



Wedding Traditions In Sangzor-Zomin Region

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Journal Website:

<http://theamericanjournals.com/index.php/tajssei>

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ABSTRACT

This article analyzes the values, customs, traditions and transformation processes that have entered into the wedding in the Sangzor-Zaamin region.

KEYWORDS

Sangzar-Zaamin region, household, trading, ethno-cultural process, ethno-economics, wedding traditions.

INTRODUCTION

Weddings held by residents of the Sangzor-Zaamin region were characterized by a wealth of unique rituals, customs, rituals and ceremonies. Traditions and ceremonies associated with domestic life and family life are a social phenomenon[1], and based on the content of important events in the lives of family members, it is necessary to highlight the customs and rituals associated with the birth and upbringing of children, wedding ceremonies[2].

Although the rituals associated with weddings of our people have been studied and described in detail in ethnology for almost a

century[3], they do not pay much attention to issues such as the cost of weddings and its impact on the socio-economic status of the family. It is no exaggeration to say that the preparation for weddings and their timely conduct in accordance with the traditions directly depends on the economic level of life in these periods, the well-being of the population and the socio-economic status of the family. The political, socio-economic and cultural changes that have taken place during the twentieth century have affected the social and economic aspects of weddings in mountainous areas, in particular the traditions

associated with weddings and ceremonies, as well as the economic opportunities of the family. Among the villagers of Sangzor-Zaamin region, preparation for a wedding means preparation for a future wedding, which will more or less economically "lighten" the burden for many years. Of course, the amount of money spent on a wedding in each period is more or less inextricably linked to the financial situation of each family, the composition of the cousins and the degree of economic preparation for it over the years.

According to our research and direct personal observations, the following criteria for the preparation of the population of mountainous areas for weddings for the period of the early twentieth century and 1950-60, as well as the period of 1970-90, 1991-2000 are different: a) family material status, b) customs and traditions specific to the region, c) living conditions or lifestyle. In turn, depending on the financial situation of the family, the hesitation and the cost of the wedding itself differed 1) in self-sufficient and wealthy households that prepare for the wedding in a short time, and 2) in families that conduct the wedding "in a row". It should be noted that in the ethno-economy of the mountainous regions of Uzbekistan, including the Sangzor-Zaamin region, "collecting dowry" has a special role in the preparation for the wedding. It is no exaggeration to say that this is reflected in the popular saying among the mountain people: "Put your daughter in the crib, put the dowry in the box." Especially the mountain villagers, who experienced many economic hardships during the years of famine and famine, said, "I can take it when I can, God knows what will happen next." blankets, pillows, men's shirts, a garment of different fabrics (2.5 or 3 meters) The tradition of starting the collection of a child from childhood is still preserved in some families.

According to field ethnographic research, although the economic preparations for weddings in rural families in the Sangzor-Zaamin region are general, they are not exactly the same as in the 50s and 60s of the twentieth century. In particular, in the early twentieth century, dowry collection began in the family with the birth of a girl or at the age of 7-9, while in the former Soviet Union, a young family, depending on their lifestyle and financial situation, usually began after the child was 12-15 years old. It has been acknowledged by a number of media outlets that four or five elderly people from the village have been invited to the house and, as far as possible, have been given a smaller wedding by "informing the people" because the economic situation does not allow them to collect dowry [4].

The planned wedding was postponed until the 1960s, mainly 1-2 years ago, and this stage was not considered the main serious preparation. The reason is that the majority of the population has not been able to afford to take away this or that item in advance, which could later be worn at their child's wedding. In addition, older reporters recalled that the economic hardships and customs of the time did not require large expenses from the wedding owner. Therefore, the population did not feel the need to start preparing for the wedding much earlier. This, of course, did not have a negative impact on the socio-economic status of the family due to its economic capabilities and current conditions, and we can see it in the saying "give free if there is a peer", which is now remembered only by the elderly. During the Soviet era, collectivization, famine and famine, war, and economic hardships had an impact on the morale of the people and the economic situation of the family, and the main stage of wedding planning, "reserve preparation," became a tradition. This tradition later became popular

in the 70s and 90s. Of course, able-bodied families (mostly self-sufficient families) also took away a lamb, a calf, or other valuables (jewelry, etc.) and sarpo (cloth) that kept their value for the purpose of "take it now and it will come out to me later." , but older informants remember well that most families in mountainous areas were engaged in fabric collection. The main reason for collecting sarpo (cloth) is, firstly, that the girl and the bride to be unloaded need to sew beds, blankets and pillows, and secondly, that she should give sarpo (cloth) to both her relatives and the relatives of the bridegroom. For thirdly, fabrics will be needed for the dress to be sewn for the bride and groom. So, one of the main reasons for the preservation of this tradition is that it is understood as an economic.

