

GYPSIES OF THE SURKHAN OASIS HAVE UNIQUE ASPECTS OF THEIR LIFESTYLE.

M. Rozieva,

Doctor of Philosophy (Ph.D.) in History, Termiz State University, Termiz.

Abstract. *This article deals with the study of the ethnocultural life of Gypsies living in Surkhandarya region. Based on ethnographic data, the author analyzed the problem based on existing scientific literature 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 establishing national values and international merits in Uzbekistan. The life of the Gypsies, who are a small population living side by side with the Uzbek people for several centuries, is unique.

In the historical and ethnographic literature, where is the homeland of the Gypsies and when they came to our territory is the cause of various disputes. In turn, the Gypsies themselves do not have accurate information to clarify this question. Ethnographic and anthropological studies show that they are related to the Indians. Artificial markings passed down from their ancestors show their connection with India. Facial structures, eyes, and skin color also reinforce this information.

The main part: The uniqueness of the life of gypsies living in the territory of Uzbekistan for centuries is distinguished.

It is known from history that Gypsies did not have their territory and national statehood. They live in all countries of the world. Gypsies live in isolation 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, and Uzun districts of the Surkhandarya region. We found out in our research that Surkhandarya gypsies are related to Kashkadarya, Bukhara, and Samarkand gypsies. Cultivation merits are established among these four provinces.

The nomadic way of life is inherited from their grandfather. Just as European gypsies were ruled by barons, gypsies were ruled by elders from ancient times. Their orders were considered mandatory for everyone. Elders usually decide which region to move to. Everyone obeyed the order. In rare cases, cases of subordination have occurred. The disobedient family is separated from the seed. Gypsies do not build houses for permanent residence because the nomadic way of life is considered a habit. They moved around on donkeys and horse-drawn carts carrying household goods 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 served as a stove for warming up in winter. Their summer houses consisted of four sides of open chaila covered with reeds. In the research of Sh. Otakhanov, who researched the gypsies of the Fergana Valley, and Z. Koryog'diev, who researched the gypsies of Bukhara, it was noted that the dwelling places of the gypsies living in these two regions consisted of tents made of gray cloth. 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 situation is reminiscent of the marriage situation found 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. The practice of fortune-telling and folk medicine is still preserved.

Surkhandarya gypsies have long been dominated by endogamous (internal) marriage. The girls were transferred to their people. Nowadays, the custom of getting 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 (it happens in rare cases), they do not break the kinship ties with the betrothed relatives. When the marriage between the relatives of the Uzbek people is broken, the saying "betrothed and divorced" is absolutely for them.

Cases of running away and marrying at the age of 15-16 are still preserved. The parents forgave their children after giving them 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 prepares the same number of beds. When the bride arrives, fire is lit in seven places, now three places. The bride and groom are

transformed by fire. For the Gypsies, fire, which is still a symbol of fire worship, is considered sacred. Incense is also 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 ground. 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, and men, women, and children sit in a mixed arrangement. It is known that he was served by famous artists at dark gypsy weddings.

Gypsies are a people with many children. They had 10-20 children. Abortion is considered a sin. The head of the family is a man. Women do not leave the house without permission. A married woman and a girl 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.

In our research, we have seen compassion 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 the 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.

There are only rare cases of fighting with neighbors. A person who commits theft commits a bad deed (looks bad at someone else's daughter-in-law) is beaten and banished from the village. That's why they rarely do these actions.

Today, Gypsy houses are built based on affordability. 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, and Cholobod village of Zharkurgan district. Their main livelihood consists of begging. The reasons for begging are explained in different ways. 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 it from the land allotted to them, and Gypsies burn the remaining wheat they collect. The smell of wheat bread reaches our prophet. Our prophet commented, "Those who told you to keep your hand 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.

Issue #44 of the newspaper "Turkistanskie Vedomosti" published in Tashkent on November 29, 1875, contained interesting information about Mazangs, Gypsies, and Jogis.

Mazangs, Gypsies, and Jogis differ from each other in terms of their facial structure and their occupations.

It is said that the Mazangs immigrated from Bukhara 25 years ago (in 1850). The men are engaged in farming. The women go door-to-door selling jewelry in the villages. Mazang women do not marry Uzbeks and Tajiks. Mazang men also do not marry other than girls from their clan. They never hid their beautiful faces. However, at that time, Uzbek and Tajik women wore burqas.

It is said that the land people of Gypsies and Mazangs have a sedentary and nomadic way of life. The way of life of Gypsies is similar to that of European gypsies. Gypsies, like the gypsies (gypsies) of southern Russia, live on dry tea during 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. Women are engaged in fortune-telling and folk medicine. They take cotton from one place change it to yarn, and change it to cotton from another place. In winter, Gypsies live in rented accommodation from nearby houses. In winter, women and children go around begging, even if they don't need it. There are no mullahs among the Gypsies. They say they are descendants of Mohammed. According to their facial structure, men and women resemble European gypsies.

Jogis consider Hisor as their homeland. Many Jogis live in the northeastern part of the Khysar region. Jogis are the owners of the land. In addition, they make spoons, poles, 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 an article written in 1875, it was noted that in some cases the Gypsies were begging and had professions.

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

of the Gypsies in the documents their nationality gypsy that note will be done. But one row in some cases they are Uzbek or Tajik that written cases too it exists and the dead the number in determining confusion cause releases All Asian Gypsies speak Tajik. Most likely, this is explained by the fact that historically, first of all, they moved to the places where the Tajiks live, and over time, they adopted the language, religion, and customs of the Tajiks.

of Surkhandarya Gypsies still differs from the local Tajik language in pronunciation and in some words vowels are changed. Gypsies from Surkhandarya have long been using the Tajik language as well as a 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 occupations, which are considered to be the 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 asking for alms and returned after filling their shoulder bags with bread crumbs and sugar, but since 2000, their walking in the neighborhoods has decreased sharply.

Unemployment, corruption, housing issues - general problems in society have not escaped the representatives of these people. At the same time, Gypsies have their issues. One of them is the level of literacy among Roma. Today, to make a living, many Roma families immigrate to Russia and Kazakhstan and work there in loading, landscaping, and factories. However, the reduction of work for immigrants after Russia's "military operations", especially the lives of gypsies, has not been ignored. And in Kazakhstan, there are cases of families leaving for beautification work, even if they leave their children from school. Also, there are many families from Surkhandarya to Tashkent who work in landfills. All these situations hurt 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 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

President Shavkat Mirziyoyev noted, all reforms in the next five years are aimed at creating decent living conditions for the population based on the principle of "For human dignity".

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