

MARRIAGE CUSTOMS OF THE TURKISH GROUP OF THE JIZAKH OASIS

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Abstract: Our people centuries continuation formed arrived Our customs, traditions and rituals its colorful, rich life experiences as a result its formation, its philosophical to the essence ownership with other from the peoples separated stands. Human birth, adulthood maturity, marriage drying, life forgiveness and death to be able with related our traditions vital to the content has. Many Turkish and Turkish not been of the peoples symbiosis as a result to form today's Uzbek nationality this ceremonies in terms of to the generality has although, every one ethnic group – clan, tribe, people, and nation some to oneself typical different There are aspects. In the article marriage ceremonies with related like this different aspects Turkish group in the example of statement done.

Keywords: Turkish, Uzbek, marriage, wedding, tradition, matchmaker, bride, groom, thick, dowry.

Marriage weddings our country all in 3 parts in the regions divided into: 1) engagement; 2) wedding; 3) wedding next events. Bride transmission ceremony almost in both Uzbeks and Tajiks one kind was and is the most the main thing is marriage girl's father at home read ¹.

Until the engagement was in the period one how many in stages customs done increased, first of all bride searched. In the Turkish group the bride your son-in-law aunt or aunt found. Found the girl well studied, in this some customs done. So, from customs one is " girl" saw ", " house saw " and " girl like " see " names with This is what history tells us about Amir Temur. go wear possible. Amir Temur 's children in his advice: " My sons, my grandchildren and my loved ones to marry in concern bride to search attention I gave these things. state chores with equal I saw. The lineage, seven pink I inquired. Okay. people through good health I found out. I'm not a bride. lineage, morality, health and strength with together all incomplete empty if only to the country wedding reception giving, bride I felt ..." he emphasized.²

" Girl" " saw " in the phrase only women participated in this. Relatives, villagers, neighbors among big life to experience owner, human his/her spirit tax understanding, eloquent, agile, nimble women selectively These women the girl household, livelihood, life style, behavior, demeanor behavior, politeness separately attention They looked at the threshold of the house first,

¹ GK Yuldasheva., Traditional clothing and jewelry of women of the Nurota oasis (late 19th - early 20th centuries),. 07.00.07 – Dissertation written for the degree of Ph.D. in Ethnology. Tashkent-1995. pp . 75-76

² A.Abduazimov . Ladies and gentlemen. shelter // Saodat. – 1996, issue 3, pages 4-5

because the cleanliness of the threshold was an indication of the quality of the house. If someone was lying on the threshold, they would not enter the house.³

If all processes are completed positively, the next stage - matchmaking is carried out. The first information about matchmakers is found in the Orkhun-Enasay inscriptions of the 7th-8th centuries. In the inscription of the great statesman Tunyuquq (7th century), the word "sov" is used in the meaning of "sab" - word, speech. In the Irq inscription (divination book), "sab" - word, "sabchi" - messenger, messenger. ⁴Mahmud Kashgari explained that "sovchi - a person who receives messages between the bride and groom ⁵. "Matchmaking with mainly men, rarely in cases women engaged. Bride your son-in-law aunt or aunt chosen. To be loved. groom from the roof many seen, added old, elderly, respectable representative selectively taken. Therefore people" bridegroom" among don't see, sent matchmaker blind "- said transfer walking. Initially, 2-3 people consist of small matchmakers, then 3-4 people consist of the girl consent take incoming big matchmakers sent.⁶

From ancient times, " horse is a Turk" " wing " transfer walks. In Turks horse with related very many customs and traditions, rituals done increased in history known. So, from customs one beekeeping also reflected in the process O'gat, Turk, Osmat, Uymovut in the villages to the beekeeper white on horseback to go habit was. Sovchi stirrup right towards his leg without fail on the road This is a scam. our work from the right come said meaning meant.⁷ In the garden girl agree after all, the young man the girl to the ear earring follow put. Turkish peoples deep learned Russian scientist VV Radlov ancient in Turks girls to adulthood when it arrives to the ears earring they wear and this them engaged (married) "It means that it was)" he emphasized ⁸.

