



## Specific Aspects Of Lifestyle Of Surkhandarya Gypsies.

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### ABSTRACT

This article is about studying the ethnocultural life of Gypsies living in Surkhandarya region. The author relies on ethnographic data and based on available scientific literature analyzed the problem and studied the existing specific aspects of the issues of studying the ethnoculture of the Gypsies of the Surkhan oasis. In addition, in the article, the researcher compares the life of the Gypsies in the last century with the life of the present day

### Keywords:

Surkhan oasis, culture, ethnic process, gypsies, customs and traditions, people.

### Introduction:

In recent years, great attention has been paid to the establishment of national values and international merits in Uzbekistan. The life of the Gypsies, who are a small people living side by side with the Uzbek people for several centuries, is unique.

In the historical and ethnographic literature, where the homeland of the Gypsies is, when they came to our territory is the cause of various debates. Ethnographic and anthropological studies show that they are related to Indians. Artificial birthmarks passed down from their ancestors show their connection with India. Facial structures, eyes, skin color also reinforce this information.

### Main part:

The uniqueness of the life of the Gypsies living in the territory of Uzbekistan for centuries is distinguished.

It is known from history that Gypsies did not have their own territory and national statehood. They live in all countries of the world. Gypsies have been living separately from other ethnic groups. The study of their social, legal and household life is of great scientific importance.

Gypsies live in Zharkurgan, Sherabad, Denov, Sariosia, Uzun districts of Surkhandarya region. We found out in our research that Surkhandarya gypsies are related to Kashkadarya, Bukhara, Samarkand gypsies. Cultivation merits are established among these four regions.

The nomadic way of life is their ancestral heritage. Just as European gypsies were ruled by barons, gypsies were ruled by elders since ancient times. Their orders were considered binding for everyone. Elders usually decided which region to go to when moving. Everyone obeyed the order. In rare cases, there were cases of subordination. The disobedient family was separated from the clan. Gypsies did not build a house for permanent residence because the nomadic lifestyle was considered a habit. They moved with donkeys and horse-drawn carts carrying household items and blankets.

In winter, they built a house from reeds and covered it with mud. Inside the house, they installed a stove for cooking, and a sandal that serves as a stove for warming up in winter. Their summer houses consisted of a chaila open on four sides covered with reeds. Sh. Otakhanov, who conducted research on the Gypsies of the Fergana Valley, and Z. Koryogdiyev, who conducted research on the Gypsies of Bukhara,

stated that the dwellings of the Gypsies living in these two regions consisted of tents made of gray cloth. It is stated that Gypsies of the Surkhan oasis lived in temporary houses made of reeds. In many cases, married girls lived with their grooms near their father's house. This state reminds us of marriage in Uzbek families.

Gypsies were engaged in crafts in ancient times. They made jewelry from copper and silver. They made wooden spoons, sieves, and trays from wood. People were cured by taking out the unclean blood through the king of moles. The crafts performed by men became history. Divination and folk medicine are still practiced.

Surkhandarya gypsies have long been dominated by endogamous (internal) marriage. The girls were transferred to their own people. Nowadays, the custom of taking girls from representatives of other nations is sometimes found. During our research, we found that Gypsy men married Uzbek, Tajik, Kazakh, and Tatar girls. Even if the family of young people breaks up in Maboda (rarely it happens), they do not break the ties of kinship with the betrothed relatives. Absolutely lie down.

Cases of running away and marrying at the age of 15-16 are still preserved. The parents forgave their children after giving the money. Usually four men went to the marriage ceremony. Then the groom's mother and aunts went. They agreed on the big money and sarpo. The girl's side is given a lot of money and clothes for the bride. A chest of blankets prepares the bed for the bridegroom and decorates the house. The bride's side also prepares the same number of beds. When the bride arrives, fire is lit in seven places, now in three places. The bride and groom are transformed from fire. For the Gypsies, fire, which is still a symbol of fire worship, is considered sacred. Khazarisvand is also considered sacred for them as a means of protection from calamity. On the day of the wedding at the bride's house, the girl's father passes in front of the crowd, offering soup. At the groom's house, soup is served when the bride arrives. Both these ceremonies are held during the day.

The host of the wedding goes from house to house calling for the wedding. Otherwise, they won't attend the wedding because they

didn't invite me. Prizes will be written at the wedding. Carpets are laid on the floor at the wedding. The guests form a circle and sit on the floor. After the start of the wedding, the people who gave the sarpo were announced loudly (now through the microphone). This custom is still preserved.

Recently, it has been noticed that gypsy girls in white dresses, with beautiful make-up, have their marriages officially registered at the ZAGS office. Gypsy weddings are unique in that they take place in the yard, there is a lot of noise, men, women, and children sit together. It is known that he was served by famous artists at dark gypsy weddings.

Gypsies are a people with many children. They have 10-20 children. Abortion is considered a sin. The head of the family is a man. Women did not leave the house without permission. A married woman and a girl child can be distinguished by the way they dress. After the wedding, they wear a long, wide dress up to the ankles. It is impossible to start walking. Make-up is also not possible.

### **Results and Discussions:**

In our research, we have seen kindness that is missing in many cases. It is a custom of the gypsies that if a person goes to the hospital, everyone living in the neighborhood must go and see that person. All those who go give money to get well soon, to use medicine. The entire neighborhood and relatives living in neighboring districts attend the blessing of the young baby who died only a few days old. Gypsies living in five districts of Surkhandarya region know each other even if they are not related. Gypsies rarely send their children (even if the child is disabled) to orphanages, and their parents to nursing homes.

