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Issue Article

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NATIONAL FEATURES OF BETASHAR SONGS OF THE KARAKALPAK, UZBEK, AND KAZAKH PEOPLES

Abstract: *Among the Turkic peoples, the national traditions, rituals, and folklore of the Karakalpak, Uzbek and Kazakh peoples are very similar and have their own characteristics. For example, bride greetings among Uzbeks, Betashar rituals, and wedding songs among Kazakhs and Karakalpaks are considered cultural heritage preserved since ancient times. The reason is that in wedding songs, the bride and groom use didactic words, and these meaningful lines serve as an example and life lesson for the family and young people entering into marriage. The scientific study of these wedding songs is of great importance today. The article discusses the role and significance of our cultural heritage.*

Key words: *Turkic-speaking peoples, national traditions, rituals, and folklore, Karakalpak, Kazakh, Uzbek, bride greeting, Betashar, to open the bride's face, wedding songs, cultural heritage.*

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Introduction

In the modern era of globalization, preserving and popularizing the cultural heritage that has come down to us from our ancestors is a pressing task. Our cultural heritage can be viewed as a mechanism for transmitting cultural memory, ensuring the preservation of identity over a long period. For example, the tradition of welcoming the bride or betashar, which is widespread among Turkic peoples, is part of our cultural heritage inherited from our ancestors. These wedding songs call for morality and possess an ethical-aesthetic impact. There are scientific studies by Turkic scholars, specifically Kazakh scholars K. Matizhanov, A. Berdibay, B. Babizhan, M. Abugazi, and Uzbek scholars M. Alaviya, B. Sarimsakov, N. Kurbanova, Z. Kasymova, L. Khudaykulova, and others.

A number of scientific research works by Karakalpak scientists, such as N. Daukarayev, K. Aimbetov, and K. Maksetov, occupy a prominent place. In the traditional folklore of the Karakalpak people, the performance of betashar is distinguished by its specific function.

According to N. Daukaryev, the Karakalpak people have experienced various political, historical, cultural, and economic events throughout their history. In these historical conditions, the lifestyle of the population, the order of governance, the consciousness of people, production, and class relations were diverse. In these historical conditions, our people created laws of customs and traditions corresponding to their level of social growth [1, 144]. Among the Karakalpaks, a betashar is performed by a man—a betasharshy—with a raised voice. We can provide several variations of greetings for the start of a wedding or betashar as examples:

Ҳә, халайық, халайық,
Келиншек келип қалыпты,
Ынтығысып қарайық,
Ғаўырласпай шуўласпай,
Сөзлерге қулақ салайық!
Underline translation:
Hey, people, people!

Clarivate Analytics indexed

The bride has arrived.
Let's look at this with surprise.
Don't make noise, don't make noise.
Let's listen!
Underline translation:
May this bride be worthy of our village.
Give me coins in his honor.
May their happiness blossom like the sun.
Jealous enemies,
Let them fall at her feet!

Жаман жери болмағай,
Ийилип түскен есигин,
Иләйим қапа қылмағай.
Жақынырақ келиң халайық,
Бәршемиз бирге жыйналып,
Келиншекти қарсы алайық!

Underline translation:
May she be a good bride.
May the bride be kind to her family.
Come closer to us, my people!
Gathering all together,
Let's meet the bride! [2]

Uzbek wedding traditions have their own national identity. The customs and traditions conducted on the wedding day are different from one another. Marriage is conducted in several stages with the permission and blessing of the parents. Before being sent to the groom's house, a farewell ceremony for the parents is held at the bride's house.

Close friends are also traveling with the bride. They sing wedding songs out loud. The songs "Ulan" and "Yor-yor" are examples of this.

The "Kelin Salom" (Betashar) ceremony begins according to folk tradition. Near the beginning of the ceremony, the groom's parents, all close relatives, friends, and close neighbors gather in the courtyard.

The tradition of greeting the bride continues with the bride bowing and greeting the people. The bride bows to her husband's relatives and neighbors. At this time, elderly women or singers from the arriving village or mahalla (community) sing the song "Kelin salom-yor-yor."

Тоғу тошни гул қилган,
Икки ёшни бир қилган,
Салом салом ёр-ёр,
Келин салом ёр-ёр.
Аввал Худога салом,
Пайғамбарларга салом.

Underline translation:
God turned mountains and rocks into flowers.
God created one family for two lovers.
Worship God
Bow down and greet the prophets.

Уйнинг катта бекаси,
Сейф калитининг эгаси,
Тоза нока Шубаси,
Келин салом ёр-ёр.
Қабул айланг қайнонаси,
Сизга салом ёр-ёр!

Underline translation:
The mother-in-law is the main mistress of the house.
The mother-in-law is the owner of the safe-key,
The mother-in-law is wearing a coat.
Bow down to greet your mother-in-law!

Пуллар йиғиб пул берган,
Сарпога тулпор, қўй берган,
Севганини олишга кўйиб берган,
Келин салом ёр-ёр,
Қабул айланг қайнотаси,
Сизга салом ёр-ёр!

Underline translation:
The father-in-law collected the money and gave it.
The father-in-law, according to tradition, presented a sheep and a stallion.
The father-in-law who helped two lovers unite,
Bow down and greet your father-in-law! [3].

Among the Uzbek people, the tradition of greeting the bride has local characteristics. For example, in the Surkhandarya region, traditional "Kelin salom" songs are called "Bet ashar" and are performed in accordance with the customs and traditions of the Kungrat tribes.

