



ETHNOGRAPHISMS SPIRITUALITY OF THE NATION

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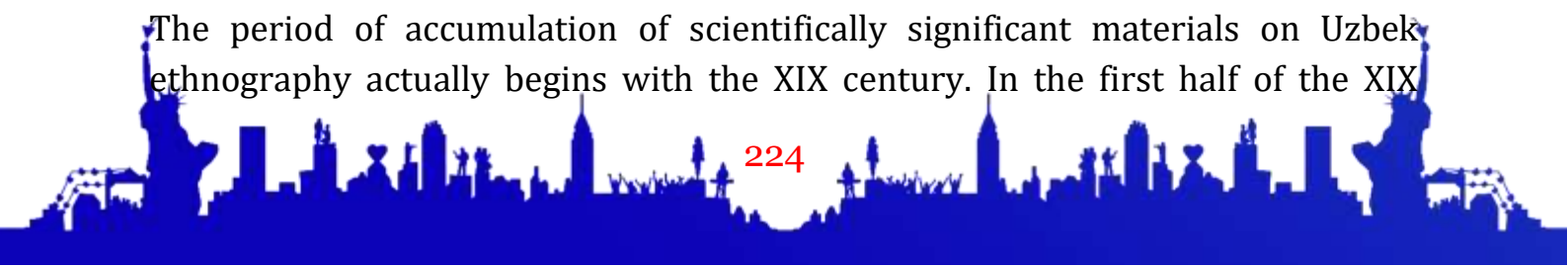
Ethnographisms are important in the history of each nation and its language. Ethnographisms are also studied as part of folklore. Works created in previous centuries, as well as at the present time, cannot be separated from folk traditions.

There is nothing wrong with saying that ethnography is an area that exists in all languages and has not been fully studied. Because many traditions, some complete are still being manifested now, while some have been absorbed by other traditions. Habits that don't occur in one place can still exist in remote areas. Also, the rites themselves are divided into different rites, types.

The initial ethnographic data were collected gradually after the relations between the tribes began to be established after the founding of primitive society. Early written sources mention tribes and Elats inhabiting the Aral Sea, as well as Oxus (Amu Darya), Yaxartes (Syr Darya), Movsunni and Bactria in the works of ancient Greek and Roman authors. The oldest informative source about Central Asia is the book "Avesta". Chinese Ambassador Zhang Xian also mentioned Fergana and Khorezm in more detail, and Arab tourists and geographers spoke about modern peoples and peoples. In particular, Abu Saykh Balkhi wrote about 60 works, was kept in the Samanid library. Balkhi describes Bukhara as follows: "I have not seen a more beautiful city than Bukhara, outside the fortress in a fertile area...the castles visible between the sky and the greenery are like stars in the sky, and the crops are even."

Of the Central Asian thinkers in the works of Khorezmi, Farabi, Beruni, Ferghani, Abu Saud Abdul Karim, Uzbeks and other peoples of Central Asia are direct ancestors, praise certain aspects of their way of life and culture. In the "Zubbat At-Tavorikh" by the historian Hafiz Abru, who lived under Amir Temur, some ethnographic information about the Movauns is given. For example, when they talk about Bukhara, they describe the occupation and life of the population. The author writes that "Bukhara plum is better and sweeter than all fruits, and, in particular, Bukhara plum spreads all over the Earth. The Judgment Day boiled there is indistinguishable from honey. There, in the steppes, they collect cattle, firewood from most steamers, and again they say that there is no one who would be as strange a friend as their people."

The period of accumulation of scientifically significant materials on Uzbek ethnography actually begins with the XIX century. In the first half of the XIX





century. The works carried out by Negri, Danilevsky and others were important steps in the study of the ethnography of the peoples of Central Asia.

Captain Muravyov, who traveled to the Khanate of Khiva in 1819-1821. qiladi.Ba the chapters "Zi " provide ethnographic information about the tastes, clothes, beliefs, customs of the Beks.It is said that Uzbeks from Bukhara consist mainly of 4 categories: kiet-Kungrat, Uygur-Naiman, Kangly-Kipchak, Nukus-mangytov.

Arriving in the Bukhara Khanate with a special mission, N.Khanikov speaks about the diversity of the Bukhara Elat, the proximity of nomadic Uzbeks and Kipchaks in anthropological structure and tribal names, and in the appendix gives a list of 92 Uzbek clans, 28 of which live in the Bukhara Khanate.

