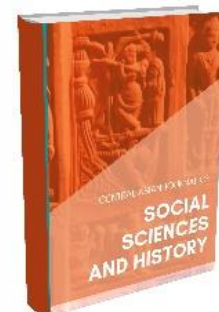




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Custom of “Beshikkerti” or “Gahvorabakhsh” Among the Uzbeks and Tadjiks of Bukhara Oasis

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Annotation:

This article analyzes the tradition of "beshikkerti", practiced since ancient times among the Uzbek and Tajik inhabitants of the Bukhara oasis, from a historical and ethnographic point of view. The article also talks about the existence of this custom among other peoples of the world, including the peoples of the Caucasus, Siberia, and Central Asia. In addition, the article also discusses equivalent ethnographic terms that are used for the meaning of this tradition among the inhabitants of the oasis and other peoples.

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According to scientists, there are several traditional forms of marriage: 1) through matchmaking; 2) through taking the girl and running away; 3) through engaging babies while the child is in the cradle; 4) through the traditions of levirate and sororate marriage.*

The custom of parents agreeing on the future marriage of newborn babies when they are still in the cradle is common in most of the world's nations. In particular, Siberian Tatars[†], Altai people[‡], Bashkirs and Chuvash people[§], as well as the peoples of the Volga and the Caucasus^{**}, still have this

* Томилов Н.А., Карелина И.М. Свадебный обряд татар Среднего Прииртышья // Проблемы этнографии и социологии культуры. - Омск, 1988.С.93.

† О.П. Коломиец. О некоторых формах брака у Сибирских татар.// Культурология традиционных сообществ: Конкурсные работы молодых ученых.-Омск,2002. С.112-119.

‡ Дьяконова В.П. Алтайцы (материалы по этнографии теленгитов Горного Алтая).- Горно-Алтайск, 2001. –С.222.

§ Козлова К.И. Этнография народов Поволжья. - М., 1964 –С.175.

tradition today.

Among Turkic-speaking peoples, this custom was known as "beshikkuda", and among Persian-speaking peoples, it was known as "gahvorabakhsh" (uzb. "to tie together, dedicate the babies to each other from the cradle period"). Exists, and it is noted that it has been preserved to this day mainly among the peoples of the Caucasus, Volga, and Siberia.^{††} In particular, among the Yakuts, the custom of betrothing children in cradles to each other was widespread in the 17th and 18th centuries. "Beshikkerti" of children in Yakuts lasted from the age of one to eleven years, that is, after 11 years of age, beshikkerti was not performed in Yakuts. Special attention has been paid to the upbringing, upbringing and education of such children from a young age.^{‡‡}

In the Uzbeks of the Bukhara oasis, this tradition is called "beshikkerti", "beshikkuda", "etak yirtdi", "etak chatdi", while Tajik residents call it "gahvorabakhsh", "bakhshanda".^{§§} According to the informants, in order to perform this ritual, the representative of the future groom's family put a scarf on the head of the newborn baby girl and put a gold ring on her ear. In addition, elderly mothers swept the threshold of the baby girl's house and announced their goals.^{***}

According to this custom, which was observed in the 60s and 70s of the 20th century in G'ovshun village, G'izhduvan district of the oasis, when a girl child was born, the family, intending to make her a bride, visited this house and tore the hem of the baby's dress and "tore the hem" (uzb. "etakiyirtdi", taj. "domandarron").^{†††}

Information about "beshikkerti" tradition is also preserved in folk epics. For example, in the folk epic "Alpomish" it is mentioned that the "beshikkerti" ceremony was observed when Barchin was born.^{††††} To conclude, "beshikkerti" is one of the ancient, traditional customs of the Uzbek people.

Folklorist Sirojiddin Boboev, who studied the wedding ceremonies of Bukhara Tajiks from a philological point of view, also noted in his research that the "gavorabakhsh" custom was practiced among Tajiks of Bukhara as well. According to his information, this ceremony was held only in the period until the babies were born, otherwise, it was believed that this tradition would lose its power. In addition, the babies to be "taken care of" must be born on the same day or boys must be born 2-3 months earlier than the girl.^{§§§}

Today, approximately any Uzbeks and Tajiks do not follow the "beshikkerti" or "gavorabakhsh" tradition, if we are not mistaken. One of the main reasons for this is the sudden changes in the worldview of the population as a result of the globalization process. Traditionally, if the opinion of the

** Валеев Ф.Т. Сибирские татары. Культура и быт. - Казань, 1993.-С.143.

†† Валеев Ф.Т. Сибирские татары. Культура и быт. - Казань, 1993. -С.143.

‡‡ П. Коломиец. О некоторых формах брака у Сибирских татар./ Культурология традиционных сообществ: Конкурсные работы молодых ученых / Отв. ред. М.Л. Бережнова.- Омск: Изд-во Омск.педагогическ.ун-та, 2002. - С.112-119.

§§ Дала ёзувлари. Шофиркон, Вобкент, Гиждувон, Қорақўл туманлари.2020-йил.

*** Дала маълумоти.Бухоро шаҳри,Тағбандбофон маҳалласи.2022-йил.

††† Дала ёзувлари. Гиждувон тумани, Ғовшун қишлоғи.2021-йил.

†††† Jo'rayev M, Eshonqulov J.. Folklorshunoslikka kirish.-Т.: «Barkamol fayz media», 2017.-В.140.

§§§ Бобоев С.С.Устная поэзия на свадебных обрядах таджиков Бухары.Автореферат диссертации на соискание степени кандидата филологических наук.-Душанбе.-1997.-С.8.

elderly and the elderly was taken into account in the matter of marriage in their families, today the opinion of the young people prevails. In particular, they prefer to study together, get education, get to know each other closely, plan and then get married. It is widely believed among young people that factors are a condition for happiness.