

Traditional, Family Ceremonies of Bukhara Oasis' Population

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Article Information

Received: Oct 09, 2023

Accepted: Nov 10, 2023

Published: Dec 11, 2023

Keywords: Salla, chalma, dastor, gavora, kelin, value, tradition, ceremony, gavorabandon, chaqaloq, kayvoni xodima, kultapo'shak, shabi muborak, udum, relatives, morality of a child, parents, beshik..

ABSTRACT

This article provides information about family rituals inherited from ancestors in the ancient Bukhara oasis. Uzbeks, Tajiks, Iranians, and even Jews living in the territory of the Bukhara oasis are praised for holding these ceremonies. This article focuses on "Cradle Wedding" and "Sallabandon" ceremonies.

Introduction. The purpose of this article is to reveal the traditional family rituals of the residents of the Bukhara oasis during the years of independence and their changes based on historical literature and field ethnographic materials. The task of the article is to study the history of family ceremonies of the residents of the Bukhara oasis, to analyze the traditions related to the birth of a child among the residents of the oasis on the basis of ethnographic data, and to analyze the transformational processes in the ceremonies. The practical significance of the article is that it serves to regulate family traditions and ceremonies of the Uzbek people, to preserve the uniqueness of traditions and customs, to pass them on to future generations, and to improve knowledge about them.

Literal Review. A lot of scientific literature was also used in writing the article. Works and scientific articles of scientists such as O.A. Sukhareva, F.D. Lyushkevich, K. Shoniyozov, S. Davlatova, A.Sh. Jumayev, T.G. Yemelyanenko, M. Kurbanova, Kh. and field research serves as a scientific-theoretical resource.

The birth of a child is the biggest event in the family, and the Uzbek people celebrate this joyful event by holding a unique traditional family ceremony.

A cradle is a place where a child sleeps, lives, and shelters. The cradle is of special importance among the inventions of our ancestors and has a number of conveniences. The cradle has a number of advantages in terms of proper growth of the bones and muscles of the newborn baby, easy portability, health benefits, easy rocking, and protection of the child from various influences. According to the traditions of the oasis, a cradle is bought after the birth of the first child. The crib is made of fruit trees (mulberries, walnuts, apples, apricots, peaches). A blanket made for a baby to sleep in a crib is called a blanket. Instead of cotton, pea husks were added to it. To bind the child's hands and feet, a cloth wristband and anklet are made.

One of the most common ceremonies among the residents of the oasis is the Beshik wedding, celebrated in different ways in different regions of the oasis [1]. The cradle wedding was held in the oasis under the name "Gavorabandon", and this ceremony was held on the seventh, ninth, and eleventh days after the birth of the baby. The ceremony of the same name was also celebrated among the Jews of Bukhara [2]. They learned it from the local population. Also, according to the sources, a newborn baby in Bukhara had to lie on the ground for six days and nights. On the seventh night, the child was cradled in the crib, and this night was celebrated as "Shabi mubarak" (blessed evening)[3].

At the cradle wedding ceremony, all the necessary equipment for the cradle and the baby were brought as gifts by the bride's mother and her close relatives. Also, on the tables, bread, patir, sweets, sarpo for the baby's parents, grandparents, gifts for the baby were placed in special bags and brought to the tables. Depending on the economic status of the family, the number of these lali tables can be up to four, six or eight. Each table is decorated with golden pearls. On the other hand, the groom's parents return the gifts they have specially prepared for the guests to the bride's side, putting them on the tables and chairs they brought. According to tradition, the new cradle brought for the baby is first placed on the left shoulder of the baby's paternal grandfather, and then the son passes the cradle to the right shoulder. As soon as the bride's relatives and guests enter the house, the custom of rubbing cotton on their faces with flour is performed. The ceremony of blanketing the child will be held with the participation of elderly mothers. Before placing the baby in the cradle, the house and the cradle are incensed and cleaned of sex. Sometimes, to clean the crib, 3 pieces of cotton are placed inside the crib and burned, and the ashes are placed in a pot. The child was placed in the cradle by one of the older mothers. He recited the word "Bismillahir Rahmanur Rohiyim" and put his things in the cradle upside down twice and asked those who were sitting there if they would put it like that. Those sitting answered "no-no". Then he placed it correctly and heard the answer yes. In this way, he lifted the child in both hands, placed the crib on the foot side, and the child on the width of the bed, and changed the child's position until he received the answer from those who were sitting that "it was laid correctly". The reason for this was to "straighten the crooked hand" of the young bride, who is now a mother, that is, to teach her to take care of the child.

