

**KARAKALPAK FOLK ORAL CREATIVITY AND ITS ROLE IN
CHILDREN'S EDUCATION****Lola Makhamatdinova**Nukus branch of the State Institute of Arts and Culture of
Uzbekistan "Folklore and Ethnography"
Head of the Department Associate Professor

Annotation: This article is devoted to the study of Karakalpak oral folk literature and children's folklore. It explains the concepts of "oral folk literature," "folk creativity," "folk wisdom," and "folklore," as well as their content and genres.

The text provides a detailed analysis of the role of riddles, puzzles, and tongue twisters in developing children's thinking and speech, the significance of proverbs and sayings in fostering moral and spiritual values, and the role of fairy tales in reflecting the people's aspirations, values, and artistic expression.

Keywords: folklore, folk oral creativity, riddle, tongue twister, proverb, fairy tale, karakalpak folklore.

Аннотация: Данная статья посвящена изучению устного народного творчества и детского фольклора каракалпакского народа. В ней разъясняются понятия «устное народное творчество», «народное творчество», «народная мудрость» и «фольклор», а также их содержание и жанры.

В тексте подробно рассматривается роль загадок, ребусов и скороговорок в развитии мышления и речи детей, значение пословиц и поговорок в воспитании моральных и духовных ценностей, а также роль сказок в отражении народных устремлений, ценностей и художественной выразительности.

Ключевые слова: фольклор, народное устное творчество, загадка, скороговорка, пословица, сказка, каракалпакский фольклор.

The terms "folk oral literature," "folk art," "folk wisdom" encompass all types of folk works. "Folklore" is an English word, formed in the sense of "folk art," "folk wisdom." Folklore is understood as the products of oral folk art - songs, proverbs and sayings, riddles, fairy tales, legends, anecdotes, epics and stories. Sources preserved from ancient times, as well as medieval written monuments and the creative heritage of representatives of Karakalpak literature of the 18th-19th centuries, play an important role in the formation and development of Karakalpak folklore. Folklore works have been preserved for centuries through the activities of bakhshis. The famous current Soppaslı Sıpira zhyrau, who lived and worked in the 14th century, is one of the people who continued this tradition. Also, from the Middle Ages to the 20th century, storytellers, performers of heroic epics, and poets, along with examples of oral literature, created written works and distributed them as books. Karakalpak folklore began to be widely studied from the 1960s. If previously it was studied only by foreign scientists, now local researchers have also begun to actively participate. The publication of a hundred-volume collection of Karakalpak folklore in 2016 clearly demonstrates the level of development of this

field. Karakalpak folklore is an invaluable heritage, standing among the pearls of world literature, rich in content, expressing the national spirit[1].

Scientific research on the study of Karakalpak children's folklore was conducted by I.Kurbanbaev. His works "Essays of Karakalpak Children's Literature" (1967) and "Karakalpak Children's Literature" (1992) are considered among the first scientific studies in this direction. Also important in the study of children's folklore are the studies of such scholars as N.Davkaraev[2], K.Ayimbetov[3], K.Maksetov[4], A.Alimov[5].

Folk oral art is an ancient manifestation of the historical memory and thinking of the nation. It embodies the worldview, life experience, and spiritual values of the people. Riddles, riddles, tongue twisters, proverbs and sayings, and fairy tales occupy a special place among the genres of oral creativity. In their work, riddles are not only an expression of folk wisdom, but also play an important role in the upbringing of the younger generation. Through mysterious meanings, riddles teach children to think, to increase children's vocabulary, to develop their thinking, to teach ingenuity, to think, to observe. Riddles correspond to the mental needs of children and expand their thinking and imagination. The word "jumboq" consists of two phrases - "jum" (hidden) and "boq" (to look), which means "look at something hidden." In every riddle lie hidden answers to the questions "who" and "what." For example:

When needed, you throw it into the water,
You lie there waiting for him to move. (Hook)

In this example, there is a hidden answer to the question what. This encourages resourcefulness and thoughtfulness not only for children but also for adults.

Another genre of oral folk art is *tez aytish* (*janiltash*), which teaches children to pronounce correctly, speak fluently, and strengthen their tongue muscles. Therefore, it occupies an important place in folklore. Tongue twisters are necessary not only for children, but also for adults. For example:

White lid for white teapot, blue lid for blue teapot

The people said them in a humorous way, making fun of the person who mistook the tongue. Through this, the goal is to develop correct pronunciation, attention, and auditory memory. This genre is not only a means of laughter, but also an effective way of thinking, concentrating, and reinforcing speech.

Another genre of folklore - proverbs and sayings - promotes such qualities as diligence, thirst for knowledge, honesty, kindness, humanity, health, and patriotism. Proverbs are deep in content, concise in form, and easy to memorize. They are the main tool of teachers and parents in the moral and spiritual education of the younger generation. For example:

The proverb "The one with the strongest knowledge defeats a thousand, the one with the strongest strength defeats one" encourages young people to acquire knowledge.

The proverb "Forty skills are not enough for a young man" encourages children to learn a profession. Proverbs and sayings deepen thought, make speech concise, and have educational significance because they are based on life experience. One of the richest genres of oral folk art is fairy tales, the word "ertak" means "future word," that is, an event told in ancient times. They have been sung among the people from ancient times to the present day, passed down from generation to generation. In fairy tales, the dreams of the people, their views on life, the struggle between good and evil, the ideas of honesty and courage are expressed. Their plots, images, and artistic language demonstrate the high level of people's thinking. The richness and beauty of the content of fairy tales clearly demonstrate the skill of masters of words who emerged from among the people. Mahmud Kashgari, the author of the dictionary of Turkish

words, defined the meaning of the word "fairy tale" as "given by narrating something special." Indeed, a fairy tale is understood as a verbal prose form woven with the imagination of events that happened or did not happen before, having a certain artistry and originality, built on a certain plot and images[6].

Fairy tales are found not only in Turkic languages, but also in the languages of the peoples of the world. The tales of the Turkic peoples have been preserved not only in oral literature, but also in written sources written in the Turkic language since ancient times. Studying and researching this heritage in the future is important for us. The systematic collection of Karakalpak fairy tales in the 1920s and 1930s was attributed to the renowned scholar N.A. Baskakov. In 1925, S. Majitov, in his literature anthology, cited examples of Karakalpak folk tales. In the 20-40s, A. Begimov, O. Kajurov, K. Ayimbetov, and Kh. Tajimuratov collected a number of fairy tales. In 1941, N. Zhapakov and A. Shamuratov published small collections of Karakalpak fairy tales. These studies are an important source for studying the historical roots, artistic features of Karakalpak fairy tales, and their place in folk art.

Riddles, tongue twisters, proverbs, and fairy tales in oral folk art are all products of folk thought, wisdom, and aesthetic views. They serve the younger generation to think, observe, speak, make speech fluent, and grow up to be spiritual, knowledgeable, and honest people.

The study of folklore genres and their application in the modern educational process is an important direction in educating young people in the spirit of respect for national values.

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