

On the Ancient Customs and Ceremonies of the Inhabitants of the Kashkadarya Oasis

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ABSTRACT

The traditional customs and ceremonies of the Uzbek people, including the inhabitants of the Kashkadarya oasis, are closely related to their distant historical roots, the beliefs of the ancient times of the development of society, and the customs and rituals performed on their basis.

It is known that traditions and ceremonies are social phenomena connected with household life and family life, and have been formed and developed since the early stages of society's development.

The traditional customs and ceremonies of the Uzbek people, including the inhabitants of the Kashkadarya oasis, are not an exception. Such ceremonies and traditions are closely related to the ancient beliefs of the society and the customs and rituals performed on the basis of their distant historical roots.

Such elements typical of ancient times in traditional traditions and rituals were more vividly manifested in the family rituals and traditions of local peoples such as Uzbeks, Tajiks, Turkmens, and Arabs in the oasis.

In the end of the XIX century and the beginning of the XX century, there was a custom of paying the parents of the bride for marriage. Thick marriage developed in the context of patriarchal relations as the main condition of payment. It was kept at the core of developed property relations, equaled and replaced by female property.

Qalin, in its early stages of development, belonged to a collective (clan or tribe). All members of the clan or tribe actively participated in paying and receiving it. The high bride price and its amount have ensured the survival of several ancient traditions and customs in the local population.

These customs include the "residual game" and "elopement" games. "Qalliq game" among the residents of the oasis is an ancient custom, its roots were preserved in the life and lifestyle of Kyrgyz, Kazakh, Karakalpak, semi-nomadic and semi-settled Uzbeks, Turkmens and some other groups of local residents in the late 19th and early 20th centuries. It is noted in the sources that this ancient custom is the same in its essence in all ethnic communities.

For example, in the 70s of the 19th century, A.D. wrote about such a custom that existed among the semi-settled Uzbeks of the Zarafshan Valley. Grebenkin writes: - "After the pata (blessing) wedding and after a part of the dowry is paid, the groom often enters into a marriage relationship with the bride, and the bride's parents pretend not to notice" [5]. It can be said that this custom has its historical roots related to customs related to society dominated by matriarchal relations.

During this period, there was a system of "payment" for a woman, and in inter-clan marriages, the man moved to the woman's clan, and the marriage acquired a matrilineal character. During the further development of the family-marriage relationship, there was a marriage based on the khunk, in which the bride came to her groom after the khunk was fully paid. Another ancient custom associated with the Qalin is the custom of "taking a girl away" and this custom was found in the recent past, mainly among pastoralists. The custom of "running away with a girl" has its historical roots going back to the early stages of the development of human society.

The remnants of the matriarchal order can be observed in family traditions and rituals, and in the respect and attention shown to relatives on the mother's side, especially to the uncle of the girl or boy (mother's brother or brother). [6].

It is known that according to matriarchal society, a woman's brother always played an important role in her life and acted as a father for her children. The uncle not only took care of his nephew's health and upbringing, but also considered himself responsible for his entire life and destiny.

The saying "one uncle replaces seven fathers" that is widespread among our people shows how great the role of an uncle in the life of a nephew is. In our opinion, there are signs of matrilocality (husband moving to live in the female clan) and the order of determination of blood kinship according to the mother's clan, characteristic of matriarchal society.

In the traditions and ceremonies performed in the oasis, in connection with the birth and upbringing of a child, weddings and funerals, there are traces of imagination typical of ancient religious beliefs, namely totemism, animism, fetishism, magic (witchcraft), worship of nature and ancestral spirits, shamanism and Zoroastrianism. was also preserved. [1]

It is known that the ancient ancestors of the Turkic peoples had strong totemistic ideas. They firmly believed that their clans were descended from a certain animal or bird and had faith in this totem. For example, traces of belief in the wolf totem were well preserved in the way of life of the peoples of Central Asia even in the 19th century [11], [10], [2], [3]. Our ancestors believed that the wolf protects people, protects against the evil eye or misfortune. [8].

This belief is especially evident in the images and rituals aimed at protecting the baby from various harmful evil forces during pregnancy, childbirth and the baby. Amidst the oases and bells of the oasis, the custom of crushing a piece of dried heart of a wolf and mixing it with water in the form of talcum powder to drink during childbirth existed in the recent past. Also, according to another custom, a piece of wolf dung wrapped in a cloth was kept under the bed of a woman in labor for seven days. Allegedly, with this, a woman is protected from different sexes and evil spirits.