Since the 1990s, due to the influx of many goods from abroad and the shortage of foreign goods during the former Soviet era, only the rich and affluent of the rural population tried to import goods. However, most of the sarpo (cloth) and fabrics collected for dowry became obsolete with the arrival of new ones, and as a result, they did not meet the requirements of the time ("fashion") until the wedding. At the same time, it can be said that by the years of independence, economic factors such as the increase in economic income of rural families, the decrease in the rate of devaluation of money also encouraged saving money for weddings. Therefore, by the 2000s, the tradition of collecting dowry from childhood in the mountainous Uzbek and Kyrgyz population had lost its significance. This means that most families have saved money by considering the costs associated with this and more other weddings. For this reason, most sarpo (cloths) are now taken, mainly after the wedding is over, that is, from the time of the wedding to the time of the blessing. At present, clothes made by local

entrepreneurs in Jizzakh, Zaamin, Osmat and other large villages such as Novka, Akkurgan and Kirkkishlak are being made for sarpo. At the same time, the residents of mountainous areas are paying attention to the removal of timeless porcelain dishes, gold, carpets and rugs, various small and large services, in general, what is traditionally included in the dowry of the bride and groom[6]. Of course, given the current strong social stratification, it is difficult to say that these indicators apply to all segments of the population.

Tree-planting traditions also included tree planting. Planting trees (poplars and fruit trees) on the occasion of the wedding has long been a tradition of the Uzbek people. The Sangzor-Zomins also planted poplars, considering that they would be married in the future after the birth of a son, as an additional "money" for wedding expenses. At the same time, it is a custom made for the purpose of building a house for his child (or to build it himself - depending on the family's approach to the issue), which helped in the construction of the house as a raw material of wood. Because one of the main costs for the building is this wood. During the Soviet era, poplars were not planted in the villages of the mountainous districts as before. In a sense, this was due to the gradual increase in the economic well-being of the population and the increase in the import of large quantities of timber and timber from Russia to Uzbekistan from the 1960s and 1970s. By the first years of independence, although not popular, poplar planting began to increase again. This is due to a decrease in the import of timber from Russia, an increase in prices and an increase in revenues from the sale of poplar. Nowadays, able-bodied families are planting poplars around their gardens. Many have already seen their son grow up and are trying to build a new house with the arrival of the bride, and if that is not possible, they are

trying to enlarge the existing house (an additional house (room) will add a hallway)[7].

In the Sangzor-Zaamin region, as in other mountainous regions of Uzbekistan, the economic participation of close relatives (uncle, uncle, niece, aunt, aunt, etc.) in weddings is important. It should be noted that kinship has been strongly developed in the Uzbek people since ancient times, and its roots go back to primitive times. In particular, in rural families in mountainous areas, the role of relatives, especially the uncle, by the mother is still great. Of course, in the villages of the mountains and foothills, no wedding can take place without the help of the closest relatives. Each of the relatives takes on a specific task, someone takes on the task of welcoming guests, someone takes on other tasks. They are a great help to the family of the wedding owner both financially and spiritually. In addition to giving the wedding, they also prepare the "tablecloth" (bread, sweets, pastries, food for the wedding are wrapped around the table). For example, in field studies conducted in the villages of Akkurgan and Temirqadam in Bakhmal district, it should be noted that the relatives and close neighbors of the bridegroom covered one or two loaves of bread, and thus the tradition of providing economic assistance to the bridegroom dates back to Soviet times[8].

However, it should be noted that today in Sangzor-Zaamin the relations with relatives or neighbors are not the same as before, but as a result of the transition to a market economy, modernization and transformation, there are kinship and neighborly relations. It is noted by the media that it is slowing down. Neighborhood also plays an important role in the hesitation of a wedding. Local traditions have long played an important role in the ethno-economic and socio-economic life of the Uzbek people. That is why the proverb

among the mountaineers, "Better a neighbor far away than a liver," is not in vain. There is also a certain degree of benefit from neighborly interaction. Good neighborliness has long facilitated weddings and ceremonies. The same is true now. They are in service both before and after the wedding and play an important role. At weddings, as well as friends, the role and importance of gashtakchi ("talk") is very important. This has not lost its importance to this day, but on the contrary, it is even more important and is present in all young people and all walks of life. The function of today's gaskets is almost the same as in the past. At the same time, Gashtak also combines economic interests. Nowadays, this has become one of the most important factors. Proof of our opinion is the holding of gaskhs between neighbors, colleagues, friends, relatives, classmates, classmates, families.

