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ETHNOGRAPHIC ORIGINS OF KAZAKH MARRIAGE FOLKLORE

Abstract. Throughout human history, marriage and families have played a significant role. The establishment of marriage and the family was prompted by the early social era of human reason's need for togetherness in order to survive. Naturally, the ancient knowledge and ways of life of the people were linked to and reflected in this route of growth. According to folklore, the complex of ritual ceremonies that take into account family values at the scientific level were first developed during the Soviet era and continued to grow during the independence era. One of the most important of them is Kazakh family traditions. Each of the traditions related to the creation of a family, which is considered to be the basis of the whole society, had its own deep meaning. But this was covered by the policy of «establishing the Soviet way of life» and caused the development of common international traditions. After gaining independence, family rites, including wedding rites and rites related to the meeting of the groom with the bride, received a new life, previously silenced aspects were scientifically substantiated, and their national significance was revived. That is why the revival of the educational and upbringing side of wedding rites is an urgent and important issue. The article deals with the historiography of Kazakh wedding ritual. Collected in it poetic, musical essence, history of family values, rich heritage of folk pedagogy and psychology together with the history of world cognition of the whole people represented a comprehensive value. The paper studies the ways of development of folklore as a science of research of family rituals, including wedding rituals, in different historical periods of Kazakh people's life.

Keywords: folklore, history, ritual, marriage, family, tradition, ceremony, ethnography

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Қазақтың үйлену ғұрып фольклорының этнографиялық бастаулары

Аңдатпа. Адамзат баласының даму тарихында отбасы мен некенің мәні зор болды. Адам санасының бала кезіндегі алғашқы қауымдық дәуірде өмір сүру үшін бірігу әрекеттерінің қажеттілігі дами келе адам баласының неке мен отбасы институтының дамуына алып келді. Әрине, осы даму жолы халықтың ежелгі таным-түсінік салттарымен сабақтасып, өрнектеліп отырды. Фольклортану ғылымында отбасылық құндылықтарды ғұрыптық рәсімдер кешенінде қарастыру кеңестік дәуірден бастау алып, тәуелсіздік кезеңінде онан әрі тереңдей даму үстінде. Кеңестік дәуірдегі ұлттық құндылықтарды бұрмалау саясаты бірқатар халықтық игі дәстүрлердің мәнін көмескіледі. Солардың бірі әрі маңыздысы – қазақтың отбасылық салт дәстүрлері. Бүкіл қоғамның іргетасы болып саналатын отбасын құруға қатысты салт-дәстүрлердің әрқайсысының өзінің терең мән-мағынасы болды. Бірақ бұл «советтік өмір салтын

орнықтыру» саясатымен көмкеріліп, жалпыға ортақ интернационалдық салт-дәстүрлердің дамуын туғызды. Соңғы жылдардағы тәуелсіздік жылдарында отбасылық ғұрыптыңсоның ішінде үйлену ғұрпы мен қыз ұзату салтының жаңа тынысы ашылып, бұрын бүркемеленген тұстары ғылыми нысанаға ілікті, ұлттық мән-маңызы қайта түледі. Сондықтан да үйлену ғұрпының тағылымдық-тәрбиелік тұстарын қайта жандандырып, тынысын ашу кезек күттірмейтін маңызды мәселе. Мақалада қазақтың үйлену ғұрпының зерттелу тарихнамасы қарастырылды. Ондағы жинақталған тұтас бір халықтың дүние таным тарихымен бірге поэтикалық, музыкалық болмысы, отбасылық құндылықтарының тарихы, халықтық педагогика мен психологиясының мол мұрасы жан-жақты сөз болды. Қазақ фольклортану ғылымының тарихындағы отбасылық ғұрып фольклорын, соның ішінде үйлену ғұрпын түрлі тарихи кезеңдерде зерттеудің даму жолдары зерделенді.

