

ADYGHE HABZA

2011

Collected and edited by:
Omar Zoqash

ADYGEEA HABZA

	page
Traditions & Codes of Honor	
- Introduction	4
- Basic Structure	7
- The Cherkessia women	8
- Public Behavior	12
- References relating to persons	12
- How to Ask Council	13
- Assigned to People Place	14
- The Guests	16
- Social Reports	17
- The Prestige of a Prince	17
- Education of Youth:	18
- Relationship between Young Cherkessia	19
- The Wedding Cherkessia	21
- First, the Court ... to Marriage	22
- With family consent	23
- The removal of the Bride	24
- In the Diaspora	26
- Adyghea Dances	28
- The Family Life	30
- Daughter of Habza Cherkessia	32
- Habza of Nyssa:	33

Remarks

1-The work of compiling the source on the traditions took a lot of work and time, especially in terms of translation of sources in English, Russian, Arabic.

In order to respect copyright, thank you not to copy without contact me first for approval.

And for those who do not, please at least indicate the origin of your copy by writing: [source: Vladimir Loustan Nebaj / adyga.free.fr]

2-Habza can be written Khabza or Xabza according to the language alphabet.

Introduction of Adygea Habza

Circassian Culture is distinguished primarily by its social ethics known as Adygea Habza: Traditions and Codes of Honor Cherkessia. Its treasures of wisdom in matters of love, respect and education, to complete a lifetime, have taken centuries to form and it is a pity that many of our traditions are being lost or not are employed in the modern world. Some are outdated, too heavy, incompatible with our lifestyle (though often they have evolved to adapt to the world) but some others are fundamental to the sustainability of our quality of lifestyle. But fortunately the basic fundamentals remain intact in many families Cherkessia. And many of them are positive role models on the obvious moral and proper behavior of a universal point of view. As such we try to compile here as my research and translations ... (Vlad).

"Adighé" means: An Ideal & the search for a Total Perfection in Realization of Being.

Adighé The nation has never claimed to be the ideal nation, but calls from each of its citizens conduct which tends more towards the full perfection. It starts first of all by the establishment of compliance on several levels: equal respect gender (male and female), age, or doctrine (religious) each. All the conveniences and has compiled in customs and traditions "Adigha Habza"

For millennia, the Adige Habza was taught from father to son, grandparents with grandchildren, with a role of the mother in the family home. Thus Cherkessia knew how to behave in every situation.

The basis of this tradition is based on mutual respect and love. The most significant characteristics of this ethic are:

Adige Habza grant women a high level of esteem.

Freedom and Equality of the sexes of expression "has always been the Caucasus, with the rights and duties of each and every course.

Adige Habza requires absolute respect for the elders, and gratitude toward the young.

It is important to give respect and obedience to the permanent holder of the ancient wisdom, experience and knowledge. In return, never insulting or afflictions are made to young people, but encouragement and listening to.

Adige Habza teaches the art of domination, will contain, with accuracy, strength and courage to face difficulties.

Thus the meaning of this term by any adyghe, necessarily includes the Nobility of Heart, Family & elders, honor and respect for traditions that incorporate everything.

Importance of respect, honor, truth and courage.

In villages Cherkes, social life was organized so that a continuous monitoring was established by all members of the community, the fact that everyone knew and that a breach of custom was immediately seen as shameful (lack respect and shame, for examples).

Disputes, conflicts and quarrels are settled within the family, the father, mother and children, without outside intervention. This custom of respect and honor was fixed in the minds of everyone that no violence is essential for men, women and children.

"If you love to be respected"
"If followed, it is Love and True."

This idea is essential in education Cherkessia. These notions of respect, trust and loyalty, driven by women Cherkes built a solid, straight and honorable, where the floor had to be respected, not violated trust.

The girl and the right to receive or to walk alone with a boy Cherkessia. The latter must always respect and protect it. She knows she can trust when it is escort or shame would be terrible for the boy who would not have met. (See Relationship between Young Cherkessia)

It is these concepts that have been most preserved until now in the diaspora Cherkessia.

When Napoleon captured Beck Mourad, Egypt, after learning that his wife was mounted on a hill to see the prison where her husband was, he suggested the woman of exceptional beauty, to release her husband for 24 hours so they are quiet, but she refused.

Indeed, a woman Cherkessia not ever show weakness and does not tarnish the reputation of her husband in accepting a "gift" of his enemy, even if it should suffer.

In the tradition Cherkessia, the woman is man's equal in honor, bravery, as elsewhere, we must admit, beautiful. The history of close and distant Cherkes has been a proud people, which has survived centuries of war and exile by the courage of a voluntary integration without losing its traditions.

(YacharSaillet)

Found in the majority of Cherkes a domineering leader. They pass their lives individually, but can not follow a leader, everybody is able to occupy that position. **Mother taught her children the concept of respect and honor, but also that of freedom of thought and independence.**

This feature is found in history: the only time where Cherkes created a lasting and solid, it was the time of the Mamluks of Egypt for more than 2 centuries. The leaders then headed Cherkes peoples non Cherkes (Mediterranean and Arab). This seems to prove that they did not run either in the diaspora were under domination (Ottoman Turkey), but while accessing many senior positions, or they ruled other peoples as Cherkes (Mamluks in Egypt and Syria).

