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## CUSTOMS AND CEREMONIES OF POPULATION OF JIZZAKH OASIS ASSOCIATED WITH THE BIRTH OF CHILD

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### ABSTRACT

*In this article customs and ceremonies of population of Jizzakh oasis associated with the birth of child comparatively analyzed by field ethnographic researches, personal experiences, sociological questionnaires and scientific publications on the subject. As well as, ethnocultural features of customs and ceremonies of population of Jizzakh oasis associated with the birth of child were pointed.*

**KEYWORDS:** *Tradition, Custom, Ceremony, Chilla, Chilla dress, Belly hair, Navel, Umbilical cord, Omai mother, Cradle wedding.*

### INTRODUCTION

Practical works are being done for restoring ancient history and rich cultural heritage of people during the years of Independence in Uzbekistan and delivering them to the world. In this regard, with another historical ethnographic regions of Uzbekistan Jizzakh has also an important role, geographical and natural advantages had been reasons to forming of different cultures and traditions during thousand years. Furthermore, spiritual and material culture of population of the region has some local exceptions which are the product of historical and ethnocultural processes that have taken place in the region over many years.

Variety family and community ceremonies which are held in Uzbekistan distinguish with common and private features. When analyzing comparatively on a Republican scale, although

ceremonies and customs which are held in all regions look similar, there are some specific situations where this process is based on the peculiarities of the population's way of life, daily activities, aspirations and attitudes related to local traditions. This is because the emergence of traditions, customs and rituals and their important place in the social and religious life of the people is a complex process and is influenced by several factors. That is, national identity is based on socio-economic, political processes, natural and geographical location, mutual ethnocultural relations, religious affiliations of a long historical period, and it is on the basis of the spiritual and psychological views of the people, ancient traditions and customs [Ashirov A. 2014. 189 p].

Family ceremonies organized by the people of the Jizzakh oasis have both common Uzbek and private aspects.

While all activities from birth to death are called lifelong rites, in social anthropology they are called passage rites.

According to French ethnologist A. VanGennep, passage rites divided into two groups:

- a) Rituals related to the time of birth, puberty, engagement, marriage and death, which the transition to a certain stage of life.
- b) Seasonal ceremonies marked by changes in the Moon, the Sun and seasons [Arnold van Gennep. 1999. - C. 12.].

Category "B" seasonal ceremonies are, in fact, a distinctive product of the agrarian community, whose main job is farming. For this reason, these rituals have undergone significant changes in modern post-industrial societies, some of them have even disappeared. Category "A" ceremonies, regardless of the lifestyle and conditions of the population, the normal course of life and are a product of historical development. Therefore, for many centuries it has been passed from generation to generation and is used as an important source in the study of ancient culture and ethnic history of each nation [Arifkhonova Z. H. 2002. 173 p]. These ceremonies are also called family ceremonies, mainly because they are performed in the family circle.

One of the most important activities of the family in the historical development of mankind is growing children. For this reason, one of the most precious qualities of a woman is considered to be her childbearing. Loving the child, respecting large families, wishing the family to have many children are the expression of the Uzbek national spirit, and from ancient times the happiness of having children is the highest happiness among the people.

As a result, many proverbs, songs, fairy tales and stories have been created, which express the infinite joy and great spiritual strength of the child [Mirtursunov Z. 1973. 54 p]. For example, proverbs such as "A person with a child is energetic, without a child person's waist will be broken", "Home with a child is market, without a child is cemetery.", "10 children have their role, 40 children have their action" expresses the relationship, love and kindness to children.

If we observe the traditional ceremonies associated with the birth of the peoples of the Jizzakh oasis, we can see that in this series of ceremonies not only the navel of the child, but also his umbilical cord is protected [Toshboev F. 2016. pp. 383-385]. For instance, in the regions of Gallaorol, Bakhmal, Zaamin the baby's umbilical cord was not reported until it fell. Because if others knew about it, it would be difficult for the umbilical cord to fall.

In turn, it should be noted that in the peoples of the oasis, the baby's umbilical cord was considered a living being, and the child's brother, sister or protector of the child was considered to be in him [AkchaevF.Sh. 2020. 67 p].

Population of the Jizzakh oasis like the Uzbeks and Tajiks living in other regions also have a tradition of holding special ceremonies for babies in shrines.

Such ceremonies include the Aqeedah, the Sacrifice, the taking and burying braids, the bleeding, and mushkulkushod.

Holding such ceremonies in shrines is the idea and intention of the saint or patron saint of the shrine, named after the sacred step protects the child from various ins-jins.

In the oasis of Jizzakh, seven days after the birth of the child (after falling the umbilical cord), a special water was prepared for the first bathe of the child, which salt and soil were added to the water in the heat of the house. The baby was laid to a basin, where specially prepared water was first poured from the right side and then from the left side. As for the properties of the items in water, the salt hygienically tightens the skin of the baby, and prevent various diseases and ailments, it was a symbol of abundance, plenty and nourishment. The soil prevents the growth of various wisp and hairs on the body. After the baby was bathed in a ceremonial way, even the water used to wash the baby was spilled not underfoot, but under a fruit tree. It should be noted that the first ceremonial bathe of a child meant not only his hygienic purification, but also his symbolic transition from one world to another, that is, from the "natural" world to the human world.

The child was considered an official member of the family only after the ceremonial bathe. In the Jizzakh oasis, among relations and in the mahalla and in the village, respectable, uvali-juvali, and unmarried women were chosen to carry the child in the cradle. In the process of putting the child in the cradle, the intention is stated: "Be a fearless hero, grow up healthy, and live long!" In this way, after the child was tied to the cradle and his hands and feet were tied, people strew sweets, apricot, pistachio, almond, raisins, oleasters on the cradle. These bouquets were collected by the participants of the ceremony and distributed to their children with good intentions [field notes. 5.].

Getting the baby's first "Korin Sochi" was a big ceremony. Our ancestors imagined that "human life and power are in the hair". They were afraid to take the child's belly hair and our rich, old fathers, who had many children took it, and they carefully buried it under a fruit tree. It should also be noted that the removal of a baby's early belly hair is a pre-Islamic tradition and it meant symbolic transition from one world to another, that is, from the "natural" world to the human world.

It is known that the custom of giving flour soup - "Atala" a new-born woman is widespread among all Uzbeks and has survived to this day, but the method of preparation of it differs depending on the ingredients added to it. For example, in some places it is fried in oil, in other places it is prepared without oil. In Surkhandarya, milky flour pour is made, and in Tashkent, it is made with minced meat. In Jizzakh, flour pour with a buttermilk or a sheep oil is prepared for a woman who gives birth [field records 6.].

Children are raised in cradles until they are one and a half to two years old. According to the tradition of the Jizzakh oasis, when the first child is placed in the cradle for the first time, 5 or 6 close relatives gather and clap, and a long-lived, large-scale "grandmother" place child in the cradle.

In short, since the birth and upbringing of children is one of the basic behaviors of mankind, the decline in the birth rate today does not mean that people are less concerned about children. On the contrary, the current economic prosperity is increasing the attention of the population for the upbringing of the younger generation. In other words, the role and place of the community among the people is shrinking over time, but the birth of a new generation and the preservation of the nation's gene pool is considered one of the most important tasks.

This means that despite the fact that the customs and traditions of the Uzbek people are changing in line with modern requirements, the birth and upbringing of the younger generation is always in the focus of the entire population.

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