



## KARAKALPAK WEDDING TRADITIONAL SONGS (on the example of Bet Ashar song)

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### ABSTRACT

*The article tells about the tradition of "bet ashar", which has long been used by the Karakalpak people as the main wedding ceremony, its order, internal composition and features in order to restore the national values inherited from our ancestors and deeply study our traditions*

**KEY WORDS:** *tradition, family, wedding, custom, rite, instruction, composition, national characteristics, artistic means.*

The tradition of celebrating their happiest days with a wedding has been formed in human life since ancient times. Every wedding has its own order and traditions. One of them is bet ashar, which is used as the main symbol of the bride's wedding. Betashar is a tradition of unveiling the bride's face, which is considered to be the oldest wedding ceremony. Doctor of Philology, folklorist K.Aimbetov said: Bet Ashar has a great place in the oral literature, in the life of the people, introduces the people to the new bride and encourages her to be polite" [1,36]. And also well-known scientists N.Japakov, N.Daukarayev, K.Maksetov, A.Tajhimuratov, K.Mambetov, S.Kazakbayev and other scientists gave brief information about bet ashar. It is known in Central Asia that "bet ashar" is mostly spoken genre by Karakalpaks and Kazakhs.. For example, the Kazakh scientist B. Akatov writes: "Poems similar to Kazakh can be found in Uzbek and Uyghur, Kyrgyz and Karakalpak, Tatar and Bashkir, and Altai and Buryat. And in betashar and jar-jar is not so. Betashar is spoken only in Kazakh and Karakalpak" [2,51]. And folklorists K.Maksetov, A.Tajimuratov in the book "Karakalpak folklore" (1979) gave their opinions about one of the wedding traditions bet ashar: "Bet ashar associated with the wedding is the type of the traditional songs. It is said as a conclusive part of the wedding. The beginning of the wedding begins with the announcement of the arrival of the bride, all the stages of the wedding are over, and the last ends with the song of opening of the bride's face. Therefore, the people called it "Bet Ashar" [3,117].

The Karakalpak people have two types of wedding traditions devoted to the bride, the first: the type of visual utterance meant that the bride comes to the country. As the bridegroom approached the house the wedding manager says and informs about bride's coming "Look, the bride has come, give her vision". In Karakalpakstan, a bride comes to every family, and a wedding is held for her. The wedding may be small, but the second type of tradition, the "bet ashar", will certainly take place. Therefore, the saying "the face of the bride who bends down at the door should be opened" is not said in vain..

The opening of the bride's face is a wedding day, and people are looking forward to it. There is joy and laughter on the faces of the crowd which come to bet ashar. In weddings some impatient people ask the householder "Didn't they tell us on bet ashar". This is because a reporter visiting the house informs about the beginning of bet ashar. The tradition of bet ashar carried out by an eloquent, pious person. The new family, in the sense of "germination," ties the wrapped money in a scarf or material to the top of the desired poplar branch and ties one end of it to a white cloth over the bride's face.



The inner composition of bet ashar which is a folklore components of Karakalpak traditional poetry can be divided into three parts. In the first, in the introductory part, the narrator begins with a greeting and informs the bride that he will start the presentation to the people with describing the bride:

*Tıñlañızlar xalayıq!..  
 Azı-kem tınıshlanayıq!  
 Sözlerge qulaq salayıq,  
 Jaña túsken kelindi,*

*Dásturimizge ılayıq,  
 Múnásip kútip alayıq.  
 ...Búgin birinshi qádemniñ,  
 Bir Allamız bolǵay yar [4,1].*

According to him, the narrator turned the people to him and said on behalf of the people that the bride, along with the joy of coming to the village, would be blessed, worthy of the village, with a white face

*...Búgin kelin bolıpsız,*

*Qutlı bolsın kelinshek,* he wished happiness to the bride, who came to our country in the sense of "welcome".

The second part is the main part, the main idea of which is in the didactic form, that is, to show the young bride the way, to explain the new order, to give advice, to explain the ways of moral decency.

*Kelinshekti bánelep,  
 Aytaman sizge kelinler,  
 Ibrat alıp sózimnen,  
 Salmaqlı bolsın jeñiller.  
 ...Miyrimli bol shıraǵım,  
 Ata menen anaǵa,  
 Qayırılı bol qaraǵım,  
 Iniler menen aǵaǵa.*

*Orınsız jerde otırıp,  
 Sóyleme sózdi eselep,  
 Qáyinata menen eneñniñ,  
 Aldınan ótpe keselep,  
 ...Tatımsız bolıp turmasın,  
 Tayarlaǵan tamaǵıñ,  
 Jabılıñqı bolmasın,  
 Qasıñ menen qabaǵıñ.[5,2-3].*

The sermon section of the betashar tradition applies not only to the newlyweds, but also to all the young women gathered there. They are performed in a didactic form to listen to these sermons and learn from them.

*Jaqsı bolsañ usı úydiñ,  
 Oñınan tuwǵan kúniseñ,  
 Jaman bolsañ qaraǵım,  
 Bir sheñgeldiñ güliseñ,  
 Jaqsı bolsañ usı úydiñ,*

*Hám kelini hám qızısañ,  
 Násiyatım óziñe,  
 Qarayǵórmе tiklenip,  
 Jas úlkenniñ júzine [5,5].*

The bride is told by her father-in-law to respect her mother-in-law, to be an example to others with her good qualities, to cook delicious food, and to have a happy home. Now, if you are a member of this family, you should know your place, do not look down on your parents, and respect the elderly.