Hence, in the past, the key factor that divided the Cherkes was a strong rivalry between the different clans. Everyone thought to have origins with the noble sense of superiority which followed. Nevertheless, to date, no common language could be adopted to bring all Cherkes (*).
(YacharSaillet)

(*) A legend tells that the angels God envoyât distribute the languages in the world. After giving a language of each country, they arrived over the mountains of Caucasus. The access of these led to the collapse of all languages which remained in the saddlebags of their horse. Thus the Caucasus identifies a large variety of languages

Basic Structure of Adygea Habza

Adige Habza is an education system that required people in the past and even today, do not discriminate between rich and poor in respect of individuals, even if a feudal caste system existed with the princes, nobles, peasants! Each fulfilling its duties according to its place in society so that harmony and cohesion remain. And a peasant could be richer than the prince! Unlike the Western feudal system which was thought to exploit and enslave its people hence its decline in Europe.

Materialism and overconsumption afflicting our societies and which lead to selfishness and individualism does not seem to reach families Cherkessia which remain attached to their traditions and even less in the family brought by faith.

Adige Habza adapts to changes that occur in society Cherkessia and trade, such as the integration of successive monotheistic religions did not ask discord. Because they advocate the same sense of respect for the individual, the same sense of duty and responsibility, with a spiritual dimension in addition to the traditions and allows many ways to increase our nobility, our humility and our humanity.

Parliamentary monarchy was born in the Caucasus!
Adige Habza established democracy among the nation Cherkessia, since its origin (several thousand years BC).

It forced the princes of the tribes to consult the opinion of each individual including former. The princes were to decide honestly in their choices and directions to be taken with the aim to satisfy the aspirations of the nation while preserving the cohesion of the whole.

Adige Khabza instructed man to be generous. This generosity was sometimes exaggerated to the point that the host home offered as a gift to his guest every object he found to his liking.

Adige Khabza instructed man to be alert all possible disturbances and proscriptions that would ins into society in order to contain and dissipate. Thus the sharing and mutual support were necessary. (see box above)

The rider Cherkessia
A circus rider could learn from all sides, even his dog told!

The event referred to took place before the introduction of guns in the Caucasus:

A knight met by chance five riders who have hostile intentions. He pretended to escape and they started to chase. By this means, the attackers were forced to separate from each other, and the lone rider could face as well (and kill) one by one. When we asked him where did he learn this fighting technique? he said he had seen his dog in the same situation with dogs of the village and adjacent usa this method to get rid of them.

Respect Cherkessia is reflected in the custom which obliged the rider who crossed a woman to get a horse to accompany him to his house or who should go back on his horse when it had expired.

Women in society Cherkessia:

Justice and fairness require people to take their fair value and recognize their merit. Any person endowed with reason of heart, should be at any point for the respect of individuals and the right to difference, therefore anti-sexist and anti-feminist as simply for the respect of woman and man.

The class of women in society is high Adige and respected. The woman is fully active in the development of society, it is present in the referendums and management. And at the time of invasions s women had to fight alongside men against the enemy (see Amazon). Mother is a place of honor in society, including the family in educating children.

Marriage under duress is not in Cherkessia (as in the true monotheistic religion, for those who still doubt). Cherkessia marriage is a mutual choice between spouses, under the blessing of the parents (a guardian), if possible, to ensure good attentions of suitors in all cases with the greatest possible devotion and respect in honor . (chekaken)

gallantry Cherkessia

In the 1850s Ms. Hommaire Hell tells the case of a Russian woman who, having been taken by the Caucasians, was issued in the future, after great difficulties, by a detachment of men from the general Grabb, but escaped from again in the mountains, as she appreciated the gallantry of the tribe. (L.B) without comment ...

"The woman is made to reign, to govern man. "(Because the inclination reign, but the understanding governs. Kant)

Khabza Adige has always pronnée equal rights for women Cherkessia, but taking into account that certain rights and duties are different between men and women!

The Cherkessia understood that men and women are not equal (at any point), but complementary and that they are indispensable to one another. And so they have a regard and respect equal to one another, here is where the equality between men - women. Not very complicated if we observe and think with a little hindsight and wisdom.

Thus means that adyghe are the first people known to establish a relationship ** equality between men and women. (on the duties and rights of each)**

But it is noted that equality can be understood that harmony and not in accordance with their particular physiological differences (reminder: the man makes his own hormones such as testosterone and female estrogen and progesterone: those this determines in large part the difference in physical strength and behavior: emotion, sensory). Women surpass men in many areas and the mutual and true, we can not speak of equal opportunities. So a fortiori we can not demand the right to have the same abilities or the same attributes, it is logical. Equal rights at any point of view makes no sense, since everyone is initially limited differently. The man will never claim the rights of children're right? Women share the predisposition of the mother and the ovarian cycle, not in the same time and same abilities as men (who do not undergo menopause). These differences induce natural inequalities, then rights and different duties.

The adyghe respect these differences and thus ensured the respect for each conveniences. Nonetheless, the women provided to be very active socially and in the defense of the nation, but always with the spirit of complementarity.

The adyghe have always taken the role of everyone with respect in society. and they have helped to sustain social cohesion that was once the patriarchal débutMatriarcale then devin following periods of war continued for several centuries until the forced exodus.

The role and place of the woman Cherkessia

Throughout the world, women Cherkessia was sought for its beauty, femininity and education (see the novel "Aziadé" which recounts the love of Pierre Loti for a woman Cherkessia, Turkey).

Napoleon has always understood the importance of women and mothers: A woman cradles a child with the right hand, rocking the world with his left hand. " This maxim applies perfectly to thought Cherkessia.

