



BASICS OF HISTORICAL DEVELOPMENT OF KARAKALPAK FOLK ART, TRADITIONAL SONGS

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Annotation: In this article, scientific discussions have been conducted on the characteristics of the historical formation process of the creativity of Karakalpak.

Keywords: Social art, Karakalpak music, instrument and song performance.

The artistic culture of the Karakalpak people has existed since ancient times; it is developed in a state of the culture. The self-proclaimed nationalism traditional songs of our people is developed till today. The content of the traditional song is widely spread. Traditional songs have a special place in our day. The reason is that the people of Karakalpak have had many changes in their lifestyle since childhood, and the songs have been used in various ways. . In other words, we can learn a lot of information about the ethnography, customs, and historical changes of the people through the songs of tradition. For example, all kinds of prayers and rituals have been prepared to protect people from various phenomena of nature. There are a lot of good things to say about them . Such songs were created for the purpose of protection. For example: *"Ba'dik"*, *"Gu'lapsan"*, *"Qamshilaw"*, *"Jin-arwaq shaqiriv"* People used to pray to get rid of all kinds of diseases. Those who make such statements are proud of themselves. A part of Traditional song is considered to be songs dedicated to weddings. It should be said when the bride is taken and when the girl is handed over *"Ha'wjar"*, *"Toy baslaw"*, *"Bet ashar"* they are also the most famous songs in todays life . *"Mun'-sher"* song has also many types. The author of those traditional songs were also simple population. The reason is that in the old days, the people who lived in the dark days used to cry out to the surface of their pains and so-called . People were disturbed by the confusion and separation pain. The injustices that have been ruling in the past have brought the dreams of the girls and their pain. For me, such situations are the reason for the appearance of crying songs. These are: *"Joqlaw"*, *"Sin'siw"*, *"Kewil aytiv"*, *"Esittiriv"* jir qosiq-lari bolip tabiladi.

Ha'wjar. It's a song to be told when a young girl takes a step forward in her life. The girl's friends, relatives and friends gather together to say it. When a girl goes away from her home, she misses her and wishes for good luck to her parents, relatives and friends. . In the old times, most of the girls had their dreams and they were forced to do it in every way. The young girls, without taking care of their own skin, are trying to make the world a better place.. During those, they sing Hawjar to show their frustrations and pains through. Here, the words "Ha'wjar" have changed, but the name has remained unchanged.

Ha'wjar name is very simple, it is sung in A minor key, and it is performed slowly. The frequency range is reduced to a sixth interval. The cell is made of two parts and it is supposed to move in a straight line. When the threat is heard, the sound waves are compressed into thin coils, and the ear is separated from the smoothness of the ear.

Bet ashar. Bet ashar is a type of traditional dress associated with the wedding ceremony. In Karakalpak people, it is a song that is sung in order to introduce the people to their relatives. But let's understand that it is a lesson of encouragement and educational importance. The reason is that you have to behave in a serious manner outside of public recognition, you are accustomed to the behavior of the left wing. About the need to respect your husband, show the respect, be a sister to your life partner, and be a good bride with a kind and gentle attitude. It is said through words.

Besik jiri. Besik jiri, i.e. "Ha'yiw", is one of the old genres that have been sung for many years, and it has been the first song of the year since it came into the world. Besik jiri has a great influence on the upbringing of a child from infancy. Cause caresses the child and sings it to him in order to express his love and poetic words to his child. First of all, it is very important for your child's health, growth, and musical ability to grow. He is full of dreams that he will become a human being in the future..

The famous scientist of East , Abu Ali ibn Sina, paid special attention to the education of children and said: "Two things should be kept in order to satisfy the child. At first, the child was gradually raised, planted, and put to sleep. "Looking at the ability of the child, the child's body will develop the ability to education and the soul to music."

Badik. There are many types of songs in the tradition of the Karakalpak people. "Ba'dik" is one of the oldest traditional song . The people of modern times believed in magical and miraculous spirits. It is said that among the so-called traditional song, there is a song of the divine power of the understanding that a person can chase away a person. The sick person is very sick and there are many people who are sick. We can see the example of "Ba'dik" and "Gulapsan" in the following examples.

Badik ala

Badikti see-blind, "The God"

I will send you a carriage

Badik gurgur

Find out where it stands

When you say "To sit down",

He giggled and absorbed the oil

Go badik, Go badik, Go badik

Look at the high mountains

I'll tell you if you find a twig from there

Go to the rich who drove the cheep.

Naughty.

Karakalpak's one of the traditional "*Yaramazan spoons*" is very popular sayings.

When our forefathers fasted for a month, it was said that it was bad at the beginning and at the end of the day.

In the old days, Yaramazan used to sing a bunch of songs together. The mischievous one went to the house of the girl who was waiting for her husband to go to the house without saying anything. By the way, there are several types of villains.

Mun'sher.

Mun'sher songs are one of the spoons that have been used in the work of traditional song since time immemorial. There are many sad events in the history of every nation. People express their sorrows and emotions at the time when the people are crushed by the war, they

are sad, they are sad, they are sad, they are lost from their beloved sons and brothers. These spoons are called sorrow song. They are divided into several types: they consist of greetings, crying, sorrowing.

It is a type of Joqlaw that has become a program that comes from the life of the people. It was said that the citizens who served the people, the peace of the country, and the services that wanted to improve the people's livelihood were mentioned. This tradition of telling dreams has been popular among the people for a long time.

Aytislar.

In Karakalpak folk dances, the most popular genre of aytis has been developed and preserved in the people's memory. This genre is divided into several types, and thanks to its beauty and rich content, our people take spiritual food for themselves. Therefore there, the sheshenler's speech has increased. At weddings and parties, young men and women used to talk about the pleasure of some of the parties. They have a competition with each other. The sayings of girls and boys, the sayings of barley, the sayings of baksi, all of them require the most important ingenuity from a child. The words in the sayings seem to have a sharp meaning, and the meaning of the words is mixed with humor. They used to take their words to themselves, enrich their words with poetic words, and express themselves. Such ability and eloquence of people can stop quarrels between people even from childhood. At the weddings, the people, in order to attract everyone to themselves, used to say words about the people, manage the celebrations, and arrange their hands with the words of wisdom.

In Aytis, you can use all kinds of folk tales, especially proverbs and folk tales. This is a type of Aytis genre, which is a girl-boy saying, and in the old days, young girls used to say the word "sheber" to themselves.

Terme tolg'awı.

In Karakalpak folk literature, the introduction to epics begins with the terme. Terms are words of wisdom and proverbs that can be performed. They served our people with a deeper understanding of what we should do as spiritual food. Actual facts are not mentioned in terms. You lived a life dedicated to the preservation of the standards of decency and hospitality among people, and the beauty of the world faded away from me. He will raise his joy from me, and he will preach the virtues. That's why the listener of jiraw, baqsi and qissagan's at first waited them to tell the Terme.

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