

THE WEDDING CEREMONY OF KARAKALPAKS IN THE FERGANA VALLEY

(LATE XIX – EARLY XX CENTURIES)

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Abstract

This article, based on an analysis of available scientific literature and field ethnographic materials, highlights traditional and modern aspects of marriage customs and rituals of the Karakalpaks of the Fergana Valley. Also, the processes of unification of traditions and rituals are reflected as a result of mutual ethnocultural contacts of the Karakalpaks with local Uzbeks.

Keywords: ethnicity, korakalpok, family, marriage, ritual, wedding, tradition, Kalin, levirate, women's society.

INTRODUCTION

One of the important ethnographic features of each people, which distinguishes it from other people, is its rituals [1,73]. Throughout several thousand years of human history, various cultures have existed. Each culture, undoubtedly, was formed under the influence of a certain ethnic group or ethnic group. Among various ethnic cultures, traditional culture consists of traditions and rituals that have been passed down from ancestors to generations as heritage and preserved.

Our scientists have given scientific definitions to the concepts of tradition, custom, ritual in the field of ethnology [2]. Today, there is a lot of special literature about family traditions and rituals dedicated to the Uzbeks, Tajiks, Kyrgyz, Kazakhs, Turkmens, Karakalpaks and other peoples of Central Asia. They were written in different periods and are devoted to different issues of family customs and rituals. V. P. Nalivkin and M. A. Nalivkina about the customs and traditions of the inhabitants of the Fergana Valley, including the Karakalpak ethnic group [3], L.S. Tolstova. [4], T.A. Zhdanko [5], as well as in the works of U.S. Abdullaev [6] and A.A. Ashirov [7], who conducted research on interethnic relations and ethnocultural processes in the Fergana Valley, including some aspects of the topic we are considering. find out who came in.

However, the existing literature has not separately studied customs and rituals, such as childbirth, weddings and funeral rites of the Korakalpaks of the Fergana Valley. In this sense, we tried to reveal our scientific research based on the analysis of existing literature and ethnographic field research. For example, this article is based on materials collected in the villages of the Korakalpak ethnic group in the Fergana Valley, information received from informants, as well as sociological surveys.

RESEARCH METHODS

When studying traditions and rituals associated with family relationships, especially marriage, it should be noted that matriarchal and patriarchal orders, in a certain sense, remained in Central Asia until the beginning of the 20th century.

In the scientific literature of the early XIX th century, mainly two forms of family are distinguished among the peoples of Central Asia, the first of which is "old patriarchal families" another "small", "ordinary families" [8,160] or "small separate families" Registered as [9.165].

At the end of the XIX th and beginning of the XX th century, the number of members of valley Karakalpak families was greater than that of Uzbek families. Karakalpak families with children, sons, daughters-in-law, and grandchildren have long lived in the same yard. The household, food, household items and products, as well as domestic animals in Karakalpak households were usually shared.

The customs and traditions of the Karakalpaks are similar to other peoples of Central Asia. These processes occurred in connection with the thinking, lifestyle, emotions, spiritual experiences of people and their religious ideas.

It is known that the Karakalpaks also have a unique family, its structure, family relationships, traditional types of marriage: "exogamous" (external, mixed marriage) and "endogam" (marriage within the same clan. Domestic marriage), "levitate (from lat. "Lever» - husband's brother) va "female society" (from lat."sister" - sister) types of marriages have existed since time immemorial.

Exogamous and endogamous types of marriages are remnants of the primitive communal system and are among the marriages that have been preserved in the human way of life for many years. In the Fergana Valley, the Roma predominantly maintain endogamous marriages, and this situation is associated with the remnants of the caste endogamy of the Roma that have survived to this day [9.166].

Different peoples had different views and views on exogamous marriage. Although this marriage is approved in a number of ethnic communities, mainly Uzbek and Tajik peoples, exogamous marriages are prohibited among the Kazakhs and Kyrgyz. This restriction on marriage changed under the influence of the ethnic environment. Exogamous marriage was strictly considered among the ethnic groups of the Karakalpak valley. L. S. Tolstova notes that in the XIX th century this restriction was abolished in the valley Karkalpaks. The limitation of exogamous marriages was largely due to the fact that the ethnic groups of Samarkand and Fergana lived in an ethnic environment and were cut off from their ancient homelands and mixed marriage clans [10.25].