Compared to the role and place of women in the Western and Eastern societies, women Cherkessia was, as always, one prominent place in her ethnic group. But it is difficult to speak of equality between men and women to the extent that each group had its specific character and its responsibilities:

men worked outside the home, he was once warrior, it is now official, working in companies, or in the fields, his first concern is to bring enough to support his family.

As for women, three main roles, not the least of it:

- She must raise her children and assume the daily responsibilities:

food, care, teach them the language Cherkessia and educate them by sending them all customs orally, with all her motherly love. Young children were, in fact, closer to the mother in everyday life and relationships with their father almost always passed through it

- It directs and organizes its interior.

It was never going to work in the fields - unlike the French peasant for example, but could possibly take care of her garden. It was generally good for sewing and creating their own costumes embroidered with refinement son of gold or silver (some of them could also make costumes for men and had the reputation of a judge single glance the size without taking action). Women also tailor make clothes for men when they went to war. (see Folklore Cherkessia)

Women Cherkessia was accustomed to keep his house in a manner unusually impeccable:

A true story which dates from 40 years that a general french invited Cherkessia in a house of a village in Syria, the Golan Heights, was surprised to find a village house as clean. After leaving, he asked if he could visit another has found it equally as clean. He had imagined that the first house had been specially prepared for his coming. He said, "our village in France are not as clean that here, to the astonishment of the inhabitants of this village Cherkessia)

- Finally, the woman Cherkessia organizes family expenses. This role as manager gave him a great responsibility and a certain power. She taught her daughters and how he had to manage a house.

It has been pointed out that the man was mainly economic support, protector of the family. It did in family life that in the event of litigation very important.

Finally, some women, older and more widely-held management positions of villages (mayor), but also, more simply, could manage a whole family (children, grandchildren, cousins ...).

The woman usually has the ability to solve problems with diplomacy and fairness, knowing criticize gently, while the strength and brutality longer in male behavior (in reference to the warrior Cherkessia).

The tradition of gallantry Cherkessia meant that during a quarrel, so violent it may be, between two men, if a woman dropped his handkerchief between two combatants, they will cease hostilities immediately.

Finally,

you understand that the current struggles, quite justified in women throughout the world, for recognition of their rights, were not made in the Caucasus as their human rights were respected. They did not have frustration and therefore no need to claim more than their own right! And thus alone in the right of everyone. The adyghe lived in harmony in listening, everyone had his place!

Adygea Habza & Public Behavior

1-References Relating to People

There is no reference such as "Dear Sir and Miss". There are references by age and sex of people.

For example, to talk to girls and boys foreigners, it says:

"If sh'ale" my boy ";

"If H'ijebz tsiq" my daughter "

"If dahe" my beauty ".

With reference to the elderly (foreign or not) the Cherkes could use:

("Di ade") ("our father") and

("Di ane") ("our mother").

With real grandfathers and grandmothers, we could use forms such as

"If dade"

"If nane" or even "If dahe nane" (my good mamie)

"If nane dishes" (my granny in gold), "Si nane Gupse" (my granny, who is the soul of my heart).

The Cherkes put so much tenderness in the uses of these references to pleasure and get a positive response. This often facilitates human relationships are not?!

If a boy who just swear and beat it with other boys in the street. Then a woman unrelated to the situation that has no idea what just happened, called and said, "Mide qaqwot if sh'ale tsiq, wi-Tzer QIZs zheat." ("Come here my boy, tell me your name"). This little boy will feel ashamed and full of remorse for his previous behavior, even though he knows that nobody saw. For the loving ways of the lady with him to recall the path of righteousness to be away from squabbles.

2-How to Ask advice, assistance

It is interesting to note that ethics Cherkessia is developed in the same way to ask something.

- If someone wants to ask his way or time to a person they do not know. He expected to meet someone younger than him. Because it is not de rigueur to disturb the older for these questions.

- In addition it is not polite to ask an older person to come to itself to tell him something. Therefore, there is simply no word in ethics for such situations.

- Here's what to do when there is a need to ask an older person something:

- Go to that person, the welcome at its height, and then inquire about their well-being.

- If she was sitting and trying to get up, you should keep it gently to do so. After the greeting you can tell him why you came.

- If the older person is not sitting but goes somewhere, you should not call it far but try to catch up, and walk with it to his left. Only after that you ready for attention, tell them what you need.

- Older people are very sensitive to the respect of younger generations for them, this hidden sacrifices and the love they have provided to young people.

- The younger people must show respect and also show their sincerity.

- If seniors note that in the application there is negligence in the observance of standards, they will not accept your help or attention as they should.

The reason why there are such basic rule in 'adigha habza' is that "the Habza must be observed but not formally as elk from the heart." ((Note: According to the divine word, the first book to be opened in his life is his Heart, or any other book has no real meaning to our minds and our science has no value!))

3-Assigned to place people

The way (order) whose Adigha sitting, standing (standing) or walking together, it was possible to tell the age or status of each group member.

- Two people, the oldest (or a noble or a guest) is supposed to be right most of the young.

- Three people, the oldest is in the middle, the second youngest is on his left, and the youngest is his right.

- If one of three people is a woman, she was allowed to stand in the middle regardless of age (today, it seems that the Adigha pay attention to the age of the woman and is in the middle if age permits).

- If Conversely, there are two women and a man, man is in the middle, then women are positioned according to their

age (see above).

