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The History of Kosonsoy and the Spectacles of the Square are Snografias

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Annotation:

Origin and history of Kosonsoy district, past and present traditional customs of Kosonsoy and artistic ensembles, holidays, organizational processes in the districts. A scientific theoretical analysis of national folk games, traditions and national folk groups and stage decorations was made.

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At the time when God created the universe and the earth, he gave man intelligence and perfection more than all other creatures. It is said that air, water, fire, earth and all things created on earth were created for the benefit of man. Since the beginning of mankind, first of all, they fight for survival, and the art of hunting is developed, they learn to protect themselves from danger, and gradually they start to build a family and a society called a tribe. With the passage of time, a new era began to appear in people's lives, that is, rituals, customs, and even beliefs about water and fire, etc., appeared on various objects. This is certainly related to different forms of ceremonies, such ceremonies were held publicly and individually.

"Although it is generally recognized that the holidays existed in the most ancient times, these issues are still not specifically studied. However, it is possible to think logically about the appearance of the first forms of holidays based on the sources available until now and to have a certain idea about them. Because in archeological excavations and primitive paintings found in caves, images such as animals,

hunting, hunters' dance (people wearing party animal masks) show that ancient people celebrated the results of their work (hunting). Holidays of Uzbekistan. Such findings can be found in the regions of Central Asia and in the regions of our republic. Let's analyze the Mongolian castle or Mogultepa-archaeological monument in the vernacular and the culture, customs and rituals of the indigenous people from the scientific theory.

The geographical area of Kosonsoy district is the city of Kosonsoy district of Kosonsoy-Namangan region. District center - 28 kilometers from Namangan. Kosonsoy is located in the northern part of the region, on the edge of the highway connecting Uzbekistan and Kyrgyzstan, on both banks of the Kosonsoy stream. It was one and many historical figures grew up here. For example, in the sources given in the national encyclopedia of Uzbekistan, Movlono Alauddin Abubakir ibn Mashudi Kosani, one of the famous philosophers, Sayid Ahmad ibn Movlono Jamaluddin Makhdumi Ahzam, one of the ghazal poets, Muhammadsharif Ozlat Kosani, Muhammed Aminkhoja Kosani, Murtaza Kosani, mature historian Muhammed ibn Vali Kosani. According to the information provided by those who lived and worked on this land, historians and the current head of the Kosonsoy History Museum, Muhammed Akramov, crafts, farming and trade developed in these lands since ancient times. and so on in the city. If we analyze with attention, we can say that in the olden days, great people grew up in the city of Kosonsoy, and if the external and internal infrastructure of the city was developed, the culture and art of the city were definitely developed. According to local sources, national games were also developed, among them khukhsuk (hockey sport on horseback), pokkari, national wrestling, and national games of archery were developed. In this country, public events are also celebrated as national holidays.

Kosonsoy, one of the ancient cities in Uzbekistan, was founded in the 3rd-4th centuries BC, and was the capital of the Kushan kingdom in the 1st centuries BC. The city was surrounded by two rows of high walls, in this area mainly the ruler, and the houses of the residents were located around the palace grounds, and there were three gates on the walls of the fortress. There is information about Mug'tepa, which is located a little north of the city's fortress, and according to sources and based on information, the main function of the fortress was defense against the attacks of settlers from the north. "National Encyclopedia of Uzbekistan" State Scientific Publishing House Tashkent, www.ziyouz.com library.

According to many sources, Mugtepa, Mugh Kurgan is an archaeological monument in Kosonsoy village of Namangan region in the 1st-13th century BC. located nearby. The Mugh fortress consists of 2 parts: the arch and the city fortress, the area of which is 4 hectares. Both parts are surrounded by a defensive wall with watchtowers. The arch is located in the southwest of the city, on the steep slope of the Kosonsoy river. Findings from the beginning of AD and the Middle Ages came out of it. According to historical sources, there was a sun temple in the arch. According to Shahrستاني, this temple was demolished during the reign of Caliph Mu'tasim (833-842). As a result of investigations in 1983, an archaeological complex dating back to the early Middle Ages was discovered in Shahrستان. According to the researchers, the city was skillfully defended from the enemy and strengthened by an additional wall on the side where the enemy attack was expected. This situation made it possible to repel the mine attack from both defensive walls, because the city gate was located here, and even if the enemy entered through the gate, he would not be able to enter and would fall into a kind of "trap". The fortified part of the Mugh fortress was built after the arch and the city, and it was used as a kind of shelter in turbulent times. The fortress had a separate gate. According to researchers, the Mugh fortress was considered the "military capital" of Ferghana. Written sources probably mentioned this city as the capital of Fergana in the late 8th and early 9th centuries.