From the garden next " Fatiha" is a word wedding ", " small wedding " or " chachala " wedding " is called. Fatiha at the wedding relatives, neighbors, and the community age great ones participated. Fatiha from the wedding then poor in families bride and groom until the wedding secretly meeting walking. This situation groom side the bride thick his money complete until it is given continue reached, this in the custom, the bride and groom parents aware even though they themselves to not know put walking. This is my custom. people "between the virgins" "game" is called. This method during bride to the groom with children become to go cases also occur standing. Fatiha from the wedding then groom bride and groom the groom to his parents and

³ Soatova SA High Zarafshan oasis of the Uzbeks marriage wedding ceremonies (19th century) end of the 20th century heads). 07.00.07 – Ethnology specialty according to History sciences candidate scientific level to take for wrote dissertation . Tashkent-1999, page 47

⁴ A.Ashirov. Ancient beliefs and rituals of the Uzbek people. – Tashkent, 2007. 89 pages

⁵Mahmud Kashgari . Divani Lu'at - Turk . – T., 1960. T.3. – p. 169

⁶ That's it work , page 49

⁷ That 's it work , page 53

⁸ Radlov V.V. Iz Siberia. - M., Nauka, 1989. st. 133

relatives trying to be invisible This custom is called " groom " "escape " and " bride" " Escape " is called. In the pronoun to parents, relatives to seeds were deep respect lying down this my name wedding passing by, " one hundred" opened ", " bride saw ", " groom " saw " ceremonies until it is held until continue reached.⁹

Bride and groom engaged, Fatiha wedding after being transferred then " nine" "send " ceremony This ceremony was held until the wedding transferred. To the bride's side to be sent sarpolas every one the quantity is 9 for so called " Nine " send " thick" complete Once given, 1-2 days before the wedding while remaining held.¹⁰ Wedding-watching, bride the most main decoration dowry calculated. Sep collection Turkish in the nations very long-ago serious attention given my name calculated.

Sep – from ancient times today's until today continue arrived The bride is coming. side both mandatory and optional for accordingly to be prepared household items is considered. Girl child for dowry preparation is born adult until it reaches continue 9 types of dowry and dowry accumulation necessary was. People between " walking bride" when it arrives blind, blindfold when spreading blind"- said transfer this because of appearance Also, the dowry where at the level preparation groom gave also depends on the thickness It was. The bride all groom side gave thick looking at bride wedding little by little filled. From ancient times in the family girl child to the world. Come on, mothers. own hands with daughter's dowry in the air thread spinning, carpet, belt, scarf, embroidery woven, skullcap sewed.¹¹

Engagement and with-it related processes upon completion, the main custom – marriage wedding ceremony held. Wedding ceremony total four day continue arrived : 1st day, consultation wedding, 2nd day, carrot cutter, 3rd day, old man - death arrived gone ancestors for the sake of Khatmi - The Quran is recited, 4th day, wedding ceremony held. Marriage ceremonies the girl at home held and both the bride and groom were accompanied by their uncles testimony Marriage while reading tablecloth written to him in two loaves and a cup water Marriage is a religious ceremony. after reading in the cup water before to the bride and groom then at the ceremony to those who participated one from a sip drank.¹²

Wedding day the groom and his friends for separately (neighbor) in the house) to the room tablecloth recovered. Groom no when father-in-law to his house straight away enter The groom and his friends were greeted with " groom" After the " oshi " is given, the bride young people the groom the bride to his house starting went. The bride to his house " nine " upon arrival " plate "

⁹Soatova SA Wedding ceremonies of the Uzbeks of the Upper Zarafshan oasis (late 19th - early 20th centuries). 07.00.07 – Dissertation for the degree of Candidate of Historical Sciences in Ethnology. Tashkent-1999, pp. 61-62

¹⁰ That's it work , pages 62-63

¹¹ That's it work , pages 63-64

¹² Soatova SA High Zarafshan oasis of the Uzbeks marriage wedding ceremonies (19th century) end of the 20th century heads). 07.00.07 – Ethnology specialty according to History sciences candidate scientific level to take for wrote dissertation . Tashkent-1999, page 67

ceremony held. At the ceremony friends and family for nine kind food weighed. Dishes eat after division groom and groomsmen on plates to the best of his ability looking at money After the ceremony, the bride's mother distributed belts to the groom's companions. Then, a pajandoz was laid out for the groom to enter the chimildik room. As soon as the groom entered the chimildik, the groom's companions fought over the pajandoz and shared it. Then, the bride's aunt or aunt tied a white thread with a needle to the shoulder of the groom's robe, leaving the end of the thread untied and hanging on the robe.