Кілт сөздер: фольклор, тарих, ғұрып, неке, отбасы, салт, рәсім, этнография

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Этнографические начало казахского брачного фольклора

Аннотация. В истории развития человечества семья и брак имели огромное значение. Потребность в единстве для выживания в раннюю общественную эпоху человеческого разума привела к развитию института брака и семьи. Разумеется, этот путь развития был связан и выражен в древних традициях познания и жизни народа. В фольклоре рассмотрение семейных ценностей на уровне науки в комплексе ритуальных обрядов началось еще в советское время и получает дальнейшее развитие в период независимости. Политика искажения национальных ценностей в советское время затмила смысл ряда добрых народных традиций. Одна из важнейших из них – казахские семейные традиции. Каждая из традиций, связанных с созданием семьи, которая считается основой всего общества, имела свой глубокий смысл. Но это прикрывалось политикой «установления советского образа жизни» и вызывало развитие общих интернациональных традиций. После обретения независимости семейные обряды, в том числе свадебные обряды и обряды, связанные со встречей жениха у невесты, получили новую жизнь, ранее замалчиваемые аспекты были научно обоснованы, возродилось их национальное значение. Именно поэтому актуальным и важным вопросом является возрождение образовательной и воспитательной стороны свадебного обряда. В статье рассматривается историография казахского свадебного обряда. Собранные в ней поэтическая, музыкальная сущность, история семейных ценностей, богатое наследие народной педагогики и психологии вместе с историей миропознания целого народа представляли собой всеобъемлющее значение. В работе изучены пути развития фольклора как науки исследования семейных обрядов, в том числе свадебных, в разные исторические периоды жизни казахского народа.

Ключевые слова: фольклор, история, ритуал, брак, семья, традиция, обряд, этнография

1. Introduction

In an article entitled “Course towards the future: modernization of Kazakhstan’s identity”, the first president of the Republic of Kazakhstan specifies that the new modernization should not, as before, arrogantly look at historical experience and traditions. On the contrary, it should make the best traditions a prerequisite, an important condition for the success of modernization. Rather it must build on the best traditions and make them important pillars for future success. The modernization process will remain undefined

in the absence of national and cultural foundations (Nazarbayev, 2018). According to the article, modernizing the best aspects of Kazakh family traditions is the most important problem in today's globalization.

The fundamental content of ethno-cultural changes currently consists of the processes of tradition transition, the dissolution of previously integral universal cultural systems that dominated local communities, and the elimination of specific aspects that were part of them.

Marriage and the family have played a significant role in the evolution of humanity. In order for human marriage and the family institution to emerge, action was required in the first community of people to reside in the first community of childhood. Naturally, the population's older cognitive component has been impacted by this evolution. The Soviet era gave rise to a deeper focus of family values in the science of folklore variants during the independence era.

The Soviet era's policy of perverting national ideals obscured the significance of several national customs. Kazakh family customs are among the most significant. The profound significance of traditions lies in each family's customs, which form the cornerstone of the entire community. But it was related to the policy of "Soviet way of life" and developed the development of universal traditions of interinnovation. The family has revealed a new hereditary and conjugal breath throughout the recent years of freedom, and it has previously illuminated the scientific purpose, so the national significance is warranted.

2. Research methods and materials

2.1 Research methods

Public culture in the Soviet Union was shared by all for a very long period. Serious alterations occurred in social psychology and social mores. New cultural forms of mass character were created and woven into the traditional fabric. These developments had an impact on the everyday life and cultural aspects of ethnic societies as well as the attitude toward the national spiritual culture, which had lost some of its identity and significance. The path that the government fostered for interethnic integration and people-to-people rapprochement on the basis of shared values was not insignificant in this process.

Studies on the importance of family transformation in Kazakhstan have been known since the nineteenth century. Compassion of the Russian kingdom, showing the efforts of the nation to show values based on their own traditions. Kazakh folklore experts have been working for generations to determine the scientific significance of our national values, despite the pressures of the Soviet era.

When creating the scientific work, the author employed historical-typological, scientific categorization, comparison, and systematization techniques. Every one of these techniques had a part to play in achieving the objectives and tasks of our work. The comparative examination of the epic masterpieces of many globe nations was conducted using the comparative method.

