (pearl barley soup) – is prepared for Nooruz and when celebrating muchol zhash.

Preparation of nine lepushok – specially prepared 7 or 9 lepushok (baked bread in the form of pancake), which are distributed to neighbors for the sake of preserving the health of a person celebrating muchol zhash. When kneading the dough, they say good wishes specifically to this person.

Opurtalduu zhash kurak – is an age at which unexpected accidents can occur.

Proverbs and sayings:

1. The strength of the people is stronger than a fortress.
2. Be a good fellow who will take care of the people.

Assignment: Write essay on "What traditional rituals are held in my native village"

Putting on earrings for the bride

After the bride and groom's decision to get married, they must obtain an approval from the bride's parents. There is also a ritual for this: putting on earrings for the future bride. Parents get acquainted in advance and discuss whether the bride's parents agree to marry her to their son. Earrings must be made of expensive gold (even there is a set measure of the price of earrings among people - at least 12 thousand soms).

The groom's parents prepare a treat - boorsoks, boiled meat (keshik), sweets, pastries, exotic fruits, expensive drinks. The meat is put in a special kuyo kurjun (national bag that is thrown over a groom's shoulder specially made for this). The rest is put separately in beautifully decorated baskets. The bride's parents also prepare to receive future matchmakers at their home or set up a yurt in the yard. Generous treats are prepared for guests: a separate table is prepared for young guests. Usually 5-6 friends of the groom go to visit, and from the side of matchmakers - more than 15 people, elders among relatives, those who can speak and sing beautifully, distinguished people who can keep up a conversation.

At the entrance to the bride's house, the groom's friends sing funny folk songs with komuz and accordion. And already in the house the parents of the groom take the floor, they introduce the bride's parents to their relatives. Mostly, the groom is not immediately shown to future matchmakers. He is presented separately, while they take corunduk (money for the bride) when they introduce him to new relatives.

Earrings are worn by the groom's mother or other relatives who have a full-fledged and prosperous family. Putting on earrings means parental consent to the marriage. After this ceremony, the two parties agree on the date of the toi (wedding).

Bata (blessing)

Let our children create a new hearth, have children, be happy together!
May they go through life together till they get old, may they have many children!
May they be each other's support, oomiyin!

The aksakal (older person) gives this blessing:

Let it be a strong kerege (foundation of the yurt),

May your bride be reasonable,

Let the uuk (supporting part of the upper part of the yurt) be stable,

May your son be reasonable
Let their tyundyuk (the uppermost round part of the yurt) stand high and strong!
May they live happily ever after
May the newlyweds always be in good health!
Oomiyin!

Explanatory words:

Keshik is boiled lamb meat, divided into ustukans (body parts of sheep)

Bata is a blessing that is pronounced at any ceremony

Tyundyuk, kerege, uuk - parts of the yurt.

Proverbs:

- 1. The field will not turn green without rain; the people will not be happy without blessings.**
- 2. A married daughter is a guest in the house.**

Assignment:

Interpret the proverbs above. Write an essay putting on earrings for the bride



Mother in low putting earrings to bride.



Preparations for the farewell to the bride

Kyz uzatuu - Seeing off the bride

This tradition is accompanied by a song (koshok) in honor of the daughter who is getting married. Such songs are part of folklore and have evolved over the years. In ancient times, it was considered as a duty to compose songs for seeing off a daughter, and even they competed with their most eloquent song and melody. Nowadays, this tradition has been revived and applied to the daughter's seeing off. The purpose of such songs is to express wish to the future mother-in-law the mother's in order to protect her daughter and treat her with motherly love, as well as the appeal to the future spouse to take care of her daughter, not offend her and provide her with a blessed life. Songs during the farewell were sung by the daughter's mother, sister and brother's wife (zhene).

This tradition is especially honored in the southern part of Kyrgyzstan. So, in the book of Muratova S.S. "Sanzhyrachy Borubai-ata" included the song of Zhananbubu Borubaeva from Uzgen district of Osh region, which the author recorded from her words.

Here are some examples of such songs:

Dressed in a satin dress
May your one be festive
We dedicate congratulations to you,
May there be happiness on your toi.
Sister song
We grew up together
like wheat and rye,
Like lipstick and powder
Were next to each other
My spring by the lake,
The friend we played with
Severed our union
Your future spouse.
My spring is by the river,
The friend I shared secrets with
Severed our union
Your future spouse.

The song of the bride's mother at the send-off is a message-song or an address to her daughter with an appeal to be well-mannered and obedient in the house of new relatives, to be discreet, and not to let her parents down:

If you will see a man in a white kalpak (men's national head-wear)
don't think it's a father
If the father comes -
Gently open the door.
You will see white elechek (women's national head-wear)
Don't think it's mom.
Don't shout that your mother has come.
If mom comes to visit
Gently open the door.
My dear light,
In order not to be a laying hand of
your future spouse,
So that they do not speak badly about your father,
Don't give a reason to be angry
In order not to think badly of your mother.

Song of the mother during she hands over the bride to the groom's relatives:

An address to the daughter's mother-in-law with the words of an appeal to protect her daughter and take responsibility for preserving her life and health in the future family life.

