

FAMILY-MARRIAGE RELATIONS AND ETHNIC TRADITIONS IN WEDDING CEREMONIES OF SURKHAN OASIS GYPSIES

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Abstract

This article talks about family-marriage values, which have an important place in the ethnocultural life of Gypsies living in Surkhandarya region. Based on ethnographic data, field research, the author studied the specific aspects of Gypsy weddings of Surkhan oasis based on available scientific literature.

Keywords: Surkhan oasis, gypsies, ethnic process, customs and traditions, elat, bakavul.

The role of the family in a person's marriage is incomparable. All aspects of social life, achievements and shortcomings are reflected in the family. At the moment, the family has an active influence on a certain social process by creating a new person, raising children, and ensuring the spiritual and physical formation of a person. Studying and researching the components of family and family relations, people's life and lifestyle is one of the most urgent issues today.

Ethnographic data show that by the beginning of the 30s of the 20th century, the big family was divided into small families, and small families, in turn, always turned into an undivided family.

The influence of internal and external factors is observed on the disappearance of the national features of the Gypsies living in the Surkhan oasis, that is, some ethnic-family rituals.

One of the most important aspects of the Gypsy family is the importance of close kinship ties. The ethnocultural process in the family changes over the years, and a new culture is formed. Such a situation is found in the way of life and customs and traditions of the Gypsies.

The transformation of Roma families in the following years in connection with their transition to a settled life, the form and structure of mutual relations in families is changing over the years.

Along with the tasks of demographic, economic, educational, spiritual and spiritual support, the family also performs the important task of preserving, enriching ethno-

cultural traditions, customs and values and passing them from generation to generation. Preservation of ethnocultural traditions, their fulfillment depends to a large extent on the completeness of generations in the family, on the interaction between them. The more generations there are in the family and the more complete they are, the more national customs, moral standards and lifestyle are strictly observed in such families.

Social, economic, and cultural changes that occurred in the 20th century, as well as ethnocultural relations with the Uzbek, Tajik, and Kyrgyz peoples in the regions, directly affected the Roma living in Uzbekistan, and this led to serious changes in the shape, social structure, and family rituals of today's Roma family. Especially in the 80s of the 20th century, serious changes in family relations can be observed. Especially the way of life of Roma families changed the social environment of the family. This caused the family to become active in a certain sense. In recent years, the process of Uzbekization in the family ceremonies of Roma has been continuing at a rapid pace. In the process of globalization, ancient traditional rituals have been transformed over the years.

The formation of the Gypsy family dates back to many centuries, and its specific local character has changed somewhat over the years. Due to the fact that Gypsy families live in the same area as Uzbeks, the process of forming their own mentality is observed. In the following years, the gradual absorption of modern national characteristics into the family relations of the Gypsies is observed in the transformation of the family. Political changes in the world, changes in national characteristics, nationality, religiosity had an impact on the formation of characteristics.

From the early years of independence, great attention was paid to politics, economy and spirituality. In particular, great attention is being paid to the study of history and ethnology, that is, the specific characteristics of the lifestyle and culture of each nation have been studied on a large scale by experts in the field. During the Soviet regime, the national value, family traditions, customs, and rich cultural heritage of many peoples were suppressed under ideological pressure. Ideological pressures were carried out against traditional wedding ceremonies. However, religiously and ideologically, the ordinary people of that time, despite the pressures, tried not to forget their unique folk traditions and to pass them on to the next generation.

People's activities, customs and views have reflected the fact that the people began to realize their ethnic identity and deeply feel their national values. One of the urgent issues is the study of traditional lifestyle culture, which will allow us to open new pages of their historical past.

During the Soviet regime, the meaning of the wedding ceremony changed a lot. It is true that before, Kazakh wrestlers and Turkmen horsemen took part in Uzbek weddings as guests of honor. Under the new system, these edges disappeared. The arrival of the "Red Wedding" and "Evening" has already become a tradition.

It is well known from history that during the invasion of the Russian Empire and the Soviet regime, the national lands of the family were hit hard. "Socialist" ceremonies and customs, such as "red wedding", "Komsomol wedding", "international marriage", which are contrary to national characteristics, were forcibly and artificially inserted into our spiritual life by the communist ideology, sacred, sacred national traditions and ceremonies are "a thing of the past". "religious".

It was condemned as "superstition", "heresy", the teaching of sharia marriage was banned, as a result, our age-old traditions and customs related to family and marriage lost their beautiful aspects. However, Sharia marriages were secretly taught.

A new style of wedding, "Komsomol weddings" was introduced on a large scale in the 70s and 80s. Religious traditions were carried out without unnecessary rituals while incorporating new traditions. The conduct of such ceremonies had an impact on the way of life and culture of the Gypsies.