In the families of the valley Karakalpaks, the marriage of sons and the marriage of daughters was associated with the decision of the father, who was the head of the family. At the end of the XIX th - beginning of the XX th century, as in all the peoples of Central Asia, in Karakalpak families, girls got married at 13-15 years old, boys at 17-18 years old, and in some cases at 15 years old [11].

Based on a comparison of field ethnographic materials collected in the Andijan, Namangan and Fergana regions of the Fergana Valley, which are part of the territory of

Uzbekistan, with data from scientific and ethnographic literature, it can be noted that in family rituals, collective traditions characteristic of the inhabitants of the Fergana Valley have priority. But, undoubtedly, during this period, the traditional family customs and rituals of the Karakalpaks of Central Asia, especially the Fergana Valley, had universal aspects.

RESULTS

Karakalpak men could marry Uzbek girls. However, Karakalpak girls could not marry Uzbeks, and this issue was discussed collectively. The most important reason for this had to do with the amount of fat. The great dynamism of Karakalpak family relations can be explained by the preservation of patriarchal-tribal relations in them [12. 136-181]. Low-income and poor families were forced to save a lot of money throughout their lives. On the contrary, the amount of fat at Uzbek weddings is not very high [3. 195-200]. According to the data, the end of the XIX th and beginning of the XX th centuries were marked by a dense variety of equivalents in the average Karakalpak farms. Accordingly, 9-10 heads of livestock, food and money were given. Cattle or horses brought to the bride's house in fat were slaughtered and distributed to village residents. This is "victorybeat" (beat) called According to T. A. Zhdanko: "weed" All the bride's clans took part in the ritual, and one of them slaughtered the animal and distributed it to the whole village" [5. 157].

The scientific literature shows several stages of traditional wedding rites of the Korakalpaks [13. 115-122]. Especially:

- 1. Welcoming ceremony** - according to this tradition, the fathers of the boy and girl predetermined the fate of their children. At the ceremony, all organizational issues of the wedding were agreed upon, and the time for the wedding was set.
- 2. Small party** - this ritual is a blessing wedding ("pato toi" or "small wedding") also called Fatiha's wedding took place at the bride's house. The groom sent gifts to the bride's house, and a small party was held among the grooms.
- 3. Main party** - wedding ("neke-toy" or "written wedding") this ceremony also took place in the bride's house. scent
- 4. Party at the groom's house**- this ceremony is considered the main ceremonial part that takes place in the groom's house.

In the past, in the ethnic groups of the karakalpak Valley, parents killed their children from an early age, "from the cradle" [3. 200] followed. Betrothal is the process of betrothal between close people before the birth of their children, during the pregnancy of their wives. The Karakalpaks of Fergana have this udum. "honest suit" [13. 115.] is carried out under the name. "Aklai Kuda Tusu" A boy was born into a dysfunctional Koracalpak family, and the girl was given a scarf as a sign of engagement. The general form of marriage in this order is widespread among the ethnic groups of the valley "child marriage" Also called [8.164]. Among the Turkic peoples this udum was called differently. Including "The cradle is gone" "waist" "Kulak Tishlatti", "Gohwaro Bakhs" [8.165] and so on.

It is noteworthy that the tradition of betrothal of children from infancy was more common among nomadic peoples than among sedentary peoples. V.P. Nalivkin stated: "this situation is associated with the size of the thickets among nomadic pastoral peoples" [3.200]. According to informants Jonuzokova Hafizakhan and Ibragimova Kimyokhan, Khursandoy and Mamajon, living in the village of Kemaboshi, Norinsky district of Namangan region, got married in 1980 using ear oud in the 60s of the last century [14].

