

Research History of Karakalpak Folklore (Heroic Epics)

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ABSTRACT

The article describes the history of the study of oral essays (based on heroic epics) of the Karakalpak population.

Oral literature of the Karakalpak population dates back to early times. People talked about their lifestyle, aspirations and hopes for the future, weaving different artistic works of different genres. Although some of them are genuine, others are just works of art. Karakalpak folklore covers a long period of time in literary studies and provides various information. Based on these essays, the scientists who have studied them have been making their predictions about the way of life of our people and the lands occupied by them. Famous scientist V. M. Jurmunisky, who has been studying the oral literature of the population for many years, says that “Uzbeks, Kazakhs, Navkmen, Kirragyz and Karakalpaks, who are the most important peoples in Central Asia, have their linguistic unity, morals, culture, According to the historical conditions of life, the nomadic peoples who have lived with each other for a long time have been scattered in the fields of Central Asia in different periods” – writes in his scientific work on the epic of Pahlavonamis. . In fact, if we pay attention to our oral literature, similar versions of some artistic works can be found in neighboring folk literature. It should be noted that the main reason for this is that the peoples of Central Asia are in close contact with each other. As a result of such close contacts, the culture, customs, and daily life of these countries are very similar to each other. The representatives of this neighboring nation lived together and fought against the enemies.

Also, due to the fact that oral literature has been around for many centuries, it has undergone various changes in different eras.

The main reason for this is that the processions of oral essays of the population have placed the situations related to the period in which they lived, people’s thoughts and dreams into an artistic work. The people of Karakalpak were nomads who experienced various historical situations. Since the Karakalpaks are a mobile agricultural population, they often moved from one place to

another and had to change their place of production. Most of the time, they lived in large plains, on the banks of rivers with water. At the same time, there were also attacks of external enemies on the population. The formation of written literature was impossible among the ordinary people, who suffered a lot from such superficial impressions.

Nevertheless, since there are a lot of stubborn people in the world, they memorized the stories they heard and told them to others. Including Shokhan Valiykhanov, it was not believed that Karakalpaks were the first singers in the desert.

The people who lived in the vast desert and lived in the plains, took *dutor* and *kobiz* in their hands and performed the folk songs, legends and epics they had heard, and performed the processions of that time. That's why more and more people's oral essays have a significant place in the beautiful literature of our nation.

The oral literature of the Karakalpak population includes epics, fairy tales, folk songs, proverbs and jokes. At first, these belonged to one person, then such essays became widely distributed internationally, the original speakers, that is, the authors, were forgotten, and the works of art became the property of the people. It is obvious that you distribute such works of art internationally. People called such people as *jirov*, *bakhshi*, storytellers. their distinction was based on their essays.

Our oral literature has been steadily studied by our eminent scholars. Among them are Q. Ayimetov, N. Dawqaraev, I. Sagitov, Q. Matlabov, A. Karimov, A. Aliyev, N. Kamalov and have to note the A. Tajimuratovs. Among them, oral essays of the population have been passed down from time to time, from father to son. The main difference of oral literature is that there is no single author and there is no written copy. This continued among our people until the 18th century. So far created most essays have become public property. The oral language of the population includes several sections.

Epics are one of the largest and most complex sections of oral literature. Epics are a genre that is often told at weddings and celebrations of the people of Karakalpak. Performers of epics are *jirov-bakhshis*, they used to sit down with music and perform the events in a *yalla* style with loud words. In this case, scholars divide the performers of epics into two groups. If the bravery sagas of Karakalpak residents were fulfilled by the bailiffs, the sagas of transparency were fulfilled by the *Bakhshis*. As for their words, various myths and legends have been lost in the minds of the people. In the literature of Karakalpak, *Korqit dad* is referred to as “*Jirawlardıń piri*” professor Q. Ayimbetov touched on this in his work “*Population*”. He gives information that *qobiz* instrument was beaten by *Qorqit ata*. In particular, we can see that E. Ismailov, a researcher of Kazakh oral literature, tried to explain the origin of the word *jirov* in his works on Kazakh oral literature. According to him, “*Jiraw* appears to be the oldest form of the Kazakh oral literature copies. It is clear that the original meaning of the word “*jiraw*” comes from the word “*singing*”. Famous scientists N. I. Ilminsky, V. V. Radlov, I. I. Budakov and Ch. Ch. The Valikhanovs write in their works that “the word *jirov* is derived from the word *jhir* to sing”.

The history of creation of heroic epics in Karakalpak oral literature dates back to early centuries. We mentioned above about the pledges who are the executors of the heroic epic.

One line with foreign scholars about heroic epics of Karakalpak and their performers, from local scientists N. Dawqaraev, Q. Ayimbetov, I. Sagitov, Q. Matlabov, etc. b conducts research work. Among them, Q. Ayimbetov stops at the pledges and divides the epics they performed into several sections.

As we have seen, our epics are one genre of Karakalpak oral literature, so the history of heroic epics dates back to early times. When we talk about them, we will have many memories of the research works of our scientists. The *jirovs* who were the executors of these heroic epics, along the shores of the disciple training path, were our heritages, steadily jetting to the next generation.

In accordance with this, one genre of oral essays of the population, epics, which are the property of the people, have been introduced in changes.

Along with this, K. Matlabov, N. Jafakov, I. Sagitovlar, who studied heroic epics, dwell on the fact that Karakalpak heroic epics are written in the local language, that the events took place in early times, and the skill of execution of the hostages, and many of them. There are many examples. About the heroic epics, which are a part of the oral literature of the Karakalpak population, K. Matlabov "Poetics of the heroic epics of Karakalpak" (Tashkent, Ilim-fan, 1965) "Epics, ransoms, Bakhshis" (Nukus, "Karakalpakistan" 1992), I. Sagitov "The Heroic Epic of the People of Karakalpakstan" (Nukus, Karakalpakistan, 1963), K. Ayimbetov, Nukus, "Karakalpakistan" 1988, Kornek scholar N. Nizoqaraev. "Essays on the history of Karakalpak literature before the revolution" (Nukus, "Karakalpakistan" 1961-y) and the second volume of his books entitled "The complete collection of his works" based on this book, he dwells on the heroic epics of the people of Karakalpak. In short, the original roots of the oral literature of our epics, which go back to early times, are still being researched by scientists. These cultural heritages are a great treasure of our nation.

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