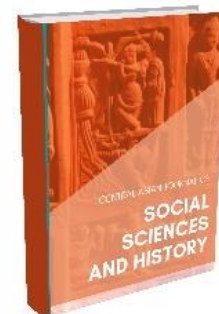




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Ethno-Cultural Characteristics Of Family Ceremonies Of Farish Tajiks

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Annotation:

The proverb describes the ethno-cultural features of the family rituals of the Farish Tajiks, as well as the traditions of the Tajiks of the Jizzakh oasis related to child upbringing, and the wedding ceremonies are the place for the rituals associated with the birth of a baby. received.

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Taking into account the place and importance of our rich material cultural heritage and national values as the intangible wealth of our people, in today's era of globalization, the struggle to occupy the human mind and thinking is intensifying, the task of preserving them as the apple of an eye and passing them on to future generations is even more important. is gaining actual importance.

Indeed, as our president noted, "if the body of society's life is the economy, then its soul and spirit is spirituality. We are building a new Uzbekistan we rely on these two strong pillars, i.e., a strong economy based on market principles and a strong spirituality based on the rich heritage of our ancestors, national and universal values.^{*} Therefore, it is important to show the general public the role and importance of our long-established national customs and traditions as a great spiritual value of our rich history, and its position in the social and spiritual life of the society. In this regard, as in Uzbek families, in Tajiks, children's education, preparing them for the rules of interaction with members of society, is of urgent importance in human development.

One of the most important practices of the family in the historical development of mankind is

^{*}Mirziyoev Sh.M. Humanity, goodness and creativity are the foundation of our national idea. Tashkent, 2021. -B.4.

to leave offspring. That's why it was understood that one of the most valuable features of a woman is her childbearing. Good intentions such as loving a child, respecting large families, and wishing the family a large number of children are expressions of the national spirit of the Tajiks of the oasis, and the happiness of having a child has been considered the highest happiness in our nation since ancient times.

Due to this, many proverbs, songs, fairy tales and epics were created, which express the infinite joy and great spiritual strength of a child.[†] For example, proverbs such as "Childhood's waist is maple, childless's waist is sinar", "Childhood's house is the market, childless house is the grave", "If there are ten, it's a different place, if there's forty, it's a joke" is the attitude of our people towards children. , embodies love.

As we observe the traditions of the Tajiks of the Jizzakh oasis related to child upbringing, in this the older people in the family are not only based on the upbringing methods of the child's coming of age, but also how the baby born in the family will grow up to be a person in the future. they start by choosing a name for him based on the popular opinion that it depends on the given name. The idea that there is a sign of destiny in the name has been living among the peoples of the oasis since ancient times, following the perspective of proportionality and appropriateness in naming a child. Therefore, it is believed that the name successfully chosen and given to the baby embodies his destiny, a person is like his name. As a result, oasis peoples imagine that there are "proper" (gutli) and "unproper", good and bad names. For this reason, it is believed that the baby will get various diseases or children will die in the family, there will be various defects in the child's body, and the future happiness of the child depends on his name. As a result, the name given to a baby is not only a means of distinguishing and naming a person, but also a tool that protects, protects, rescues and educates him from various calamities. Because of this, in the peoples of the Jizzakh oasis, the task of naming a child has been approached with a special responsibility since time immemorial.

In addition, popular customs and traditions have been observed and preserved among the people since ancient times. In particular, holiday events, games, and national gatherings differ from each other in terms of time and content, and have become a permanent habit in the minds of the people. One of the traditions of life and our people is a wedding, which is celebrated in different regions of our country according to the wishes of the people.

It is known that the wedding ceremony is one of the most ancient traditions of the Tajiks, as well as other peoples living in Central Asia, especially the Tajik people living in Nurota and its surroundings, and in turn, the circumcision wedding (toyī khatna or khatnasur), are divided into wedding ceremonies (jashni aro'sī) and ethnographic words are widely used in these ceremonies. The

[†]Mirtursunov Z. Uzbek folk pedagogy.-T.: 1973.-B.54.

following ethnographic words specific to this ceremony are used in the vocabulary of the Farish Tajik language: wedding - celebration, celebration; sur - bride's wedding, circumcision wedding; wedding hall - a house where a wedding is held; report to the wedding; toyona - wedding gift; toygardī - to go to the wedding; kelifurorī - to drop off the bride; toykhabar, toykhor- a participant in the wedding, etc.

Among these weddings and ceremonies, the ceremonies related to the birth of a baby have a special place. Like the Samarkand Tajiks, learn the ethnographic words related to the birth of a baby in the Farish Tajik dialect, beshikka belash (gahvorabandon), beshketti (gahvorabakhsh), chillakochdi (chillagurezon), socholar (muysargiron), aqiqa toy, muchal wedding. learning is important.

