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RITUALS OF PASSING TO ADOLESCENCE FROM CHILDHOOD (Circumcision wedding)

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Annotatsiya: Ushbu maqolada Xorazm vohasi aholisining bolalikdan o'smirlikka o'tish bilan bog'liq marosimlari va ularning transformatsiyalashuv jarayoni yoritib berilgan.

Kalit so'zlar: chamanto'y, bola o'g'irlash, hashar, joy to'yi, sunnat to'yi.

Аннотация: В данной статье описывается процесс перехода населения Хорезмского оазиса из детства в юность и обряды, связанные с их трансформацией.

Ключевые слова: чамантой, похищение детей, хашар, домашняя свадьба, свадьба обрезание.

Abstract: This article describes the rituals of the population of the Khorezm oasis in connection with the transition from childhood to adolescence and the process of their transformation.

Key words: chamantoy, child abduction, hashar, house wedding, circumcision wedding.

Introduction: More than 130 nation and 16 representatives of confession live together in agreement and cooperation in Uzbekistan. All chances have been created for moral development of all nations. Just now different nation's representatives live loyally to their national ceremonies and traditions. That's why learning traditions and ceremonies of other people who live in our country and delivering to wide community are very important problem. Because ceremonies which are being forgotten are not only progress of history, but also moral power of future. One of the longest historical ethnographic lands is Khorezm in Uzbekistan. It has peculiar

tradition and ceremonies. Acute, reasonable and thoughtful creative people of this town have invented these ceremonies for a long time.

It is possible to observe the rituals of circumcision, which is the occasion for the transfer of the children from childhood to adolescence. For example, one of the child's close relatives "kidnapped" the child on the day of the ceremony and took some money for the kid. When the child was circumcised, the child's parents put the child's one hand into the oil and the other into flour in order to facilitate pain [1]. A child's mattress is wounded with a rope to keep the child safe from evil eyes. Three days ago, a tree decorated with toys is hung in the house where the circumcision wedding takes place. This is called "chamantuy". It means that there is a circumcision wedding in this house. Before the circumcision, that hair bundle tummy was removed, which indicated that childhood had gone into adolescence. Such children should be dressed with white light summer robe made of **coarcecalico** and wide white slips (breeches). The wedding ceremony may also be held after that. All this is a very important guide to the child becoming a perfect man.

When the child is circumcised, his mother and father have to put his hands into oil, as it is meant to relieve the child. When the wedding child was placed into circumcision, his supporters – uncles and relatives greeted him with gifts. Wedded women give them a handkerchief and scarf. And this ritual is called as handkerchief gifting in the oasis [2].

Literature Review: You can get some valuable information from the books by N.P. Lobacheva[1], K.V. Zadixina [2], G. Snesarjev [3], E.S. Vulfson [4], P.G. Bogatirev [5], E.G. Kagarov [6], V.P. Nalivkin [7]. They did much in order to scientific research during their lifetime. For example N.P. Lobacheva gave information about the weddings in Khorezm in her book "Свадебный обряд хорезмских узбеков", E.S. Vulfson's "Как живут сарты" illustrates the ceremonies of the wedding of Turkish people.

Especially during 1936-1976 complex expedition of Khorezm archeology and ethnology did a lot of researches and its members also tried to do their best. The content of the group was divided into two general groups. The first group – The



northern group of Khorezm (the leader V. Zaxidina) and second group – Southern group (the leader Saranova). They both investigated the cc-ceremonies and rites and their evolutionary and transformational process. But taking into consideration their scientific activities, results and admiring them, we should emphasize that, the atmosphere of investigation of 1st time was suitable for the Soviet and communistic ideology so that research should serve to create The Soviet Nation. On the whole the researches which were made in the communistic period should be approached critically.

Research methodology: Uzbek families are rich and with lots of children and houses are considered for the members of families not only as a shelter, but also as part of their homeland. Fellows were married in Uzbek families, who have been living in large and rich families. Girls who reached their marriage age were also married. As a result, a new family was organized. The Uzbek girls are usually brought up in the love and sensitivity of their “future” homes.