Gashtaks, which have their own strict rules, have conditions that everyone must abide by, one of which is the financial support given to each other at weddings. They help with the dishes that are pulled for the wedding host's banquet table (dishes like tandoor, chicken, kebab). In addition, Gashtak members raise money to help the wedding owner financially. Most importantly, the members of the party help the wedding owner with their services and advice during the wedding ceremony. The wedding (assistance) given at the wedding is gratifying and does not impose any obligation on the owner of the wedding. However, this does not mean that the wedding owner did not return these benefits later. This is not even the custom of the inhabitants of the mountainous districts. When the time came, the wedding owners wrote down or remembered in a special wedding book who helped and how to return these funds[9]. The support provided to the owner of the wedding by his relatives and close people was

mainly of 2 types: those who were able - with money or products, and those who could not - through services[10].

It should also be noted that everyone's help at the wedding was taken into account by the wedding owner. He later returned the aid to them. So, helping someone else can be understood as helping yourself. and the prize fund are increased on the basis of pre-arranged weddings by close relatives and neighbors), are required for hospitality (hospitality), banquet (soup) products purchased. From the beginning to the end of the XX century, "circumcision wedding", "son's wedding", "circumcision wedding" were of special importance among the family ceremonies of the population of mountainous areas. In special ethnographic literature, circumcision weddings are divided into three parts: the first part is the period of preparation for the wedding, during which the preparatory work and ceremonies such as "counseling", "tandir put", "carrot slicing" are carried out directly before the wedding. all events - hospitality, banquet (soup), spectacle, games, competitions, the third part is the final part, post-wedding events, including the awarding of those who served at the wedding, giving them a special reception, gifts, as well as the wedding hero's condition[11]. In this regard, the costs associated with circumcision can also be divided into two parts: the sarpo-suru, belts, fattening for the wedding in the first stage (selective calves or lambs started to be cared for a few years ago), new bedding and pillows skins, food products that can be stored for a long time (fat, oats, nuts, etc.), the money for the reserve is often accumulated through the purchase of cattle or sheep, the second stage of the competition (Gifts and greetings to the winners of kupkari and kurash (in most cases, the "salin".

In the early twentieth century, due to the fact that a large part of the rural population was economically insolvent, circumcision of 2-3 children in a family was carried out in one day. Elders in Kyrgyz villages such as Karamazor, Sarikamar, Boytepa, and Duoba recall that in the past, some poor families who could not afford to perform circumcision weddings were added to the child of a rich cousin. But usually even the poorest Kyrgyz tried to hold a wedding, albeit a small one, by slaughtering a single animal [12]. It is also true that in the 30s of the twentieth century, due to various levies, taxes on meat, butter, taxes on trees, farmland (for example, a tax of 500 rubles for a bush of apricots), many people dreamed of a wedding at a time when many people are grateful for barley bread[13]. That is why most of the villagers could not have a big wedding.

However, from the 70s and 80s of the twentieth century, as the economic potential of the population began to rise, circumcision ceremonies were held in self-sufficient houses in some villages, lasting several days. The weddings also included major competitions, including goats, wrestling, and racing [14]. An example of this is the Sangzor-Zaamin Kyrgyz children's games, such as "Ulak Tartysh" and "Oodarysh", which are held the day before the circumcision ceremony [15].

Plov is the main dish of the Sunnat Toi wedding table, has been in vogue since the 1970s, when the economic well-being of the population began to recover. From the 60s and 70s of the XX century, at the beginning of economic prosperity, weaving produced 50-70 kilograms of rice per wedding, while in 1989, Mamatkul Ergashev, an informant from the village, said that 300 kilograms of rice, 12 bags of flour, 400 kg for circumcision carrots, 50-60 liters of vegetable (cotton) oil, one baker, 3 thousand loaves of bread are directly related to the fact that the population began to live

an economically prosperous life, which led to the emergence of a number of other traditions. It should be noted that during the years of independence, the cost of wedding ceremonies, especially circumcision weddings, has almost not changed, but has decreased. The reason for this, according to many informants, is that many factors, such as the decline and disappearance of "kupkari, hospitality", the fact that weddings do not last for several days, weddings are held in modern wedding halls and restaurants, lead to a significant reduction in costs. However, it should be noted that field research has also shown that the costs associated with weddings are increasing compared to previous periods [16]. In general, we consider it expedient to analyze the Uzbek and Kyrgyz weddings and their expenses in three stages, from the organizational part to the end. These are: the customs, traditions and ceremonies that take place before the wedding and the costs involved; expenses for traditions and ceremonies held during the wedding; are the costs of post-wedding ceremonies.