With the birth of a child (infant, toddler, baby, ninī, etc.), the process of preparing him for his future life and society begins with the help of ancient traditions of the people. Such a process is watering (mujdai tawallud), naming (nomguzorī), baptizing the baby (obbozī doronida kodak), cradling (gahvorabandon), chilling (chillagurezon), holding chill (chilla doshtan), teething (dandonkafon), nail cutting (nokhungiron), hair cutting (moysargiron), muchal (moljar) and similar pictures are performed and the influence of ethnographic tradition and folklore language is felt in them.[‡]

It is known that caring for a child in a cradle has existed among the peoples of Central Asia for a long time, and many traditions related to cradles and cradles (or tying them) have arisen among the people, and their reflection in language forms a separate ethnographic lexical layer: cradling (gahvorabandon), cradle head (sari gahvora), carrying a cradle (gahvorabaron), making a cradle (gahvorasozon), etc. In turn, the concept of cradle making (gahvorasozon) forms a small lexical-semantic group: the base of the cradle is an arrow (dasta), a plank on which the child is laid, a hole in the leg of the plank (shikof) and a tuvak (tuvak)) such as. The following names that are indirectly related to the concept of "cradle making" can be listed: master (usto) - craftsman of the cradle; willow (bed), walnut (chamok) and mulberry (mulberry) are the names of trees from which boards are taken to make cradles; Although the cradle is made of light wood for easy rocking, its foot (foot) and handle (bird) are made of strong wood such as walnut and mulberry. Denoting crib equipment: blanket (blanket) - this blanket is not cotton, but straw, millet or roasted pea husks

–pinni (for absorbing sweat and urine) is inserted and these also have their own symbolic signs; then they write cotton, thin blanket (kor'pachai sabuk, mayda) and royjoy (royjjo). These include leg wrap (poypech), kavzdon (kavzdon), head and shoulder wrap (sarpech, kitfpech), leg and arm band (dastbandaku poybandak), pillow (pillow, bolish-bolinchā), cradle cover (gahvoraposh) can also be included. The names that represent the process of "cradling" are: blessed prayer (duoyi mubarakbadī), kulcha - a small bread (kulcha-so that the child's sustenance is complete), kharak stone (sangi kharak - the child is healthy and strong) or "the head is made of stone for 'lishi'", suyuchini puli (sevanchipulī -

[‡]Khonkhujaeva A. Ethnography, wedding, marriage dialect, Tajik language, Samarkand // The importance of Tajik language and literature. - Samarkand, 2009. - S. 62-65.

given to children by grandmothers), knife (kordcha - to protect the child from danger), pepper (kalanfur - protection from the evil eye), mutton (goshti gusfand - in the sense that the child's sustenance will be complete) and ghursok (ghursok - in the sense of saying good-bye to the waterman and neighbors for the birth of the child)[§].

In Nurota Tajik language, there is another beshikkerti (gahvorabakhsh) ethnographic ceremony related to the gahvora besik concept, which is also a separate ceremony. Beshikkerti (gahvorabakhsh, the term "domanchok" in dialects of some regions) - putting girls and boys on fire when they are at the age of the cradle.^{**}9 The essence of this ceremony expresses the intention of wanting the children to marry in the future, to become godfathers. It is known that this ceremony occurs in other peoples of our region and is conducted under different terms. For example, the Uzbeks have the concept and phrase "beshikkerti", the Kyrgyz "belquda", the Kazakhs "yejekabil", the Turkmens "adaglab kayish" and even the Russians "kolibelnoye svatovstvo". In different dialects of the Tajik language, this concept is expressed as follows: rishtaband (tying a thread) in Forish, domandarronī (tear the hem) in Hisar, and kundapartoī (throw in the kunda) in Varzob.

According to the "Explanatory Dictionary of Uzbek Language Ethnography", "chillagurezon" (ft.) after the birth of a baby, forty days after the birth of the child, i.e. after the chilla comes out, the child is taken to the nearest neighbors and relatives. carrying, going to a guest and the ceremony performed on this occasion¹. Also, dandonbaroron (teething) ceremony and moysargiron (hair cutting) are ceremonies organized when the child is 4-5 months old and one year old, and no special custom has been formed in this area.

A large group of words and terms related to circumcision and muchal wedding has been formed in Samarkand dialects and dialects: khatna wedding, circumcised wedding (toyi khatna, toyi sunnat), mashalat oshi (oshi mashalat), khatna craftsman (ustoi khatna, chukbur), turban wrapping (sallabandon), turban wearing (djomapo'shon). Circumcision wedding organization and customs performed during the wedding (the wedding boy is dressed in a robe and a hat or turban is wrapped around his head), therefore this tradition is known as sallabandon or djomaposhan.