Kudagy (matchmaker), we raised our daughter in the shade, (meaning: take care of her from all external damages)
The talisman was attached to her forehead, (protect from evil eyes)
Wherever, we ask you to protect her in the shadow,
Attach the talisman to her forehead.
If you don't heed our request,
Take your kalym (money given by the groom's side to the bride) away.

Explanatory words:

Naalat - so that they do not speak badly about father-mother

Altyndan beshik onor - wishes to become a mother as soon as possible

Paashayy - satin dress, clothing

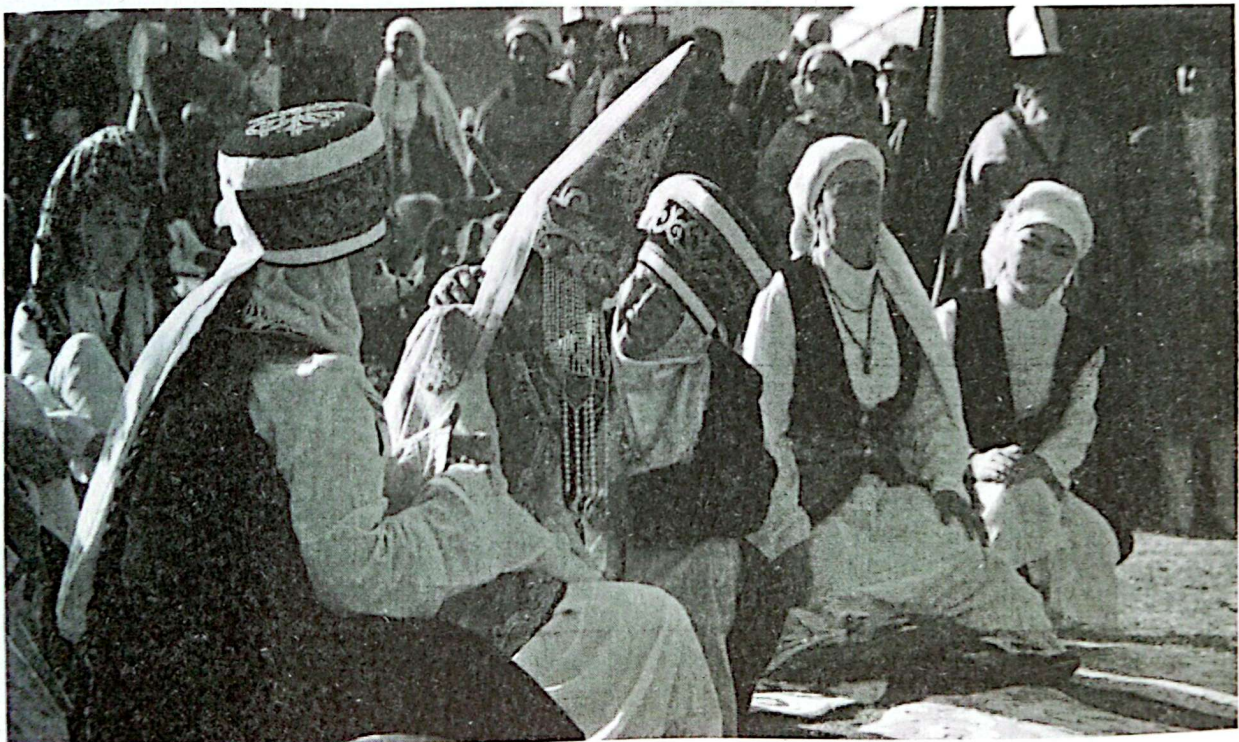
Tumar - is a talisman. Usually, the words of wishes are written on paper and folded into a small triangle, wrapped in black cloth and sewn up. It is worn around the neck or sewn into clothes - where it is not visible to someone else's eye.

Proverbs:

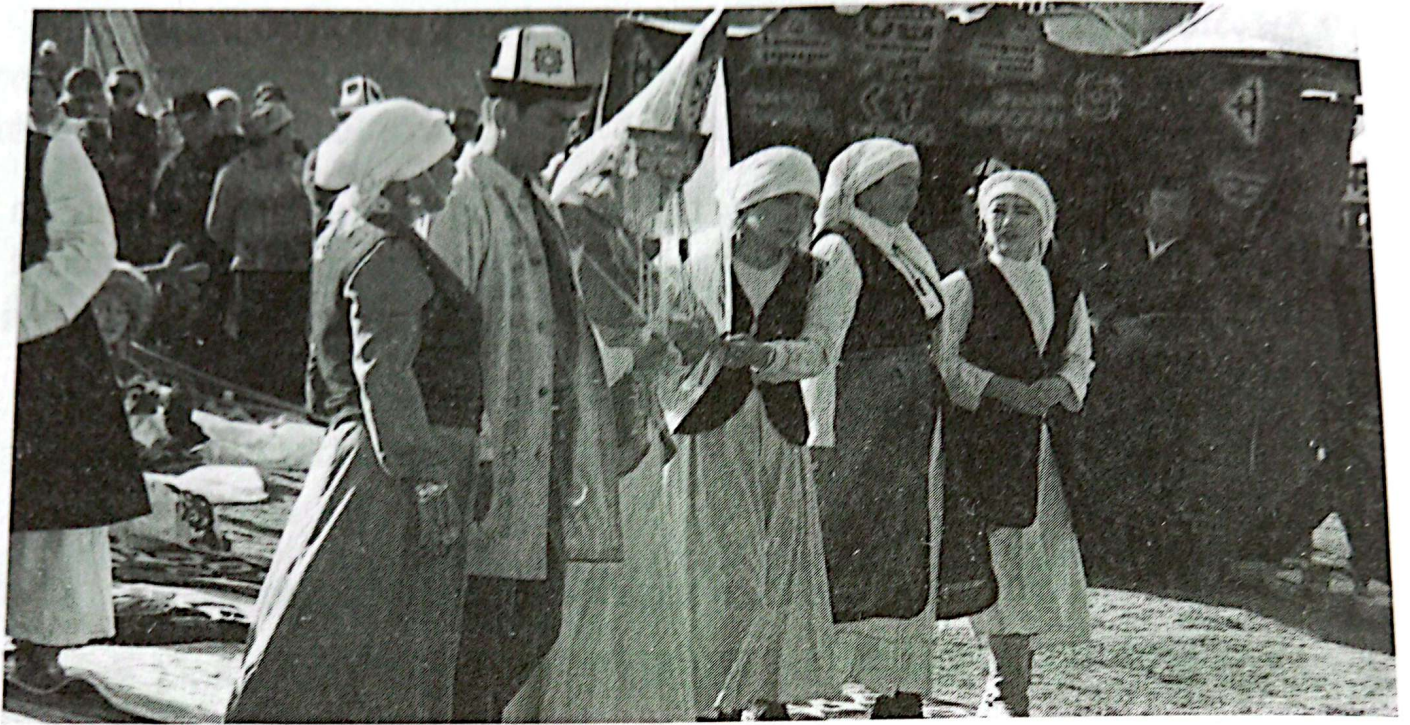
- 1. Look at the mother before marrying her daughter.**
- 2. A married daughter is a guest in the house.**

Assignment:

Debate-discussion on the topic: "Seeing off the bride"



Mother-in-law gives earrings to her bride
Senior generations are singing farewell songs to bride.



Ceremony of Farewell bride party

Kerez, muras – memorial speech

The peculiarity of the traditions of the Kyrgyz people is that before death a person no matter who a man, the head of a family, or a woman, pronounce their last words. As a rule, being old, people begin to think in advance about their memorial speech to future generations. A person weighs every word well, summarizes his life experience, draws conclusions, ponders what advice (osuyat) he can give to his children and grandchildren in order to protect them from making mistakes in the future.

If a person dies prematurely, then the memorial speech is pronounced by the spouse. Be that as it may, the husband and wife consult what words to say to their children so that they live in harmony in the future. They consider how to divide the property between the children: houses, livestock (horses, cows, sheep, camels). As a rule, by tradition, the parental house is inherited by the youngest son, and the older sons must separate and acquire their own home.

At the right hour, all the children, relatives and friends, the friends of the moribund gather, and he pronounces his last words in front of everyone. He reads out his property will and requests. For example, he may ask to be buried next to his wife or friend, or ancestors in his native village or high in the mountains. And these wishes and advice after his death must be unconditionally fulfilled. Fulfillment of the moribund testament of the Kyrgyz as an unwritten, oral law that his relatives must keep.

The tradition of leaving kerez is reflected in the stone inscriptions of the Orkhon-Yenisei period, for example, the inscriptions of Boyle Kagan, which he left for his sons. They are written as a will - about how the property should be distributed between his children after his death.

In ancient times, in order to preserve the family hearth, the moribund allowed the elder or younger brother to marry his wife in order to carry on the line.

Explanatory words:

Runa jazuusu - inscriptions on the Orkhon-Yenisei stones
(VII - IX centuries)

Boila is a person who held the highest rank (kagan) in the Middle Ages

Osuyat is advice, parting words of a dying person, which must be fulfilled by his children or grandchildren

Folk proverbs:

1. **Three different sons are born from a father: better than him, equal to him and worse than him**
2. **If the people have a leader, the road will be open.**

Assignment:

Write an essay on the topic: «Words of parting words of my grandmother and de-darling»



The funeral of Manas

Koshok (farewell song)

The etymology of the word "koshok" came from the notion that death is inevitable and a song was dedicated to farewell in honor of the deceased person. This tradition has been preserved since ancient times and has been passed down from generation to generation. Earlier generations have firmly adhered to this tradition. The greatest example of this is the epic Manas . For example, Manas himself told about the death of Almambet to his wife Aruuke:

My horse (Akkula) was shot by an arrow, the wife of my friend
(ayash),
The only son of Azizkhan ,
Almambet died from the hands of enemies,
I lost my wings,
Lost my support
I lost my knight Chubak .

I defeated the Chinese (Beezhindi), I avenged all of us,
There is no one as valuable as you
I lost the knight Syrgak,
My wings fell under the arrows
My wings were scorched by fire ...

Here is another example, when the poet Eshmambet composed a song about the death of Toktogul Satylganov's son when he was released from prison:

He wore good clothes,
He rode a frisky horse,
Your only son, Toko (Toktogul - abbreviated),
Gone to another world
Where the sunlight does not fall.

Previously, every Kyrgyz woman had to be able to sing a song for the deceased and at the same time be able to improvise, so the song should reflect the dignity of the deceased person and his best sides, keeping the musicality and characteristic melody. In the north and south, there were differences in melody.

