

## RESEARCHES ABOUT MARRIAGES AND WEDDINGS OF KARAKALPAKS

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### Abstract:

The article deals with the issue of Karakalpak marriage. Researches of Karakalpak wedding customs in classical literature are analyzed. The transformation steps of thick money and its types in Karakalpaks are shown. The uniqueness of weddings in the life of modern Karakalpaks, Novatian circumstances in customs and traditions is based on researched and collected materials.

**Keywords:** Karakalpaks, wedding, transformation, innovation, traditions, thick money.

### Introduction

Each nation has its own weddings, which include traditional traditions. There are also such weddings in Karakalpaks, and weddings such as "marriage wedding", "daughter transfer wedding", "circumcision wedding", "jubilee wedding", and "home wedding" [newly built or moving wedding] are big celebrations. is celebrated with Various songs are performed by bakshi and sazondas at Karakalpak weddings. Among them, the big wedding in Karakalpaks is called "marriage or marriage wedding" [married wedding of a boy].

In Karakalpak Ethnography, several ethnographers conducted research on the issues of "marriage" or "marriage", among them: U. Kusekeev [Kusekeev: 1934], A. Bekmuratova [Bekmuratova: 1969], Kh. Esbergenov, T. Atamuratov [Esbergenov , Atamuratov: 1975], R. Kamalova [Kamalova: 1996] provides good information about the age of marriage in the Karakalpaks, the rules for determining the wedding day, marriage, kuda sarpa and other national programs. According to H. Esbergenov's research, it is recommended to consult with the refugees before the wedding, to accommodate the guests who will come to the "council wedding", "the wedding ambassador", to have bread baked by the women, and to deal with the meat issues of the men. From new research, B. Begjanova: "At the "Maslahat toy", which is organized before the wedding, the close relatives of the wedding owner, refugees, loved ones, and community elders jointly solved the pre-wedding preparations. Mainly, the financial and economic situation of the owner of the wedding, wedding expenses, inviting guests, organization of wedding performances, and the need to provide financial support to the owner of the wedding were consulted" [Begjanova 2020: 19-20] in detail about the organization of Karakalpak wedding programs.

Finally, in this work, we would like to touch on the customs, programs and rich goods of wedding ceremonies in Karakalpaks. The goal of our research is to study the transformational state of Karakalpak wedding programs and the introduction of innovation into programs from the lives of neighboring peoples.

In the marriage of young people, after the consent of the two parties, there were stages such as betrothal, blessing wedding, courtship [a matter of wealth], marriage to a boy, marriage to a girl, marriage to a girl. takes

In this place, as the researcher G. Khojaniyazova says: "Nowadays, the method of getting a girl



engaged is more common than in previous times. In this case, the guy takes the first step to the girl's house to see the door, and implements the "secret" program, which is widely spread today. In most cases, it is preferable to perform the "secret" and "door saw" tasks at the same time. The reason is that young people are ready to marry each other, and excess losses are used to cover up" [Khojaniyazova 2023:225]. These featured pre-wedding programs are just one example of today's transformational modern weddings.

For example, in modern weddings, the issue of thick goods is divided into special groups and agreed upon between the elders. In this case, the issue of wealth is solved based on the fact that a girl who marries a boy has studied at a higher education institution, has a certain profession, and the burden of the girl's bride, i.e., the girl's dowry.

After these problems are solved in a positive way, we can see innovative manifestations in the programs implemented by our women in the issue of dowry or dowry. According to the information given by the informant: "While waiting for the divine fire, it is becoming a program to give offerings in specially decorated baskets, as if young people are waiting for the gods" [ADJ 2023: Mukhanova]. Lavishness and extravagance at weddings, innovative actions in programs, mainly the ravishing of Karakalpak women to neighboring Uzbek and Kazakh people are appearing. That is, on the basis of lack of household budget or unemployment, they go to foreign countries to earn money and bring to life the aspects of the programs they saw in those countries at weddings and events. In addition, the neighboring Uzbek population has been bringing programs to the weddings of girls, and in some programs it is special or in small programs that differ from the original. According to the informant: "In Kungirotdistrict, bringing close friends or guests to weddings from well-cooked breeds will soon become part of our lives" [ADJ 2023: Allahmuratova]. We can see from this that the issue of taqara was not noticeable in weddings in the life of Karakalpaks. At weddings in Karakalpaks, there were such situations as "giving the table" and "opening the table" among the gods.

In conclusion, many funerals in modern Karakalpak weddings show that some elements of culture are introduced into their weddings from neighboring peoples in a innovative form. If it is a question of modern wedding of Karakalpaks, it is among some of the issues that need to be studied. In the marriage of young people, after the consent of the two parties, there were stages such as betrothal, blessing wedding, courtship [a matter of wealth], marriage to a boy, marriage to a girl, marriage to a girl. takes

One of the biggest programs implemented by the parents of young men who are getting married in Karakalpaks is giving "thick goods".

The issue of thick goods is one of the topics that are extensively researched by Karakalpak ethnographers. Ethnographer U. Kusekeev [Kusekeev:72-73] spoke about 100-80-60-40 female cattle, which are mainly given as thick cattle, and the largest female cattle among them is 80 female cattle. If it is shown that the first female animal will be a five-year-old horse, and the next one will be a five-year-old goat, on the issue of this female animal, H. Eshbergenov, T. Dadamuratov [Eshbergenov, Dadamuratov 1975: 62-63], A Bekmuratovalardiń [Bekmuratova 1969:65-66] is also specially mentioned. According to A. Bekmuratova's researches: "Among the Karakalpaks, the size of thick maldın was very large, equal to 100, 80, 60, 40 "tuvars". Here, the word "tuwar" refers to the number of head of cattle that produces thick mud. It is also worth noting that the size of the thick coat in different groups of black-caps was dynamic. The size of the



bridegroom was mainly related to the bride and groom's parents. If rich families give 100-80 female cattle; average families give 60-50 females; If there were poor people, 40-10 females would be encouraged to give cattle. As part of the kalin maldin, there are still various types of goods, food and drink, and household goods, but their value has been changed to one head of cattle" [Bekmuratova 1969:65-66], clarifying the issue of female cattle.

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