When the child is in the crib, the mother comes to the crib, bites the bread in her mouth and breastfeeds the baby. The young children around run away and eat the bread from the mother's mouth. This usually means that the baby in the cradle should pick and eat his food like these children. Sweets and goodies are scattered on the table covered over the crib. On the table above the crib are walnuts and walnuts. This is intended to make the child brave. The guests picked the handkerchiefs to wish the baby well[4].

Research methodology. In the preparation of the article on this topic, historical, comparative analysis and ethnographic research methods of observation, interview, conversation were widely used. As a result of the conducted field research, an attempt was made to get more complete information about the rituals of the people of the oasis, which have been preserved since ancient times, and the following were studied: In Bukhara, special attention is paid to the education of girls. Girls are taught to be polite and polite from a young age, and to address adults and children with polite words such as "Khosh", "Labbay", "Excuse me". A beautiful marriage is wished for happiness. The first child of the bride is eagerly awaited. A bride with a child is wrapped in a turban on her head and tied to her chin, and her acceptance into the ranks of the women's team was carried out through the "Sallabandon" ceremony.

"Sallabandon" is an ancient ritual that has been held among the Uzbeks and Tajiks of the Bukhara oasis and has not lost its importance to this day.

"Sallabandon" means "turban" in Tajik, "bandon" means "tying", "wrapping". Many researchers point out that in the system of Uzbek women's headdresses, it has been a custom to wear a turban since ancient times, the transition of a woman from one age stage to another was celebrated in a special ceremony, and the shape of a woman's headdress was changed.

Academician, Ethnologist K. Shoniyozov studied information related to the important elements of not only men's but also women's headdresses, such as "lachak", "kulta", "kultoposhak" in Central Asia[5]. Ethnographer Davlatova S. Although sallasifat hats are widespread among the Turkic peoples, from the middle of the 19th century to the 20th century, due to various social reasons, they left daily life or underwent transformation, that is, from one form to another form. notes that it is preserved only among old mothers [6].

This ceremony marks the transition of women from one age stage to another, and the transition of a bride with a child from the status of "bride" to the status of "mother". Usually, this ceremony was combined with the "Cradle Wedding" when the bride gave birth to her first child or gave birth to a son.

It is the responsibility of the bride's mother to conduct this ceremony, and a new sarpo is prepared for the bride, groom, baby and the bride's in-laws. The bride greets the guests. Guests bring clothes and gifts for the baby. Then the ceremony "Sarpoposhan" begins. In the middle of the circle, a new "period blanket" made by the mother of the bride is laid, and the bride is seated facing the qibla (west). The table covered with ceremonial sarpos is brought into the circle by a kaywa employee and opens it with "Bismillahi Rahmanir Rahiyim". The bridal hat is removed from the bride's head by a kaywani employee and a turban is wrapped in its place, giving it a feminine status. First of all, a white dress and a silk shirt and a short skirt were worn over it[7], but now the most expensive and beautiful dresses decorated with stones are worn in this ceremony. (A characteristic feature of 20th century Bukhara women is to wear dresses on top of each other, and the number of dresses means a woman's status and wealth).

When wrapping the turban, the first kultaposhak is put on. First, the bride's hair is gathered and tucked into a kultapushak, then the headpiece is put on, and the bride's hair is collected with a kultapushak. Kultapo'shak is specially made for happy, single-married, elderly mothers. This headdress consists of two parts sewn together, the upper part of which is worn on the head in the form of a circle, like a hat, and the lower part, where the hair is worn, is in the form of a narrow, short sleeve. After the kultaposhak, only a 1-meter lap made of gauze is tied. Lachak is also in a special order, it is passed under the bride's chin and is tied over the top of the head, i.e. the kultoposhak.

