

## KARAKALPAK CULTURE



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### Annotation:

Development and prospect, history and ancient monuments of Karakalpak culture in various fields. Formation and history of Karakalpak culture, values that have survived to the present day, traditions that attract foreign guests, examples of folklore.

### Keywords:

Culture, language, ethnography, architecture, literature, music, games, folklore, archeological sites in territory of Karakalpakstan, "Edige".

Every nation has its own spiritual. This is a great treasure. Every nation has its, and oral creations. They have some differences from others: they have experience in farming and cattle breeding. However, according to the traditions, programs and living conditions of each nation, there is an environment for education in the family. In all of this, we can see nationalism and closeness to other nations. This is due to the rich heritage of Karakalpak culture preserved from ancient times. The territory of Karakalpakstan is full of archeological monuments of ancient Khorezm. They are: Turpak Castle, Qiyat Castle are of world importance. Our gratitude to SP Tolstov's archeological expedition in examining these archeological researches is boundless. Because we don't know our disconnect without hitting our history. We can never know our own customs, literature and culture.

So, by studying the history and literature of each nation, we can see the similarities and differences of their culture with other nations. Therefore, the history of literature is known as a science that teaches examples of folk culture that has developed over many centuries. Every nation, big or small, has its own culture, history and literature.

Every nation can know and feel its cultural and spiritual world by studying its history. The unity and wisdom of the people can be valued by their spiritual and cultural heritage. Because every nation is happy in front of its ancestors with its heritage, customs and traditions. Thus every nation is studied in the history of literature on similar grounds. So we come to the conclusion that literature, history and culture are interrelated.

As Belinsky put it, "Poetry has preserved events that even history cannot preserve." Along with the autumn views on different periods in the history of Karakalpak literature, it is possible to understand the concepts of the spiritual life of our ancestors. He can only describe the realities of life to show the history of the period in which he lived.

The history and culture of each nation are not repeated in the history of literature and do not resemble each other. Every nation has its own character, image and secrets about the history and culture of its time, customs and traditions. Every nation has its own scientists and poets. They memorized the history and culture of their time based on their knowledge and understanding. But the literary history of any nation is not like the history and culture of literature in the world, but it is an integral source.

Our ancestors lived as a people based on their culture and traditions. In mythological concepts, it has an early legacy. Later, when peoples came together, different languages became closer to each other, and cultures became closer.

Nevertheless, the customs and programs of each nation were different. In particular, it reflects the culture, history and literature of today's Uzbek, Turkmen, Kazakh, Kyrgyz, Bashkir, Tatar, Karakalpak and similar Turkic peoples. It's hard to call it by the name of a nation. The literary history of the Turkic peoples from the 6th to the 14th centuries is similar. But even if they lived side by side, the differences in the customs, programs and culture of each nation were obvious.

We can find information about the past lifestyles and traditions of the Karakalpaks in historical documents and books. For example, Poruchik Gladyshev and geodesist Muravin, who traveled from Orsk to Khiva in 1740, wrote in the cocktail "Journey from Orsk to Khiva" that "Karakalpaks can explain a simple word with a song." They wrote that they were a people who could express their oral history.

Historians, travelers and geologists among the Karakalpak people have for many years spoken well of the oral traditions and literature of the Karakalpaks, their culture and traditions, and expressed their views on the heritage of the Karakalpak people. For example, P. Ryshkov's "History of the Orenburg Province" (1759), Rizo Kuli's "Short Essay on the Amudarya Region" (1872), Professor Beryozin's "Turkish Chrestomathy" (1876) and several other slave writings. In addition, KU Rozganov, GNPotantin, E.Dubaev, N.Astroumov in the compilation materials, along with examples of poetry of Kazakh, Kyrgyz, Uzbek, Turkmen and other Turkic languages, as well as representatives of Karakalpak oral literature.

Well-known philologist V. The folklore materials written by Rodlov and his students, their works are recognized as invaluable heritage of all Turkic-speaking peoples. Based on this, he published "Samples of Turkish Folk Art" (1896) and samples of Kyrgyz poetry (1885) in St. Petersburg.

In these books there are many examples of literature and culture of the Karakalpak people. At that time there was no printing house in Karakalpakstan. Due to the very poor lifestyle of the Karakalpak people, their written creativity has lagged behind, but their oral literature is well developed. That is why Russian scholars were interested in studying the history, culture, customs, and oral traditions of such peoples and beat them.

The St. Petersburg Academy, which has specialists in Turkish language and literature, has taken up the issue. Professor of St. Petersburg University Melioransky sent AI Bilyaev, one of the graduates of the Faculty of Oriental Studies in 1903, to study the culture, history and folklore of the Karakalpak people. He interviewed Karakalpaks and recorded samples of Kupgena folklore. He meets the Karakalpak Jirau. Bekmurat Jirau of Shymboy, one of the brightest representatives of them, was the people's favorite epic from the folklore written by Jirau. He published this epic 11 years ago in 1914 in Ashgabat. The St. Petersburg Academy at that time summoned and educated the talented sons of the Turkic peoples. He gave knowledge about the past, life, social and political situation of the Uzbek people and created conditions for them to engage in scientific research.

One of them is Shokan Valikhanov, a son of the Kazakh people, and another is Muhammad Ospanov, a son of the Kumyk people. As Shokan's mother was a Karakalpak girl, she had knowledge of the culture, history, and customs of the Karakalpaks. Therefore, Shogan was interested in the history and culture of the Karakalpaks. In the history of the development of the language and culture of the national rights of the people, the help of Russian scholars has been great. In 1926, A.S. Morozova, Baskakov, in 1930 Yu.M. Sokolov came to study the language and literature of the Karakalpak people. S.P.Tolstov, B.V. Historians led by Andryanov arrived. Since 1930, Q. An expedition led by Ayimbetov to study Karakalpak literature and folklore was organized. And this expedition began to study the oral art, customs and culture of the Karakalpak people.

Among them are Karakalpak scientists N. Daukarayev, K. Auezov, O. There were also Kojurov, S. Maulenov and others, and from those years newspapers, magazines and books in the Karakalpak language began to appear. In 1932, the Karakalpak Literature and Art (now the Amudarya) magazine appeared in the Moscow Central Printing House.

If we look at the literature and cultural history of the peoples of the world, their customs and cultures, which are the cultural heritage of any nation, did not appear and develop suddenly. Every nation has had and continues to have customs, history, and culture in accordance with its times. All these peoples, who were close to each other, were later formed as a result of the living conditions of the peoples themselves. Also, the language, customs, culture and way of life of the Karakalpak people are mixed with the culture of the Uzbek, Kazakh, Kyrgyz and Turkmen peoples. The history of the Karakalpak people is very rich, it has left a big mark on its early historical life. Traditions show the extent to which the culture of the types of lifestyle in a society, the importance of the units of people in society.

Tradition is one of the historical manifestations passed down from generation to generation. It is the devotion of every child of every nation to the culture of its people with its manners. For example, in accordance with the customs of our people, giving a wedding, marrying a son, having a daughter strengthens the relationship between these peoples and peoples. Wrestling, horseback riding, kid games, races are held at the wedding ceremonies of the Karakalpak people. Differences between nations and peoples can be seen not only in their language but also in their clothes, household items and even their food. At the same time, the hospitality of the Turkic peoples is distinguished by the treatment and respect for the young and old.

At the same time, the culture of the Karakalpak people, which is a cultural heritage, is passed down from generation to generation, and all this is the uniqueness of the history and culture of the Karakalpak people, which is a rich heritage for centuries.

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