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Manzura Yusupova
Bukhara State University
World History department

WEDDING CEREMONY AND DISHES: MODERNISM AND SPECIFIC FEATURES

Abstract: This article studies the Uzbek wedding ceremonies, rituals and customs which take place during the ceremony. Traditions of each district of Uzbekistan are widely described. Parts of wedding ceremony is depicted thoroughly.

Key words: wedding, ceremony, ritual, tradition, bride, groom, custom, marry, marriage.

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Introduction

The wedding is a wedding that takes place in several stages, with the permission and blessing of the parents. Marriage is a custom that embodies universal values, a custom that originated in the last period of primitive society and later took the form of a legalized ceremony in writing. "Marriage" is an Arabic word meaning "legalization of a husband and wife through the Shari'a." The wedding ceremony consists of three stages according to its structure.

The first stage - *preparation for the wedding*, includes several different ceremonies that take place before the wedding day - cradle ceremony, seeing a girl or choosing a girl, gift, "breaking bread or giving bread", engagement, "giving a scarf or whiteness", blessing wedding, thick receiving and counseling pilav (osh or padar osh), "sending nine", "girls' party" (girls' meeting, or feast, girl osh or hinobandon in Bukhara).

The second stage of the wedding - called the grand wedding - is a ceremony in which the bride marries the groom and he takes the bride to the his

house. In essence, this stage is the culmination of the wedding.

The third stage is called the end of the wedding, "opening", "face-opening" or "bride greetings", "bridegroom greetings", "bridegroom greetings", "bed gathering" or "charbon or talbon in Bukhara", "charlar" or "bride in Bukhara"), Such as "sep yigdi" - includes various rituals and other ceremonies. These ceremonies are attended by the bride-groom's close relatives - the descendants¹.

When a boy grows up, his parents start looking for a girl who suits him, and conversely, if he likes a girl, they start asking his family members. Close relatives, neighbors and acquaintances are also involved in this process. After receiving a positive response as a result of inquiries, suitors are sent to the girl's house.²

In the Bukhara oasis, as in other Central Asian peoples, according to the tradition of marriage in the period under study, the wedding ceremony, of course, began with a gift. Gift-giving is one of the ancient traditions of the Uzbek people. Our ancestors have always adhered to the proverb "If you give a girl - look

¹Kasimova R.R. Description of ethnographisms in English translations of folklore texts on Uzbek wedding and lament ceremonies. Dissertation abstract for the scientific degree Doctor of Philosophy (PhD) in Philological sciences. – Tashkent, 2018. – pp.12.

² The first information about the Sovchis can be found in the Orkhon-Enasay inscriptions of the VII-VIII centuries. Mahmud Kashgari, a well-known medieval linguist, described the bridegroom as "a messenger between the bride and groom.

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at her father, if you take a girl - look at her mother." - the wings of the vulture.

The origin of the word "Sovchi" is connected with the lexeme "sav" used in the ancient Turkic language to mean "word", "message", "story". According to Kazakh linguist R.Sidikova, the element "sav", which is based on the word "savchi" / "javchy", is connected with the stem "word / sau", which means "word" in Turkish³.

In the districts of Samarkand region, the first arrival of brides is called "opening the door", and their repeated participation is called "chasing". Usually, bridesmaids use phrases such as "We came to get a handkerchief from you," "We came to tie your daughter's head," and "We came to slavery to sweep your door." Traditionally, it is customary for bridesmaids to express the purpose of a visit through euphemistic speech before moving on to expressing their intentions openly. Traditionally, it is customary for suitors to express the purpose of the visit through euphemistic speech before moving on to a clear statement of their intentions. In choosing a bride, great attention was paid to her offspring and ancestry (health, education, gait, etc.). The first suitors were women, and the boy was the mother, aunt, niece, or aunt. That is, his mother and a talkative wife were chosen. According to tradition, the bridegroom went three times. Of course, the suitors said, "We came to your door as slaves," and then went to the target. After the women obtained their consent, the boy's father and uncle or cousin went to the girl's house with the village's uvali - a respectable man. After the couple got to know each other and got the consent of the girl and the parents, the bread was broken. Advice is given between the bridesmaids before the wedding. If the girl agrees, a scarf is given. Then the engagement ceremony will take place. Among the people, this custom is also called "breaking bread". From that day on, both the girl and the boy were considered engaged.