Nowadays, this skill has been lost, and koshok is not sung in cities, but in villages, on the contrary, the tradition is observed and even develops - older women pass on knowledge to the next generation. Folklorist Togolok Moldo did a great job and wrote down various types of koshoks on paper, and then the songs (koshok) of Kurmanzhan datka came down to us.

There is an example of an excerpt from Manas where koshoks are sung in the era of Genghis Khan.

“My falcon with a golden thread,
The golden thread broke
Flew towards the moon
My falcon with a silvery thread,
The silvery thread broke
Flew away towards the sun.
What does it mean?
The bull is crying under the flag
Looking at the sun,” said the poet Ketbuka.

Genghis Khan's reply:

If a falcon with a golden thread
broke the golden thread,
Flew towards the moon
This means that my son is dead.
If the silver thread breaks,
So he flew away towards the sun.

Angry, Genghis Khan said:

- Go away, go away, Buka (poet's name).
Since then, this poet, who brought bad news, was
called KetBuka.

The famous Kurmanzhan Datka was a skillful “koshokchu” (a person who sings koshok) she knew how to compose beautifully and improvise songs for the dead. Here is an example of her song in honor of Alymbek datka:

From the side of a high mountain
I will descend to you with a black crane, my lord,
I will ask the wise men the way to you, my ruler.
I can die for you, my ruler.
From the side of a high mountain
I will descend to you as a bird, my ruler,

I will ask the wise men the way to you, my lord,
I want to die for you.
Even nature does not have the strength to bring you back.
A person like you will never be born
No one like you will ever be born again.

Explanatory words:

Akka kosh – the etymology of the word “koshok” originated from the notion that death is inevitable and a song was dedicated to the deceased person.

Kuya – is a pass over the mountains (in a figurative sense, a difficult path with obstacles).

Kakanchyn – is the name of a city in China in the Middle Ages.

Proverbs and sayings:

**When a good person dies, a huge garden is left behind,
When a bad person dies, bad memories are left behind.
Sitting proudly on a horse, and you will go to another world,
Walking peacefully on a black donkey, and I will go to another world.**

Assignment:

Ask the elderly people and write down fragments of memorial songs.



The moment of the crying song

Holding a commemoration a year after the funeral

The Kyrgyz tradition of holding commemorations, a year after the funeral has been explored in the world community. Before the commemoration, the relatives and close people are invited, cut a ram and a council is called. Council decides where and in what houses to meet and arrange the guests, which national games are played, how many sheep you need to prepare for the winners of the games as head of horses need to sacrifice (it is very important to treat the guests with horsemeat because it was considered disrespectful serve the dish without horse meat delicacies). They also decide on the council who will serve the guests.

This is a special ritual of sacrifice: first, they read (kuran) in honor of the deceased, after which all the guests with open palms say: "He was a good person, you lived a good life. Be grateful to your family, who arranged this commemoration.

Guests, coming into the house, say the words: "Let your kuran be blessed!", "Let the toy follows afterwards!", "Let the prayings be blessed!", "Let there be only toy the joy!".

In ancient times, up to 1000 yurts were installed at large commemorations. For example, in the epic "Manas" for the commemoration in honor of Kokotai, it was considered that the Alai valley (Osh region) is not suitable, because the valley part is narrow, therefore the commemoration was held in the Karkyra valley (Issyk-Kul region). In this valley there is a suitable place for the stage, where the national games were to be held for the convenience of the guests. The commemoration held then became a legend as the most solemn and large-scale. The legend says: "There was as much meat as the Ala-Too mountains, there were as many treats as the Ala-Kol lake" (from the Manas epic).

Why were national games held at the commemoration? The mourning year of sadness has passed, and now it is possible to remove the mourning and therefore the games were held. Ash (the ceremony or commemoration after the death) was held in order to turn sad events in the direction of joy and fun, wrote the writer of the Kyrgyz Republic Asan Zhakshylykov in his writings.

Explanatory words:

Kuran – is a prayer that is recited to remember the dead

Ash beruu – is a commemoration after the death

Toy – celebration

Karkyra – is an area in the foothills in the Tyup district of the Issyk-Kul region, distinguished by a majestic view of mountains and firs (jailoo)

Proverbs:

1. Kokotai's ash is the beginning of a quarrel.
2. There was a lot of meat like Ala-Too mountains, there was a lot of sauce (chuchuk) like Ala-Kol lake. (This saying speaks of the scale of the commemoration)

Assignment:

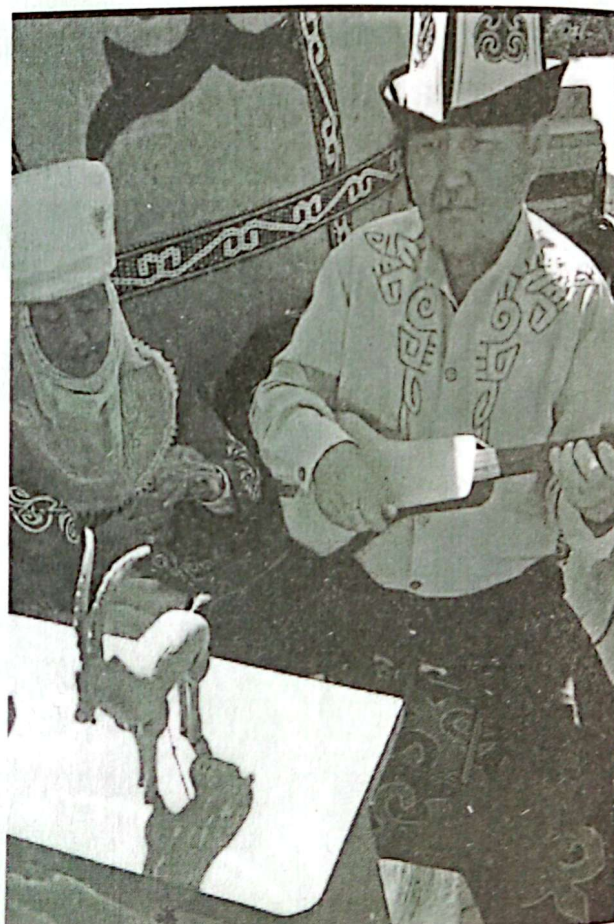
1. Retell the episode from the epic "Manas" about the commemoration of Koko-tai.
2. Why did such a saying means: "Kokotai's ash is the beginning of a quarrel"



Kyrgyz National dish Beshbarmak
Giving away the meat.



Kokotai's Ash



National (rise) dish during funeral (Pilof)



National game er-enish.



National game "kiz-kumay".

Rules for serving meat (ustukans)

The Kyrgyz attach great importance to meat as an honorable product. These traditions live to this day and are strictly practiced in every family. Each ustukan (meat with bone) has its own purpose - they are distributed according to seniority, served with a treat, first given to the eldest at the table, and then down by age. Meat and beshbarmak are served at the very end as the most important and honorable dish for guests. To properly cook meat in a cauldron is a whole art: you need to quickly bring to a boil, carefully remove the froth so that the shorpo is transparent, salt and keep the heat low while boiling, after an hour of boiling the meat has to be turned over in to be cooked evenly. Meat is cooked for 2-2.5 hours, and beef and horse meat - 2,5-3 hours. To prevent the meat from separating from the bone, the ustukans are tied with threads.

Each guest should be served an ustukan during a toy or commemoration. This is an important tradition that means respect for the guest. Before serving meat and beshbarmak, there is one more ritual: hand washing. To do this, teenagers or younger teenage boys pour water from a jug into each guest's hands. He starts on the right side. At the same time, each guest expresses his wishes to this boy: "Live long", "Live happily", "Be healthy". This is considered an honor for children. Water for washing hands is also poured at the end of eating the besh barmak.

For example, 12 ustukans are isolated in the carcass of a ram (meat is not chopped). This was connected with the unspoken rule that no more than 12 relatives should go to visit.

1. **Head** (ribs added) - served to the oldest in the south, and served to the youngest in the northern part of the country.
2. **Kar zhilik** (ustukan for seniors) - served only for men.
3. **Kuimulchak** (back part) - served only to the mother of the son-in-law (kudagy) or to women.
4. **Zhambash** (thigh) - served for both women and men.
5. **Zhoto zhilik** - served for both women and men.
6. **Kashka zhilik** (it contains a chuko - a bone for alchiks) - is served to both women and men.

7. **Dali** (shoulder blade) - not served to parents-in-law and close relatives, because this means the end of the relationship.
8. **Karchyga** - served to other guests. Sometimes it is passed along with ribs as a present.
9. **Ribs** - served with ustukans, but if there are many guests, then they are served separately.
10. **Kung zhilik** - served only to those women who serve guests. They are not served to guests, and to in-laws should not be served at all. In modern times, those who do not understand traditions serve them to guests.
11. **Kyr archa** (vertebral part) - served to guests.
12. **Zhetim kabyrga** (short ribs), neck part - not served in any case.
13. **Tosh Eti** (brisket) - not served to guests, stays at home. It is dried and sent as a present only to the daughter.
14. **Kerchoo** is the soft part of the brisket. It is usually cut to the size of a palm and fried over a fire (like a shish kebab).

Explanatory words:

Sanzhyra - is a verbal description of history, legend.

Kerchoo - is the soft part of the lamb sternum

Proverbs and sayings:

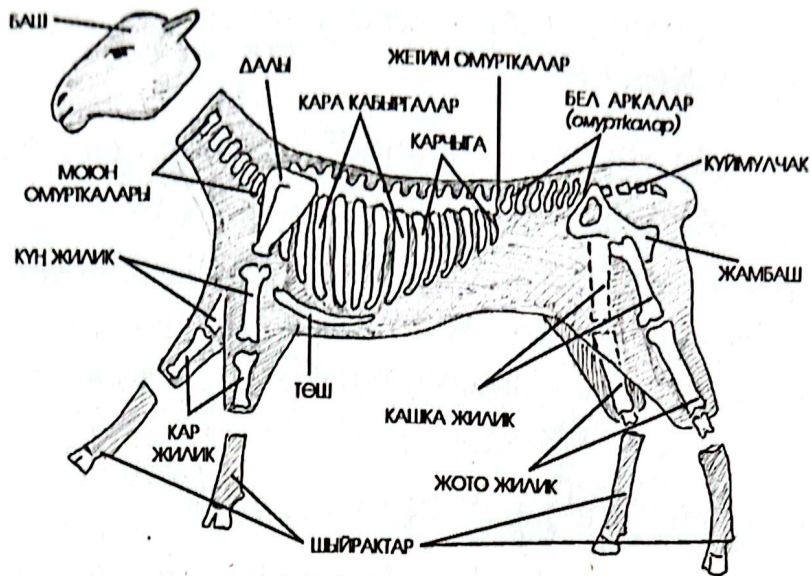
1. **With pride he slaughtered a ram - disgraced, having treated him to the breastbone.**
2. **If the Kyrgyz man does not gnaw a bone, then he will not be satisfied with meat, if the Kyrgyz man does not tell the legend, then there will be no conversation.**
3. **The Kyrgyz may be offended not only by words, but also because of an incorrectly presented ustukan (each ustukan has a philosophical meaning).**