The unique function of the Bukhara lachagi is to cover a woman's body from the neck to the chest. In Bukhara, gauze fabric is used to wrap turban along with lahak. One end of the turban, which is wrapped around the bride's head towards the right, is sticking out to the left. Depending on the size of the head, the length of the turban was 3-4 meters. Over the turban, Bukhara gold jewelry is tied on the forehead and a large shawl - sarband - is thrown over it. An elderly woman from the bride's relatives participated in "Sarp'o'shon" along with her kayvani. After the "Sarp'o'shon" was over, one of the elderly mothers opened her hands in prayer and blessing: "Amen, God, let him grow twice as old as he adds, we will wear his turban." We have tied the knot, may God grant her happiness." First, the bride bows to the Qibla 3 times and bows to the guests. Then, the bride, who joins the ranks of women, sprinkles sweets on her head. To bless her relatives - clans give their gifts. First, the bride's mother kisses her daughter's forehead and presents her with a gold jewelry. Each family prepares a gift based on its economic situation. Usually, the mother gives the bride a ring and Bukhara "Shibirma" zirak. But in the city of Bukhara, the custom of placing a gold ring of the mother on the bride's bed has been preserved until now [8]. As a gift, a dress was thrown over the bride's shoulders and money was tied to her forehead. After that, sallabandon lalis sweets were distributed to the participants of the ceremony and a pinch of white cotton sprinkled with fragrant perfume was shared. In the imagination of the people, it is understood that the white color of this cotton "brings white happiness" to the bride and its softness gives the features of gentleness, weight, modesty, and modesty typical of women.

The employee of Kaivo burns incense and says aloud words like "Hazorispand hazore, dushman tsin tzin mazore, don't make friends here, save her from the calamities that are about to come to this

bride." The bride's mother has set aside one cloth, a couple of bread and sweets for the maid service fee.

In this ceremony, the table is decorated as in weddings. In Uzbek villages, yor-yor is sung in Uzbek, and in Tajik villages, yor-yor is sung in Tajik. The good qualities of the turban-tied bride are celebrated and she is welcomed into the ranks of women. Now the bride is regarded as a "head-dressed woman" and can participate in weddings and mourning ceremonies along with women. In Bukhara, only one person from one family attends weddings or mourning ceremonies, that is, if the bride's mother-in-law or mother is alive, the bride's participation in these ceremonies is limited. After tying the turban, he easily participated in weddings. A woman who wears a turban during mourning ceremonies must wear a turban.

The ethnophenomenal feature of this "Sallabandon" ceremony in the oasis of Bukhara is that this ceremony is organized for the deceased girl and the brides who died without tying the turban (regardless of whether they have children or not) [9].

A sallabandon ceremony is also held for the deceased girl based on concepts and ideas such as "may she leave this world unscathed, may her soul not be disturbed, may she be pleased with the living." The deceased girl or bride is dressed in new clothes and sung by the Goyan (special performer of folklore songs), tying a turban, putting on the mother's sign, raising a child, and so on. motives of pity and sadness for not giving lead[10].

In addition, if the mother of the bride without a turban dies, this ceremony is performed by the bride's close relatives, aunts, uncles or mother-in-law. Bukhara people follow the belief that every woman should tie a turban. The body of a woman who died on a trip or on the road is tied with her scarf.

Even today, the unique nationalism, nationalism and durability of the sallabandon ceremony, which has been preserved in the oasis of Bukhara for a long time, shows that it has become an invaluable value among the people and is carefully preserved as a rich spiritual heritage.

Analysis and results. transformational processes related to traditional family rituals of the Bukhara oasis, regional features were studied, historical literature on the topic, field ethnographic materials and unique general and specific aspects of historical literature were concluded. Practical suggestions and recommendations can be used for the purpose of consistent development of traditions of family ceremonies and further improvement of historical and cultural heritage in Bukhara region.

Conclusion. The Bukhara oasis is one of the ancient cultural and ethnographic regions of Central Asia, which has made a great contribution to the entire human civilization. In the oasis family ceremonies, it was determined that the unique features, common and different aspects of Uzbek and Tajik traditions have developed under the influence of their daily life needs, lifestyle, economic activities, worldviews, religious beliefs and local cultures. Based on the field ethnographic materials, the factors of father's role in family relations in the Bukhara oasis, i.e. the man's high position, the fact that the man takes all the responsibilities in the family, and special respect for women, played an important role in maintaining moderation in the family. .

Since the majority of the population of the Bukhara oasis has been engaged in trade and commerce for a long time, a rich layer of the population has formed in the region compared to other regions of Uzbekistan, and this situation is visible in family ceremonies. It is distinguished from other regions by the abundance and pomp of family ceremonies in the oasis. The common people also imitate them and try to celebrate the rituals in this way. Although many decrees have been adopted and measures have been taken to reduce rituals for more than a century and a half, sufficient results have not been achieved in this regard.

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