The purpose of the bread-breaking ceremony is to pray and pray that they will be as dear as bread, that their food will be whole, that they will be blessed and happy⁴. Not everyone broke the bread and wished. The bread was broken by a close relative who was old, calm, single-minded, married, peaceful and happy

with a respectable family, and the young people gave a white blessing, and the bread was given to those sitting in the circle. When the bread was broken, the well-wishers brought with them a white handkerchief, a white cloth shirt, and a white parva, a white flanged halva. This is called the "Оқлик"⁵ - "Whiteness" ceremony in Jondor, Shafirkan, Vobkent and Gijduvan districts. According to my grandmother, my parents took 12 pies, 20 loaves of bread, 6 flans of halva, sugar cane, three meters of surf cloth and a white handkerchief to the wedding ceremony in the 1970s. Then the day of blessing is set. Although the wedding ceremonies of the people of the Bukhara oasis have similarities with the weddings of the population of other regions of Uzbekistan, but differ in their own traditions and customs. The people of the oasis divide the ceremonies and ceremonial meals from the beginning to the end of the wedding into three groups: pre-wedding rituals and ceremonial meals, wedding customs and ritual meals, post-wedding ceremonies. and can be divided into ceremonial dishes cooked in them. During the holidays (Ramadan and Eid al-Adha), the bride's family sends various gifts to the blessed girl - greetings ("Eid")⁶.

We have another ceremony called "whiteness", which marks the positive outcome of the gift. During this ceremony, the neighbors - neighbors, relatives - seeds, well-wishers - take part and sew a dress from white fabric as a symbol of purity for the bride. It is noteworthy that among the traditional wedding ceremonies among our people, special attention is paid to the symbol of colors. For example, white has an important place in the traditions associated with wedding ceremonies. The whiteness (symbolism associated with white) in this ceremony symbolizes the happy and bright future of young people, their marriage. White has a special place in the wedding ceremony, which is the first stage of the wedding. It is customary to give whiteness (white scarf, white halva)⁷ if the girl agrees when going to the wedding. The groom then sent the bride a white wedding dress and a large white silk scarf. At the wedding, the bride and groom wear white sarpas. For the bride, a mirror wrapped in a white surp is placed on top of the sarpos

³ Охунжон Сафаров, Мелс Махмудов. Оила маънавияти. Б. – 127. Ўзбек тилининг изоҳли лугати. Ж. I.A –Д / Таҳрир хайъати: Т.Мирзаев (раҳбар) ва бошқ.; ЎЗР ФА Тил ва адабиёт институти. – Т.: "Ўзбекистон миллий энциклопедияси" Давлат илмий нашриёти, 2006. – 670 б.; Ж.И. Е –М / – 672 б.; Ж.И. Н – Тартибли / – 688 б.; Ж.И.В. Тартибот – Шукр / – 608 б.; Ж.В. Шукрона –Х / –592 б.

⁴Kasimova R.R. Description of ethnographisms in English translations of folklore texts on Uzbek wedding and lament ceremonies. Dissertation for the defense of the scientific degree Doctor of Philosophy (PhD) in Philological Sciences. – Tashkent, 2018. – pp. 42.

⁵ Everything brought to the whitening ceremony had to be white. Previously, those who attended to whitening ceremony were given

a handkerchief made of white chit cloth. As a symbol of engagement.

⁶ There are two types of Eid, and our people have always observed these holidays. The first is Eid al-Adha, also known as the Great Eid. Two days before him, the days of Arafa are celebrated. The false 'arafa is celebrated one day before the true 'arafa, and the third day is the feast of Eid. On the days of falsehood and truth, in every house there is work, chalpак, talc, pilaf. Close relatives and neighbors congratulated each other on Eid and prepared food and pastries. Wearing new clothes.

⁷ Halva is a dessert, often attributed to a girl from infancy. In other words, they say Umidahon, they eat halva In time, it is planned that a groom will come to him, bless him, and make halva-yu patirs. Halva is definitely the main dessert on the "Kelin Oshi" table brought by Kudalar.