“The birth of a son is the happiness and glory of the family. It is the continuation of the family, the motherland, the defender, the family’s fortune. With the birth of a son, fathers planted 100-200 poplars on the grounds of the yard according to the advice of elderly grandparents. These poplars are grown as raw materials to a new building until the child gets married. Before the marriage was often a new home or a renovation of the yard. There is also a special custom of the new house built with voluntary public mutual aid of relatives, friends [3].

In Khorezm, as heirs in many cases, little sons remained at home with their parents. Other sons have lived an independent life, building their inner courtyard with their own labor and khashar – voluntary public mutual aid. Once a comfortable place for a yard construction is selected, the master picks up the four corners of the house and is the first brick built by the prospective owner, and the masters were honored with it. When building construction was finished, family members moved to it. Sheep was slaughtered and served. This ceremony was also a special small wedding, where all the elderly people in the neighborhood participated. Traditionally, guests brought gifts for the new yard. In Khorezm, carpets are often gifted [4].



With good intentions, a big earthen pitcher or jug was buried under the yard even filled up with sand, sandstone. It means not to let blessings, treasure and wealth out from the house. In fact, in ancient times, such pitchers were used to keep gold, almonds, jewellery and gemstones. In its time this heritage wealth was very useful for the new generation in building a new house.

The traditions associated with threshold are also exemplary. The daughters, the brides in the morning cleaned threshold as if mirror. Greeting or joining hands is considered as bad characterized. They met each other when the visitor came in, or on the contrary.

At the time of moving to a new home, the Uzbek people are still working on a number of traditions, even for their generosity. The first thing to do is to place the house in the visible places. This is what our people have to do with the phrase “keep away from bad”. In all ages, it has been said that people with “evil eyes”, black people, who envy the fullness of others. The sight of a person with a malicious intent was “burned” when he was in a state of exhaustion. There were those who earlier said that they were superstitious. Whatever the case, we need to preserve every aspect of the traditions of our culture and to bring it to future generations. Apart from that, when moving to a new home, a horse’s saddle stumbles were stuck on the courtyard door. It is intended to be a rich and wealthy property, such as a home-grown horse.

Inside the house there is a horn of a deer and a head, which indicates that the descendants were spread from Mother Bug. There may be rooms with wolf’s nails. It is also a sign that the descendants are spread from valves and it symbolizes to live in a fertile land. The tradition of hanging an amulet with incense and prickles belonged not only to a new private home, but also to public places, public and private cars, such as public houses, public catering, household services, and various shops. This is a matter connected with a belief in each person.

Before moving to a new home, there was definitely a sacrifice of sheep, goats, chickens, cocks which was afforded by anyone who wanted to do it. This is also peculiar alms for the sake of god, which is a reflection of the plea of AllaahiTaala, in which he is praying to this house for happiness, illumination, evil eye, trouble and



calamity. Pilaf or soup is made of that slaughtered animal and is distributed to neighbors, elderly and poor.

There are three things to do when moving to a new home. First, salt was brought from the threshold, and the house was intended to be with food. Second, bread and flour were brought from the threshold. In this way, the people of the new home are intended to be satisfied, hard-working and happy. That is why bread is dear to everyone as a symbol of living and sustenance. Thirdly, a mirror was brought inside from the threshold of a new house. It is a well-intentioned purpose that the life of this family is bright and light-bearing. These symbols can be replaced with each other and they be entered in the new home together at the same time. The migration to the new home ends with the ceremonies of courtyard feast or the house party [5].

After the alms for god's sake, a special wedding was held in the courtyard of the house, after moving to a new house built by the villagers and relatives. This wedding is also held in autumn and winter. The yard was made more spacious and comfortable for a wedding reception. After the wedding, the new building was mastered and learned to live there. This wedding is the happiest, most festive occasion for the family as a marriage wedding. The young family with a shelter-a new housing gradually rose themselves. A house was considered as a sustainable stronghold for a tribe, village and nation. Each village was famous for its certain heralds together with an older man who knows everybody in the village, a skillful barber-master and a delicate handed cook. These heralds or messengers announced the time, place of ceremonies like weddings, feasts, parties etc. moving on donkey, bicycle, motorcycle or car, depending on the size of the village.