As soon as the children grow up, "arrival wedding", "wedding of the rich" traditional wedding ceremonies took place. The parents of the bride and groom were directly involved in the ceremony. At the ceremony, a gift to the bride's house from the groom - who came with congratulations and mutual consent. Among the Uzbeks, this custom is called sovchilik, and in addition to the groom's parents, their close relatives also participate in sovchilik.

The literature does not provide information about how many stages the approval ceremony consists of and what processes lead to it. In our opinion, before the engagement ceremony, issues such as who to get engaged to, the choice of the bride and who the bride would recommend were also decided. Higher "honest suit" According to tradition, Karakalpaks carried out mutual marriage relations between their clans, relatives or on their recommendations [14].

Additionally, Wadi Karakalpak "revealed his face" during wedding ceremonies. (open page), "post" (post), "weed" ("beat"), "the boat is back" (the dish came back) "The Bride Has Arrived" (the bride fell) had several customs.

Similar traditions associated with wedding ceremonies existed in Uzbek families. The difference is that it looks a little simpler and more compact.

The Mangits, one of the Karakalpak clans, have their own wedding custom, according to which the groom arrives at the bride's house three days before. It's a ritual "with tone" Called [15.]. The fact is that the groom accompanies the bride. "false suitors" comes with A girl is considered chaste if the groom leaves the bride's house wearing her dress. On the contrary, he left his cloak.

This is one of the ancient and unique customs of the Karakalpaks. "remaining game" and "kidnapping of a girl" habits deserve special attention [5. 168]. The game kalyk is found among most peoples of Central Asia and Kazakhstan. This custom was mainly preserved among the semi-nomadic pastoral Kyrgyz, Kazakhs, Karakalpaks, Turkmens, as well as settled Uzbeks and Tajiks. During the period under study, the bride remained in her home in the Karakalpak ethnic communities of the Valley after the marriage ceremony. But conditions were created so that the groom could secretly come to the bride's house. It is a habit "kuyeuleu" or "marry" It is said that this situation lasted for several years [13. 119]. If a child was born to them during this period, the bride was brought to the groom's house in a cradle. "Kuieuleu" For families who could not provide enough fat and were economically disadvantaged, it was common to pay more. Undoubtedly, this marriage can be considered one of the remnants of matrilocal marriage. The Karakalpaks of Khorezm also followed this custom. However, Uzbek

families do not accept such a gift. The Nalivkin research couple also mentions in their works that this type of udum is not found among the residents of the village [3.]

One of the most important conditions for a wedding, the fat question was of great importance among the valley Karkalpaks. "Fat Money", "Fat Money" For the Ferghana Karakalpaks, the amount is much higher, and in addition to money, several pets were transferred. At its core, fat has acquired the same generality. Ethnic groups are distinguished by their unique and local characteristics based on their economic form, lifestyle, and socioeconomic status.

Levitate - This is a tradition left over from the patriarchal system of many nations, and its roots go back to the distant past. There are several examples of this in history. In particular, levirate was preserved for many years among Jews, Dagestanis, Turkmen and Kazakhs. Among the peoples of Central Asia, levirate was used in public life, including in Karakalpak family relations.

Akbarova Atirkhan, a 92-year-old informant, reported that the custom of levirate existed in the village of Khavos until the 60-70 s of the last century [11]. One of the features of levirate is associated with the death of a husband in the family. According to traditional Karakalpak customs, a widowed woman in this case marries her husband's brother or one of her close relatives. If the spouse's brother is a minor, he is expected until he reaches adulthood. In any case, the Karakalpaks preferred to continue their lineage themselves. That's why "we feed our orphans ourselves," "we don't leave our orphans to others."(we will not give our widow to someone else) said [13. 112]. This tradition is observed especially strictly if the child is a widow. Karakalpak in comparison with levirate "anyway, it's ours [16]. The remarriage of a widowed woman to her husband's relatives was an economic issue related to the dowry and, ultimately, the fate of the children. In the minds of some peoples, levirate has nothing to do with fat, but is also accepted as the continuation of the descendants of the deceased by his relatives.

