



ISSN : 3031-7347

<https://doi.org/10.61796/ejlhss.v1i9.982>

THE ROLE OF KINSHIP RELATIONS IN THE LIFE OF SURKHAN OASIS RESIDENTS

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Abstract: In this article, the relatives of the residents of the Surkhan oasis and the related values are analyzed ethnographically.

Keywords: child, grandchild, great-grandchild, family tree, relative, clan, affection, family..

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Introduction

Celebrating happy moments in our nation with a “wedding” in the circle of family, relatives, neighborhood and close people is a tradition from ancient times. At the same time, “wedding” is a reality that embodies the culture, customs, kinship and neighborly relations, mentality, religious views and imaginations, and traditional ceremonies of the ethnic group.

As in other regions of our country, in Surkhan oasis, in most cases, when a girl child is born in a family, as soon as the chill passes, people from other families want to take her to their son when she grows up and get her engaged. In the villages of Khatak, Khojangan, Bedak, Tangidevan, Yorikhsoy of the Surkhan oasis, there are no such concepts as kulaktish and beshikkert. They say that instead, he got engaged in a cradle wedding. For the engagement, you will need nine loaves of bread and one loaf of bread, nine loaves of bread and one loaf of bread, nine layers of bread and one layer of bread, nine layers of bread and one layer of bread, a total of 40 loaves. Four of them are kulcha. The number of loaves is forty so that the sustenance is complete. After all, forty types of food were prepared from wheat itself in ancient times.

The number nine on the bread is considered to be the parent, and the kulcha is considered to be the child. Some rich people put butter on the chicken, and those who can't afford it use white oil. At the engagement ceremony, after the guests have finished eating, an older and respected person among them breaks two tandir breads one by one, then two patir breads, then two layers of bread, and finally breaks the two layers into one. It is not easy to break two breads at once. But if this is not done, the engagement ceremony is not considered to have taken place. After the bread is broken, he prays that he will “give happiness to young people”. With this, the boy and girl are engaged. An engaged young man and a young woman are called patiyakhan[1]. Those who are present eat the broken bread, wrap the rest in a handkerchief and take it home. When the bread is broken, there is an agreement between the two parties. This is called karda, and it is determined how many cattle, sheep, goats, cotton, flour and similar things the groom will give. They did not say anything about the thicket. Therefore, the uncles or uncles of the bride and groom decide on the matter of marriage. If an agreement is not reached on the issue of the bride and groom, other uncles or uncles of the bride

and groom will participate in the next meeting. If they can't agree the second time, the elders of the people or their trusted relatives come to the middle and reconcile the two sides. The thick issue is also determined to the satisfaction of both parties[2]. The thickness of the garment varied depending on the girl's age, social status or era. For example, in 1925, a Punjab village had 2,000 coins, 72 pounds of wheat, 12 goats, and in some cases 10,000 coins. In 1928, this amount was 6 head of sheep, 6 goats, 2 tons of flour, 35 pounds of flour, 5 pounds of rice and 40 meters of silk in Sherjan, 2 balls of silk, 6 pieces of shawl, 25 meters of silk in Khojangan, 5 bales of wheat, 15 goats, 1 bull, 1 donkey, 2 bushels of wheat and 75 soums of money, 450 soums of money and 1 donkey in Khatak, 1 horse in Toguz and 4 bushels of wheat, 100 sheep, 17 shepherds and 1 horse in Shorob[3]. 300 soums of money, 3 pounds of rice, 2 sheep, 3 goats, 45 arshins of surp for those who could not afford it, 100 soums in Pasurkhi, 36 pounds of steam in Kairak doy and 200 coins, and those who took care of an orphan girl received 25 soums, 6 pounds of oil, and 5 pounds of kunjara[4]. For comparison, in the village of Fayzova in Sariosia district, 1 head of cow, 1 bushel of rice, 10 pounds of wheat and 60 soums in cash were given [5]. In the same period, the average amount of cattle in Sayrob was 55 sheep and goats, 20 pounds of wheat. Thick fabrics are not taken. If the groom was without property, he usually worked in his father-in-law's house. The duration of the wedding was extended depending on the number of gifts [6]. The bridegroom tried to prevent it by burning firewood. There were 1 bag of flour, 1 bag of white sugar, 8 sheep, money, rice, oil and similar things in the wallet. Some time is needed before the bridegroom takes the bride away. Depending on the circumstances, someone can get rid of the bride in six months, someone in one or two years. During this period, the bride's party takes part in every Eid. If the young people are betrothed in the cradle, they are sent and taken until they reach the age of 17. The girl's parents prepare a dowry for the wedding