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sent before the wedding. On the day of the wedding, the bride, who is being observed at the groom's house, puts her head at her father's feet and receives a "white blessing" from him. White clothing was a symbol of Zoroastrian religious beliefs. The fact that the white robe is a symbol of Zoroastrianism is emphasized in Yasht's "Ode to Mitra"⁸. Because this white color has led our people to love, peace, tranquility and is found in all our ceremonies.

Three days before the Fatiha wedding, the neighboring Tajiks and Uzbeks held a ceremony called "Fatir pazon". In other words, at Uzbek weddings, the bride and groom are symbolically covered with flats in hot ovens in order to wish that the bride and groom from both sides would unite and mingle with each other.⁹ Therefore, at Uzbek weddings, not only patir, but also layers are baked in this way. The layer, like the patir, is greased between the layers and the patir surface is pinched with ash or a wooden spoon, the edge of which is beaten and decorated, then cooked in oil in a pot and sprinkled with sugar. In the oasis, those who came to the girl's Fatiha wedding ate qatlama. In order to prepare the patir and layering of the Fatiha wedding, the groom held a "qatlama baking" ceremony.

Excavated, baked 20 to 24 patir and layered and sent to the bride. In some districts of the Bukhara oasis, qatlama was baked at weddings, invitations, and 40 condolences. In its preparation, the dough is mixed with milk or water. Zuvala is slightly soaked and spread thinly using a rolling pin, greased and slightly soaked. Spread the dough to the size of a loaf, divide into pieces and bake in oil. Rituals could not have been imagined without bread, patties, and layers.

According to the Fatiha wedding (engagement ceremony), relatives - relatives, friends - brothers and sisters - neighbors were invited. During the blessing ceremony, the groom gave "fresh water" to the guests who came to the bride's house. This custom is done with the intention that the end of the good work started by both parties will pass like fresh water, and the life of the youth will be sweet. At the Fatiha wedding, the groom sent "nine" (also called bukhcha, sarpo, sep, and in Tajik "Bor") to the bride's house. According to tradition, the groom's parents took the clothes, jewelry and perfume collected for the bride to the bride's house in the presence of relatives. 8 to 10 women and 4 men were engaged. Another bag (bag) of rice, a bag of flour, a bag of potatoes, a bag of carrots, beef or sheep, fruits, sweets, drinks (made according to the needs of the family holding the wedding) were brought. The bride was also sent a sarpo (something from head to

toe for the groom, that is, clothing) for the groom on a certain day. During the period from the Fatiha wedding to the big (marriage) wedding, the groom's family members went to the bride's house as a "kelin oshi" – food taken to bride's house. According to tradition, the groom's parents took the clothes, jewelry and perfume collected for the bride to the bride's house in the presence of relatives¹⁰. 8 to 10 women and 4 men were engaged. Another bag (bag) of rice, a bag of flour, a bag of potatoes, a bag of carrots, beef or sheep, fruits, sweets, drinks (made according to the needs of the family holding the wedding) were brought. The bride was also sent a sarpo (something from head to toe for the groom, that is, clothing) for the groom on a certain day. During the period from the Fatiha wedding to the big (marriage) wedding, the groom's family members went to the bride's house as a "kelin oshi".

Before the wedding, another ceremony took place, that is, a bed-gathering ceremony (rakhzanon). A special bed (bistar) is cut for the bride and groom¹¹. Millet is sprinkled on the bed, which means that our children - the bride and groom - will be rich; seven different threads are twisted to prolong their life: a boy and a girl put two lovers (bujul) to have more. Two women, one by the bride and one by the groom, strike the bride's "throne of happiness" or "rahti." In this case, the mother of the bride and groom collects the beds for the bride on a box. The face of the box is placed facing the qibla. When the mattresses are made, the beautiful broidery is laid with four kinds of suzana, palaks, bedspreads, takiyapush, and towels are sprinkled. Then the women say muhammas and have fun. In performing these rituals, relatives - seeds, blood - neighbors are involved en masse. Between the beds were sewn white sugar and bujul (intentionally taken from the bone of a sheep when it was slaughtered). It embodies the intention that the life of the future family should be sweet, blessed, sweet, sweet, rich. The rafters are not closed transversely. It has been rumored that it brings misfortune. The table was decorated and soup was prepared for the guests. The bridegroom went to the bride's house to set the table, and this table was opened by the mother of many children. On this day, well-known elders, neighborhood elders, relatives and girls gather at the bride's house. The musicians were invited and the ceremony began, and a blessing wedding was held. From that time on, young people were considered to be connected and blessed. All those gathered enjoyed the flatbreads, sweets and pastries provided. Then the groom, accompanied by a friend (brother, uncle, aunt) to teach marriage, visits the

⁸ Авесто: Яшт китоби. М.Исҳоқов таржимаси, Тарихий-адабий ёдгорлик. – Тошкенг: Шарқ, 2001. – Б. 66.

