

THE USE OF IRONY, SARCASM, HUMOR TRADITIONS, SYMBOLS AND SIMILES IN "YOR-YOR" SONGS

Guljakhon Amonovna Mardonova

Independent Researcher (DSc)

Doctor of Philosophy in Pedagogical Sciences (PhD).

Karshi State University Karshi, Uzbekistan

GulgahonOmonovna@gmail.com

ABSTRACT

This article analyzes the use of sarcasm, cutting, humorous traditions, symbols and similes in "yor-yor", one of the beautiful genres of Uzbek wedding ritual folklore.

Keywords: wedding, Uzbek, "yor-yor", ceremony, genre, folklore.

INTRODUCTION

One of the most beautiful genres of Uzbek wedding ceremony folklore is "yor-yor". Collecting and publishing "Yor-Yor" songs, its artistry, genre features, performance location, performers, our folklorist scientists M. Alaviya, B. Sarimsakov, A. Musakulov, M. Juraev, M. Yakubbekova, M. Murodova, N.Kuranboeva, L.Khudaykulova, F.Abdurakhmonova put forward a number of scientific and theoretical ideas.

RESEARCH METHODS

M.Alaviya, M.Mirzaeva, A.Musakulov, O.Sobirov, M.Juraev, M.Obidova, S.Mirzaeva, G.Mardonova performed effective work in recording "Yor-Yor" songs on the spot and publishing them. "Yor-yor" songs are the gem of Uzbek wedding ritual folklore in terms of their attractiveness, melodiousness, spread aspect and scope.

RESULTS AND DISCUSSIONS

Usually "yor-yor" is sung by women who take a girl as a bride.

Avval boshlab aytaylik,

Hamdu sano, yor-yor.

Qudratingdan yaraldi,

Har anbiyo, yor-yor.

Paydo qildi tuproqdan,

Odam Ato, yor-yor.

Juft ayladilar unga,

Momo Havo, yor-yor.

"Yor-yor" songs are sung by the women who are passing the bride away, but during the process of collecting "yor-yor" songs, it was observed that the bridegrooms sing "yor-yor" in the Bulung'ur district of Samarkand region.

Kelin keldi oqtoshdan yor-yor, yoronay,

Jelagi tushdi boshdan yor-yor, yoronay.

Jelagi tushsa boshdan yor-yor, yoronay,

Ayrilma qalam qoshdan yor-yor, yoronay.

By emphasizing that the bride in this verse comes from limestone, it is a superficial idea to understand that the stones in the city where she lives are clean and white. White here does not mean the color of the object. This allusion means that the bride's upbringing, morals are beautiful, and her parents are respectable people. The fall of "Jelagi" (in the steppe regions of Kashkadarya, Surkhandarya, Samarkand, Jizzakh regions, women used to throw a jelak - covering on their heads when they were over thirty) indicates that she is entering a new world, the world of womanhood, and indicates the viability and longevity of values.

The folklorist scientist M. Murodova says about yor-yor songs "... they are distinguished by their unique place of performance, compositional structure of artistic text, method of performance, vital and domestic function and poetic features" [Murodova M. 8; 149] is right when he states that.

In "Yor-Yor" songs, earring detail is emphasized a lot. In this verse, an earring represents a girl, a bride. Through the third and fourth paragraphs, there is concern about whether the groom's promises are true and whether he can make our daughter happy.

Zargarga sirg'a berib,

Tuzataylik, yor-yor.

Qiltillatib qilmasin,

Kuzataylik, yor-yor.

In "Yor-Yor" songs, sarcasm and puns are widely used. Especially in ancient times, girls did not know who the bridegroom was until they got married. There were cases of young girls being handed over to older men against their will. In many cases, the bridegroom was seen in the goshanga. In such cases, there is also a situation based on the incident.

Bizga bergan qo'yingiz,

Arriq (ozg'in) ekan, yor-yor.

Kuyov degani tushgur,

Qarri ekan, yor-yor.

"Yor-yor" songs also contain verses from the language of the bride's sister. These lines show concern about his sister's future life, concern about her finding respect in a new household.

Shaldur shuldur qamishga,

Sirg'am tushdi, yor-yor.

Sinalmagan yigitga,

Singlim tushdi, yor-yor.

Singlim uchun qovurg'am,

Qayishadi, yor-yor.

Qo'limdagi qo'sh uzugim,

Mayishadi, yor-yor.

Shaldur shuldur kamish refers to a family with hidden secrets, while the phrase "earring fell" means to worry about the future life of his sister, that she will find happiness in another family. The sister, who is wearing a double ring for her sister, expresses her concern about her settling down in a house where her inner world, lifestyle, and character of the people are unknown.

The "yor-yor" texts recorded by a dissertation student from Baliqchi district of Andijan region reflect the sad mood of a girl who is being transferred from her parents' house to a foreign

house, her worries and concerns about tomorrow. Because a completely different world is waiting for him. It is not aware of the inner world of the representatives of this world. This concern became the theme of "yor-yor" singers.

Doka ko'ylak yengini,
Sutdim ena, yor-yor.
Oq sutingga rozi bo'l,
Ketdim ena, yor-yor.
Oq sut bergan enamiz,
Rozi bo'lsin, yor-yor.
Qiyomatli otamiz,
Qozi bo'lsin, yor-yor.

"Yor-yor" songs describe the beauty of the bride. It was found out that there are such lines in the "yor-yor" texts recorded by the dissertation from Kashkadarya region. Through such "yor-yor" it is explained by describing the beauty that the bride's worries are unfounded, that she is intelligent, alert, well-educated enough to respect both the elders and the children of the family.

Qiz ta'rifi men aytay,
Quloq soling, yor-yor.
Sochi sunbul, yuzlari,
Gulbexshidur, yor-yor.
Qoshi kamon, ko'zlari,
Ohu erur yor-yor.
Tishlaridur marvarid,
Ajab qizdur, yor-yor.

The "yor-yor" that is said when handing over a girl whose mother died at a young age and who has grown up in the hands of a stepmother differs in meaning from "yor-yor" in other cases.

Ola qopga suyangano,
Onangmidi, yor-yor.
Yig'lamasdan kuladiyo,
O'gaymidi, yor-yor.
O'gay bo'lsa mayligayo,
Jon kutadi, yor-yor.
Orqangdan istab borib,
Huzur qiladi, yor-yor.

The highlight of the text is the inner mood of the stepmother. On the one hand, he is happy that he got rid of his stepdaughter, but on the other hand, he is jealous that the girl is getting into a good family. This is understood in detail. But you should not pay attention to these things, live quietly and happily wherever you go, so that when they come looking for you, they will find peace.

Teacher Muzayyana Alaviya "The characters depicted in the songs are very close to us in all aspects - their thoughts, character and feelings. At the same time, their sorrows, joys and happiness are understandable to us. A poem that breathes truth and reaches the level of a song has a strong impact on a person who understands life and people well" [1; 286], they wrote. So to speak, this idea was expressed with reference to "Yor-Yor" as well.

CONCLUSION

The conclusion is that the Uzbek wedding ceremony's "yor-yor" is one of the most beautiful genres of ritual folklore, the place of performance, composition of performers, poetic images, and humor traditions are unique.

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