Situations of building walls with neighbors are rare. A person who stole, did a bad deed (looked bad at someone else's daughter-in-law) was beaten and banished from the village. That's why they rarely do these actions.

Today, Gypsy houses are built based on their ability. Houses of poor Gypsies (Zang village, Sherabad district, Gypsy village, "Altin Voha" neighborhood) consist of one house and a

hallway. Houses are built of thatched walls. Usually, the walls are painted in bright colors. Instead of a wooden floor, earth is poured and mud plaster is made. Gypsies with the most difficult living conditions live in Zang and Gypsy villages of Sherabad district, Cholobod village of Zharkurgan district. Their main livelihood is begging. They explain the reason for making a wish in different ways. At the time when God was distributing sustenance to people, their grandfathers fell asleep, and that is why it is said that you gather your sustenance from among the people. 88-year-old mother Zamira in the Achaabad neighborhood of Tashkent explains the reason for making wishes as follows. During the Tsar's reign, Gypsies live side by side with Uzbeks. They plant wheat, and when the wheat ripens, Uzbeks collect the wheat from the land allocated to them, and Gypsies have enough for themselves. they collect the begging and burn it. The smell of wheat bread reaches our prophet. Our prophet explained that "those who told Kifting to hold the khurjun in your hand and look for your bread until you die." But in my several years of research, I could not find the basis for this in any religious-secular work.

Interesting information about Mazangs, Gypsies and Jogis was given in issue #44 of the newspaper "Turkistanskiye vedomosti" published in Tashkent on November 29, 1875.

It is noted that the Mazangs, Gypsies, and Jogis differ from each other in terms of their facial structure and the activities they perform.

It is said that the Mazangs immigrated from Bukhara 25 years ago (in 1850). They live in a sedentary state. Men are engaged in agriculture. Mazang women sell jewelry from house to house in villages. Mazang women do not marry Uzbeks and Tajiks. Mazang men also do not marry other than girls from their own clan. They never hid their beautiful faces. At that time, Uzbek and Tajik women wore burqas.

It is said that the local people distinguish Gypsies and Mazangs from the sedentary and nomadic way of life. The way of life of Gypsies is similar to European gypsies. Gypsies, like the gypsies (gypsies) of southern Russia, live on dry grass on hot days. They move to nearby villages and live there for a few days or weeks. They are engaged in buying and selling horses. Spoons,

bowls and other household items are made from wood. Their women are engaged in fortune-telling and folk medicine. They take cotton from one place and change it to yarn, and change it to cotton from another place. In winter, Gypsies live in rented houses in the surrounding area. In winter, women and children go begging even if they don't need it. There are no mullahs among the Gypsies. They say they are descendants of Muhammad. According to their facial structure, men and women resemble European gypsies.

The Jogis consider Hisor as their homeland. A large number of Jogis live in the north-eastern part of the Khysar region. The Jogis are the owners of the land. In addition, they make spoons, sticks, horse saddles, shovels, and rings from wood. They sew hats and belts. They make everything necessary for the needs of the population. Both Gypsies and Jogis only marry from their clans.

In the article written in 1875, it was noted that in some cases the Gypsies were begging and had professions.

During our research in Sherabad district, Grandfather Kholmurod noted that his ancestors were goldsmiths. We witnessed that grandfather kept the jewelry that was inherited.

In the documents of Gypsies, their nationality is recorded as Gypsy. But in a number of cases, they are written as Uzbek or Tajik, which causes confusion in determining the number of Gypsies. All Asian Gypsies speak Tajik. Most likely, this is explained by the fact that historically, first of all, they moved to the places where Tajiks live, and with the passage of time, they adopted the language, religion, and customs of Tajiks.

The language of Surkhandarya Gypsies still differs from the local Tajiks in pronunciation and in some words vowels are replaced. Gypsies from Surkhandarya have been using the Tajik language for a long time, as well as the secret, slang language common to Central Asian gypsies. But in the early 2000s, only the older generation knew the slang language. Today, Gypsies can communicate freely in Uzbek.

The form of training, which is considered to be a profession left by the gypsies, is changing according to the needs of the times. In the 1980s

and 1990s, gypsy women went door-to-door begging for alms and returned with bags on their shoulders filled with loaves of bread and sugar.

Unemployment, corruption, housing issues - general problems in society have not escaped the representatives of this people. At the same time, Gypsies have their own problems. One of them is the level of literacy among Gypsies. Today, in order to make a living, there are many Roma families who immigrate to Russia and Kazakhstan and work there in loading, landscaping, and factories. However, after the "military operation" of Russia, the number of jobs for immigrants has decreased, especially the lives of gypsies. And in Kazakhstan, there are cases where families leave for beautification work, even if they leave their children from school. Also, there are many families from Surkhondaryo to Tashkent who work in landfills. All these situations have a negative effect on the fate of the young generation. The time has come to find a solution to the problem.

### Conclusion:

In our country, great attention is paid to protecting the interests of a large number of nationalities and peoples, and it is very important that every citizen feels this attention in the example of his life. Then, first of all, their confidence in their own future, and at the same time in the future of their children, will increase. Therefore, human value is great, human honor is the highest value. As stated by President Shavkat Mirziyoyev, based on the principle of "For human dignity", all the reforms in the next five years are aimed at creating decent living conditions for the population.

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