

## KARAKALPAK FOLKLORE AND FOLKLORE

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### ANNOTATION:

**The Karakalpak people have a very rich oral tradition and literature. Folklore developed until the twentieth century, and written literature almost did not develop. This is because the Karakalpaks have been semi-nomadic for many centuries. The aspirations of the working people were reflected in folklore.**

**Keywords: Karakalpak literature, epics, legends, epic "Forty girls".**

### INTRODUCTION:

Ch. Valikhanov The Karakalpak people have a very rich oral tradition and literature. Folklore developed until the twentieth century, and written literature almost did not develop. This is because the Karakalpaks have been semi-nomadic for many centuries. The aspirations of the working people were reflected in folklore. Among the examples of folklore that have come down to us are poems of great lyrical content and significant heroic epics.

Just as the history of the Karakalpak and Uzbek peoples is inextricably linked, so is the interaction and influence between the literatures of the two blood-related peoples over the centuries. Just as Uzbek folk epics and fairy tales (such as Alpomish) have long been popular among the Karakalpak people, the Karakalpak epic Kirk Qiz has also attracted the attention of Uzbek readers. Especially in the post-World War II years, Uzbek-Karakalpak literary ties were strengthened. Creative cooperation between Uzbek and Karakalpak writers has become practical. The work of translating from one language to another has become widespread.

The people of Karakalpakstan have gone through a very difficult process in history. The Karakalpaks, who were mainly engaged in animal husbandry, lived a nomadic life for many centuries. They lived in the territories of Bukhara and Khiva khanates. Their nation-states came into being only in the twentieth century. The people of Karakalpakstan have been possessed since the second half of the 19th century. Therefore, the history of their literature consists mainly of fairy tales, songs and epics, which are genres of folklore. Karakalpak folk epics such as "Qirq qiz", "Alpomish", "Er koshay", "Mast podsho", "Shahriyor" are very popular among the people. In addition, the Karakalpak people include such epics as "Oshiq Gharib", "Yusuf and Zulayho", "Oshiq Khamro", "Tohir and Zuhra", "Yusuf Ahmad", which are popular in the oral tradition of the peoples of Central Asia common. In almost all of these epics, patriotic and nationalistic motives occupy a leading place.

This idea is especially evident in the epic Forty Girls. According to the legend, Guloyim, along with forty girls and the people, fought against the Iranian king Nadir Shah and the Kalmyk khan Surtai, showing an example of courage and heroism. Karakalpak folk songs often contain songs on various topics. The most common of these is the so-called "jaydari song". These songs cover various aspects of people's lives and are sung in a simple and clear way. It is especially popular among young people, where the theme of love is the leader.

*Anov standing apple, anormikan,  
A lover standing in the shade.  
If there is a lover in the shadows  
Are there any days when we can reunite?  
I planted a red flower for the girls to see*

*That each branch may have a hundred thousand  
colors*

*To be seen halfway through*

*The days when I was at work that day.*

Ch.Valikhanov, the first researcher of Karakalpak folklore, said that the Karakalpaks were the most popular people in Central Asia. He said that the Turkmens would follow them. Russian folklorist A. Belyayev called Karakalpaks "Desert Nightingales". Indeed, in songs created in different genres, along with the artistic height, the philosophical depth is in harmony.

The influence of Uzbek classical literature on the development of Karakalpak written literature was also significant. They learned and wrote from poets such as Navoi, Mashrab, and Agahi. In the 19th century, the Karakalpaks came under the rule of the Khiva Khanate. This is reflected in their literature. Many Karakalpak intellectuals were educated in Khiva and Bukhara madrassas during this period. They gradually began to write in the Arabic alphabet. Therefore, Karakalpak written literature was formed not in the XX century, as it has been said so far, but in the XIX century. Examples of such poets are Kunhoja, Ajiniyaz, Berdakh.

Karakalpak folklore is very rich. The publication of 20 volumes of Karakalpak folklore is a proof of our opinion. They love Chechens, Bakhshi, who are masters of words. The elders and leaders of the people did not hesitate to tell stories. The Uzbeks have a nickname for the Karakalpaks, Omurbek. In his oral anecdotes, Omurbek Laqqi is portrayed as a national hero who laughs at individuals and shortcomings in society. He sang of courage, righteousness, truth, and justice, exposing the deeds of unjust officials, judges, and priests who did not match their words and deeds. He delighted the audience with his anecdotes, light humor and bitter humor.

One of the great representatives of Karakalpak written literature is the poet Hojiniyaz. He was well acquainted with the works of such famous Eastern poets as Navoi, Nizami, Makhtumkuli and Firdavsi. Hojiniyaz masterfully describes the Karakalpak people being forced to emigrate to other lands and saying goodbye to their homeland.

The content of many folk sayings is sung. To a certain extent, these songs served as a means of educating the people to live rightly and honestly, to be kind and religious. Singers competed with each other in "aytishuv", one of the most popular types of folk songs. Almost all Karakalpak epics are full of patriotic ideas and democratic motives.

So, although the Karakalpak folk classical literature had a relatively later written literature, it created a number of works that accurately reflect the life of the people. The role of folklore in the emergence and formation of this literature was great. Many songs, anecdotes, parables, fairy tales and epics were sung by Karakalpak poets. Folk poets were known both as artists and writers. Second, the role of Uzbek literature in the formation of Karakalpak written literature was significant. Representatives of the Karakalpak culture, who lived side by side with the Uzbek people, studied in Bukhara and Khiva madrassas.

The Uzbek and Karakalpak peoples have long been close relatives. This friendship is reflected in their literature. There are many works of both peoples in folklore. In recent years, many works of fiction have been translated into Uzbek. By the time of independence, these literary ties have been expanding and improving.

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