The horse also played an important role in the totemistic beliefs of our ancestors. The totemistic beliefs associated with the horse have also undergone transformation over the centuries. Some of its elements reached the 19th century in a syncretic way (mixed with other religious beliefs).

The ancient ritual called "circling" performed by the local population until the recent past is

genetically related to totemistic ideas. According to it, in some wealthy families, when a man (young man) dies, his horse is decorated, the clothes of the deceased are thrown on the horse, and all his relatives circle the horse. cried. [7]. VV Radlov pointed out that this custom, which is typical for peoples who were herdsmen in the past, also exists in Kazakhs [9].

There are also traces of belief in the horse totem in several myths related to the birth of a pregnant woman. In particular, in some ethnic groups, it is forbidden for a pregnant woman to eat horse meat. Also, when it was difficult to give birth, cattle-breeding peoples had the custom of inserting the horse's head through the door of the barn, and in some peoples, even burning a piece of a horse's hoof in place of incense. At the root of this is the belief in the horse totem, its supernatural power.

In the past, many peoples of the world consecrated inanimate objects, believing them to have supernatural powers. The remnants of such fetishistic beliefs were also preserved in various spheres of life of the inhabitants of Central Asia, including the Kashkadarya oasis. The remnants of fetishistic concepts, mixed with magical and even totemistic imaginations, were vividly manifested in "talismans" charged with the task of protection from "calamity" and "eye contact" until recent days.

Also, in the traditions and customs of almost all residents of the oasis, several other things are widely used as a means of preventing misfortune and protecting against sex. For example, the custom of burning incense is common among all local residents. In our opinion, this is a remnant of fetishistic beliefs.

From time immemorial, shamanism has been in the main place in the religious beliefs of the Turkic peoples, and they called their shamans "Koms".[4] The main feature of the shaman's activity is that people communicate with spirits.

Our ancestors' ideas about spirits were formed on the basis of dualistic views. They divided spirits into two categories based on their relationship to humans. The first category includes patron or good spirits. These are "momos", "fairies", "chiltons", "mothers" and "fathers", "forty girls" and "angels". The second category includes evil spirits such as "dev", "alvasti", "jinn" ("ajina"), "suk", and "zion".

In the past, both types of spirits strongly believed that they intervene in human life, including family life, in a certain situation. The good spirits sought to get rid of the harm caused by the evil spirits with the help of shamans ("bakhshi", "fairies").

In the past, there was a belief that the main reason for a woman's infertility, separation from the fetus, difficult childbirth and generally unfortunate events in the life of the mother and child was the invasion of evil spirits. Among the inhabitants of the oasis, in order to prevent these misfortunes, a number of rituals and ceremonies were performed.

In the traditional traditions and rituals of the people of the oasis, fire, earth, water and air are believed in Zoroastrianism. Traces of belief in this vital element were preserved in the way of life of the inhabitants of our oasis for many centuries, including family traditions and rituals until recent times.

The inhabitants of the oasis used fire extensively in the past as a means of protection against the attacks of evil spirits. In particular, during a woman's pregnancy and child birth, as well as during marriage and wedding ceremonies, a number of rituals were performed directly with fire [7]. For example, during marriage ceremonies of almost all ethnic groups, when the bride moves to the groom's house, the purification of both young people with the help of fire and getting rid of witchcraft is strictly observed. According to this age-old custom, the carriage in which the bride is riding is driven three times past the bonfire lit at the threshold of the bride's or groom's house. This practice is based on the belief that the evil spirits and harmful forces chasing the

bride and groom will burn and die in this fire.

During the process of the bride moving to her groom and during the period of chilla (forty days) that follows, there is a vision that fire accompanies both young people. The woman who gave birth also protected herself and the baby from harmful sexes by keeping the lamp on in the room day and night, strictly following the chilla practices.

Among the local population, in connection with the animistic concepts, the veneration of the fire, including the lighting of lamps dedicated to the spirits of the ancestors and the deceased, embodies a sense of faith in its divine power. Therefore, it can be seen that the fire-related rituals, which are common in family traditions and rituals, are directly connected with the Zoroastrian tradition in terms of their origin.

In the family customs and rituals of the inhabitants of Kashkadarya oasis, Zoroastrian images and rituals were vividly manifested in the lifestyle of the ancient settled population compared to the semi-settled population in the early 19th - 20th centuries. [12]. On the other hand, in semi-sedentary ethnic communities, which have always been herders, the ideas related to shamanic beliefs have been preserved much better. It can also be seen that all the ancient religious beliefs in the lifestyle of the local people gradually came under the influence of this religion with the introduction and spread of Islam, and many traditions and rituals took on an Islamic tone and were mixed with its ideas.

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