It should be noted that from the beginning of the twentieth century to the middle of the twentieth century, the wedding had a special place among the expenses[17]. In the early twentieth century, as in the entire Zarafshan oasis, in the Uzbek villages of the Sangzor-Zaamin region, the thick was paid mainly with money and one or two head of cattle. Because at first the nomadic Uzbek and Kyrgyz ethnic groups did not feel the need for money, they gradually settled and mastered the circulation of money. Paid in Zaamin and Bakhmal districts of Zarafshan oasis in 1917-1925 due to the financial situation of a large family [18]. Only a wealthy household could afford to pay a fortune of two sheep or a head of cattle, grain, money, and so on. However, not all parts of the Sangzor-Zaamin region are paid in the same way. Thick money was not always

the same amount, on the contrary, according to the conditions of the period, the market price, and mainly the money of cattle or sheep, increased according to the market price of meat. This, in turn, had a negative impact on the economic situation of families.

In the past, in some desert areas of Zaamin district, such as Uchtom, Akbulak, Gortepa, it was paid with thick money or grain, while in the mountainous villages of Sarikamar, Karamazor, Muzbulak, Ovay, Shaybek, Kyrgyz were given various goods, large and small hoofed animals. The Bakhmal and Zaamin Kyrgyz celebrated their wedding after a thick payment (often two or three years later). Khidirov Janikul, chairman of the Bakhmal village assembly, said that before the kolkhozization, rich Kyrgyz had given rich households (camels or horses, two pairs of working oxen) and 20-30 sheep. Even the poorest Kyrgyz gave 10-15 head of cattle (starting with the list horse) as thick[19]. In Uzbek villages such as Solin and Tangatopti in the upper reaches of the Sangzor River, the number of sheep has risen to 8-10. In general, whether the thickness is large or small depends on the economic stability of the groom[20]. Thick pay with livestock is also common in kazakhs[21]. In return for the thick, the cow brought to the bride was returned as an inheritance after the girl's father had once visited her. At the same time, if the relatives living in the same village were engaged, the groom's side covered almost all of the bride's wedding expenses. From time to time gifts were sent to the bride before the wedding. He even helped the girl's parents closely, spending money on a dowry to be prepared for the bride[22].

Since the 1950s, part of the bride's dowry has been used for weddings in the Sangzor-Zaamin region. recalls that due to the difficult economic situation, all the close relatives of

the groom helped with the expenses of this wedding. Since the cost of a wedding was greater than the economic capacity of a family, it was much more economical for the owner of the wedding to give someone a sheep, someone a cattle, and other economic aid as a "wedding". This "wedding" tradition has not lost its significance[23].

After the establishment of the Soviet government, until recent years, the practice of giving a bride, which was associated with the transfer of girls, became a great excuse for those who discriminated against the history and traditions of the Uzbek people. For those who say, "Uzbeks still have remnants of the sale of girls as goods, objects, or slaves, and in the past this practice was highly developed," the main support was a thick issue[24]. It would be a mistake to say that the struggle against the thick did not yield any results. In new weddings, such as the "red wedding" and the "Komsomol wedding," which emerged during the Soviet era, thick or milk money was often not given[25]. However, at the same time, he continued to hide it among the population. The elders of Karamazor village remember that in the 60s and 70s of the XX century, after a thick payment in the Kyrgyz, a wedding was sent to him, five sheep, one cattle, five bags of flour, a fly in vegetable oil, a fly in butter, 15 (large) boxes of candy, 20 clothes beqasam, 10 pieces of crepe de chine, 60 pieces of cloth (belts, handkerchiefs for guests), etc. given[26]. This custom is called "syy" in Sangzor-Zaamin Kyrgyz, "Altai kiji" in Altai and "belek" in Telengit. In Kyrgyzstan, until the 1950s, the bride's dowry ("juk") had to include grass, felt, and hand-woven rugs, while in the 70s and 80s, the bride's dowry included wedding and casual clothes, jewelry, a modern refrigerator, and laundry. Washing machine, TV, wardrobe, sideboard, sometimes furniture set (depending on economic capacity) began to take place.

