

Family Ceremonies Related to the Birth of a Child in the Oasis of Bukhara

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ANNOTATION

This article discusses the rituals that are considered important in people's lives and are unique to the oasis of Bukhara. At the same time, information is provided on the ceremonies related to the birth of a child, which include many customs and traditions, as well as their procedures and general features.

KEYWORDS: ethnographic sign, ceremony, newborn baby, auspicious days, "gavorabandon", "shabi muborak", "chordoru", "halvoyitar".

The birth of a child is the biggest event in the family, as well as a responsible event for the mother and the child. A number of customs and ceremonies are held in connection with this great event. One of the unique traditional ceremonies performed in the oasis of Bukhara when a child is born is placing the child in a cradle.

The cradle wedding is one of the most common ceremonies in the Bukhara oasis. At the same time, this ceremony is held differently in different places of the oasis. The cradle wedding is held in the oasis under the name "Gavorabandon". In ancient times, this ceremony was held on the seventh, ninth, and eleventh days after the birth of a baby [1]. The ceremony of the same name was also celebrated among the Jews of Bukhara. They learned it from the local people. Also, according to some sources, a newborn baby in Bukhara had to lie on the ground for six days and nights. And on the seventh night, the child was placed in the cradle. And this night is called "Shabi Mubarak" [2]. According to some reports, the child was placed in a cradle nine days later. It is believed that both the cradle and the number nine are odd, two together will become an even number, and it will bring happiness to the child in the future [3]. Depending on the level of financial support of the family, rich families usually organize this ceremony in a grand manner, and poor families organize it modestly.

We encounter a number of traditions and rituals when putting a baby in a cradle. The reliable task of cradling the baby was entrusted to respected relatives or neighbors, and most importantly, once-married grandmothers and mothers. In our country, more attention is paid to auspicious days to cradle a child. These days are mostly chosen as Monday, Wednesday and Friday.

There was also a tradition of slaughtering a ram at the Cradle wedding. For this reason, rams were constantly raised in homes with young children. The reason for this was to protect the child and the household from evil. In order for children to have beautiful and healthy teeth, a ram's head cooked in a pot is divided into two parts on the child's head. In some places of Bukhara, people even hung a ram's skull in their yards. Among the residents of the city of Tashkent, a sheep's skull was hung above the gate of the house for protection [4]. In the oasis, rugs, carpets and felts are decorated with ram's horn flowers (ram's horn flowers called "tagalak" [5]. Among the population, patterns and flowers were considered flowers of

goodness [6].

In this ceremony, the mother of the bride and her close relatives bring all the necessary items for the cradle and the baby as gifts. Bread, sweets, gifts for the baby's parents and grandparents, gifts for the baby are placed on the tables. After that, it is wrapped in tablecloths and taken to the house where the ceremony will be held. The number of these tables can be up to four, six or eight, depending on the economic status of the family. Each table is decorated with golden pearls. On the other hand, the parents of the groom return the gifts that they have specially prepared for the guests from the bride's side, wrapping them on the tables they brought.

According to tradition, the new cradle brought for the baby is first placed on the right shoulder of the baby's paternal grandfather. After that, the grandfather passes the cradle to his son's right shoulder [7]. Guests are invited to a table prepared in the hotel and they eat. At the same time, while the ceremony is going on, in the next room, with the participation of old mothers, the ritual of wrapping and cradling the child is performed. Sweets typical of the oasis are cooked during the cradling ceremony. These sweets can include boicha and halvoyitar. Halvoyitar is made by frying oil and sugar, and after the sugar melts, flour is mixed with water and cooked until it becomes a thick mass. Before putting the baby in the cradle, the house and the cradle are incensed. In some cases, in order to clean the cradle, cotton is burned in several places inside the cradle and the ashes are placed in a pot. After that, the child was placed in the cradle by one of the noble mothers. He first says the great word "Bismillahir Rahmanir Raheem" that all Muslims say before starting work. Twice he turned his things upside down in the cradle and asked if I could put them like that. After that, the guests answered "no". Then he placed it correctly and heard the answer "yes". Then, in this way, he lifts the child in two arms, puts the child at his feet for the first time, and asks the guests, "Can I put him here?". The guests answered "no". The second time, he misplaced the child and asked the guests. He changes the child's position until the guests agree that the child is properly laid. Of course, the goals are different. But the main goal was to "straighten the crooked arm" of the young bride who is now blessed with motherhood [8]. After putting the baby in the cradle, all the gathered wish him good wishes.

