



CLASSIFICATION OF WEDDING CEREMONIES OF BUKHARA OASIS

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ABSTRACT

Wedding ceremonies embody many aspects of people's life, spiritual culture, and reflect the nation's past, socio-economic life, cultural and spiritual image. The classification of marriage ceremonies, i.e., classification, forms of marriage have been studied enough information by foreign ethnographers in their fundamental works. However, the wedding rituals of the Bukhara oasis have not been studied and classified in detail by ethnographers yet.

KEYWORDS

In particular, about the wedding ceremonies held in the Bukhara oasis in the 20th century, the works of O.A. Sukhareva, N.A. Kislyakov, T.G. Emelyanenko, N.P. Lobacheva provide an ethnographic analysis.

INTRODUCTION

Many researchers have provided information about the traditional system of Bukhara wedding ceremonies in their historical-ethnographic articles and pamphlets.

As a result of the study of these sources and the ethnographic analysis of weddings through field research, it is known that we can classify the wedding ceremonies performed by the Uzbek and local Tajik residents of the Bukhara oasis as follows:

1. According to the period of transfer:

a) Pre-wedding ceremonies;

b) Ceremonies held on the wedding day;

c) Ceremonies held after the wedding;

In the Bukhara oasis, the pre-wedding rituals include bride selection (taj. "duxtarbini"), courtship (taj. "khoskori"), sweet eating (taj. "shirixuri" and "javobberdi")-ritual in which bride's family announces the consent response to groom's family, bread breaking (taj. "nonshikanon"), cutting white material (taj. "parchaburon"), bringing presents to bride in Eids (taj. "lydi" or "iydonabari"), shopping before wedding (taj. "xarid") and also reciting the Koran (separately in the bride and groom's house).

Ceremonies associated with the wedding day include various rituals associated with wedding events, including blessing (uzb and taj. “Fotiha tuyi”), rakhturdi, (taj. rakhtzanon), chimildiq, coming of groom to bride’s house (uzb.”kuyovkeldi”; taj.” dommotbari”), plov ceremony(taj. “padaroshi”), wedding party.

The events that take place after the wedding and the rituals related to them, include bringing the bride to the groom's house (taj.” kelinbiyori”), greeting the bride (taj. “ruybinon”), and calling the groom as a guest for the first time after the wedding by the bride's family (taj. “dommotsalom”) and ritual in which as the first time the bride is invited to a guest by her relatives (taj. “kelintalbon”).

2. According to the venue:

- ceremonies held at the bride's house;
- ceremonies held at the groom's house;
- ceremonies held in the restaurants;

Among the ceremonies held in the bride's house, we can include the following ceremonies and rituals: “khoskori”, bread-breaking (taj. “nonshikanon”), “javobberdi”, “shirinikhuri”, “hinobandon”, “koshchinon”, “borbiyoron”, “rakhtzanon”, “dommotbari”, “chimildiq”, “fotiha tuyi”, “kuyovsalom” (taj. “dommotsalom”).

Ceremonies held in the groom's house are: dressing the groom (taj, “jomapo'shon”), cooking plov (taj, “padaroshi”), bringing the bride to the groom’s house (uzb. “kelinkeltirdi”, taj. “kelinbiyori”), greeting the bride (uzb and taj. “kelinsalom”).

Today, some of the ceremonies traditionally held at the bride's or groom's house are held by some families in restaurants and cafes as well.. For example, we observed in the field research that the ceremonies of fatiha wedding, “padaroshi”, “dommotsalom”, “joyig’di” were usually held at the bride’s or groom’s house, but today these ceremonies are held in restaurants.

According to the participants of the ceremony, Bukhara oasis wedding ceremonies are divided into the following groups:

- women’s rituals;
- male ceremonies;
- male and female rituals.

Ceremonies and rituals such as courtship, betrothal, breaking bread in the oasis of Bukhara (taj. “nonshikanon”), “javobberdi”, “shirinikhuri”, “hinobandon”, “koshchinon”, “borbiyoron”, “rakhtzanon”, “kuyovkeldi” (taj “dommotbari”) chimildiq, blessing wedding, “kuyovsalom” (taj. “dommotsalom”), dressing the groom (taj. “jomaposhon”), cooking dinner (taj. “padaroshi”), bringing the bride (taj. “bride-in-law”), “kelinsalom”, “joyyigdi” are performed by women and men together.

In the oasis of Bukhara, only women participate in ceremonies such as “hinobandon”, “koshchinon” and “rakhtzanon”. However, when performing courtship rituals, although women are the main participants in the fatiha wedding, in some households, men are also involved when these ceremonies and rituals .

Although men are the main participants in the tunkiydi (taj. “jomapo'shon”), “padaroshi”, “kuyovjar” (Taj. “dommotbari”) ceremonies held during the wedding in

the oasis. However, today the aged women relatives of bride's family, including grandmothers, aunts from mother's side, aunt from the father's side also participate in these ceremonies.

In the oasis of Bukhara, a the main women's ceremony (taj. "zanona") was considered to be "Fatiha tuy". In addition, although this ceremony is mainly intended for women, close relatives of the bride and groom's family, i.e. grandfathers, fathers, uncles, cousins, also participate.

In short, no special system has been developed for the classification of Bukhara oasis wedding ceremonies. The reason is that the order of ceremonies differs according to the worldview and economic conditions of families, that is, some ceremonies are held at home in order to save money (fatiha wedding, joyig'di, kelinsalam, dommotsalam), and some families hold them in luxurious restaurants.

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