National traditions are especially evident in wedding ceremonies. Suitors try to find a suitable girl to marry a young man who has reached puberty. First, the young man's mother, aunts, and sister go to matchmaking. When consent is given, the men go.

Milk money and thick money are given. Clothes are also given at the blessing wedding of the gypsies who live on their own. Most of them only give money. The boy's parents decorate the room designated for young people with chests, carpets, and blankets. Beds and curtains are mostly made of shiny fabric.

The bride's parents also make beds and furniture based on their ability. If a boy and a girl love each other, if the parents do not agree to this marriage, the boy takes the girl and runs away. Previously, this situation occurred among 12-13-year-olds. Due to the intervention of the public and the activities of local women's committees, such negative situations were eliminated. But such situations sometimes occur among 17-18-year-olds. Her parents won't do anything for the girl who ran away

parents go to ask for forgiveness for their son. The girl demands a lot of money. After receiving the money, the gods reconcile. The young man will make a wedding.

There is another tradition that has been preserved since ancient times, that the host of the wedding goes from house to house, village to village, district to district and personally invites relatives and acquaintances to the wedding. Otherwise, they won't come to the wedding because they didn't invite us. This custom can be considered as a manifestation of kindness and respect between relatives.

A day before the wedding, the future bride and groom are taught marriage by the mullah at the house of the bride-to-be. A girl should leave her home for marriage. The girl's father slaughters a sheep and calls the crowd to watch his daughter's wedding. Beds will be provided on a case-by-case basis. When the bride arrives at the groom's house, the bride is greeted, then they go for a walk around the city and to the salon.

As a result of the introduction of modern wedding ceremonies instead of traditional wedding ceremonies, we can see specific changes in the Gypsy lifestyle and customs.

Girls wear a white dress, headscarf, and white shoes on their feet, while boys wear a black or gray suit, black shoes, tie, and enter the house naked. Gypsy weddings are held in the yard where they live. A stage is brought to the courtyard net for the bride and groom to sit. Carpets and blankets are placed on both sides of the courtyard. A place with several rows is made for women on the left side and for men on the right side. Tables are written. The interesting thing is that the things that are placed on the table are brought by men. He brings things in a bucket and scatters them. Because the gypsies eat a lot of bitter, hundreds of onions are put on the table. Only melons and watermelons are served on the table. A hand-baked quartered layer is placed on the table. At weddings, it is customary to bake hundreds of layers the day before.

As we know, at Uzbek weddings, a place is reserved for gods in a circle, and we try to honor them. At a gypsy wedding, the bride is in the service together with the godfather. Another thing that attracts attention is that women mostly wear dresses made of cotton fabric, but they wear 2-3 gold earrings and gold chains in their ears. Many people put henna on their hands. The girls take care of themselves. Very similar to Indian girls.

It is customary for the wedding to start at 10 o'clock in the afternoon and end at 5 o'clock in the evening. After the arrival of the groom, the bride goes to the stage in a circular net, and a new cloth skirt is laid on it. When the bride and groom arrive, soup is distributed. Salad and meat are placed on the soup. Men distribute the soup. An older person opens the wedding, prays. He raises his hand for all prayers. Older people are given the floor to congratulate. All greetings are in Tajik. At Uzbek weddings, men and women, young people and old people go out and dance at the same time. You will see a different situation at gypsy weddings. First, older women go into a circle and start the game. Then the old men dance, then the middle-aged women dance, then the middle-aged men, then the single guys, and then the young girls. In turn, everyone dances with their equals. No woman goes out when the men go round, and no man goes out when the women go round. The last turn is given to the bridegroom. No one watches their dance without interrupting. Music is played according to the age. When the wedding begins, the chairman of the circle announces that one person will be the best man. A person who is rich carries a long stick in his hand and establishes order in the circle. All the young children in the village are in the wedding hall, but do not enter the circle. Soup is distributed for the second time at 1 o'clock. The spoon is not placed. After 2 o'clock, a carpet is laid in the center of the circle. The leader of the circle announces the wedding guests through the microphone. They left one by one the young man's mother throws the material over her shoulder, hands the young man's father the money. A person counts the given money and puts it in a bag. Sheep and goats have been fed before. Carpets, materials, money, and blankets are being given as gifts. After giving gifts, the elder prays and all the people of the circle raise their hands and pray. After that, the fun continues in the circle.

The above analysis shows that in the sources of the current and past history of the Gypsies, their ethnic identity and customs in a certain sense have been preserved. Gypsies' unique customs and family rituals have undergone some changes under the influence of the culture of the local settled peasant population and modern processes, and their ethnic-cultural traditions have been preserved.

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