Muchal wedding (toyi muchal) is held when the child turns 12 years old, and it is associated with the calculation of the 12 animal years in the Eastern peoples: mouse (mush), cow (gov), tiger (lion), rabbit (rabbit), fish (mahi), snake (mor), horse (asp), sheep (gosfand), monkey, chicken (chicken), dog (sag) and pig (huk) is The number 12 is the number of perfection. When their children turn 12, parents celebrate their wedding with good wishes and dress the child in new clothes. In such a party, parents

[§]Khonkhujaeva A. Tematicheskaya klassifikatsiya etnograficheskoy lexiki, otnosyashchey k traurnym traditsiyam// Vestnik Tadjikskogo Natsionalnogo Universiteta. Series filologicheskikh nauk. - Monday, 2019.-№3. -S. 5-10.

^{**}Mirzaev N. Explanatory dictionary of ethnographies of the Uzbek language. - Tashkent: Science, 1991. -B.14.

and friends participate, play and laugh, and congratulate the child who is getting married.^{††}.

It is known that the wedding is the biggest and most famous ceremony celebrated by all the peoples of the world. During this ceremony, many ethnographic words are used to express national traditions and events, and these words have come down to our time with various changes and improvements. The words that represent the rituals associated with the bride's wedding can be summarized as follows:

1) Pre-wedding ceremonies: courtship, betrothal, breaking of bread, blessing, blessing, advice, wedding expenses, wedding delivery, gathering of friends, going to the elder, dressing, gathering of girls, applying henna) and others.

2) Big wedding ceremonies: marriage (nikah), arrival of the groom (domodbiyoron), reading of the sermon (khutbakhani, khondani qubba, qubbahani), wedding reception (ziyofati toy), escorting the bride to the groom's house (guseli aro's ba xanai) groom), turn the bride around the bonfire^{††} and others.

3) Post-wedding rites: placing, collecting, mushkilkusho, bibi seshanbe, grooms, brides – *khutbakhoni, domodtalban, kelintalban*) and some religious events
"Bibiseshanbe", "Bibimushkilkusho".

The wedding is analyzed according to the sequence of ceremonies:

1. Courtship (khostgori) - accepted (kabul doram) - eat (oshkhorakon) - yes (give consent) - ("hagoyon") and "parchaburron". In the semantics of ethnographies related to the name of the ceremony, the positive meaning comes to the fore ("saying yes, accepting, eating soup"). The same is observed in the names of this process in other Tajik dialects: in Samarkand, oshkhorakon (answer, my receiver), in Hisar and Nurota, romoltian (gives a scarf), in Khujand, hagoyon (to say yes), safeditian (gives), in Urgut, ma 'lumkuni (to make known), in Fergana maquldoram (to approve).

2. Bread breaking (nonshikanon) is one of the main rituals of a wedding, and is performed when a girl and a boy are engaged. The process after the breaking of the bread is "andozu bardor" (the ritual of extracting the amount of the total cost of the fatiha wedding) - "fatiha - fatia kardan", delivering the chest (sandugbari) - seeing the chest (sandugbin, bisotbin) lexical-semantic chains are the main part of this process. concepts. In Samarkand, Bukhara and Khojand, it is called the wedding of blessing (fotiha), "toquzbari", "fotihadihi" in Hisar, "toquzdih" in Urgut.

Bride's wedding. A wedding is an important event in the social and spiritual life of our people and is the main factor in creating a new family. After the preparations, the climax of the wedding - the bride's wedding - begins. libospo'shoni / livospo'shoni (wearing a dress) - poyandozkashi (pulling a skirt) / topalangoshi, the tradition of foot stomping (pochazerkuni) - chimiliqdarori (putting on a chimilik) - oinabin (looking in the mirror) - legal marriage - mash' Ethnographic aspects of such processes as

^{††}Field records. Ukhum village, Farish district. 2022 year

^{††}Mirzaev N An explanatory dictionary of ethnographies of the Uzbek language. - Tashkent: Science, 1991. -B. 98.

alafro'zī (lighting the torch) - joyandozon (place makers) - joygahgundoran (gathering the place) - domodsalam (greeting the groom) - kelintalbon / aro'stalbon (bridesmaids) In the ethnography of the peoples of Central Asia, it is observed that they are formed in connection with the performance of some parts and details and the holding of each small ceremony. For example: sabziporakunī (slicing carrots), molkushī (butchering cattle), nonpazī (baking bread), oshi ordburrī (flour soup, or cooking rice), messenger / paykol, cook, tea housekeeper, shabnishīnī (evening ziyofat, domodsalam / khusdomansalam (groom's greetings, greetings to mother-in-law) and other udums have special characteristics and generally form maslihat and post-wedding ceremonies.