Ой булутнинг остидан,
Ойдай келин келибди.
Кўк булутнинг остидан,
Кундай келин келибди.
Кўрингиз–о, кўрингиз,
Кўрманасини берингиз.

Underline translation:
The moon from under the clouds,
A bride like the moon has arrived.
From beneath the blue cloud,
The bride has arrived.
Look, look,
Gift for viewing [4, 19].

In the past, at the groom's house, in the presence of guests and relatives of the bride, the "Kelin Salom" ceremony was held, and elderly women performed the traditional song "Kelin Salom." Usually, the lines of this song dedicated to describing the person to whom the greeting is addressed are performed by a special performer or an elderly woman:

Ўғирида оти кишнаган,
Баҳорда боғи яшнаган,
Умровлари тепадай,
Салласи бошда каппадай.

Underline translation:

His horse neighed during the theft,
In spring, his garden blossomed,
Their clavicles are higher than their heads,
His turban is on his head like a kappa,

Кўзлари ўткир шоқолдай,
Соқоли бир бов кошовдай,
Топганини улга берган,
Ош қилиб элга берган,
Келинига пешвоз чиққан,
Қайнотасига бир салом!

Underline translation:
Eyes as sharp as a jackal's,
His beard is like a bundle of locks,
He gave away what he had earned,
He presented the people with pilaf,
I came out to meet my daughter-in-law,
Say hello to his father-in-law! [5]

After these words, the elderly women hold the bride by the shoulders, bow in greeting, and the bride bows. The women present at the wedding say: "Khazar Alik!"

In some villages of the Kumkurgan district, on the day of the betashar tradition, elderly women and young women invite the bride to bow. Since the bride bows every time during the greeting, in the song performed during this tradition, the word "tajim" (ta'zim) is used instead of "kelin salom" (bride greeting):

Тўққиз қават тўн кийган,
Тўқсаболарга ўхшаган,
Қайнотасига бир таъзим!
Жаҳонга тинчлик тилаган,
Ёшларга умр тилаган,
Қайнонасига бир таъзим!

Underline translation:
Dressed in a nine-layered robe,
Like Toxabo,
Bow to your father-in-law!
Wishing peace to the world,
He wished the young for life,
Say hello to your mother-in-law! [4, 19]

In our opinion, "Tajim solish" – the concluding part of the wedding ceremony – is one of the traditional songs performed in the "Bet ashar" tradition and has historically formed as a result of the evolution of the "kelin salom" genre.

Its poetic structure consists of three lines of verse form. The two lines dedicated to describing the object – the person whose respect for the bride is expressed – rhyme with each other, and the third line, where the person's name is written, is supplemented by the traditional rhythm of "bir ta'zim" (repetition of "bir ta'zim") [4, 19].

In Kazakh culture, betashar is also considered one of the greatest wedding traditions. This custom is considered a ceremony for introducing the bride to the groom's relatives. In ancient times, the Kazakh people did not show the bride's face to her parents. The bride spent three nights without her husband. On the fourth day, the bride's face is covered.

The bride is led by other brides and women with children [6]. The singer introduced the bride to her relatives by performing "betashar." The bride bows to the relatives. After the betashar, the tea ceremony begins. Currently in Kazakhstan, ancient wedding traditions and customs have lost their significance, and their place has been taken by modern wedding traditions and wedding songs.

Representatives of this country have included 13 objects in the list of intangible cultural heritage [6]. Betashar – the ceremony of unveiling the bride's face is performed at a wedding celebration. The song "Betashar" also possesses unique features and a strong impact. For example, in a betashar performed by Akyt Ulimzhi uulu (Akit Ulimzhiuly), the following is stated:

Орынсыз, жаным, мақтанба,
Қызыл тілім сақтанба,
Ибалы бол, келін жан,
Артық сөз айтып басыңнан,
Өзіңе-өзің дақ салма.

Underline translation:
Do not boast inappropriately, my soul,
My red tongue, beware,
Be polite, daughter-in-law,
Having said an extra word,
Don't throw mud at yourself.

Сен үшін тұрмыз сабылып,
Май құйып отқа табынып,
Ақ батасын беруге,
Келді жұртың ағылып.

Underline translation:
We are working for you,
Pouring oil and bowing to the fire,
To give my blessing,
Your men have flooded in.

От басында ұйықтама,
Етек-жеңің күйеді.
Сарыла болып тұрғанда,
Дұшпаның кекеп күледі.
Жақсы адамның баласы.

Underline translation:
Do not sleep by the fire,
The clothes can be burned.
My daughter-in-law, if you do this,
Your enemies will laugh.
A generation of a good person [6].

Kazakh scholars A. Berdibay, B. Babijan, and M. Abugazi studied wedding rites and wedding songs in southwestern Kazakhstan and Jetisu [7, 56-71].

In general, betashar songs performed by the Karakalpak, Uzbek, and Kazakh peoples contain such advice as: "Be polite to your daughter-in-law, mother-in-law, respect your father-in-law, your husband, and the elder and younger in the village." In conclusion, it can be said that the Uzbek, Kazakh, and Karakalpak peoples have lived in harmony and unity since ancient times.

Indeed, the traditions and songs of any nation acquire a modern character. This is a natural process. We must digitize the traditions and wedding songs passed down to us from our ancestors using modern IT technologies and pass them on to future generations in accordance with modern requirements. Currently, studying the similarities and unique features of the wedding songs of these and other related peoples is considered extremely important and relevant in folklore studies.

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