

NATURE CONSERVATION CULTURE IN FAMILY RITUALS

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Аннотация: В статье анализируются традиционные экологические аспекты семейной обрядности узбеков Ферганской долины. Конечно, подчеркивается, что любые традиционные нормы стали фактором, регулирующим внутренние убеждения человека.

Ключевые слова: традиционная экологическая культура, экологические взгляды, семейные обряды, "Aqiqa to'yi", "Muchal to'yi", традиционный обряд.

Annotation: The article analyzes the traditional ecological aspects of family rituals of the Uzbeks of the Fergana Valley. It is emphasized that, of course, any traditional norms have become a factor regulating a person's internal beliefs.

Key words: traditional ecological culture, environmental views, family ceremonies, "Aqiqa to'yi", "Muchal to'yi", traditional ceremony.

Ethnology was adopted specific criteria according to the science of human events held in depend on the most important turning points in the life that family referred to as the ceremonies.

Family ceremony formed as a result of the social life necessity, it formed the basis of the religious, ethical and environmental needs. In this respect, the product of a family ritual lasted for a long period of historical development. Uzbek people's family ceremonies are important with local characteristics.

Uzbeks of Fergana Valley were the peculiar culture of traditional ecological aspects of all family rituals will be demonstrated. Of course, any cultural norms to regulate the activities of person's inner faith and has become a factor as evaluated.

Improve the living standards of the people, the family relationship is one of the important features of traditional culture in the adaptation of environmental regulations. Uzbeks of Fergana valley formed the first signs of ecological culture of the family rites. The first views of the ecological culture was explained to children by parents or grandfather and grandmother's advices. It is associated with ecological culture impregnated with ideas through a variety of family events and team events. No doubt become a family ritual is a direct or indirect participant of the younger generation.

These ceremonies were the first family rituals to be held after the child's birth, in particular, "Aqiqa to'yi" (for child boy) and "Beshik to'yi" (for all babies), "Sunnat to'yi" (for boys were held), as some of the rituals associated with traditional ecological culture, we can watch them. In this regard, within the family rituals among the "Beshik to'yi" ceremony is characterized by a wealth of different environmental views.

First of all, it should be pointed out that the cradle is people's feature invention, it shapes every aspect of a child is its own little space. In addition, the raw material used to prepare it, a kind of ecological relationship between man and nature in the specific task.

The bread was put under the pillow of Baby is a provision of the pita, knives, amulets of shock means to save bad visions (eyes), putting the mirror maintain the target volatility means that the baby's life mirror bright future and noble aspirations. Baby's followed umbilical cord is put in the cradle. Allegedly separated, so that the child's body to look for pieces of not crying. Mothers believe such rituals to serve for the growth of healthy development of the baby and in the cradle while the loneliness of that the in her it.

Circumcised boys (his honesty) ceremony was held between the ages of 4 and 12 (the age of the child odd). Circumcision ceremony at the end of the nineteenth century - a reception held at the beginning of the twentieth century.

Circumcision initiate boys in the transition from childhood to adolescence in ancient times (physical and mental test) was formed as a part of the ceremony and later became a special event, although it is common among people living in hot climate areas as hygiene method.

The circumcision was carried out before did not bloom the trees in Fergana valley by a special master-barber. Master was continued their profession by tutor-student relationships. Both of them have their own tutors, Salmon was the tutor of hairdresser master [1, 237].

Circumcised so typical early spring or late autumn in the air during a period of elevated temperature associated with the favorable ecological environment. Because it is necessary for wound healing faster than cool air environment. Medical culture of the population from the current period as a result of the development of the child circumcised to have all qualified doctors to inform. In this process, because doctors are too strict compliance with the rules of sanitation and hygiene.

"Muchal to'yi" is important part of the family ceremony In fact, the family who volunteered to hold the ceremony. Much of age ceremony - the age of the boys and girls from childhood to adolescence much celebration. Many of close relatives of a child under the age that clothes, presents are given to them as a gift. There are some differences related to features the ceremony celebration of "Muchal to'yi" in Uzbeks of Fergana Valley. Salt, sweet, white yarn turn stile were brought to old age mothers by who celebrates "muchal yosh" that old mother prays to him her with great wishes. This habit is not allowed to spend the same luxury.

When the baby was born five days in Namangan city that "a five-night" ceremony was held. This ceremony Uzbek of Konibodom district called "beshmorak". The special water was prepared for bathing child for the first time, the temperature of water was as the room temperature and put salt, sugar, coins and old cob wall 'with the soil into it, Fergana region, Fergana district in "Kaptarxona" village initially mother's milk was smear, then washed the child.

Then the baby was sat in a basin, specially prepared water was pour on the right and then left that forty drops below. Giving attention to the issue of water supplies point, salt, baby hygiene to prevent pain and rashes and skin diseases, together with the symbol of abundance and a portion of the food; sugar added to the baby, hoping to be the first sweet moments of life Magi; If the

coin which is a symbol of the wealth of the state: the old cob wall with soil to prevent the development of tumors in different parts of the body and hair. After the ceremony bathed the baby and even used bathing water didn't shed under the feet that water shed under fruit tree. In its place, the baby was bathed for the first time, it should be noted that represented the cleansing ritual bathing is not only hygienic, but it's symbol it also means that people enter to the first world after another world that it means the child was entered from the world of nature to person's world. Child was after bathed at the entrance is an official member of the family [2, 82].

According to conceive of Uzbek valley, protecting people safe from the influence of the demons of their chilla (chilla- Persian "Chihil" means forty) on how to comply with regulations. Chilla is dangerous in human life, the most difficult and the most important period that term means. Typically, chilla term is used that the child was born and the couple's married life, the 40-day period after the death of the deceased and procedures during this period, religious or magic rituals will be applied [3, 24-25; 4, 156- 157].

In turn, it can be noted that an important milestone stages of human life caused by the chilla rituals are important similarities. It should first of all remember that each of the three main purpose of the period of chilla, that (chillali) person and evil forces in this apartment, which is to protect the eyes and the pursuit of the demons. In addition, every three to chillax on the same (in the third, seventh, twentieth, fortieth), more attention is paid to this period and is one of the chilla conditions to burn incense permanent home. In addition, a purification ritual bathing and clothing during the installation of such practices in the implementation of this process is the fact that initiations character.

Each of the above considerations, we conclude that the traditional ceremony to be different from other ethnicities, ethnicities has an important ethnographic criteria. The family tradition and ritual aspects of the preservation of the environment is reflected. Because, each with a specific environmental views of other ethnicities, the product of a long historical and cultural ties.

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