According to Sharia law in the countries of Central Asia, where Islam is widespread, a widow whose husband has died is asked during a funeral: "Do you have luggage?" (you are pregnant?)- one asks. This issue established a widow's paternity rights over any child that might be born after her husband's death. The father of the child who was to be born after the death of the widowed woman was also informed in advance, as was the woman's presence in society and in public. "The Face of Yoruga" This is common practice.

Speaking about Karakalpak family relations, V. Nalivkin said: "...among the nomadic peoples this issue was resolved differently. They had to get even with one of her late husband's brothers" [3.231].

sorority This term was first coined by George Fraserman. According to the custom of sorority, a man married to his wife married her sisters either at the same time or after some time. This marriage took place during the life of the first wife or after her death. Although sororate is rare, this tradition is found in Ferghana Karakalpak families.

Norkuzieva Salomaton, living in the Telman mahalla of the village of Ormonbek, Andijan region, got married and joined the women's club in place of her deceased sister in 1952 [16]. At the moment, the informant is 104 years old. He raised 6 children left by

his sister and 9 of his own children. According to Aya Salamat, she did not want to leave her sister's children in the hands of a stranger.

The female society is explained by the custom of the parents of the bride and groom to give their younger sister in exchange for their deceased sister after mutual consent to the wedding. If the money was given to the groom before the wedding, then it was possible to cancel the wedding by returning the groom. If the woman died after the wedding, he married her sister. In this case, bold font is not returned.

DISCUSSION

In the middle of the last century, special changes occurred in the marital and family relations of the valley blacks. In particular, mixed marriages and marriages between Uzbek and Karakalpak youth have increased. In the 40-50 s of the XX th century, traditional Karakalpak weddings, which lasted 4-5 days, were simplified to one day.

In Karakalpak villages, which have close ethnocultural ties with the Uzbeks and whose territory of residence is adjacent to the local population, integration processes have accelerated under the influence of the Uzbeks. This situation also manifested itself in their family relationships. Since the second half of the XX th century, the division of large families and the allocation of children into separate families on the farm has accelerated. According to informants, the Karakalpaks are completely mixed with the Uzbeks. "Those who became Uzbeks [16.]. Although their customs and traditions, weddings and maracas are common with the Uzbeks, at the same time some ethnic aspects have been preserved. In particular, it was considered unusual for Karakalpak brides to call their father-in-law, mother-in-law and daughter-in-law by name. Sometimes when asked who is the father-in-law and who is the daughter-in-law: "...we will be neighbors of so-and-so- who introduced themselves [17]. Informant Mamatkulova Zahro said that her mother-in-law called someone from the street that her father-in-law was Rakhmonkul they didn't exist- because his marriage broke up [17].

Crossbreeding with local Uzbeks began to develop in the 70-80s of the 20th century. Until today there is no difference in this regard. According to information received from Karakalpak residents of the village of Kemaboshi, Norin district of Namangan region, mixed marriages have existed for 30-40 years, and they admit that wedding ceremonies have become common among Uzbeks [14]. It is noted that since the 50-60 s of the twentieth century, the number of mixed marriages has increased in the Balykchy district of the Andijan region. During this period, a woman who came from the village of Chinabad to the village of Karakalpak, named Halfachek as an Uzbek bride, still "Sartmomo" are called [16.].

CONCLUSION

Field materials collected throughout the Fergana Valley in different years indicate that mixed marriages arose in different parts of the valley with some differences. Snowfalls occurred later in areas inhabited by Gujs and earlier in areas adjacent to Uzbeks.

The study of traditional customs and rituals of Uzbek, Tajik, Kyrgyz, Karakalpak and other ethnic communities using materials from the Fergana Valley shows that by the beginning of the XIX th-XX th centuries, regional aspects in this territory became more important than ethnic ones. .

This community of traditions and rituals has its own historical basis, which is explained by the fact that the ethnogenesis and ethnic history of these peoples are the same, their cultures were formed in a single ethnocultural environment.

The multiethnic composition of the Fergana Valley ensured the intensive development of interethnic relations in this area. As a result, the mixing and generalization of the Karakalpak traditions of the Fergana Valley related to marriage indicates the rapid development of mutual ethnocultural ties between them.

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