- If a woman stands on the left side of a man, it means that person (even a noble or a guest, although there are many exceptions to them in other cases) is allowed to approach to joke and talk to him because it is usually the place of a wife.

- The status of married women, regardless of age, is a higher being a single girl.

(And their Adighas Laws: Adighehmre, ahem Habzamre ia. Sherjess by Ali Muhamed & Hekun.

The Guests

Circassians say:

"The guest is of far more expensive than a guest of the Neighborhood

At the time the Adigha traveled on horseback, if the guest was willing to accept the invitation as the welcome was satisfied, he turned his horse's head in the direction of the house, but he turned the horse in the opposite direction.

The Adige has a house for his family, and built to coté un Hashash: smaller home. Hashash means for a guest house. Thus, anyone who need shelter for one night would be welcome at any time, without disturbing the family.

The guests were welcomed and differentiated according to their category:

The guest common: every person was unknown.

Guest expensive: a known person, a dear friend.

Guest close: every parent and all women regardless of knowledge, remain in the family home, not in the Hashash.

The host Circassian not asking the guest how long he planned to stay, not to encourage him to think he is not welcome.

Yet these things need to be known and there were several other way to find out without asking directly. In the past Here's one way to proceed: the guest entering the house had to hook his whip. - If the end of the whip was hanging loose in length, this meant he would stay long (but usually not more than three days) and preparations of welcome could take more time. - If the loose end of the whip was a short hook, the hostess had to hurry and select less revenue for the lengthy preparation of meals.

Leading the guest within the host must come first. Thus every first glances are not on the guest and the guest most do not know the house. (Like when you go to the restaurant, it is courtesy to let the man get in first so that all eyes of the people inside does not cause the lady.)

The guest should not be treated separately - if there are other family members or neighbors of the same age, they

must join him to share the meal.

- If there is a group of guests, the host does not assign their seats himself, but leave it to the guest the oldest by what he knows the status of each group member.

Seats are assigned strictly according to the status and age of each guest. (from same family members). Guests older and nobles (regardless of age) were assigned to seats at the head table or in the middle. (cf. Place Assigned to persons)

Show his hunger was inappropriate because it is always something to a guest in welcome. But a man would not be bad if he prefers not to eat (for lack of appetite) in affecting not something which has been offered.

In order not to disturb the guests with a process of change of dishes (plates), the Adigha changed tables (trays), a new series of small tables.

Guests are invited to the right to speak to the guest table by the oldest: the Thamada, depending on the age and origin of each member. They appear one by one, identify themselves and then after the last door on a speech (toast). Then followed several throughout the evening.

Nobody should leave the table until the guest the oldest (or one that was assigned to headquarters preferred) gets up or gives his permission.

Habza & Social Reports

The Prestige of a Prince Adighé

"A noble behavior and a healthy nature. The noble person respects the honor and dignity and does not sneer at someone especially if it is in a state of weakness and has no force.

The prestige of a prince does adyghe was never at its material wealth or the luxury of their homes and properties. Only, his bravery, his listening, his advice, dedication, generosity and hospitality, with respect to its people, were the hallmark of great men.

Thus it was common that they offer parties and huge feasts of a magnificence and without limitation, any hour. (Do you remember Asterix and the Gauls: humor!)

Education of Youth Cherkessia

At the age of seven years, the youngest child Cherkessia should bury his toy or his greatest asset. Thus he learned that nothing lasts in life, not focus on hardware. he learned to control his pain, to mature: the beginning of wisdom. And he offered his first Kama (dagger, also called kindjal in Turkish) that propelled into the adult world and civil responsibilities.

Similarly among Cherkessia it was customary to send children, especially boys, in other families. They were raised by The Parain in charge of their education. Thus was born out of close relationships within families and society. They learned to live together. They were welded fraternally.

It is very bad policy for a Cherkessia, when sitting with elders, and even in general, to sit in a relaxed, avachi, especially crossing the legs. It must be held right torso survey and be attentive.

Similarly standing, walking, it is necessary to maintain law and if the head was trying to touch the sky. First it's good for the stature of the spine and it gives second look and a majestic presence. Anecdote: Once seated on a bench in Paris along the Seine, a man came up to me and asked if I was a dancer (classic) like him, I smiled to him and asked him why? I replied that I stood up straight and that look beautiful in those days was observed that almost home.

Relation between Young Cherkessia

In Cherkessia, the atmosphere between the two genders (male and female) is smooth, with a total agreement and the free exchange of views.

Single people have the freedom to meet with people of the opposite sex in society, in their homes and in DJAGUS (dancing parties).

There are also meetings of young people known as WORSHER (Kabartey word) and Zech (Abzakh word). At these meetings they can talk and practice games. One of the most famous games is YEWE or AGU also said TSHERTSJOP. This game and many other games are present in the Circassian diaspora in Turkey.

What could be more precious in the heart of a man than a gift hand made and presented by a beautiful girl?

Young women were accustomed to attend festivals competition between young men, which they brought their gifts hand made and presented to winners who chose their donors. This forced young men to work hard to be the best in knowledge of the lyric art, sports and art of presentation dress (elegance).

social relations:

It is to note that between Cherkessia, the visit of a young man in a young woman or between their view alone (between them) was admitted on the basis of respect for the man to the woman. The code of honor Cherkessia imposed a necessary modesty and chaste behavior from the young man and young woman who had to preserve their relationship of any error and malice, so as not to prejudice their honor and purity in view of marriage in particular.