The increase in the economic well-being of the population can also be observed in the dowries made for the bride. For example, Aydin Abdurashidova from Akkurgan, born in 1952, said that 20 dresses, 1 wardrobe, a 3x2 carpet, and 1 zulcha), while the poorer families gave one "zulcha", one "olacha". Due to the lack of cotton, cotton blankets and pillows were not made, and goatskin blankets served as bedding [27].

In mountainous and foothill areas, weddings and other family ceremonies are usually held in late autumn and are always celebrated in the presence of villagers, neighborhoods and relatives, led by village elders and wedding leaders. According to ethnographer B.Kh. Karmysheva, this was also due to economic reasons[28] (livestock became obese, farm work decreased). It is noteworthy that during field research, older informants explained that weddings take place in late autumn for the following reasons. For example, Ayokul Haji Kuldashiev, born in 1926 in Sarikamar village, Zaamin district, explains that human nature, as a part of nature, needs to have time for the generation to emerge and grow in the warm seasons (spring, autumn)[29].

Until the 1950s, due to the war and subsequent economic hardships, the bride was given 1 or 2 pounds of grain or barley instead of a thick cloth, while relatively rich and middle-class families used horses and poor families used donkeys to transport girls to remote villages. After the first Gaz-51 truck was brought to the district center Osmat from Jambay in 1960, from 1965-70 the bridesmaids' dowry began to be brought in these trucks[30]. As a result of the construction of the first asphalt highway in the Sangzor oasis in 1970, the bride began to be brought in cars such as "Victory", "UAZ", "Moskvich". In 1974, the first Jiguli car was brought to the village of Akkurgan in 1974 by Abdurasul Bobobekov.

The fact that the life of the population has improved and their well-being has increased since the 1970s can also be seen in the fact that guests at weddings have started to spend. For example, in the village of Akkurgan at that time, 2 meters of velvet cloth, raw velvet for sheep and las cloth for goats were given as sarpo for the heifer (body) brought to the wedding owner[31].

Until the 50s and 60s of the twentieth century, the feast table was called "kur" (covered with a blanket, a blanket and a tablecloth), and then from the 60s and 70s of the twentieth century, wedding feasts were made of wood. It has become a tradition to spend time with modern household items (plates, spoons, etc.), soft drinks and alcohol on long tables and chairs. In 1965-70, a long wooden table and chair in the form of the letter P was assembled in the center of Zaamin district and the surrounding Birlash, Qiziloy, Cholqishloq, and a wedding with a rubab and a circle began with the participation of a famous singer in the district or village. It should be noted that the invitation of singers from Tashkent, Samarkand and other cities began in those years, when weddings were held in the courtyards, on the streets, and now in remote villages of mountainous areas, modern weddings are more convenient for locals. Because in both winter and summer it is possible to prepare a full table for guests. In addition, the wedding owner will be able to meet guests without too much effort and observe without any worries. But that convenience, in turn, is "expensive."

Today, weddings and restaurants offer their services in organizing a wedding reception. The banquet hall, which can accommodate 200-500 people, costs from 50,000 soums, and the banquet hall, which can accommodate 50 to 150 people, costs from 40,000 soums. In general, depending on

which of the dishes offered by the wedding party, the rent will range from 15,000 to 60,000 soums per person. Usually, a place is booked for a wedding depending on the number of relatives, acquaintances and friends. In the mountainous population, which is a collective people, they make up the majority, so the number of guests usually averages 250-300 people. Then, on average, a single wedding rental for a wedding of 250 people and 15 million soums for a table for guests.

Unlike in the 70s and 80s of the XX century, instead of a solemn visit to the Civil Registry Office, today's young people go for a walk in the park in the center of Jizzakh. The trip itself will cost at least 1 million soums. If friends can't find a car to turn the girls into, they usually rent separate cars. In this case, as much as possible, try to rent a car of the best model. Then one car will cost at least 400-1 million depending on the distance or proximity and model soums. You will also need to rent a separate bus to take the bride and groom to the wedding. The results of the analysis showed that the service of urban and local rural photo studios has a special place among wedding expenses. This complex (photo + video) service includes such aspects as "preparation" (preparation of the bride and groom for photography), "wedding ceremony", "bride and groom's walk", "wedding party". A set of photos and videos during the wedding and the whole ceremony will be presented on DVD with a wedding film and wedding photo album with pictures (on average about 250 thousand soums). Today it is also a tradition to make modern wedding cakes, the price of which is estimated according to its shape, weight, ingredients used, decorative elements. Then the wedding cake will cost from 300 thousand to 500 thousand soums and more.