Then the bride dressing ceremony held. Dressing for bride relatives among age great, children perfection seen, rich life to experience has woman selectively taken and it is called yanga. The bride dressing "girl" at the time hides", " bride "escaped ", "escaped " hides " like customs These rituals through the bride friends groom from the side money They took it, they " sold " their friends. Elshunos scientist D.Urayeva girl transmission ceremony many aspects with the deceased beyond to the world observation to the ceremony like to leave Because, the bride as being transmitted The girl, of course, was ritually washed. She was given a clean symbol as white from fabric clothes dressed. From the beginning up to the feet without encircling groom young people in hand It is as if deceased the living from the world dead to the world when observed washed, cleansed, white from fabric prepared shroud from head to toe to wrap It looks like. Girls girlhood from the world femininity to the world, the deceased the living from the world dead to the world to pass – one life from the stage other life to the stage in the passage to be done at ceremonies similar actions is done.¹³

Bride and groom to the wedding hall on departure fire around three times bride and groom from his father consent take farewell. The bride brother or uncle horse in the cart passing went. Bride and groom to his house enter in progress the groom fellow villagers the way rope with block They demanded gifts. The bride's brother-in-law presented them with handkerchiefs and belts. The bride also circled the fire three times when entering the groom's house, the girls standing on one side and the boys on the other, saying "olan". D. Grebenkin touched upon this in his research: each girl was observed saying "olan" and "yor-yor" in the circle of her friends while being escorted. Singing and lapar (o'lan) singing competitions are very common among the Turks, and their girls excel in these two arts ¹⁴. Then the bride got off the horse-drawn carriage and entered. The groom did not participate in the events at the groom's house.

When the bride arrived at the groom's house, she entered the room that was decorated with a pinch of salt. But the bride did not sit down, but stood upright, and then her mother-in-law came in and said, "Sit down, my child, sit down, I gave you the carpet that I have laid in your house, and I gave you the cow that you have been milking," but the bride did not sit down. Then father-in-law " Come in, come out of the herd. " sheep I gave it to you, the house. before land I gave it to you, sit down. "Brother, sit down, " he said, and then after bride sitting. To the wedding

¹³ Urayeva DS Uzbek mourning ceremony folklore genre composition , genesis and art . 10.01.09 – Folklore specialty according to philology fd scientific level to take for written dissertation . Tashkent -2005, 64 pages

¹⁴ D.A. Grebenkin ., Uzbeki., Russkiy Turkesta // Sbornik statey pod redak . V.N. Tratskago ., Moscow, 1872. St. 78-80

arrived everyone women bride dowry spread to the room entered, to them wedding food Such dishes are dumplings, moshkichiri Such dishes are considered the weight The reason is youth. each other with mash and rice interfering Let it go, like a dumpling. to each other "Let it be," he said. concept was ¹⁵.

From the wedding later, the next day "bride " day "Hello " ceremony held. People between this ceremony " bride" hello ", " face opened ", " opened page ", "head bandage ", " lace like " to put on " names with called.

"Bet Opener " ceremony Then the bride called until you do the groom from relatives run away walked. The groom every one relative alternately called The bride also went relatives to each other gifts The bride is married. went gift door to the floor hook put for this ceremony " door" It is called "iluv ".¹⁶

The next ceremony was called "sep taslar" or "bog'cha achdi". During this ceremony, the bride's side distributed robes, yaktaks, hats, belts, shirts, scarves, makhi-shoes, and clothing sarpols to the groom's parents, brothers, sisters, and close relatives by name. Then the groom's side distributed the same sarpols to the relatives who had come to see the bride. With this, all the ceremonies were over, and the bride was left with her younger sister and her elderly grandmother.

On the second day of the wedding, the bride and groom entered the wedding hall, accompanied by their young men. One of the young men brought a mirror so that the young men's lives would be as clear as a mirror, and the other brought a pot of coal so that they would be like fire. The bride and groom bed next to son-in-law small so that it may be The blanket was also spread. Then the young ones bride and groom case leaving out gone. The next day day to the result looking at the bride future fate solution was. Unexpected result (such situation almost (unknown) if it comes out, the bride to his father We are insulted, people. in front of reward done sent.

From the wedding two or three day then " father" saw " ceremony This ceremony was held the bride virgin of the exit badge considered, if the bride virgin If not, the bride answer "given " and " father" saw " ceremony not passed. Girl his parents to shame left calculated. From the wedding next again one ceremony " girl called " ceremony" This ceremony is considered groom 2-3 companions with the bride to his father to the guest went, this symbolic meaning until the wedding the groom the bride from relatives run away of the walk completion considered, also the bride father to his house easily to come and go hint calculated.

From the wedding after bride and groom chill period started and 20 days small and 40 days big chill period own inside received. During this period Both the bride and groom are very happy. pure, clean, honest, sincere, kind to each other and to those around them extreme kind they were

¹⁵ Soatova S. A. High Zarafshan oasis of the Uzbeks marriage until ceremonies (XIX century end – XX century heads). 07.00.07 – Ethnology specialty according to History sciences candidate scientific level to take for wrote dissertation . Tashkent -1999, pp. 76-77

¹⁶ Shaniyazov Sh.K. Ethnic history of the Uzbek nation. T. 1974 St. 325

required to be, so of their lives until the end their lives so to pass believed. When the chilla was over bride's mother "four" "Kunlata" ceremony spent. To the bride's parents groom, in-laws and groom's parents close relatives with to the guest went. The bride His parents are also close. relatives called. In this ceremony bride 1-2 days at his parents' remaining and close to relatives guest become go came. Exactly four daily from the ceremony only later bride to his/her parents easily go arrival possible calculated.