Any bad behavior and bad intention of either their exclusion would lead to some. Because this term would lead to social disorder and moral dissolution of morals, the

disagreement, the dispute, hatred. Indeed in the world There is a universal dogma which therefore still encounters with a minimum of three people, when there is a person of the opposite sex, and this avoids slippage attacker. I can already hear those who say "everyone does as he pleases and has itself as it sees fit" but read later and therefore are taking the decline.

The man on earth has always been inclined to indulge in passions and pleasures, unrestrained, and the damage of this bestial way to lead mankind to its loss in history and still to this day. For today it is distressing to note that in our relations are permitted at any level, and so people feel free to do whatever they want without moral. Away and the person on whom he maintained a relationship that obtains more satisfaction, or they have obtained their pleasure or material sought carnal. Not to mention the sadness that they generate and the lack of consideration for his next feeding their pride and selfishness. (eg small challenge today ... Anyone who sees ten people drinking directly turn to the bottle will want to drink to turn back with pleasure and without thought back taste! not to mention the diseases it can get!)

And yes, you did not believe human relations from a mere courtesy visit could cause all this, and remember that the prevailing acts as the intentions and the need to choose their destiny by taking into account other.

Not to mention all the themes of suffering of young people today, anorexia, bulimia, suicide immediate or small fires cad taking drugs (alcohol cigarette ..) and neurosis etc ... All this from what people have not received basic education, love, honor and respect for self and others.

Adigha Habza & Marriage Cherkessia

In Cherkes, girls and boys have the freedom to choose their future spouse, they often keep it secret. They do not have to talk to their parents who respect that choice. So they decide that they want only to love and with whom they want to marry. In addition, any male can court, any property in any honor, any girl until marriage, because the engagement do not exist.

For Cherkessia, consanguineous marriages have always been prohibited. They certainly had measured the adverse effects of inbreeding on the mental and physical in the case of presence of genetic mutations lethal or disabling. Currently, by their presence in the Middle East, rare cases of Cherkes married cousins, or cousins, despite the current medical knowledge regarding the potential transmission of genetic diseases.

the Cherkes are monogamous and divorce is very rare. The custom car meetings allows very familiar with his wife (or husband). Unfortunately, since the gradual loss of customs, divorce progresses. Men Cherkes is rarely married with divorced women.

the Cherkes practicing the Muslim faith:

encounters "between man and two women" are always in the presence of a third person. Because only two, there is necessarily a third person who is Iblis! (for those who love science: Iblis Shaitan = = = Satan = Satan stripped the Djin [rq: not the "fallen angel", as it tends to be interpreted], because energy lamps, which refused to bow down, out of pride, to Adam, a creature made of earthly matter. so that this order came from the Almighty Creator God. God therefore Satan assigned to Hell for eternity, from the day of Resurrection (satan who applied for a short respite, to pervert and lead him astray).

And among Cherkessia polygamy does not exist (with rare exceptions possible). Moreover according to the Islamic faith polygamy should be very rare in reality as it is organized according to specific requirements with the obligation to satisfy his wives fairly. So knowing that this is (almost) impossible with only one wife, you know the answer. Polygamy in Islam took place especially during the wars do not allow widows alone and / or their children, charity and compassion.

The premise of the Court ... to the wedding.

Meetings and interviews were often arranged in the house of a lady. She met his guests in a separate room "pshasha a" in the presence of younger brother or sister to look after the younger morality. Many young men came to visit and she chose those whose presence the most satisfied with his

friends. Generally these meetings were requested by young men who wanted to meet a girl.

In addition to the youth gathered at Shihafe: teamwork and mutual support. The girls met regularly in any home to do some sewing, embroidery and / or for cleaning the fur, where young men were observed.

Knowledge also occurred during the conduct of Chapshch - visiting the sick or injured man - in his house to distract him from his suffering. The atmosphere was joyful and cheerful. Young people participating in different games, danced and sang.

The more frequently young people encounter in the course of marriages, where girls could see the young, but no conversation was permitted. Young inquired about the feelings of the girl friends of the intermediaries. They stood ready to their marieurs sent to the family. Thus the celebration of a marriage announced surely a future.

... .. A needle with a thread of gold and a piece of white fabric!

The mother of the groom was in the habit of having them kept in a safe place. Whenever one of his son is married, she sent with one of the sisters or the women of his brother, the new bride (in her parents' house). The latter was 3 passages in tissue with the needle, and again refers to his stepmother. The same piece of cloth is then used for each new marriage in the family, but with a new needle and a thread of gold.

Adighés married rather late.

According to the observations of researchers, the age of marriage of men depended on the social stratum to which they belonged. The representatives of the feudal class entering in marriage age between 20 and 25 years, while farmers sometimes married late at age 35 to 40 years! This was explained by the need to gather sufficient resources, money for dowry of the bride, otherwise the marriage could take place.

The girls did not marry earlier than 18 -25 years, not

before being take care of age and maintain their households.

Also by tradition, the younger brothers and sisters are not allowed to marry if the children of same parents, older people are not yet. Thus, even in old times, girls could be married at the age of 25 years and plus. Afin that the order in the age and to avoid any question about the marriage of early before his senior. It does not neglect the order of age without a valid reason.