In many Uzbek families, according to the tradition that has survived, an elderly son has been separated to a new house as new family. If there is no possibility to build a home, the grandchild has lived up until marriage. The head of the family is concerned about the future of his family by the birth of a son, and according to tradition, he thinks of his future. Because, the boy is a future labor force and a family head in the future. Many rich families begin thinking of having a new house from the day they had a son. And the mother cares for her daughters and collects the "sep"



(properties, pots and pans) from her youth. Usually, the younger son lives with his father and after his death, the house and the farm become his heritage [6].

At the end of the 19th and early 20th centuries, large families were everywhere in Bukhara Emirate and Khiva khanate and it was impossible to sell the ground, although it belonged to the family. Working goods, agricultural weapons, and derivative farms were the property of the family. Although, the cows that came from the house of bride-groom's family were considered as personal property ("hereditary heritage"), its dairy products were commonly owned. In South Khorezm, where the family council was preserved, these large families lived in a large, multi-sized bedroom in the courtyards. In the courtyard, several married couples lived in some rooms and had a shared kitchen and a living room. The income of such families and everything in the yard, even the sum of money taken for the girl, are also common property.

The pot was general for everyone and bread was baked in one and the same tandoor. In a family, father is dominant and his reputation is decisive. Such large families maintained their patriarchal traditions strongly. Younger adults wholly obeyed to the head of the family. If one of the boys separates as another family with their children, then if their children are married and have children, this smaller family will gradually become unseparated complex family [7]. Such families did not have full independence. Family relationships became more complicated by the fact that some of the cousins of the same family worked together. "Making the pot separate" means that the great patriarchal families began to slow down.

During the research according to the archeological and historical sources and literature, the objective, historical and scientific approaches have been tried to carry out. So as to identify the current matter we used the logical, critical, chronological and comparative ways of analysis.

Analysis and results: The results of article can be used to illustrate and learn the history of Uzbekistan, to write handbooks for students of higher education, to organize new exhibitions in museums and propagandize the historical-cultural heritage.

Taking into consideration vast field of knowledge based on the new stylistic and theoretical approaches, the features of the ethnic ceremonies and Uzbek` traditions and their process of transformation have been studied, analyzed and generalized.

Conclusion and recommendations: At the end of the 19th and early 20th centuries social distinctions, injustice, social inequality were evident in the material life of the population, its place of residence, clothing, meals and food. Along with wealthy luxury houses of wealthy people in the cities, the cobblestone huts without windows were mixed with each other. According to the ethnographer N.P. Ostroumov, one of the leaders of the Russian colonial administration in the last century, large-scale households in Turkestan had large quantities of home-made and high-quality clothing and very rich dishes.

On the walls of the most common two-laminated sintered houses, there are several rectangular or dome-shaped hinges, which include various household items, plates and beds. The wealthy houses are decorated with delicate and carnal ornamentation and the pavilions and boards are filled with precious vessels and other items. Carving of doors, gates and columns is common in Khorezm.

Historical-ethnographic analysis of such traditionally customary rituals and ceremonies has shown that the roots of these customs and rituals are linked to ancient beliefs. Some of them (Circumcision wedding) were more strictly legislated with the introduction of the Islamic religion and became a part of Islam [15].

By scientifically studying and analyzing the ethnocultural traditions and transformation processes of the Khorezm oasis. Uzbek traditions and ceremonies, the following news was proposed:

- Ethnographic data on the ethnographic information on the ethno-cultural features and transformation processes of the Uzbek traditions and ceremonies in the Khorezm oasis has been systematized and historically summarized;

- Information about foreign and Soviet historiography of Khorezm's Uzbek customs and traditions, research by local ethnologists was first studied comparatively and scientifically for the first time;



- Rituals from the childhood (Sunnat wedding) were scientifically analyzed and some scientific conclusions were made.

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