Wedding and with it related all ceremonies and rituals passing after divorce, the bride new arrived to the house, to the house household to their work to teach ceremonies These ceremonies were held from transferring goal the bride of the house other members such as household in their work family as a member to participate provision calculated. Initial my name the threshold circumambulation to do calculated. In this case, "your threshold" from gold Let it be, from your roommate. May you be blessed, come. to your family respect permanent "Let it be," he said. goal Uncle from father next great man calculated for house close if from the wedding then, long if 1-2 years old then the groom uncle his house The threshold is also a circumambulation. These rituals are ¹⁷ during the groom close relatives the bride without arrived for "bride" The ceremony "saw the bride" was also held. Such ceremonies continued until the ceremony "Kelin chorlar" (the girl called).

Another custom was also held during these ceremonies. This was called khurldi, charlari, charlar. "Chorlar" was considered one of the ancient customs of the Turkic peoples ¹⁸. This ceremony was also called "kiz kutar" among the Bakhmal (O'smat) Turks and was celebrated 1-2 months after the wedding. The "groom was called" ceremony was also held during this ceremony. The groom came with his close friends. This ceremony was also called "kuyov salom" and "kuyov osh yemas" among some Uzbek (Kipchok) tribes. During this ceremony, sarpol were given to the groom depending on the financial status of the bride's parents. The groom's friends complained that the groom would not eat osh, so the bride's father said, "I gave you a horse with a saddle and harness, but he did not have a whip" - if the groom came, he would sit down and eat osh. The reason for not giving a whip was the belief that if I give a whip, he will beat my daughter. After this ceremony, the groom met with his in-laws and the bride's relatives, and the custom of running away came to an end. The groom did not go to the bride's relatives until the ceremony was held.

The fact that bread is a precious blessing is reflected in many of our customs, traditions, holidays and ceremonies, and weddings. We observe this in the process of a person's birth, marriage, and even death. First of all, when a young bride and groom were engaged, a "bread-breaking" ceremony was held. Bread is a source of sustenance source happened for the bride too with bread tied around his waist transferred. From the wedding then young bride and groom pillow There is

¹⁷ Soatova S. A. High Zarafshan oasis of the Uzbeks marriage until ceremonies (XIX century end – XX century heads). 07.00.07 – Ethnology specialty according to History sciences candidate scientific level to take for wrote dissertation. Tashkent -1999, p. 90

¹⁸Kislyakov N.A. Ocherki po istorii semi i braka u narodov Sredney Azii i Kazakhstan. - L.: Nauka., St. 147-165 ; Shaniyazov Sh.K. Ethnic history of the Uzbek nation. T. 1974 St. 326

also bread under it. Baby single at birth death Even when it was cold, bread was distributed to neighbors.¹⁹

Turkish seed Uzbek seeds between in the region long ago living coming Turkish seed for (steppe Kipchak Uzbeks last come settled group is considered) many traditions Persian lingual peoples to traditions close is considered. scientist B. Karmisheva is this aspects deep research Ёрташ : Family customs and traditions had much in common with the settled Uzbek-Tajik population. The wedding ceremonies of the original Dasht-i-Kipchak Uzbeks and Turks, along with many common features, also had significant differences. For example, one of the main differences was that among the Turks, the bride was taken from her parents' house to the groom's house immediately after the wedding ceremony or after a very short time, while among the Uzbeks, the young bride remained in her parents' house for a long time after the wedding. This period depended on the full payment of the dowry, which was much higher among the Uzbeks than among the Turks. Both in the Turkic group and in other Uzbek clans, levirate marriage was considered mandatory, while sororate marriage was optional ²⁰.

Conclusion as we say maybe from 32 seeds initially consists of " Uzbek " political unit In Movarounnahr lived ancient Turkish seeds with merger as a result of 92 when it arrives, this of seeds traditions apparently to the generality has although in essence customs fulfillment to the state looking at some to differences has was. Persian language peoples with living side by side as a result Uzbek and Tajik of the peoples centuries during formed this customs in the mix formed. This is called marriage. wedding ceremonies transfer with related in the customs our vision possible. In particular, more Tajiks with marriage to their relationship entered Turkish group The Kypchak steppe (barlos, qarluq, kaltatoy, musobazari) Uzbek seeds from traditions a little difference did this. The bride sovchić, thick money, from the wedding then to be held some at ceremonies We are watching.

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¹⁹ That 's it source , pages 32-33

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