



Traditional Beliefs And Representations Of The Karakalpaks Associated With The Yurt

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Journal Website:
<http://usajournalshub.com/index.php/tajir>

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ABSTRACT

Over the centuries, the Karakalpaks have created a type of decoration that looks amazingly harmonious, perfectly suited to the design of the lawn, taking into account the living conditions, climate and characteristics of the materials used. In working on the article, the works of ethnographers and archaeologists were analyzed, which were used as the main sources. According to ethnographers and art critics, the Karakalpak yurt has its own characteristics in terms of decoration and artistic solution and silhouette. The article deals with the customs and traditions associated with the yurt. It reveals the role and significance of the yurt in the life of the Karakalpak people, its educational component.

KEYWORDS

Karakalpaks, Uzbeks, yurt, Turkic peoples, ethnogenesis, art, dwelling, clothes, traditions, Central Asia.

INTRODUCTION

S.P. Tolstov notes that “the history of the Sogdians, Bactrians, Khorezmians, Massagets, Saks, Usuns, Hephtalites, Turks of ancient Central Asia is the history of the direct ancestors of the peoples of the flourishing

republics of the East, peoples who showed in practice that their face has decent descendants of Central Asian antiquity” [1].

In T.A. Zhdanko's scientific research on ethnogenesis and ethnic history of the Karakalpaks, ornament and objects of decorative and applied art are used as one of the main objects [2]. The main types of arts and crafts associated with housing, clothing, jewelry, etc. are indicated, drawings and photographs of some samples are given.

The works of I.V Savitsky, A.Allamuratov, H.Esbergenov on some types or general issues of Karakalpak folk art are of great importance. [3].

Now, the ways of formation and development of the Kara-Kalpak folk art, including yurts, are traced against the background of the historical fate of the people themselves. These contacts and relationships formed the ethnic appearance of the Karakalpaks and the Karakalpak arts and crafts, combining original ethnic characteristics and, at the same time, features of similarity with the art of other peoples.

Like a number of other peoples, the houses of the Karakalpaks served not only as a place of residence, but also as a place for ceremonies and rituals, ceremonies and folk customs. Among the Karakalpaks, large cattle breeders, or bai, up to the 1920s, arranging weddings (toi) when a son marries or a daughter's marriage, without fail, set up a separate yurt (otau, kara uy) for them, and gave them a parental blessing.

THE MAIN FINDINGS AND RESULTS

Since ancient times, there are various customs and traditions associated with the yurt. These traditions are performed mainly at the stage of assembling the yurt. For nine generations, craftsmen have lived in the lower reaches of the Amu Darya, making the components of the yurt. [4. 30] This unique art is passed down

from father to son, etc. Mentoring lasted 3-4 years, after which, with the blessing of the usto (mentor), the shakird (disciple) began independent work. At the end of the training period, sometimes the mentor, and often the student, gave the fellow villagers, the foremen a treat. According to some reports, Ibrahim Khalil (Ali) was the patron (feast) of the yurt makers.

The location of the yurt was determined in advance by the aksakals and foremen on a clean, spotless site, where relatives and neighbors were invited the day before the event.

Similar traditions are often found among the neighboring Turkmen people. Especially at the Teke and Yavmuts, on the occasion of the arrangement, various fascinating folk games were organized, for example, "get a scarf" or "gallop into a yurt." Beautiful shawls or scraps of cloth were tied to the circle of the top of the yurt-dome. The horsemen had to get them through a dexterous and high jump. [5. 148]

The ceremony of setting up the yurt was solemn, festive, and on this occasion, the cattle were slaughtered and the people gathered for a treat. Each guest presented the hosts with money or cloth and wished a happy housewarming. After the end of the celebration, the guests also returned with gifts from the hosts. If the new settlers were often ill, suffered from infertility, frequent deaths of relatives, then the place of dwelling was considered fatal, bringing disaster. [6. 40] Here you can draw analogies with the ancient Turks, who measured happiness and prosperity in the same way (kut-bereket).Where kut-bereket reigns and the family lives happily [7. 11-12].

According to the beliefs of the Karakalpaks, kut had no physical properties. He possessed people, lakes and pets. When selling domestic

animals, the owner cut off and left a tuft of wool, since in his opinion, together with the animal, the house could leave the kut.

They linked the kut with numerous offspring. Altaians, until relatively recently - the 20s of the last century, with the long childlessness of the spouses, moved to another place, and the old house was demolished. [9. 20]

The signs and traditions of ancestors associated with entering a yurt, or crossing the threshold (bosaga), dates back to ancient times. The cult of the entrance is especially manifested during donations, celebrations, the birth of a child. For example, during an event of sacrifice - sadaqa, on the occasion of the construction of a yurt (otau), cattle are slaughtered at the place where the threshold (bosaga) of the yurt will be located in the future. Separate signs say that in the name of avoiding the untimely death of the owner of the family and the orphanhood of children, one should not step on the boss. Striking a bosaga with your hands is tantamount to inflicting a curse. If a person entering the yurt stumbles, then he is presented with various tasty treats, since, according to legend, luck and wealth equal to his weight burst into the house, but if he falls upon leaving, it is believed that the family will suffer material losses.