⁹ Fatir is not just baked at a wedding. When a new tandoor was built in the room, cousins and neighbors came and prepared the dough for the flatbread (butter is made of unleavened dough) and baked it one by one in the new tandoor, and over the years it became a ritual.

¹⁰ Kasimova R.R. Description of ethnographisms in English translations of folklore texts on Uzbek wedding and lament ceremonies. Dissertation for the defense of the Scientific Degree Doctor of Philosophy (PhD) in Philological Sciences. – Tashkent, 2018. – pp.52.

¹¹ Ibid: 120.

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bride's house. During the marriage ceremony, the bride stands on the inside and the groom stands on the outside. The mullah reads the usual marriage sermon, asks for their consent three times, and then announces that they are married to each other and have been married ever since. Bread, sugar, and a bowl of water are placed on the table while teaching marriage. After the wedding, the bride and groom drink water from one set and then pass it on to others. The reason for putting bread, sugar, and water represents the intention that the lives of young people should always be full and sweet. During the marriage ceremony, the mother or friend of the groom passes the thread through the shoulder of the bekasam tun with a needle. This means that the bride and groom should always be together and not separate; the ends of the rope are not born so that the forehead of the bride-groom's destiny is not born. A handful of wheat is sprinkled on the groom's head with the intention of "always have plenty of wheat, and the child will have a baby." Usually after the marriage is read, the young people register their civil marriage.¹²

Morning osh (pilav) is a ceremony performed by the wedding planners before the circumcision or wedding in coordination with relatives, neighborhood elders, the date and time of the morning soup is determined and guests are invited. The day before, a "carrot cutting" ceremony will be held with the participation of neighbors and relatives. After the carrots have been sliced, they invite everyone to the table, and during the meal, the elders distribute the work to be done to the relatives on the eve of the wedding. I had to be ready by the end of the morning soup, because those who left the prayer would be the first guests. Then pilav was served. The morning soup usually lasted no more than an hour and a half to two hours. After the soup was eaten, the blessing was read and the young people, who were on the verge of starting a new family, wished them long life and happiness.

Before the bride leaves her parents' house, the groom comes to her house with his close friends. In other words, on the evening of the wedding night, the groom and his relatives wear sarpoas for the groom, receive the blessings of the elders of the wedding under the congratulations, and go to the bride's house to the "bridegroom". In this case, the groom is surrounded by his friends, trumpets and various

friends lead the groom to the chimildiq (a special cover set in the corner of the room). But the groom's friends don't get into the chimildiq, they stay at the door. At the same time, an elderly woman from the neighborhood reads a "greeting". The groom's friends waiting at the door say "Hazoralik"¹³. "In general, a number of customs, beliefs and superstitions related to chimildiq have been formed among our people. They bring the bride to chimildiq (goshanga)¹⁴. At the top of the chimildiq, two bunches of white cotton were placed in two places with the intention that "the bride and groom will always be as open as cotton, and their happiness will be white." There is a blanket, a blanket, a new blanket and a white sheet. It is considered the seat of happiness of the bride and groom¹⁵.

Firstly the bride is led into the chimildiq. Two loaves of bread were placed on her head. Earlier, a close relative (of course, a married woman with many children was chosen) lit the bride's path with two lighted candles in a flour-filled plates. They also noticed that the match used to light the candle was brought by the groom. The candle is inserted into the chimpanzee before the bride, because the candle is generally believed to protect the fire from impurity (impure forces, impure sensations). Fire is also a symbol of clarity and light, and flour is a symbol of purity. Thus, in front of him was a woman holding a candle, followed by a greeting, and then two women - the bride in the lead of the yanga, around whom the bride's friends, the yangas, the kuda kudagays walked slowly. The bride is led into the chimildiq in the same order as the bridegroom. In this case, the candle was lit and carried by one of the groom's close relatives, a married woman with many children. The bridegroom's feet were white, and the footsteps were white, so that the bridegroom's path was white, and the bridegroom stepped on the footsteps with his right foot, always wanting his work to come from the right. When the bride and groom were taken to the chimildiq, sweets and coins were sprinkled on their heads, wishing them a sweet and prosperous life. Whoever strikes the chimildiq in the bride's house must also strike in the groom's house. Two candles and a plate of flour brought from the bride's house are placed in the corner of the chimildiq. Candles ins - means to drive away the rocks, to cleanse them from evil spirits, that is, the bride and groom should live together like this pair of candles for a lifetime, let their

