

**THE STUDY OF CONTEMPORARY BLACK KALPOK CHILDREN'S FOLKLORE AND THE DEVELOPMENT OF GENRES**

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**Bibiaysha Kudaybergenova**

*Department of "Folklore and Ethnography" of UzDSMI*

*Acting Associate Professor*

**Abstract.** *In this article, the study of children's folklore and the rare works of some scholars written about it in the context of the study of contemporary Karakalpak children's folklore and the development of genres, some examples of dissertations and scientific and cultural works were reviewed.*

**Key words:** *children's folklore, Karakalpakstan children's folk oral creations, former alliance period, independence period, genre evolution.*

### **INTRODUCTION**

In the folklore studies of the world, great attention is paid to the study of examples of folk oral creations, as well as the genres of children's folklore. Because it is becoming one of the powerful propagandists of our independent country for the present and future generations to grow up as mature, educated and perfect human beings in all respects. However, the place of multi-genre children's folklore, which is considered a large network of folk oral creativity, in our art is invaluable. From this point of view, Karakalpak national children's folklore examples require the study of the poetic and evolutionary features of these folklore genres in the context of world artistic thinking based on modern advanced artistic thinking in folklore and literature. Indeed, analysis of any folklore works on the basis of the leading concepts and scientific views existing in world folklore will greatly help to determine the genesis, poetics, development and evolution of these works. This will teach the young generation to keep the national and universal values as the apple of an eye and create the ground for their upbringing as well-rounded people<sup>39</sup>.

The changes occurring in all aspects of our life since the first days of our independence had an impact on the development of Karakalpak folklore. In the folklore of Karakalpak, the place of children's folklore in the education of the younger generation, the issues of genre and form development, based on the advanced concepts of world folklore, have become one of the important issues of today's scientific study. Because in raising the young generation to be loyal to the ideas of independence, patriotic, national and universal values, no educational tool can replace children's folklore. After all, in the complex times where the negative impact of the show business of "mass culture" which has become a means of commerce in the current era of globalization is increasing,

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<sup>39</sup> A.M. Kalenderova "Hozirgi davr qoraqalpoq bolalar folklori: janr evolyusiyasi" PhD diss avtoreferati 5-b

attention and interest in folklore art, which is the source of any national culture, is unfortunately also waning. They noted that such a unique and great art has become a mere example of a cultural monument, is being forgotten in many places, and is in need of protection and protection - this is also a bitter truth of our time<sup>40</sup>.

### LITERATURE ANALYSIS

National characteristics, poetics and evolution issues of children's folklore genres are widely researched in world folklore studies. In particular, the leading representatives of folklorists such as A.P. Anikin, Yu.G. Kruglov, F.S. Kapitsa, G.S. Vinogradov, A.N. Petukhova, S.M. Kagarmanova<sup>41</sup>, who studied Bashkir children's folklore, found their expression in the works of scholars such as A.N. Petukhova, S.M. Kagarmanova, classification and poetics of children's folklore in Uzbek folklore, development traditions and typologies were studied by M.Alaviya, G'.A.Jakhongirov, A.Safarov, M.Yakubbekova, H.K.Ruzmetov<sup>42</sup>. Although the genres of Karakalpak children's folklore have not been specifically studied, since the 40s of the 20th century, in the works of O. Kojurov, Q. Ayımbetov, J. Khoshniyazov, Q. Jarımbetov, K. Palımbetov, S. Kazaqbaev<sup>43</sup>, the history of Karakalpak folklore, the classification of genres, issues related to some genres and forms were highlighted, and in the researches of T.Kh.Esbergenova<sup>44</sup> and P.Shılmanov, these issues were studied in the pedagogical and ethnographic direction.

### RESEARCH METHODOLOGY AND EMPIRICAL ANALYSIS

The people of Karakalpak, like other peoples, taught their children science, artistic vocabulary, science, and crafts from an early age. He used each genre in his own place, in an educational character, in the formation of his personality, by making people interested in eloquence, cheerfulness, and generosity, advising them how to win in various speech contests. When we teach children about their nationality through the multimedia presentations of folk oral creations and the folklore creations and works of art inherited from our grandfathers, the child's vocabulary increases, respect for his mother tongue increases, and this on the basis of learning correct speech, aesthetic views of the environment are formed. As the children's interest in word skills grows, their individual creative abilities begin to appear<sup>45</sup>.

Although children's folklore was not specially collected during the former Soviet Union, collectors and authors of textbooks for schools tried to collect children's folklore, which were considered examples of folk oral creativity. Because the materials included in the textbooks need to match the age level of the children and their individual

<sup>40</sup> O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoevning xalqaro baxshichilik san'ati festivali ochilishiga bag'ishlangan tantanali marosimdagi nutqi // Xalq so'zi. – T., 2019. 7 aprel. - №68 (7298).

<sup>41</sup> In particular, the leading representatives of folklorists such as A.P. Anikin, Yu.G. Kruglov, F.S. Kapitsa, G.S. Vinogradov, A.N. Petukhova, S.M. Kagarmanova, who studied Bashkir children's folklore, found their expression in the works of scholars such as A.N. Petukhova, S.M. Kagarmanova, classification and poetics of children's folklore in Uzbek folklore, development traditions and typologies were studied by M.Alaviya, G'.A.Jakhongirov, A.Safarov, M.Yakubbekova, H.K.Ruzmetov.

