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KARAKALPAK WEDDING CEREMONIES

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ABSTRACT

The Karakalpaks, like other peoples of Central Asia, have their own customs and traditions. Many of them are rooted in antiquity and originate in the pagan cultures of the nomads of the Saks, Pechenegs, and Oghuz. Of course, the majority belong to the later Islamic culture, but at the same time retaining some elements of pagan cultures.

KEYWORDS

Wedding, Karakalpakstan, nationality, tradition, custom, history, bride, groom.

INTRODUCTION

The Karakalpaks have special customs and rules of conduct at family and social meals, which are still strictly observed. Like most eastern peoples, the Karakalpaks eat food, according to tradition, sitting on the floor around a tablecloth or dastarkhan. Thick food is eaten with the hands, the broth is served separately, in a bowl or cup. Before eating, it is supposed to pour water on the hands, after which the water is allowed

to drain from the hands. It is not supposed to shake off water from hands after washing, as splashes can get into food. According to custom, the oldest member of the family or guest begins to eat first. When a guest came to the house, he was sure to be given sour milk or ayran to drink. The custom of drinking tea began to spread in Karakalpakstan, as well as throughout Central Asia, only by the beginning of the 19th century.

Of particular interest is the birth custom of the Karakalpaks. At the birth of a child, rituals are performed to avert all troubles and misfortunes from him. Great attention is paid to the choice of the name of the child. Usually, the most respected member of the society, the spiritual leader or elder-aksakal, gets the right to choose the name of the child. Often names are given in honor of great-grandmothers or great-grandfathers. Among the most common names among the Karakalpaks are names with the root "nur" - Nuratdin, Nursultan, etc.

The Karakalpak wedding, like all Turkic-speaking peoples, takes place in several stages, the main of which are: 1) conspiracy; 2) a small feast (patiya toi) in the bride's house; 3) wedding day (a feast in the house of the bride and in the house of the groom).

MATERIALS AND METHODS

The conspiracy is traditionally held in the bride's house. The groom's relatives bring many dishes and gifts.

When conspiring, the elders are always present, who are asked for consent to the wedding. Upon obtaining consent, a prayer is read, white things are given to the groom's relatives, and they agree on the amount of bride price for the bride.

The parents of the bride and groom, after conspiracy, arrange "Kenes toy", to which relatives, neighbors,

close people are invited, issues related to the wedding celebration are resolved.

After the agreement, a small feast (Patiya toi) follows in the bride's house. The expenses for holding this feast are covered by the groom, who presents the bride, her parents, relatives with gifts.

After "Patiya toy" the bride's parents paid a visit to the groom's parents (Ydys kaitty) (literally: the dishes returned), presented them with gifts.

RESULTS AND DISCUSSION

An integral part of the wedding ceremony was the crying of the bride "Seungsu", which expressed the sadness of the girl leaving her father's house:

With my father, I lived a happy life

Now everything is deceptive, as if nothing happened

How can I not cry?

The wedding day is characterized by crowds. The culmination of the wedding day is the arrival of the bride to the groom's house.

When the girl was seen off to the groom's house, they sang the songs "Toy baslar" (the song of the beginnings). An example of such a song:

Marriage is the beginning of joy

Hearing about the wedding, everyone comes,

I will start this wedding with a song,

Give me generously, dear people.



Fig.1 Excerpt from a wedding in Karakalpakstan

On the way to the bride's house, the groom and his friends had to give money to the people who met them. In some areas, the custom "Sogym" has been preserved to this day. The bottom line was that one person from the girl's family cut the bull brought by the groom and divided this meat among all the inhabitants of the bride's aul.

Upon arrival at the groom's house, a scarf is put on her head. Before crossing the threshold of the groom's house, the bride bows low, touches the threshold with her hand and touches her forehead with this hand. The groom's mother showers the bride with sweets so that

her life is joyful and well-fed. Guests try to pick up these sweets, hoping that the same happy events will happen in their lives. Then the daughter-in-law is led into a room, half of which is covered with a "shymyldyk" - a screen made of patterned material intended for this day. To this day, the custom has been preserved to throw skullcaps to the daughter-in-law, sitting behind the curtain, with the wish that her son be born. After that, one of the most important rituals is performed - the opening of the face of the bride (Bet ashar).

They take the bride to the guests. To make the bride meek and obedient, a ram's skin is laid under her feet. One end of the scarf, which covers the head of the daughter-in-law, is tied to a branch of an apple tree or grapes, so that the young have many children, like apples on an apple tree, and so that they are friendly, close, like a bunch of grapes. Usually, a boy is placed on

the bride's lap, who removes the handkerchief from the bride's face with a wooden spoon. After revealing her face, the bride becomes a member of the groom's family. At bet ashar, guests are introduced to the bride. At the name of each name, the girl bows. The presentation of the guests is accompanied by songs and jokes, of a cheerful humorous nature.



Fig.2 Karakalpak national bride

In addition, laudatory songs are performed. A notable feature of which was the repetition of the word "Yar-yar". In laudatory songs, as a rule, the bride was praised, her appearance:

Among the six girls

Your name is Anar (pomegranate), yar-yar.

Your plump cheeks are bloodshot yar-yar.

Of the wedding ceremonies, "cleansing with fire", showering the young with coins, grain, etc. is very popular. An obligatory moment at the wedding was parting words, the blessing of parents (patia) to the youth:

May you have many children

May you have many livestock

May your table be full of food

May life be long and happy.

On the fortieth day after birth, beshik-tui is arranged. After the traditional bathing, the child is placed in a beshik, but first they put onions, peppers and a knife under his pillow so that he is merciless with the enemy, like hot peppers, onions and a sharp knife, a mirror is placed under his feet so that life is bright, and his face is open and beautiful. Also, a large grindstone and bread are placed under the pillow so that the head is hard as a stone, the mind is as great as bread, so that the eyes are sharp-sighted. There is a tradition to sew various amulets on the clothes of young children, so that no troubles touched them in life.

CONCLUSION

Particular attention in connection with the wedding was given to color. The most popular color was white: the bride wore a white dress, when the matchmakers came to the bride's house, white stripes were smeared with flour on their foreheads at the entrance to the house, when the groom visited the bride's parents after the wedding, a white path was laid on his way.

According to the ancient custom, the daughter-in-law to this day is announced the named parents - muryndyk ene (planted mother) and muryndyk ata (planted father). Thanks to this, the bride, once in the groom's

house, found support, support and consolation in the face of her imprisoned parents.

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