2.2 Material description

Research on the meaning of family customs in Kazakhstan has been known since the nineteenth century. It seems that sympathetic nations, sensing the imperial policy of the Russian kingdom, made an attempt to familiarize foreign researchers with the

values underlying Kazakh traditions. The writings of B. Daulbaev, Y. Altynsarin, and Sh. Ulikhanov can be mentioned in this regard. Additionally, one can observe an effort to demonstrate to others that Kazakh family values are upheld in the nation's customs, folklore, and associated poetry in the writings of Alash intellectuals from the early 20th century. The works of A. Baitursynov, M. Auezov, S. Seyfulin and others highlight the daily life and everyday life of Kazakh people of that period, reflect the originality of the Kazakh family and the originality of the traditions corresponding to it.

Following the fall of the Soviet Union, maintaining tradition becomes the most pressing issue. The historical customs are fading from memory, and it appears that studying them will get more difficult annually. The initial depiction of the Kazakh people's cultural status has been altered by the layering of late cultural forms and innovations; the boundary between traditional and innovative influences is no longer evident but is yet easily discernible.

The main source that served as a multifaceted study of traditional wedding rituals was the works of folklore researchers. S. Kaskabasov wrote about the role of family traditions in the genre of fairy tales, about mythical notions and Ye. Tursynov researched, wealth, B. Uakatov on the peculiarities of the way of life, and A. Margulan in close connection with the general way of life and ethnography tried to show their research. Also of great importance are the work of H. Argynbaev "Family and Marriage in the Kazakh people", who linked the importance of the family in society with the stages of development of society and the family, as well as the works of A. T. Toleubaev, who considered the Kazakh family and marriage laws and related traditions and rituals within the framework of universal values.

Family folklore started to spread and be studied in the history of Kazakh folkloristics, which was founded on the experience of Russian folkloristics during the Soviet era. This allowed for the historical analysis of the genesis of each ritual procedure as well as the steps involved in its subsequent integration into a given complex system.

3. Discussion

According to Kazakh family folklore, humankind is made up of both contemporary, evolving value patterns that have evolved from earlier ancestral and tribal periods as well as old conceptions of human evolution. Within the framework of tradition, the rules of properties instilled in families for years were realized in the nomadic field culture. These laws included respect for the individual, reverence for elders, allegiance to the lineage of generations, and inner strength. It has maintained its core message even during times of intense political polarization. Consequently, the history of the marriage ceremony, which forms the foundation of the family, which forms the foundation of society, as well as the history of its study, has extremely ancient roots. The problem of preserving and strengthening the family's foundation based on national values predominates in the globalization period at the intersection of many cultures, which makes a unique discussion of this topic crucial. In other words, this subject is still relevant today.

Kazakh wedding rites are an important part of a complex system of family rituals. It contains not only the history of the people's outlook and worldview, but also poetic and musical talent, the history of marriage and family, folk pedagogy and psychology. For example, scientific conclusions about the protection and preservation of the family, marriage have been established and confirmed in Kazakh folklore works. The features of

the heroic marriage motive in Turkic epics especially in Kazakh were researched. The epic tradition of Kazakh, Kyrgyz, Karakalpak, Nogai, and Bashkir was analyzed using a comparative approach by P. Ussipbayeva, S. Ibrayev, K. Kenzhalin, A. Shaldarbekova, and N. Zhumay (Ussipbayeva, Ibrayev, Kenzhalin, Shaldarbekova & Zhumay, 2020:568).

Since the last century, the wedding ceremony has been considered as a socio-legal, socio-economic and religious-magical act. Later, a sample of folk drama showing the relationship between two clans of two families was taken as an object of study. Family folklore is very relevant and in demand today. For example, customs and traditions related to wedding rites are being revived in the new era. Forms and patterns forgotten in Soviet times are returning here, old texts are performed in a new way, and new ones are added to the texts. Therefore, the ritual tradition connected with wedding rites is revived and new traditions arise. And the funeral rites formed in ancient times were closely intertwined with the principles, tenets and requirements of the Islamic religion. As a result, a single typological burial custom has been formed in the country (of course, there are regional peculiarities). In other words, it is noticeable that the society is significantly detached from the traditional folklore consciousness, the folklore sphere is narrowing, and the status of folklore is decreasing.