In the work, written in 1863 during Savo's journey with a caravan dressed as a dervish to Bukhara, Samarkand, Khiva and other countries of the Middle East, he also reflects on the origin of the Uzbek word, giving remarkable ethnographic data. Vamberi forms a list of 32 Uzbek tribes, tells about their clothes, food, customs, religious views.

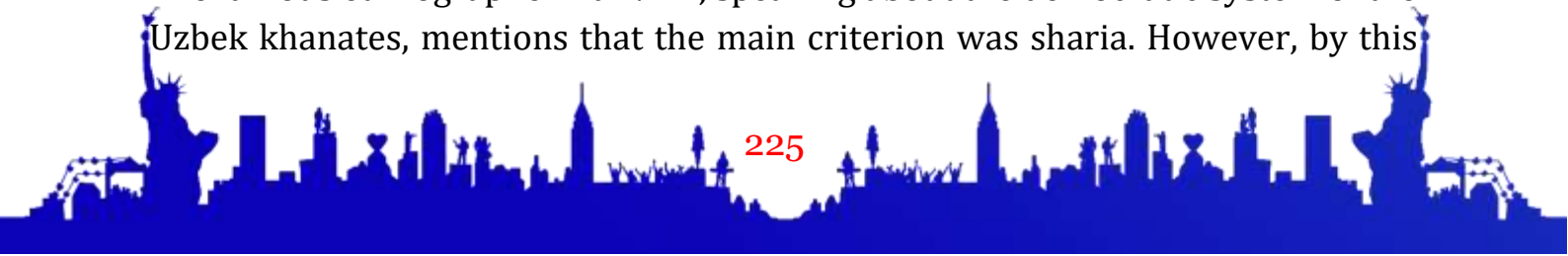
In the 20s of the XX century, articles appeared on the ethnogenesis of the Uzbeks, their tribal system, social and family life and other issues. Among them D.Polivanov, P. The scientific ethnographic data of the Potapovs deserve attention.

Numerous myths and legends of the peoples inhabiting Asia Minor, created by the ancient East, especially high culture, tell about the origin of mankind, among which the most common are the images of the Builder God who created man and taught him various ways of existence.

If we talk about social relations in Uzbek ethnography, then in public life since ancient times there has been a division into age groups-childhood, adolescence, puberty and old age, with which the associated traditions have been preserved. Each age group had its own characteristics, which differed somewhat in clothing, jewelry, hair shape, social responsibilities and behavior. For example, in Bukhara and Khorezm, it used to be common to dress in groups depending on age. Bukhara girls had a special custom of wearing Mursak kaltaches for the first time.

Among the Uzbeks, where the seed tribal traditions were preserved quite firmly, traces of the Patriarchal seed were much more noticeable, and in Uzbek families, not exogamous marriages prevailed, as among the Kazakhs, but, on the contrary, endogamous marriages among their tribesmen.

The famous ethnographer Nalivkin, speaking about the democratic system of the Uzbek khanates, mentions that the main criterion was sharia. However, by this





time religious fanaticism and superstition were raging in the country. Sadriddin Aini wrote in his memoirs that the imam and the mullahs defied God by accusing the chariot of Darianism, that he saw with his own eyes how the mullahs themselves were stoned to death, with the permission of the political agent of the "tsar" in Bukhara.

A special place in the spiritual heritage of the Uzbek people was occupied by rituals associated with various holidays, mass games and holidays created by the people and having great social significance. In particular, Uzbek seasonal rituals, according to researchers, are divided into 4-spring (Navruz, shohmailar, rain call), summer (dyn Sai, "Choi Momo"), autumn ("oblobaraka", wind call) and winter (GAP-gashtak). For example, about the holiday of Navruz Beruni, Umar Khayyam give interesting information, and Mahmud Kashgari gives various information, linking the holiday of Navruz with the score of twelve muchals, gives an example from folk songs: "the Turks assume that there is some wisdom in any of these years. For example, there are many wars in the year of the cow, because the cow is an animal that swims with each other. When the crocodile enters the year, there is a lot of precipitation and harvest, because it is an animal that lives in water..."