Assignment:

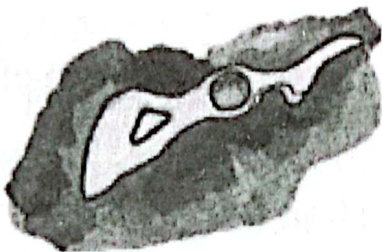
1. Learn by heart the names of the ustukans
2. What is the purpose and meanings of ustukans.

КОЙ ЭТИН ЖИЛИКТЕП-МҮЧӨЛӨӨ

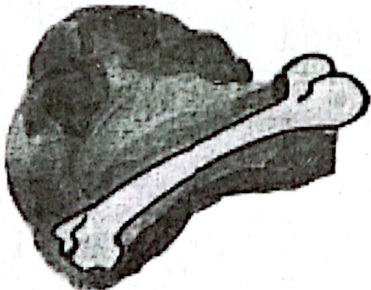
Койдун деню-мүчөлөрүнүн аталышы



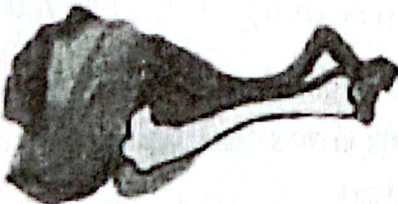
Each ustukan is served by seniority:



Zhabdash (thigh) - served for both women and men.



Kashka zhilik (it contains a chuko - a bone for alchiks) - is served to both women and men.

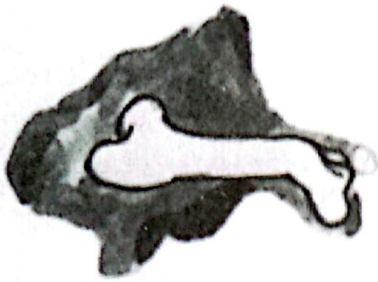


Zhoto zhilik - served for both women and men.

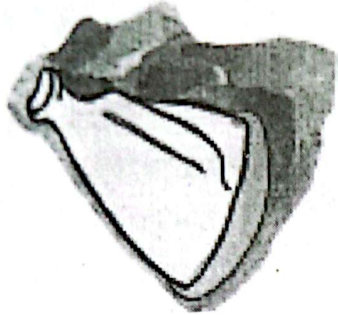


Kar zhilik (ustukan for seniors) - served only for men. Ancient time men took this part of meat with them to the war in order not to stay hungry, also He bone of this meat hand in He right part of the boz-uy.

Explanatory words: Boz-uy - it is kyrgyz traditional house.



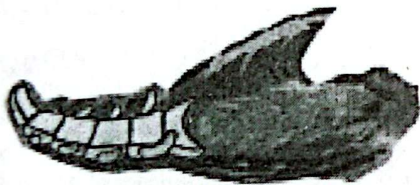
Kung zhilik - served only to those women who serve guests. They are not served to guests, and to in-laws should not be served at all. In modern times, those who do not understand traditions serve them to guests.



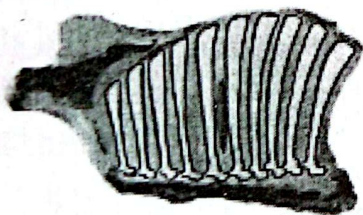
Dali (shoulder blade) - not served to parents-in-law and close relatives, because this means the end of the relationship.



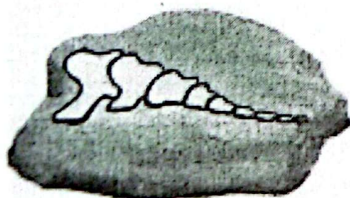
Omurtka - It is spine part, divided into one parts and served only young guests.