“If you are good, you will be a bride, and a daughter of this house, it’s all up to you, if you know the duties of a bride, if you get long with your family, you will become a part of this family” – gives a wisdom advices.

If you deeply feel the national mentality of the Karakalpak people during the bet ashar ceremony. On both sides of the bride, two sisters –in-law of the groom's side bend together to show the young bride the way..

At the end of each couplet, the bride bows twice. Bet ashar begins with a greeting to the people, to the leader of the country, to the bowed threshold. The gathered people look at the bride's face every time she bends down.

Today it is a task to study the national values and traditions of our people.. In the national tradition of the Karakalpak people, the bride and groom are preceded by a god father and a god mother.. This tradition is not found in other nations.



Murindiq ata (god father) and murindiq ene (god mother) are chosen from a long-lost relatives (in order not to break relatives) in order gives advice to two young people and to guide the revival of a new family.

As soon as murindiq ene (god mother) puts a white cloth on the bride's face, meaning "Let your heart be white, let your happiness be revealed.

Thirdly, the narrator goes to the greeting stage after giving advice to the bride. With the respect she bows in honor of the ancestors, and then begins to introduce the names of father-in-law, mother-in-law, family members, relatives, neighbors, peers and others.

Almost all of the presentation consists of humorous and satirical series. For example:

*Qara tawdın tasınday,  
 Júweriniń kúyik basınday,  
 \_\_\_\_\_ degen qaynaǵań,  
 Buǵan da ber bir sálem.  
 Atızdaǵı mákkedey,*

*Shıqlıqlaǵan hákkedey,  
 \_\_\_\_\_ degen qurdasıń,  
 Buǵan da ber bir sálem.[6,38],  
 – people are lauhed by him.*

The main feature is during the introducing, he makes people laugh for the pleasantness, criticizes some rude people, as well as jokes with his uncles and friends.

When he introduces each person gives the personal characteristics to each person. It describes the person's behavior, habits, and place in society.

*Aǵzında azıw tisi joq,  
 Qolnan keler isi joq,  
 Jumısı ónbes jezdeńiz,  
 ...Jezdeńizge sálem ber [5,6].*

While keeping the traditional form of the bet ashar, it is constantly updated and given a new color. In recent times:

*Zat túsirse magazinge,  
 Ottay janar kózleri,  
 Ótimlirek zat tússe,  
 Bólisip alǵan ózleri,  
 Sawdada islep bılıqtı,  
 Shıǵarıp túrli qılıqtı,  
 Ózinshe koyǵan nırıqta,  
 -----dúkanshı abısıńıń,*

*Oǵan berıń bir sálem [5],* – criticizes the image of people who are close to the world, cunning, unscrupulous.

In this type of traditional poetry, the means of expression are also widely used and enriched depending on the skill of the narrator. Collocations are the most commonly used type of literary features.

For example, *Tawda qalǵan taslaqtay, Jetim qalǵan baspaqtay,... Hawada ushqan buldırıqtay,. Eki beti judırıqtay,. Arqadan esken dawılday,. Túbi ayırıq qawınday,.. Qaqıladaǵan tawıqtay,. Kópshikke salǵan ǵawıqtay...* enhances the beauty of the bet ashar song with the help of suffixes "dai-dei, tai-tei"

Bet Ashar is said to be similar to the genre of terme.

The improvisers performs the poetic mastery of the unique text.. In this genre, the ups and downs of the narrator attracts the attention of the people with the interaction and effectiveness of the sounds.

*... Toqsan jıl kiyse tozbastay,  
 Buringı sının buzbastay,  
 Torqaday bol kelinshek,  
 Torqaday bol kelinshe-e-e-e-e-ek!*



The repetition of the next line reinforces the content, as well as the high and prolonged pronunciation of the word "bride" as "bride-e-e-e-e", creates a pleasant rhythm for the attention and attention of the person. The main thing here is to explain his message to the bride. In the genre of betashar, the softening band does not follow a certain norm 2, 4, 6, 8 are more than ten, depending on the skill of the narrator.

In the lines of songs there are rhymes, and in most cases there are redifs.

For example, from simple forms:

Abisinga adiraymay, (a) 8

Qaynagaña badiraymay, (a) 8

Kuyewiñe sodraymay, (a) 8

Jatıq bol kelinshek. (b) 6 [6,45].

A professional improviser, with his skill and talent, can carry it on a large scale, while maintaining the unlimited volume of the bet ashar, the shape of the reins. The main function of this genre, that is, the purpose of the bride's bowing, is that the young bride, forgetting her virginity, now obeys the customs of the country, respects the young and the old, and takes on the responsibilities of the bride. The genre of Bet Ashar differs from other genres by introducing the bride to the country, as well as introducing the members of the same shanarak, her brothers and sisters to the village. Bet ashar is a poetic tradition that reflects the unique mentality, culture and conditions of existence of the Karakalpak people, the ethnographic values of our ancestors, preserved over the centuries.

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