However, very often if the brother and older sister do not care about their marriage, the young are allowed to marier. Car sometimes the older brother refuses marriage or prefer the delay or that it has a because it prevents him from marrying at the same time, the younger brother needs to get married and everything is ready for him. The same for the sister of course.

... Getting there by all means to Heart

There were two basic forms of marriage: Marriage "classic" official agreed by all, and marriage by 'kidnapping' of the bridegroom (a kind of ritual kidnapping).

Marriage (with family consent)

In all cases, the classic marriage was the most widely practiced because Cherkessia are above all very sociable people and have respect and brotherly love.

Today marriage is simplified, and in the diaspora like the marriage of each unified country of residence. It is observed that the agreement of parents is always better for the union, it ensures the protection of spouses in the event of litigation, but is not mandatory, as the marriage course is granted with respect and piety on the part of spouses.

But marriage is the tradition of old:

The decision to marry is known indirectly. The young man expressed his intention to his parents and relatives through their friends.

If her parents approve of the choice of their son, they

send a delegation of people in whom they trust and who are also parents of the girl to inform them about the intentions of their son. This process is called Psalhugh. This is to ascertain the views of parents of the girl on the marriage. Then if they find the proposal acceptable to say they go back Psalhughqui announce the good news.

However, most of the time, Psalhugh does not receive a positive response at the first meeting, no chance to give their daughter the first time. The delegation will return several times (two, three or even four times) until the response of the family becomes clear. Often the reason that the family gives is the need for consultation, asking permission of other members of the clan: "We have to ask his grandfather, his uncle etc ..."

As soon as the family gives a positive end, in agreement with their daughter, preparations for the marriage begins.

The preparation for marriage lasts 5 days. Meanwhile the bridegroom is SHAWO. It is not seen in public during this time. Only the single person, usually his friends can visit him. In the last day of the wedding all the friends and parents will find the bride and accompanies the newlyweds' house. This is called the Nissashizh.

After a year of marriage, all members of the family of the young married couples come to visit and stay at home for 2 or 3 days. They come with all kinds of gifts and they also receive gifts for the parents of the girl. They are treated with the respect by the husband's family. And on their prepares Kurman.

After two years of marriage, the groom is invited to the family of his in-laws and is treated with the same respect. It is also supposed to come with presents.

After these ceremonies the bridegroom is free to go visit the in-laws. That it is not permitted before.

Marriage by Abduction of the Bride

Usually the parents of young people have no jurisdiction over the decisions of their children to marry. However, parents can give advice if they do not approve the marriage. Taking into account the very high respect for his elders, the parent council can play a crucial role in the decision of young people. Despite this, when the father or brother of the girl did not her future marriage, the girl asked to be removed by her boyfriend. And they go in the house of one of his friends in secret to perform the marriage ceremony. This kind of marriage is known among Circassians as "kidnapping", "KWASI" (in Kabartey) and "dash" (in Abzakh)

The most important thing here is that in this abduction, the girl is not forced by anyone to own. This is a kidnapping "consented" to it (and not necessarily by the opponents of the marriage).

The kidnapping has spread to 18-19th centuries and was practiced in all social strata.

In general, there are two other reasons why a kidnapping could occur.

- If someone in the family or close friends, do not approve the marriage, although the parents have given their agreement. Parents complicit in their love, know that their daughter was abducted, but they act as if they do not know.
- The second reason for removal is when the boy's parents do not approve the marriage. Then the boy will "KWASI".

After removing a messenger be sent to the house of the girl and he said: "Shu Kodugu Tadishi"! That means you've lost. " By sending this message, it requires the return of "peace" in the family.

According to some researchers, the abduction was the only method of marriage among ordinary people. They consider that the main reasons for this wide spread ritual in the Caucasus, were: dowry too excessive for the bride and / or disagreement parents. Mais also possible by the fact that it frees men Spending marriage ceremonies and costly.

Because the kidnapping was seen as a demonstration of courage and boldness among the noble youth, who were not afraid or expenditure of blood revenge. Thus they acquire the glory of the brave. In any case these assumptions are not exclusive of each other but co-existed on this enchanted mountain.

In conclusion: we can say that the Marriage Cherkessia always respected a woman's right to choose her husband and love triumph in every way.

Other Additions to the Marriage in the Diaspora

When two people decide to unite, the marriage can be done in the traditional way:

- The two families are contacted only for the organization.

- For against the marriage, according to custom KWASI Cherkessia (dequoïçe), is subject to specific rules. The boy and the girl you meet in secret.

- In the past, the boy arrived on horseback, leaving with gallantry to make up his sweetheart and they go back together.

- Now, the boy arrives in a car with a friend and a friend instead of meeting you, it goes down, took the girl by the hand and raised him with two friends and witnesses. These last two guarantors to honor the couple with the bride's friend and then at the bridegroom goes to his friend. The latter is responsible to see the bridegroom's parents to inform them that their son had "kidnapped" a girl and that it resides with a friend of their son. The friend then asks the bridegroom's parents if he can do something for them (if they would like people to send "ambassadors" in the family of the bride). In general, the bridegroom's parents reported that they immediately send a person in charge of the family to prevent the parents of the bride's place where their daughter and to ask them a date for the wedding (about a week after). Once it is set, the bride's friend witnessed the bridegroom and other relatives left in cars, forming a procession, with

accordion players, to the house of the parents of the bridegroom. And it is the beginning of dance and music with guests who came from everywhere. At the same time, the festival takes place with the bridegroom, with his friend witness.