The daughter-in-law entering the groom's house for the first time, as well as all the daughters-in-law after the birth of their first child, had to put their foreheads on the barefoot and enter from the right foot. When stepping over the bosagi (threshold), ysyryk (adiraspan, harmala) was fumigated, and the groom's parents were given a robe, dresses and other gifts.

There were also signs when the deceased was taken out of the house. Wishing that the deceased, or death, forgot the way here, the

head of his body was applied three times to the bossage. Bosaga has always been considered sacred. One of the ways to exalt her was the name "altyn bosaga" ("golden threshold"). People did not greet each other, standing on the doorstep, because they believed: if a person has one leg in a yurt, then the other is in the grave. [6. 2]

The behavior of the daughter-in-law, when she crosses the threshold of the future husband, three times applying the forehead symbolized the request from the spirits of the ancestors of the owners of the family to be accepted into it.

One of the manifestations of parental worship is the burying of the newborn's afterbirth at the threshold of the yurt. This was done out of the desire to see subsequent children healthy. Together with the placenta, they buried the heel bone of a sheep, called "asyk", used in folk games. If a girl was born, millet was buried along with the afterbirth.

Such traditions were observed among all peoples of Kazakhstan and Central Asia. According to G.P. Snesev, Khorezm Uzbeks buried the afterbirth of a child at the doorstep of their homes. [10. 91]

All this is based on the ancient customs and signs of the peoples of Central Asia. This is also evidenced by archaeological data. In particular, during the excavations of the Toprak Kala fortresses dating back to the early Middle Ages and antiquity (IV-V centuries), Asyks were also found. [11. 106] At the Korgansha fortress (VII-VIII centuries) in the Takhtakupyr region, Karakalpakstan archaeologists found Asyks under the rapids. In 1953, the Karakalpak ethnographic group of the Khorezm expedition found a jug filled with asyks in the northwestern part of the Machtak-ata fortress of the Republic of Karakalpakstan. The

settlement belongs to the XII-XIII centuries. [12. 27]

After the main frame of the yurt was installed, the “bakan” (props) and the dome on the top of the yurt “shanarak” were raised. Meanwhile, in the middle of the yurt, they were gathering wheat in sacks, stones and other items of weight and value. This symbolized the wish of the fortress of the yurt, prosperity and happiness to the family. The neighbors, relatives invited to the construction of the yurt, first of all, the sons-in-law, the nephews of the owners hung scarves and cloth on the yurt, brought sweets, fruits and other gifts inside. This ceremony was popularly called “shanyrak kade”, and the hostess of the house scattered “shashyu” - jide, dried apricots, boursaks, coins from the yurt.

Before covering the yurt with a felt mat, a swing was built on the shanarak for the youth. This implied the reliable location of the shanarak (hearth) on the uuyks (the poles that make up the dome) and the strength of the kerege (lattice folding walls). As a result, uuyk and kerege mutually strengthened each other. On the swing, a guy and a girl were located in pairs, while one of the guy's legs was between the girl's legs, and the other accelerated the movement of the swing, moving the swing from the entrance to the back wall of the yurt.

The “shashyu” tradition (scattering sweets, fruits and coins from the “tunglik” - hole at the top of the dome) also dates back to antiquity. Foods and coins collected by the guests are considered “teberik” (like a sacred gift). Shashyu is produced both at weddings and celebrations on the occasion of the birth of children (besik toi). When the deceased is taken out of the hut, small coins are scattered. All these “shashyu” were perceived as “teberik”, that is, people wished themselves and their loved ones joyful celebrations, or

long years of life. They especially tried to collect “Teberik coins” at the funeral of a person who has lived a long life.

The interior of the yurt was also divided into parts. Guests were accommodated in ritual places, and household utensils and dishes were placed in other parts.

The men were located on the right side of the front door (zhapsar). Here a man hung his clothes, equestrian equipment. According to custom, “shymyldyk” (a canopy for the daughter-in-law) was also in this part, her friends were sitting there. On the same part women gave birth, the deceased was laid to rest before burial. In a word, birth, life, family creation and death took place on this part of the yurt. If, within a certain time, the family does not escape misfortunes and hardships, then the entire household is transferred to another part.

On the Murghab lowland, among the teke and yavmuts, there were cases of exchange of the female and male halves. [4. 148-149] This was explained by such a concept as “yrym” (like a sign) to prevent future misfortunes.

CONCLUSION

To the left of the entrance (kazan ayak) was the female half, where there were sand and dishes. Here, dishes, leather bags (shanash) for flour, rice, millet, special dishes for oil and water were hung on the clay walls on carpets.

This scheme can be seen among some Turkic-speaking peoples, in particular, Kazakhs and Nogays. [13. 32]

On the right side, a 2.5-3 meters long pole was kept in the form of a slingshot at the end, which symbolized rich offspring and abundance. This pole was used to lift the tunglik from the felt to air the yurt.

Since ancient times, the pole (bakan) was considered sacred and it was not allowed to step over it, as it could bring a threat to health. During the marriage, the groom, the groom's friends, to receive gifts, were stopped with the help of bakans. After receiving gifts (kade) when seeing off the bride, they were allowed to continue their journey. [14. 130]

In a word, the traditional beliefs and beliefs of the Karakalpaks associated with the yurt stems from the very way of life of the people, their customs, according to which the ritual of wishing well-being, prosperity, peace and happiness took place. Individual manifestations of these traditions can be found in our days.

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