<sup>42</sup> Музаяна Алавия. Ўзбек халқ маросим фольклори. – Т.: Фан, 1974. – Б. 131; Жаханогиров Г.А. Узбекский детский фольклор: Автореф. дис. ... канд. филол. наук. – Т., 1972;

<sup>43</sup> Айимбетов К., Кожуров О. Каракалпак әдебиятының түрлері // Каракалпакстан әдебияты хәм искусствосы. – Нөкис, 1939. – №4. – Б. 79-80;

<sup>44</sup> Есбергенова Т.Х. Традиционное трудовое воспитание детей у каракалпаков (конец XIX –начало XX вв.): Автореф. дис. ... канд. ист. наук. – Нукус, 1999. – 150 с.; Шылманов П. Миллий балалар ойынлары. – Нөкис: Каракалпакстан, 1996.

<sup>45</sup> Sh. Sodiqova Maktabgacha pedagogika Toshkent-2017 260-bet

characteristics. For example, the poet S. Majhitov's "Blessings of Egedeler"<sup>46</sup> and "Reading Book"<sup>47</sup> used Karakalpak tales and folk songs as examples of literary heritage for the first time. In the book "Collection of Karakalpak Literature" published in 1928 in the Arabic alphabet, several folk tales, proverbs and riddles were collected and included.

In 1926, the famous Turkologist N.A. Baskakov visited the northern and southern districts of Karakalpakstan, collected more than 50 folk tales, more than 100 songs, proverbs and published them in the form of a book in Moscow in 1951. Among them there are materials related to children's folklore. By 1940, the works of collecting folklore works, including children's folklore, were participated in by the enthusiastic scholars of Karakalpak folklore, such as K. Ayimbetov, S. Beknazarov, Sh. Khojaniyazov, S. Maulenov, A. Begimov, Kh. Tajimurotov, writers and ordinary people. In these years, Karakalpak folk tales were published for the first time in Torkol under the name "Karakalpak folk art". "Karakalpak Folk Tales" edited by K. Ayimbetov, "Karakalpak Folk Tales", co-authored by S. Beknazarov, Kh. Tajimuratov, "Karakalpak Folk Tales" books with an introduction by K. Ayimbetov are out of print, they are suitable for both adults and children. A natural nutrient source is calculated.

In the 1950s and 1960s, materials dedicated to Karakalpak children's folklore were continuously published in Karakalpakstan state publications. For example, the collections "Karakalpak Folk Tales", "Karakalpak Poetry Anthology", "Karakalpak Folk Legends and Anecdotes", "Karakalpak Folk Tales" were published. In 1977-1990, 20 volumes of "Karakalpak Folklore" were published, tales were included in volumes 1-2, riddles in volume 3, anecdotes in volume 4, and folk songs in volume 5. 31 fairy tales, 11 fairy tales about animals, and 32 fairy tales about household tales included in the 1st volume of "Karakalpak Folklore" are included in the "fantasy tales" section.

By the 2000s, 100 volumes of "Karakalpak Folklore" were published. The 99th and 100th volumes of this multi-volume collection contain children's folklore materials.

## RESULTS AND DISCUSSIONS

In the independent years, special attention was paid to collecting children's folklore. In 1996, the book "National Children's Games"<sup>22</sup> by researcher P.Shilmanov was published. This book includes 73 children's games, their performance, and the lyrics of songs used in children's games. According to the content of the book, it is used in Karakalpak children's folklore, for example, "Auelemen-duo'elemen", "qao'yn-qaoy'n", "Ashiq tigi'o'", "Ag'abiy", "Aq suyek", "Bas Children's games such as "finger, baby duck", and other types of games that appeared in the following years are also included. The role of "Jetkinshek" newspaper in conveying children's folklore to the people is also increasing. Over the next 25 years, this newspaper published about 1,000 children's folk tales, jokes, fairy tales, children's anecdotes, and children's parodies.

<sup>46</sup> Мажитов С. Егеделер сауаты. – Торткул, 1925

<sup>47</sup> Мажитов С. Оқыу кітабы. – Торткул, 1925.

It can be said that the issues of collection, revival and renewal of children's folklore have been of interest to our people since ancient times. Its collection and publication, especially in the 20th century, became much more active, that is, the serious study of Karakalpak folklore and pedagogy formed it as a separate network.

### CONCLUSIONS AND RECOMMENDATIONS

In general, the first scientific opinion about children's folklore was expressed by folklorist scientist N. Davkaraev. He divides samples of folk oral works into "lyrical and epic" types. Among the lyrical works, "children's songs" are studied as a separate genre. Scholars include children's songs in the ranks of simple songs and distinguish "young children's and young teenagers' songs" as common types of simple songs. He says that these songs are different from other songs, that these differences are first of all visible when these songs are sung as a group. Second, the songs are sung while playing folk games, and third, they are sung in a question-and-answer manner, emphasizing their dramatic character. "Fox-fox, fox-shek", "Ao'elemen", "Aykulash". For example, referring to the song "Ayqulash" separately, "at night when the moon has risen, girls and boys go to the grass on the edge of the yard, girls hold hands on one side, boys on the other side. In conclusion, it can be said that children's folklore is a musical direction that has been studied with great interest in the pre-independence and post-independence periods, and Karakalpak children's folklore, i.e. folk oral creativity, has experienced its own development and evolution. Even today, fundamental research works on this topic are considered relevant.

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