- Regarding the signing of the marriage, three or four men (uncles, cousins ...) come to the house of the bridegroom. One of them asks to see the bride to see if it came from his own free will and if it is still agreed to marry the boy (if it meets

changed his mind, but this is rare, it will return immediately to his family). It is not consenting, it must designate the person who will be at the signing of the act. Meanwhile, the bridegroom, remained in the house of his friend, has also nominated its representative. The officers, in the house of the bridegroom, is to sign the two representatives satisfied with them that the spouses are in agreement.

The Cherkes believers are now predominantly Muslim. the registrar and the two spouses after the religious ritual: reading the opening suras of the Koran "al-Fatiha" and demonstrate their solemn union before the Creator. At that time, the groom (or groom's parents) provides a symbolic sum of money to the bride (or her family, but for a bride), which is dowry.

Often, it is returned to the bride as a gift. Another sum of money, much more important than the first, is written on the marriage and kept in the family of marié. En divorce, then the groom must pay this sum to his wife. The official marriage is over.

In the tradition Cherkessia, the gift to the family of the bride was often a valuable sword or chain mail, view the circumstances of warlike people.

The major celebrations of the marriage can begin in the home of married and had three to seven days each evening, boys and girls come from all villages to dance. It is traditional that the bride as the groom, are absent from the festivities of modesty for seniors. The bride remained in one room of the house of his beautiful family where women and children come to see and admire in her wedding dress. The groom is, he stayed in the house of his friend

where he is also a party and not just join his wife that night, very late, after the departure of guests. (His friend can even stand guard so that the young couple is not disturbed.) The groom left his wife very early in the morning so that guests do not leave the room.

The first two or three nights wedding, the groom should not rush to perform the sexual act not to rush his young wife and to show love and affection (because they are preserved for marriage). Secondly, nobody knows when the marriage was consummated, all of which are still well kept secret.

During the last days, the custom is still present: it brings together all the guests give gifts to their married. then, after lunch, girls and women make the bride out of her room with songs and music (the accordion). Relatives and friends throw coins on the bride and the children rush to pick them up with joy. The bride then returns with everyone in the dining room where she met elderly women as well as his step-mother who had not seen yet. The young wife then returned to his room accompanied by music and her friends.

Dances are held throughout the night. In the villages, the boys arrive on their horses in the courtyard of the house of the groom. A girl of the family of the young husband had prepared a gift made with her friends: at the top of a wooden handle is set a sort of globe son dressed in gold, colored stones, walnuts and hazelnuts, topped a small flag Cherkessia. All the boys down a horse, the oldest approaches to the girl who gives him this. They then go back to full speed to catch up with the boy holding the present to take him. When the game is over and everyone is tired, they return to the village.

The second night after the last day of festivities, the groom returned to his home with his friends, to join his wife.

For several months, the bride is seen as a guest by his beautiful family. The parents of the bride is not present at the marriage of their daughter because the custom is that the bride gets used to living away from his family and that starts from the day of marriage.

At birth of first child, the young woman returns to her family with her baby and may stay a month or two. In the villages, wives still lived with their stepparents.

In a very distant past, young girls Cherkes, to 15 years (before their breast not developing), wore a corset tight timber, dressed in a thick fabric encompasses continuous chest and prevent the development of breasts, which the expression was shameful and development not compatible with the riding and handling of weapons that women traditionally practiced. This compression of the chest could cause medical problems and this custom no longer exists for at least 200 years. At the wedding, the groom should cut the ties and If he hurts his wife, it was considered shameful, reflecting that he had not mastered his gesture.

(

Dances Adighées

There are several dances that are performed at weddings. - Here - For more information & illustrations.

- The first dance is called **KAFE**. It is a dance performed to music slow.

- The second dance is popular **CHECHEN (Chechen)**, **also known as or Lezginka Islamey**. It is executed on the music quickly. Young men demonstrate their strength and vitality, young girls show their elegance and grace

- The third dance is popular **'Wedge'**, **also named Simdi**. This dance is performed in groups, in pairs, with movements in the shape of scissors (a branch man and another woman). In old times this dance was performed at the end of the wedding. It was a way to let the Youth exchange a few words between them, while dancing.

In a **DJAGU** ("evening" party), young people create a circle. On one side are positioned in a semicircle and boys are the other girls.

There may be a boys and girls who control the Djega, each responsible for their side. They create a special atmosphere for each dance. These people are called HATYAKO. They make sure each person gets his turn circle dance (often with the correct person). It may be only one man HATYAKO leads Deg.

The description of the dances above can give a taste of this tradition, but to achieve better understanding of what dance adighés, we should take part in a Djegu. Only then we will be able to enter as these executions are noble and inspired.

Adigha Habza Life & Family

- Note that the man Cherkessia was mainly economic support, protector of the family. It did in family life that in the event of litigation very important.

- Dialogue and mutual respect have always existed between men and women, and children follow the example of their parents.

- The feelings between married and his wife are not subject to public comment, they belong to the private sphere.

- The course must respect the woman respects her husband before her children and children learn to respect their father. Adults also meet children who in turn must respect adults.

- Education is free, but always emphasizing the sense of "noble" sense represent Cherkes (honor, courage, candor, loyalty ...).

- Corporal punishment against children are not in Cherkes. The rule is that dialogue and example replace the force (but a little spanking never hurt).