At the same time, various genres of our family folklore even today serve society, that is, they are an integral part of modern life, life of the country, modern culture, and samples of artistic genres are highly valued as the wisdom of our ancestors, as spiritual heritage, as the highest peak of Kazakh verbal art, as classical heritage.

The ancient goal of marriage, which was to produce children for the husband's family and a new labor force, influenced centuries-old customs surrounding the choice of brides. The participants in the wedding ceremony also had an important role, and the precise sequence in which they performed it had historical significance. The historical growth of the wedding's structure (composition), the details of wedding poetry, the range of genres, and its own image system changed. Since the 18th century, researchers have been drawn to the marriage process because of its rich history and intricate structure. The intriguing image of marriage is depicted in numerous ways in the trip guides written by scientists-tourists who researched the earliest steppes of Kazakhstan. Z. Kassymova notes that wedding processes evolve over time, undergo changes associated with the development of socio-economic, political, religious and cultural conditions (Kassymova, 2016: 145). Prof. S.A. Kuzmbayeva also rightly notes that national artistic traditions, which arose from the sophisticated practice of many generations, are most clearly manifested in wedding and ritual folklore (Kuzmbayeva, 2006: 104).

In the history of the study of Kazakh family traditions, the impact of the rapid development of the sphere of education within Russia was special. It can be said that the emergence in the 18th century among travelers and researchers of ideas about the importance of knowing the history and customs of the people was a new historical step. This process was clearly manifested in the first half of the 19th century, and the historical and ethnographic character of studies of Kazakh folklore prevailed. Russian scientists and travelers, who set foot on any Kazakh land, considered the life and customs of the unknown people in unity. It can be said that the path of research went through several stages. Specifically, books

and articles written before the 1930s served primarily as factual and informative sources of ethnographic and folklore knowledge. For example, G.I. Spassky, F.Nazarov and A. Yanushkevich describe various Kazakh traditions and artistic competitions in their travel stories. Materials concerning folklore, customs and everyday life of the Kazakh people in the voluminous work of A.I. Levshin, published in the first half of the XIX century, the author collected mainly in the first half of the XIX century.

In the 90s of the XIX century, samples of Kazakh oral literature began to appear in separate collections. Earlier in the collections of N. Ilminsky, V. Radlov, I. Berezin, and Y. Lyutsch, special attention was paid to customs and traditions. Gradually works devoted to ritual verses separately began to appear.

Most of the traditions and customs described in the article "On the Forms of Kazakh Folk Poetry" by the Kazakh scholar Sh.Sh.Ualikhanov, who gave the first opinion on Kazakh family folklore, including wedding customs, are still preserved, and the majority of the population adheres to these traditions, for example: marrying a son, worshiping ghosts (ancestor cult), worshiping the moon (sky worship), praying to a tree grown with one's own hands (world tree motif), etc. Also in the scientist's article "Traces of Shamanism among Kazakhs" he considers Kazakh customs and traditions in unity with their ancient beliefs (Valikhanov, 1985: 280-286).

Folk traditions are included in the third volume of V. V. Radlov's ten-volume work "Samples of folk literature of Turkic tribes of South Siberia and Dzungarian steppes" and "From Siberia. A Diary pages". The sections of the monograph «From Siberia. Pages of the diary», devoted to the history, language, folklore, ethnography, ethnomentality of the Kazakh people (Radlov, 1870).

In the history of national folkloristics the research article of Ibraj Altynsarin, devoted to folk ethnography, "Sketch of traditions of Kazakhs of the Orenburg department on marriage, matchmaking, giving away a daughter in marriage" and articles "Sketch of traditions of Kazakhs of the Orenburg department on burial and commemoration of the deceased" are very important (Altynsarin, 2003: 125). Y. Altynsarin reflected with special care all the rituals and rites performed during the matchmaking period from betrothal of a girl to becoming a bride. That is, by emphasizing that in the modern image of marriage prolongation and marriage is not a one-day affair, but a complex, comprehensive system consisting of several stages, each of which is formalized by peculiar ritual traditions, she deeply reflected on the social significance of Kazakh traditions of marriage up to seven generations and traditions of procuration.