Methods

In the villages of Khatak and Karabakh, the dowry prepared for a girl is called nine. After all, it will consist of nine different fabrics and jewelry. For her: ten simple, ten small, five large, four medium shawls for the bride to wear, as well as adras, silk, satin, chit, satin and various jewelry - mirrors, beads, includes bracelet, necklace, etc. All cloths and ornaments brought from the market for dowry are called kola. In general, a gift given by a parent to a daughter is called dowry, kola, and nine. 3 rugs for dowry in Sairob, 5 blankets, 2 felts, 2 colored rugs, nine pillows, 2 blankets, 1 mapramach, one chest and various dishes, 10 glass bags, 15 kurtas, 10 shawls, 1 silk scarf, 4 women's vests made of silk and velvet[8], and in Karabakh 4 carpets, 2 chests, 10 entrance blankets, 10 pillows are given. In the Tajiks of Sariosia village near Shorob, a blessing wedding is held after the matchmaker finishes his work. It includes four sheep, two bags of rice, carrots, potatoes, and up to 50 shirts. Here, the ceremonies of making a blanket, wedding ceremony, opening of the veil (rukishad) are held [9]. A week before the wedding, Khatmi Quran is taught. In this, the closest family members gather. The teacher concludes and dedicates his reward to those who have passed and hope for this house. After that, the wedding will take place.

Result and Discussion

Weddings were held on Monday in the villages of Boglidara, Bedak, Yorikhsoy, Zarautsoy, Kalaposhkhia, Tangidevan, Khatak, Khojangan, and Chohak. Around ten o'clock in the morning, the groom comes to the bride's house with his companions. On the day of the wedding, a wedding feast consisting of sheep and goats, fruit and vegetables, ten tandir breads, ten patir bread, ten layers and ten layers of bread is sent to the girl's side. One of each type of bread will be kulcha. In front of the bridegroom, she brings her sheep for the fat. A scarf is tied to the horn of one sheep.

On the wedding day, before the marriage, the representative father is asked to see off the bride. The representative father was the bride's uncle, brother or uncle. The girl's parents will tell in advance to whom the representative should be given. According to Udum, two people will come to the bride and ask to whom you gave your representative. The bride's friends say don't tell your representative yet. The bride often did not say to whom she would give her representative until dawn. Near the dawn, he will tell who he will give his representative. People who have heard the name of the representative are called proof. They testify to the mullah, telling them who gave the girl's representative. The representative is the waist between this girl and the boy. If the husband does not take care of his wife, if the wife is sick or if they divorce, that representative should take the girl or, if not, reconcile them [10]. Then the bride and groom are taken to another room where incense is lit for marriage. The marriage was performed at the bride's house. Sweet water and white cotton are placed at the wedding. Domla performs marriage under the witness of two people. At the end of the marriage, he gave them sweet water. In the village of Kizyolma, when the bride is being taken out, a baby is given in her hand and placed on the carpet. From the four corners of the carpet, four young men carry it from the door to the street. In the past, the bride was sent away on a horse or donkey. The horse was ridden by the bride's uncle, uncle, biological brother or younger brother.

In the 1970s, the bride was sent away in a car. When the groom is taking the bride away, there is also a ceremony to say that the vessel has returned. In it, the bridegroom is given one tunic, one belt, one leg of mutton, two pieces of tandoori bread brought to the wedding, two pieces of bread, two pieces of bread, two pieces of bread, and a handful of fruits. sent. To please the person who brought the bride, they gave her a robe and a belt. After that, the groom dismounts the bride. The person who takes down the bride's bedclothes is given a piece of cloth. This ceremony is called tag bosti or load bosti. After the bride got off the horse, the ceremony of going to the bride was held. The bride is brought down by her closest people. Then the groom's parents, sister and brothers will meet him. The bridegroom's mother gives a dress to the bride's parents. People who have a dead child, are childless, or are divorced cannot bring down the bride.

Traditional weddings gradually began to transform in the 50s and 60s of the 20th century. It has become common practice for brides and grooms to wear European clothes at wedding ceremonies, for wedding evenings to be held in a "vecher" style, and to serve various alcoholic beverages on the table. At the same time, customs that are not specific to the region are being introduced. For example, bride and groom go to cemeteries and walk in parks on wedding days.

Conclusion

Family ceremonies played an important role in the lives of the residents of the Surkhan oasis. These rituals included all the processes from birth to death. It has become a tradition to perform circumcision weddings for seven-year-old sons, to collect nine dowries for girls when they reach adulthood, and to build new houses for boys. A number of rituals were performed at weddings, which differed depending on the place of residence and conditions of the population. Also, as a result of mass migration of the population to the desert, these customs disappeared and were replaced by other methods.

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