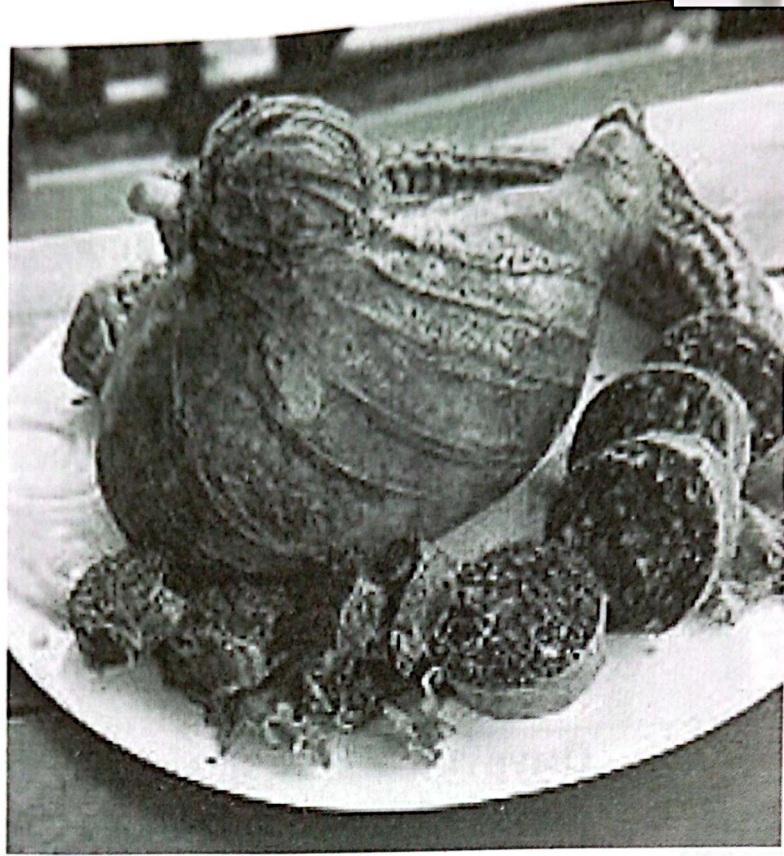
Tosh Eti (brisket) - not served to guests, stays at home. It is dried and sent as a present only to the daughter.



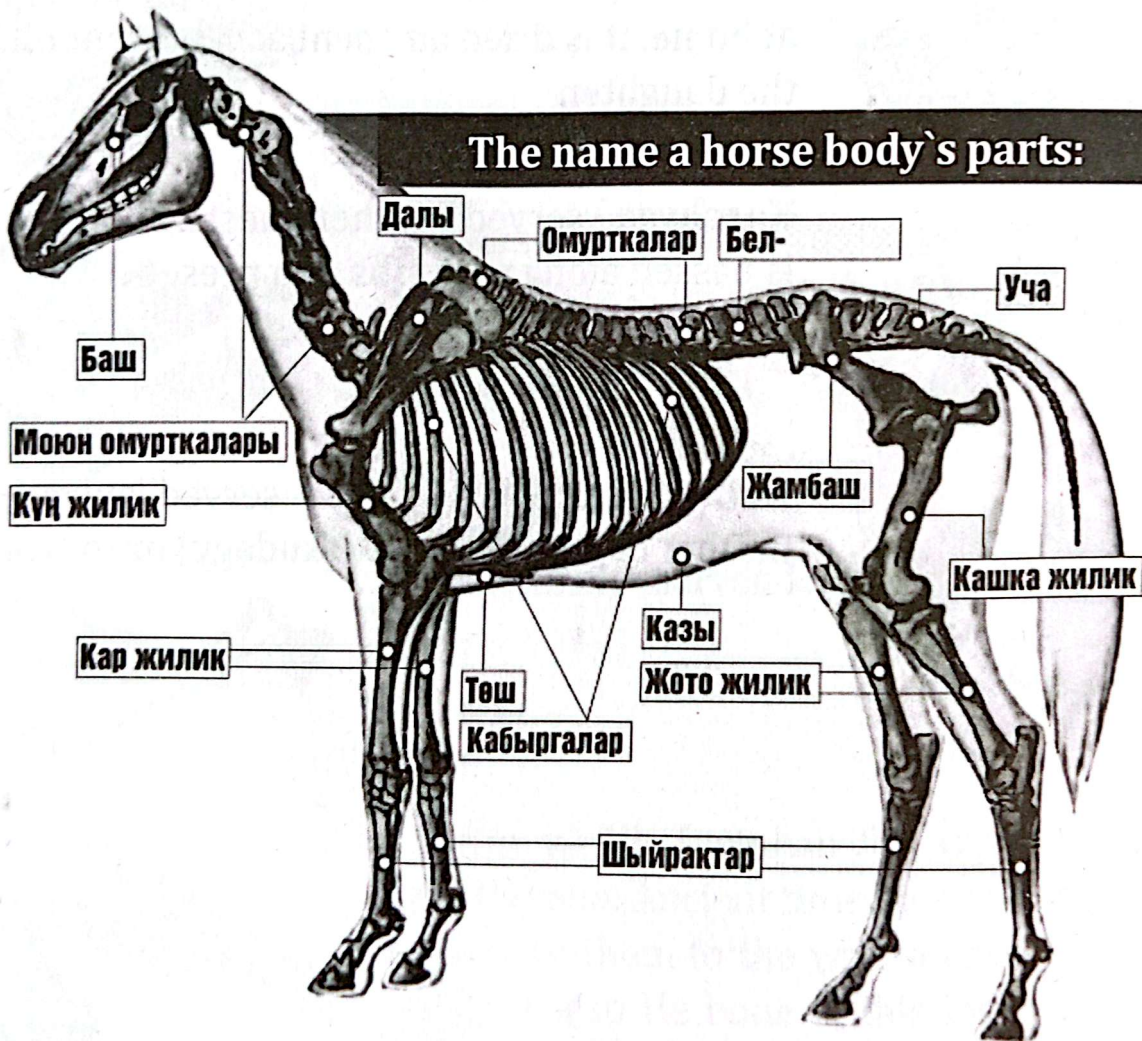
Karchyga - served to other guests. Sometimes it is passed along with ribs as a present.