Y. Altynsarin's research on the example of Orynbor district alone is very valuable as the first step in the study of folk folklore and ethnography in the regional aspect in the history of folkloristics.

In the history of the study of marriage style, A.Divayev's research point of view to collect and publish both the traditions themselves from birth to death of a person and the poems related to it is important. Many of them coincide with modern scientific ideas. The materials collected and published by the researcher regarding marriage and funeral rites are valuable in that they describe and reveal the essence of the projects with the procedures forgotten today.

Not a few works have been published on wedding rites of the brotherly people of Karakalpak. Numerous historical and ethnographic sources drawn from epic works are cited in the work of Karakalpak scholars Kh. Yesbergenov and Zh. Khoshniyazov. Many historical and ethnographic sources drawn from epic works are used in the work. B.K. Bekzhanova studies the problems of early forms of family-marital relations based on the data of Karakalpak epics (Bekzhanova, 2017:53).

Chaptykova Y.I. studying wedding and ritual traditions in the Khakass heroic epic reveals that the ritual «sas toy» (braiding the bride's braid before the wedding), «charas» («reconciliation of the sides of the bride and groom»), where they agree on the upcoming wedding, which takes place first on the side of the groom, then the bride has survived until today (Chaptykova, 2021).

4. Results

In general, the history of classification of ritual folklore is dominated by the conclusions of A. Baitursynov, who attaches special importance to fundamental, labor, folklore national symbols, ethnographic basis, historical character, ethnolinguistic significance, published in 1926 (Baitursynov, 1989: 115-120). The scholar divides the "Second Branch of Folk Oral Literature" into the following three chapters: 1) *ritual words*, 2) *traditional words* and 3) *pattern words*. This systematization, called "ritual folklore" in modern folkloristic science, is connected with the definition of its three types. 1) Ritual family folklore; 2) Seasonal ritual folklore; 3) Folklore of religious beliefs. It is known that such systematization, of course, took into account the ritual nature of the folklore subgenre.

In M. Auezov's work "History of Kazakh Literature" the main attention is paid to the genre features of the wedding rite and the specifics of the texts related to it. In the first part of the work, the scholar grouped and analyzed folklore genres (the total number of genres is ten) 1) Poetic poems related to the customs of a wide country. 2) Poems originating from religious tradition and concepts of religion. 3) Ritual poems related to the bride's send-off are internally divided into three types.

The main principle of M. Auezov's work is a deep analysis of folk ethnography and world outlook of the society, moods of the general public and individuals, inner feelings and secrets, conditions of performance and recitation of traditional poems and their meaning and educational value (Auezov, 2001: 5-236).

Interesting and deep thoughts about the wedding rite were formulated by the scientist A. Margulan, who studied the development of folklore since ancient times. The scholar D. Zhakan claims that A. Margulan, deepening Ch. Valikhanov's views on divine religion, pointed to a very close connection between the divine religion of the Huns and the Kazakhs. The tradition of bride price in the wedding ritual, the custom of levirate, giving dowry to the bride, singing "Betashar" (a song accompanying the ceremony of removing the veil from the bride's face) upon the bride's arrival at the groom's house, pouring oil on the fire by the bride before the threshold, honoring the ancestor's spirit in the funeral ritual, tombstones and mausoleums, traditions of mourning songs for the deceased all these similarities the scientist proves by examples.

O.M. Zholdybaev, K.S. Matyzhanov, A. Habibulla consider the similarity of wedding rituals, including the rite of Toibastar at wedding ceremonies in Turkic peoples, weddings

of young men and girls (Zholdybaev, Matyzhanov, Habibulla, 2023:20). Scholars have arrived at scientific conclusions regarding the contemporary incarnations of the Kazakh holiday, as well as the evolution and modification of rituals and traditions.

M. Gabdullin examined the history of family customs at the textbook level and at the monograph level in Ukhatov's foundational work. Naturally, as society advances, all of its customs are resurrected and modified to suit the requirements and preferences of the times. From this vantage point, the history of the Kazakh wedding custom has become more complex, its significance has been shown from several angles, and it is now the subject of contemporary study.