One of the traditions that is preserved in our people, associated with Navruz, is to name a child born this month by this name. In particular, in Lutfi's wonderful work "The flower and Navruz", the son of Farrukh Shah is named Navruz because he was born on this day. Even now in Bukhara, Samarkand, Kashkadar, boys born on this day are called by this name, and in the Fergana Valley-girls.

If we talk about the rite of summoning rain or "sluggish hotun" held in the spring, then this rite is known in the Karakul and Alat districts of the Bukhara region with a kind of local folk song "Hala Khatun". There is an opinion that the rite of summoning the wind from the autumn rites dates back to the era of matriarchy. Because even the residents of the Fergana Valley, Samarkand, Bukhara, partly Surkhandarya and Kashkadarya regions have an opinion that the patroness of the wind is an old woman. As for the ritual "Choi Momo" (driving the wind), Divaev states that "Choi Momo" is an incorrect expression, because it has no meaning, while "chal MOMO" (there is an opinion that in the ancient Turkic language the wind is called chal) is described as originally old, in the sense of an old woman-an old woman.

One of the autumn rituals, the oblo Baraka, originated under the influence of Islam and is associated with the harvest of wheat.





One of the important traditional rituals of social significance is the ritual of blessing a student by a teacher. This custom has been preserved to this day, in particular, in Bukhara, the “handshake” is known as udumi.

Seed traditions have been traced in Uzbek ethnogenesis since time immemorial, and signs of patriarchal system are manifested in many cultures. In particular, in family management, neighborhood, marriage. This was further strengthened in feudal relations and during the period of the penetration of Islam. However, in some places the interests of men were significantly raised, and the rights of women were ignored.

As for the national culture of the Uzbek people, it covers a long historical period. It should be noted that the oldest examples of writing in the countries of the East were created by our ancestors who lived in our country. An example is the Aramaic inscriptions of the IV-I centuries BC, carved on ceramic vessels from the ruins of the burnt fortress of Khorezm.

In particular, Y. Bobozhonov gives the following classification of ethnographisms in the dialects of the region:

- 1) ethnographisms related to the birth of a person and his Chill period;
- 2) wedding (circumcised weddings and weddings) ethnographisms: pre-wedding, during the wedding, post-wedding ceremonial ethnographisms;
- 3) ethnographisms representing a mourning and ceremonial character. [1, 7]

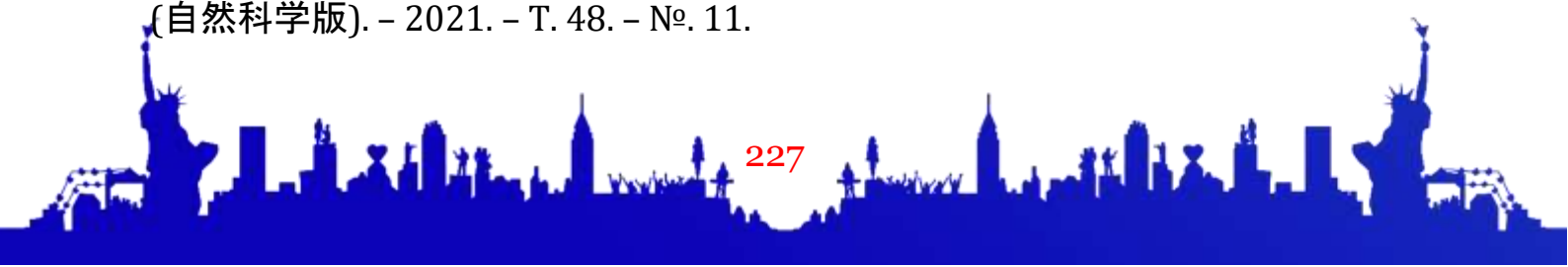
Ethnographisms are divided into many types both by territory, ethnos - genus-tribe-by species diversity, and by time of year.

According to some researchers, Uzbek seasonal rituals can be divided into the following categories:

- 1) a sharp statement in winter-gashtak, Yasa-Yusun;
- 2) spring rituals-Navruz, shakhmai [release of birds], Sai of tulips or red flowers, mud fishing “sluggish wife”;
- 3) “Bahun Sai”, “Choi Momo” and hosako from summer rituals;
- 4) autumn rituals — related to the harvest of mihrgan, “oblobaraka”, the call of the wind, long walks. [2, 192]

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