Recently, it can be observed that celebrities, masters of words, graduates of art colleges, and amateurs are known as the hosts of the wedding party. In 1990-2000, a local artist or group invited to serve at a wedding in the villages of the Sangzor-Zaamin region conducted a wedding party from beginning to end, earning at least 500 soums, which is now around 700,000 soums. There are also cases when famous rich singers invite famous singers to their weddings to show off or brag to their guests. It is also believed that the arrival of famous singers at weddings, addressing young people, taking pictures with them, performing popular songs increase the social status of the host family. Nowadays, it is customary to do various shows at weddings. There is a special fee for this. Now it is customary for the bride and groom to waltz together at the wedding. In addition, at weddings there are many other "rituals" (balloon launches, champagne fountains, etc.) that show the luxury of the party, each of which requires a separate amount of money. So, it can be said that the wedding ceremonies held by the residents of the present-day Sangzor-Zaamin region are also celebrated in the tradition of Western weddings.

RESULTS AND DISCUSSION

So, of course, it is difficult to come to a single decision on the issue of extravagance and extravagance at weddings. Because it depends on many factors, such as everyone's income, circumstances, dreams, conscience, and most importantly, spirituality. Getting married doesn't mean that someone is "rich." Of course, it is desirable for every family to have a wedding depending on their economic ability. But as a result of such weddings, many families accumulate for life for the wedding and end up in debt, and the deterioration of the socio-emotional environment in the family due to trivial things, gifts and greetings shortly

after the wedding leads to quarrels and even divorces. The reason is that wedding expenses do not come from the family's means. We can see this in the average monthly family income of respondents, which is calculated on the basis of the results of the survey. If a family spends an average of 1 million a month. soums (2019), in which case the family was able to raise funds for the wedding in three years only if they did not use all their income to hold the average wedding. But he did not have to use a single penny of his family's income for this. This was not possible at all, as the income earned often did not exceed the family itself. For this reason, family members spent their lives collecting money, however, often the head of the family was in search of additional income. As a result, some are looking for ways to work abroad, while others, unfortunately, are making "illegal income." As a result, there are those who earn money through honest work, in some cases through illegal means or unknowingly engaging in inappropriate methods. In particular, there is a desire to earn extra money on the basis of trade fraud, tax evasion, trafficking in human beings abroad, unintentional involvement in criminal activities, and so on.

CONCLUSION

In the early twentieth century, the role of commodity-money relations in the economic life of the population, the expansion of the use of black and hired labor in agriculture (especially cotton), collectivization, led to the disintegration of large patriarchal families. However, in remote, remote villages, the predominance of traditional farming and the slow development of commodity-money relations have led to a process of collectivization. elements specific to the large patriarchal family have been partially preserved. During the twentieth century, the family budget, socio-economic life, living

standards of the population of mountainous areas of Sangzor-Zaamin region are closely linked with private farming, and the income of the settled population from land (agriculture, horticulture, etc.) is $\frac{1}{4}$ to $\frac{3}{4}$. After the 1960s, farmers began to pay more attention to horticulture, which was an additional part of family income. It was only during the years of independence that the economic income of the population of the Sangzor region began to increase, and this was reflected in the fact that income from land and garden plots accounted for $\frac{1}{3}$ to $\frac{1}{6}$ of all monetary income. This, in turn, is due to the use of traditional architectural methods in the construction and repair of new houses, the use of European methods, the increase in the type and number of items in the building materials market, the sale of quality imported materials, roofing, doors made of aluminum, plastic and other made of foreign materials has led to its further expansion. In home appliances: air conditioners, refrigerators, confectionery ovens, the range of furniture is expanding every year. It should be noted that in the Sangzor-Zaamin region from the beginning to the middle of the XX century, as well as in 1970-1990, the ceremonies were reduced and simplified, but the costs increased significantly and became more expensive. The reason is that if in the past most customs were performed with hospitality as a ritual, instead of spending it on each family according to their means, they began to indulge in luxury. As a result, their family began to feel overwhelmed. Therefore, instead of cutting costs, it was preferable to abandon the ceremony itself.

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