Kuimulchak (back part) - served only to the mother of the son-in-law (kudagy) or to women.



Biji (Mitton) – it is one of the traditional food.



Ethics of receiving guests

Traditions and ethics of receiving guests have long been accepted by the Kyrgyz and are not forgotten to this day. Even how the tea was poured was important. If tea is poured out too loudly for guests, it was considered indecent and unfriendly and could lead to resentment and scandal. Thus, the hostess of the house shows her inhospitality. The more guests, the more happiness will come to the house - our ancestors believed so. And there was a belief: if you stand at the intersection of four roads, there will be guests in the house.

For the guest, jerky meat, horse sausage, horse meat delicacies, ghee, salted butter (chuchuk, kazy- karta, karynga kuyulgan sary may, tuzdalgan kaymak) were specially left and stored. Unused new blankets, mattresses, rugs made of animal skins (zhurkan , toshok , koldolon) were always ready for the guests .

If the guest came unexpectedly, the owner of the house invited them to the yurt and in a conversation, he inadvertently found out where they were going, how long they would stay. If the guests stayed a little longer, he stroked his left hand from shoulder to hand. This meant a sign to his wife, the mistress of the house, to quickly prepare kurdak (from the rib part and the front part of the ram).



If the guests stay for a long time - for four or six hours, but do not stay overnight, then he showed the lower part of the body, which meant - put the back of the ram. And if the guests stayed for the night, then the owner made a circle with his palm from head to toe. It was a secret sign for the mistress of the house - to put the whole ram carcass together with the head. This meant that the ethics and culture of receiving guests had already existed since ancient times. The tradition of hospitality has survived to the present day. Many guests visiting Kyrgyzstan note that the Kyrgyz are distinguished by their hospitality, they are ready to shelter even foreigners in their homes.



It is considered a sign of attention - to invite a guest into the house and treat him to tea with bread, cakes, sweets. If the guest is in a hurry, then he is told: "Nan ooz tiy", which means "Treat yourself with bread." If the guest is at the jailoo, the host treats the guests with kymyz.



Explanatory words:

Koldolon – is a specially processed, softened ram's skin, placed under the skinny, used as mats for warmth in a yurt.

Kuurdak – is a meat dish appreciated by the Kyrgyz, as a rule, they fried the brisket and neck of a young lamb.

Zhatar Konok – is a guest with an overnight stay.

Proverbs:

- 1. Guest is more humble than a sheep. (It means that it was necessary to observe etiquette when visiting)**
- 2. Before arrival, the guest is shy - after the arrival of the guest, the host is shy. (This meant that it was inconvenient for the guest to bring trouble to the hosts, and the hosts consider themselves obliged to meet the guest as it should be with treats).**
- 3. How many guests come - so much happiness will come to the house.**

CONCLUSION

This teaching aid includes the main Kyrgyz traditions, customs and ceremonies, rituals that are described in major works. This work uses a study conducted in all regions of Kyrgyzstan. The author conducted interviews with fifteen genealogists, historians, researchers, linguists, as well as with local residents.

The traditions of the Kyrgyz people cover the entire human life from birth to his funeral, the rules for holding both joyful and sad events, such as holding a commemoration, funeral laments. This manual explains in detail how to conduct the rituals, explains their features and who participates in them.

Explanatory words and proverbs, sayings on this discussed topic are given after each lecture. The main value of this manual is that, when describing traditions, excerpts from literary works are given, which testify to the historical reality of Kyrgyz customs.

As an author, I would like to express my deep gratitude to those who took part in its creation and collection of information. These are historians, folklorists, scientists, translators:

1. Ryu Min, Doctor of Economics, Rector of KILC - for the initiative to publish this methodological manual;
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6. Kayryke Mukash kyzy - ethnologist, connoisseur of genealogy, poetess (Talas city)
7. Turkbaev Burubai - an expert on genealogy, sage (Chymbay village of Uzgen region) - kyz uzatuu, genealogy, crying of Kurmanzhan datka;
8. Yseyyn azhy - an expert on genealogy, Kyrgyz, living in China (choice of a person's name, onomastics);
9. Japarov Sherali, Ph.D. - an expert on onomastics;
10. Turkbaeva Zhananbu - a resident of Bishkek (seeing off the bride, songs in honor of the bride, memorial songs);

11. Kozhomkulova Nargiza, editor of the Shopokov Times newspaper - translator into Russian;
12. Isaeva Ainura - a resident of the Ak-Urgo residential area (expert in serving ustukan during the reception of guests);
13. Kylym, Akkyz - residents of Uzgen district, s. Kyzyl-Segir, (my great-grandmothers who knew memorial laments by heart);
14. Kydyralieva Akdaana - a resident of Uzgen district (one of the best koshok improvisers - memorial songs),
15. Ashyraliev Meerbek - technical designer, employee of the KILC media center.

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Муратова Саадат

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