¹² It is known that in the Bukhara oasis until the beginning of the XX century lived Uzbeks and Tajiks of different social backgrounds, consisting of farmers, traders, artisans and craftsmen. During this period, Bukhara was ruled by an emir with unlimited power. With the conquest of Central Asia by Tsarist Russia, people of Russian descent began to migrate to the lands of the emirate, and this policy of resettlement had an impact on the daily life and family relations (customs, traditions - Yu.M.) of the population of the Bukhara oasis. As a result, the lifestyle, family and family relations of the population of the Bukhara oasis changed and took on a new look.

¹³ Kasimova R.R. Description of ethnographisms in English translations of folklore texts on Uzbek wedding and lament ceremonies. Dissertation for the defense of the scientific degree Doctor of Philosophy (PhD) in Philological Sciences. – Tashkent, 2018. – pp. 76.

¹⁴ Field ethnography: when the bride is brought into the groom's house, one by one, the yangas on both sides strike a chimpanzee in the right corner of the house.

¹⁵ Охунжон Сафаров, Мелс Махмудов. Оила маънавияти. Б. – 127

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lives be bright.. The zealous woman of the mahalla (the kayvani, called the representative and appointed and elected by the people living in the mahalla) smoked incense.¹⁶ Petersen diligently studied the customs and rituals of our people, paid special attention to the existence of incense in Uzbek wedding ceremonies, noting that there are also folk sayings. That is: "Hazorispand dud kardem, hazor balo daf kardem". After all the ceremonies have been completed, the table is served with dishes such as chuchvara, shirguruch, halvoytar, pilaf; nuts, eggs, breadcrumbs, pickles, pastries, sweets, somsa, sheets are pulled. Each of these dishes has a certain meaning and essence. Kayvani lays six eggs on the bride's skirt in order to have many children and live happy life.

In fact, in Bukhara, the bride and groom are introduced to the chimildiq in turn, accompanied by "Salomnoma". The performers of "Salomnoma" in Bukhara are called "bibi khalifa", "oyamullo", "bibi oyamullo". The Oyamullahs read the Salutation not from memory, but from the Arabic text. The text was written on a 1- to 1.5-meter roll of paper and hung like a ribbon during the reading. After the salutation is read, the bibi khalifs recite a short prayer for the bride and groom, their parents, relatives, and all those who are present. For example: "May God bless Aunt Fatima and Zuhra. Let them have many children and be happy. Amen Allahu akbar!" In some cases, bibikhalifas sang "Yor-yor" or "olan" at the end of "Salomnoma"¹⁷. When the bride enters the chimildiq, the bridegroom is visited by the unmarried girl, who opens the bride's face, takes off her veil, and gives her a vision.¹⁸ Then all the relatives one by one - the bride - allowed the groom to sit down and said that everyone agreed. A characteristic feature of the "Bride Sit" and "Bridegroom Sit" ceremonies, which are interesting and popular for everyone, is that they are performed in the house of both the bride and groom. First, in the bride's house, when the bride and groom are introduced to the chimildiq, the two ends of the chimildiq are raised when the rituals of "stepping on the feet," "showing the mirror," and "holding incense" are performed. And the bridegroom asks the bridegroom to be allowed to sit. As a result of field research, we have seen that in the past in Bukhara, "Salomnoma" was read at the "yuzochdi" ceremony, but this habit is gradually disappearing. However, it is

still found in some Tajik families living in the old part of Bukhara.