- The concept of responsibility is instilled early. It helps children to avoid conduct that might lead to a sense

of shame at home and in the community, especially when they do not conform. Cela allows a recognition of the legitimate child and participates in its intellectual development through the development and the sense of being socially important.

- We teach children never to lie (to his family in all cases, but generally as:)). Because trust is a pledge of love and respect.

A fault which itself what must be declared, especially if parents are aware of something. Thus it will be forgiven. Precisely because people often lie when making a mistake because they are afraid of the punishment involved, but since in Cherkessia there will rightly punishment if not when you make a mistake then declared, life harmonizes well.

And we explain every time how to avoid and how to fix the error, through reflection and accountability.

- We learn little that is easy for humans to behave badly, difficulty speaking, difficulty thinking and that it is within the reach of anyone!

and thus we learn that the only right path to follow will be difficult. will face the trials of life with self-control, patience and endurance.

But after this course, such a feeling of fullness without seizing patient (and for the believers a great destiny in the beyond which is called the Paradise will be offered).

- Sharing: Generally it is the largest shares of the shares one thing, but it does not choose him.

So it will try to cut the cake into equal parts as it will not necessarily the largest, if he wanted. This prevents it from doing injustice. But he may decide to cut unevenly if he wants to please a greedy person at the table.

Habza the Girl Cherkessia

The Adigha say: "What is your daughter today that it will be the rest of his life."

Here are some examples of decorum observed by a young unmarried girl under Adigha Khabza. A note that the same applies to the young man according to his duties for all that deals with respect for elders and the maintenance of his person and his family, we detail this part as soon as possible ..

Cherkessia A girl must preserve her dignity in all circumstances. It must investigate and work to their capacities and duties familiaux. C is his right and there is no useless knowledge and no unnecessary work in society Cherkessia.

A girl Cherkessia must be respectful to his parents and family members and how to express this respect correctly. To take care of her ways (activities) to whoever is saying.

Cherkessia a girl must be clean in every sense of the term: body care, clothing, state of mind and lifestyle! It must continually take care of her beauty in his behavior, thoughts, appearance, the attitude of his face ... Its internal beauty will ample shade to any possible disgrace of nature.

While she lives in her own family, she must learn all it will do with her husband and his new family.

Cherkessia a girl is not supposed to speak to the old one is that it be invited or expected. it is supposed to know how to talk to older people. The words are all meaningless friendly, if we place them in compliance!

Too much talking or laughing excessively and too much are unfriendly act in Adigha Habza. Know when to joke and when to speak is the duty of a daughter and Cherkessia is the path of wisdom to reach the heart of people.

When someone who is at least older than a year that the girl enters the room where she is, she is asked to stand up and offer him his place. It must then wait until the older

ones are seated before taking a seat in turn. (Please, when you're on the bus or the subway to do this' kindness' towards Cherkessia old ...)

It is not possible for a girl to leave home for a long time without telling older.

Cherkessia a girl does not drink (alcoholic beverages). Yet if he was offered a drink she should accept it and thank the person. Then it will give the glass to a man she knows. That is why adyghe say "drinking may be in the hands of a girl, but on the lips of men only"

Habza of Belle - Girl: Nyssa

The Nyssa: step-daughter (the wife) is high in his own family. His family has its own traditions and habza. Therefore when the daughter inherits his new family, it is to find a way to keep both habza, so they are not in conflict with one another.

One day a woman advised her daughter before marriage, "you have lived in our family and followed the habza as our family. But from this day henceforth it is a priority to follow the habza your new family. Essaye really combine the two without thinking habza to return home, if you do not in any novelty. "

Entering his new family, among Cherkessia, implies not only a life among new people but a large number of commitments and obligations, a Nyssa must be prepared to accept. For example, the respect and attention to enact to guests of the family are now his own duty, not a duty to his mother.

The Nyssa must know Namis (honor the people), have a good way to earn a place in his new family and adapt to new situations successfully.

Here are the duties of a wife, who are always news in the Caucasus:

- The Nyssa must deal with each family member equally, no one should face discrimination in the attention.

- There is a beautiful custom among adigha for Nyssa to give sweet names to all members of his family. The new name describes a certain appeal to the person. And if it does not, the old saying "wo its'er EPTA HODE" as if that means his name. At worst it will give a name similar to the first (a diminutive).

Here are some examples to draw new ones: "Jan" meaning "quick", "Daha" beautiful ", " Nesh-ho "black eyes". Thus it takes an emotional, as we often like to give names or diminutives derived from our imagination to people with whom we have affection. (Which does not titoo child, DooDoo, little prince ... etc)

- In the presence of foreigners, Nyssa is supposed to be the chosen to show the love and tenderness for his child, and her husband.

- If there are other children with it than its own, it is customary to treat them as his own child.

- The Nyssa takes his meals when his children and elders were served.

- It is important that the application Nyssa former opinion before embarking on something important.

- At the Reception of Guests, Family Cherkessia relies on the hospitality of Nyssa. His warm welcome sets the hospitality of the entire family.

- If a guest or an older person enters the room, the Nyssa is supposed to salute, stand up and offer his seat out of respect and welcome.

- If there is one oldest in the room, it is not allowed to turn back to itself as standing or sitting.

- The Nissan is not supposed to intervene in an interview when we do not expect them.

- In a collective work, if Nissan has finished its work earlier than others, it is not supposed to leave but to help them.

- It was not agreed that the Nissa sits in the presence of stepparents. Today, there is much less the practice. Step-parents are free to treat it as their own daughter.