After that, the child's mother takes a bite of bread near the cradle and gives milk to the baby. The young children around took away the bread from the mother's mouth and shared it. With this, the baby lying in the cradle is also called to fight for his sustenance. In the next process, a table is laid on the cradle, and sweets such as parvarda, candy, and nuts are sprinkled. After that, the baby's crib is covered with a tablecloth. And nuts and walnuts are broken on the cradle. The goal was to make the child fearless and brave. Young children and guests pick up the sprinkled sweets. Prayers for the child are recited around the table. At the end of the ceremony, guests give their gifts to the baby in order to see it.

In the oasis of Bukhara, the cradling ceremony has a special place and prestige among family ceremonies. It is necessary to emphasize the role and uniqueness of the team in the organization of this family ceremony. In addition, during the family ceremony, it is noticeable that the family members consider the family and the ceremony as a value.

We know that Uzbek families have many rituals related to "Qirq". After the birth of a child in the family, the child and his mother are considered in "Chilla". "Chilla" usually refers to the weakest period in a person's life, susceptible to external influences. During Chilla, special

attention is paid to the health of the child and the mother. That is why, in many cases, mothers are freed from housework for forty days. Every tenth day of the Chilla period, the mother and the newborn baby were bathed with special care and preparation. First they bathed the child. Usually, the child was bathed by the midwife and the grandmother. Special “chilla water” (obi chilla) is prepared for this. Salt, chalk, hoop and ring, two or four silver coins were thrown into this water. Salt is beneficial for the baby's health and protects the baby's body from various inflammations. A hoop and a ring were considered a symbol of peace, and a coin was a symbol of wealth. In addition, there was a belief among the people that the properties of the above-mentioned objects would pass to the child through water and protect him from evil forces [9]. Ointment was prepared from special plants prepared by attars for the mother. A woman who gives birth to a child is between two worlds. For this reason, in order for a woman's body to fully recover, an ointment called chordoru is applied to her head every ten days. Chordoru ointment is prepared by adding one egg, one teaspoon of tanakor, one teaspoon of royan, and one teaspoon of crushed rock candy and it is applied to the woman's head, mainly her brain. After four to five hours, the medicine is washed off with water. After that, an ointment is prepared for the woman's waist. To prepare this ointment, you need two eggs, one spoonful of tanakor, royan and shiresh. The ointment is called “chordoru” because four different products are used in both ointments [10].

That is, the word “Chordori” is derived from the words “chor” – “four” and “dori” – “medicine”. This ointment is also applied to the waist and the woman's waist is tightly tied with a cloth. After the specified time, the ointment is washed off and the woman wraps her waist with another clean cloth. The midwife bathes and swaddles the child. After that, he transfers the child's chilla to the mother, and the mother's to the ground. During this process, the midwife constantly repeats these words: “chilli bachcha da ocha, ayni ocha dar zamin” [11]. The child is touched to the mother's chest or back and then to the ground. This ritual was performed three times. With this, it is believed that the chilla will be transferred to the ground. Therefore, in the oasis of Bukhara, they paid special attention to restoring the health of the mother and child in this way. During the Chilla period, the light in the child's room was usually always turned on. This is based on the belief that evil forces do not enter a bright room. We can also see this custom as one of the surviving examples of Zoroastrianism. On the fortieth day of a baby's birth, another one of the ceremonies characteristic of the Bukhara oasis, the “Chillagurezon” ceremony was held.

Chillagurezon ceremony is held forty days after the birth of the child at the bride's mother's house. The bathing process is also carried out in the bride's maiden house. “Chillagurezon” means escape from chilla. On the forty-first day after the birth of a child, the mother goes to her parents' house with the baby, accompanied by her mother-in-law or her husband. To whichever house the baby is taken for the first time, flour is smeared on its forehead and oil on its mouth. The flour on his forehead was a sign of long life, and the oil on his mouth was a sign that he would live well. Sometimes, by applying oil, they intended to “tell the truth, don't gossip, don't talk”. This ceremony is also held with close relatives and neighboring women. At the end of the ceremony, the bride's mother distributes sarpō to the baby, his mother and the groom's parents. A woman who visits Chillagurezon in her girlhood home stays at her mother's house for a few days.

In short, the main purpose of the existing customs and rituals is to protect the life and health of the child. The main part of these ceremonies is based on the experience of the people.

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