The custom of putting the bride and groom on the chimpanzee at Uzbek weddings consists of several stages. One of them is the rituals associated with the food and drinks that are smoked in the chimpanzee. The bride and groom in the chimpanzee and the bridegroom who came with them are given two bowls of fresh water (how much) and milk. This shows them the desire to live a sweet life, a prosperous life. Inside the chimpanzee is a table set with dishes such as chuchvara, shigurunch, halvoytar, and pilaf made of milk; nuts, eggs, breadcrumbs, pickles, pastries, sweets, somsa, sheets are pulled. Each of these dishes has a certain meaning and essence. There are four patir, somsa, halva, magez, turshak and sarpo for the homeowners, so the table is prepared according to the household items. The white grandmother expressed the following opinion about their favorite pastry, somsa (sambosa): I loved cooking sambosa. The flour is thoroughly sifted to cook the sambosa. Mix a little salt, sour cream and water in a bowl and knead the dough.¹⁹ The cream makes the dough taste and soften. Once the dough has softened a bit, spread it out using a rolling pin. At medium thickness, it should not become too thin. From the description of this "meatloaf" it is clear that it is the same as somsa.

"Somsa is a national food to decorate and enrich dasturkhon of Uzbek ceremonies. It is called "sambo'sa" in Bukhara dialect".²⁰

From the 70s of the 20th century, weddings were first held in restaurants and cafes. The bride and groom's attire also changed, and the bride's thick headscarf was replaced by a fata on the basis of modern fashion, but the national dress and turban remained in the groom's attire. The composition of those invited to the wedding has also changed, including relatives, neighborhoods, neighbors, colleagues and classmates. In the post-war years, many archaic customs and traditions were changed to new ones at the initiative of the participants of the ceremony. In the 70s and 80s, the traditions of laying flowers, taking photos, videotaping, and the bride and groom wearing rings entered the city's monuments.

Of course, there are aspects of traditional weddings that are still costly, sometimes leading to inappropriate waste. But Uzbek weddings are always

¹⁶ Uzbek ceremonies cannot be imagined without incense. Because the people know incense, first of all, as a cure for a thousand ailments, but also as a mythological tool that drives calamities and jealousy. As a result of such religious views, the custom of burning incense to the baby at the cradle wedding, the child being circumcised at the circumcision wedding, and the bride and groom at the wedding is, of course, widespread and still persists. The people believed that good and noble spirits lived in the incense, and that they would protect man from the onslaught of evil spirits. It was known to prevent various diseases.

¹⁷ Kasimova R.R. Ethnographisms of Uzbek Wedding Songs in English Translations // Topical researches of the World Science.

Vol.I. // International Scientific and Practical Conference.--June 20-21, 2015. Dubai, UAE. – pp. 9 - 14.

¹⁸Kurmana - The gift brought by those who came to see the bride - greetings.

¹⁹ Uqlov – is a special tool used to spread the dough and is made of wood..

²⁰ Kasimova R.R. Uzbek National Cuisine Ethnographisms in English Translations // Iranian Journal of Social Sciences and Humanities Research // University College of Takestan // UJSSHR. Volume 4, Issue 2. (№5 The Global Impact Factor: 0,765). – pp. 20.

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celebrated as a holiday of joy, youth, beauty, bright hopes and dreams. The beautiful, joyful ceremony of the bride entering the groom's house in a ceremonially decorated wedding caravan (now in decorated cars) with seductive dances to the sounds of music is a wonderful event that will forever remain in the memory of the newlyweds, and these ceremonies cannot be imagined without food. At each ceremony, the table was decorated and food was served. Cooked dishes have a mythological character, with a special emphasis on every ingredient that the people of the oasis put in the food, and the tradition and culture of cooking has a centuries-old history. Meat and cereals play an important role in the preparation of our ceremonial dishes and are distinguished by their flavor, strength and cervitamin. From the beginning to

the end of the ceremony, the bread was in the forefront. Baking also plays a special role in cooking, and the fame of "Amir of bread", "Fatir, patir", which is baked in the oasis and is the beauty of our ceremonies, has spread all over the world. Travelers, ambassadors or traders who visited our country at different times also watched with great interest the ceremonies of the Bukhara oasis and the food cooked in them in the travel memoirs / diaries and noted the event. G.P. Snesarev, O.A. Suxareva, S.P. Polyakov, K. Shoniyozov, V.N. Basilov, S.N. Abashin and others in their research have described such ceremonies held among our people. Such research has served as an important source in the study of customs, traditions and values of our people.

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