Even after the collapse of the Kushan kingdom, the current territory of Kosonsoi remained one of the largest cities of the Ferghana Valley. By the 4th and 5th centuries, the great Silk Road network from Ferghana further developed trade and crafts in this land.

Kosonsoy district is now one of the districts where culture and art are more important than other regions of the region. The population itself is interested in art inherited from ancestors. As an example, the descendants of the wrestlers Zhorakhhoja and Ergashkhoja Bahadirkhoja Dadakhojaev, who served in Uzbekistan in the city of Kosonsoy, have been serving the people for many years and creating the ground for cultural entertainment with their national goalkeeper, wrestlers, acrobats and mobile trope c animal exhibitions in their program.

Moreover, Kosonsoi people are distinguished by their national and various holidays and ceremonies. As an example, the difference in weddings is definitely in Tajik language, because in the central area of Kosonsoy, mainly the people belonging to the Tajik nationality, who belong to the Persian family, live. It is worth mentioning that the dialects of Tajiks in Kosonsoy, Bukhara, Samarkand and Chust district of Namangan region are different from each other. In the customs and weddings of the people of Kosonsoy, you can see different aspects than in other districts. For example, Sapedi (engagement ceremony of two youths) followed by Porchaburon (groom's side women come to the bride's side for a party). People's national games are similar to other regions, only the names differ. For example, Chigi (a two- or three-stick game popular in winter and spring), Kuroz (Cockfight), Chakildak (a four-stick game), Par (a piece of sheep's or goat's wool attached to a piece of lead) and Uloq (many) games are more popular.

Kosonsoy area geographical in terms of republic and nextdoor countries to the population I'm dead places and wellness hospitals with too famous, he to the ground people basically holiday times or rest get days go cultural I slept out they come

M'ogtepa monument in Kosonsoy - in March 2014, a public holiday was held in the form of a national procession of Namangan sounds. The purpose of the event was to provide cultural entertainment for the residents of the remote and border villages of that time.



Yor-Yor folklore ensemble of Namangan city.

The event was held on the left side of the hill on the way from the center of Kosonsoi to the town of Mugh. In the background there are natural hills, springs and thick trees. The participation of all districts of the region in the public event ensured the popularity of the event, each district created pavilions reflecting its ethnic origin and nationality.

On the ground, you can see the appearance of porters, pakhlavons, clowns, and the chefs of the Chust district will prepare the famous Chust pilafs and organize an exhibition with the masters of the knife industry and duppi salt. in the form of sumalak, national sports houses. The pavilions of Uchkorgon and Uychi districts are mainly made of utoval, the location of the national dishes there, most of the dishes of Uzka are made of fried dough, and the names of the dishes are bugursok, kaltama, kanver and similar pishuiriks. men wear white jackets, belvocks and black pants, sometimes depending on the climate, in warm colors . In the Kolaversa ceremony, we can see the participation of all districts. Norin, Pop, Mingbulok, Namngan districts, Yangikurgan, Chortok Torakorgon districts can be met. The display of Uzbek food and handicrafts ensured the meaningful recreation of the people. It is a sign that the generality of the scene of the embodiment of these things, the national decoration and the seluity of colors revealed a magnificent composition.

Therefore, we need to know and understand that such events are very necessary for the society, so that every person lives in this world, there should be equality and unity. It is not necessary to give a deep meaning to some things. Ceremonies are being paid attention to and are being implemented in practice, organizational work is mainly done in the centers and capital regions, I thought it should be mentioned in the conclusion that similar events would be more successful if they were carried out in the peripheral regions, I think they should understand the processes on the stage, if necessary from the center in the Republic. It is necessary to attract well-known theaters to organize performances and invite well-known actors, sometimes there are similar situations, but in the district centers or in one or two schools, folk artists hold round interviews, which is the culture of the people. Whether it's an actor or a singer, everyone has a role to play in the society. This is why people should have equal rights and should not be inferior to anyone, it is strictly defined in our current laws and in the Islamic world.

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