The main innovation of the researcher K. Matyzhanov's work "Kazakh Family Folklore" is that he considered the folklore of family rituals to be related to the customs performed by the stages of human life from birth to death, rooted in knowledge and understanding. As a result, distinctive characteristics were identified and the shared ancestry of the traditions, customs, and rituals that comprise the intricate system of family rituals was disclosed. In order to properly bring the many textual elements together, the researcher drew heavily on ethnographic studies written in the second half of the 20th century, when traditional family values in Kazakh society were still highly valued.

D. Zhakan examines the ritual games that are performed out within the context of family ceremonies that have been developed over ages and represent the happy times in human life. These rituals include seeing off the bride and giving away a daughter in marriage. In this sense, the scientist clarifies what makes ritual games unique among family ceremonies and explains the significance of ritual laughing in the context of the game (Zhakan, 2021: 1-10).

When examining traditional wedding rites, some academics place special emphasis on the symbolism and semantics of ceremonial parts. The wedding ceremony is viewed as a structured exchange of messages with the outside world, in which the participants' stereotyped conduct is predetermined by the tradition. One should take note of A.K. Baiburin's study on the semantics of wedding rites after the fall of the Soviet Union, which is based on the examination of East Slavic material. The act of transforming the "alien" into the "own" is what the scientist notices gives the ceremony its importance and meaning; this process is fundamental to the mechanism of culture (Baiburin, 1997:181). This approach of A.K. Baiburin to some extent reflects the theory of rites of passage of A. van. This approach of A.K. Baiburin reflects to some extent the theory of transition rites of passage of A. van Gennep, the essence of which is reduced to the fact that "any change in the position of a person entails the interaction of secular and sacred. It requires regulation and observance of ritual. Each phenomenon of transition is accompanied by ceremonies, which have the same goal to provide a person with a transition from one to the other" (Gennep, 1999:104).

5. Conclusion

Starting with an analysis of how traditional wedding rituals are structured in the works of scholars, particularly those from Kazakhstan, we find that there is no one scientific method for defining the steps of the ritual. Conditionally, all available studies can be divided into 3 categories, depending on the number of allocated parts of the wedding rite. Traditional wedding ceremonies are divided into three sections: pre-wedding, wedding, and post-wedding.

1. To pre-wedding rites include collusion "kyz aityru", matchmaking "kuda tusu", putting on gold earrings to the bride "syrga salu" (means some unspoken agreement between the parties on the further marriage of the newlyweds), setting wedding dates. However, other academics maintain that the wedding ceremony should be structured as follows: discussions about marriage and its requirements (engagement, collusion, matchmaking, and seeings).

Along with the actual wedding and the marriage ceremony (which takes place at the bride's home "kyz uzatu", at her husband's home, and during the celebrations at the groom's home), which legalizes the union. To post-wedding rites researchers include mutual visits of the young and parents, as well as prohibitions and avoidances that apply to the bride and groom for a certain period of time after the wedding.

2. The traditional wedding ceremony is divided into four sections: matching, getting ready for the wedding, the actual wedding, and the post-wedding phase.

3. The research in this area does not provide a clear framework for the traditional wedding ceremony; instead, it describes certain customs and rituals in a straightforward manner, outlining a specific sequence of realization that scientists refer to as phases.

Based on the analysis of contemporary wedding rituals, we can conclude that interethnic interaction and changes in the system of rituals are evident at every stage of contemporary weddings. This, in our opinion, is related to the disappearance of some traditional rituals and the transformation of others. Economic factors also have an impact on the lengthening of weddings, and they play a significant part in the system of wedding customs (Akashkin, 2020:76).

In general, Kazakhstan is enduring the conditions of living at the nexus of diverse civilizations in the twenty-first century. We must pay particular attention to family values to make sure that our traditional values which have not lost their fundamental meaning during earlier periods of social and social transformation are not subsumed by the humanist concept. Actually these customs have been our forefathers' way of passing on their wisdom to their offspring for millennia. It refreshed and changed what it could not keep up with by adjusting to life. Thus, it is pertinent and significant to address the subject of the resuscitation of the educational and enlightening aspects of Kazakh family customs, including marriage rites.

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