

To 'Lepbergen Kayipbergenov's "Karakalpaknama" The Use Of Myths In The Novel-Essay.

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Abstract: *To 'lepbergen Kayipbergenov's novel-essay "Karakalpaknama" is one of the great written memories for Karakalpaks because it is one of the earliest essays in Karakalpak literature. This article highlights the similarities and differences between the myths and legends of the Karakalpaknama novel-essay. The author uses the works of S. Bahadirova and K. Magsetov to make this clear.*

Keywords— Folklore, Myth, legends, Essey, Roman.

1. INTRODUCTION

Literature is an inexhaustible wealth of the people and their lives. It is the only way to lead people to wisdom. Because in the literature the stories of our people are told about the happy days of life.

According to Omar Khayyam, one of the most prominent figures in Persian-Tajik literature, "The meaning of the coming of humanity into the world is like a drop of water that joins the flow of the world and eventually evaporates into steam. But not all people are the same. Some people are wise and make a significant contribution to the development of society. And other people, born and dead, have no place in the world." By the way, in Karakalpak literature, the writer T.Kaipbergenov was born.

2. Materials and methods

He is the most talented writer who has introduced modern Karakalpak literature to many countries of the world. T.Kaipbergenov is one of the most famous writers in the genre of prose in the twentieth century Karakalpak literature, who contributed to our literature with his unique novels, stories, short stories and essays.

The writer of Uzbekistan and Karakalpakstan and hero of Uzbekistan T. Kaipbergenov began his education in the 1950s. He first became interested in prose genres after the poem.

In 1956, his first short story, "The Secretary" was published. She is also the author of the short story "Thanks to the teacher", a collection of essays and stories "The notebook speaks", the short story "Cold drop", the novel "Karakalpak girl", the novel-essay "Karakalpaknama", etc. T.Kaipbergenov's novels occupy a very valuable place among the people, because each of his novels and short stories depicts the past of the people, the hard life of our ancestors. The author's tireless efforts and the ability to believe in God prevented him from creating such multifaceted works. The fruits of these duties can be clearly seen in his works, especially in his novels. He also wrote works of the twentieth century in the Karakalpak literature, which belong to the genre of prose, and brought a new genre to our literature. The author wrote a novel in the genre of

essays, which was called "Karakalpaknama". T.Kaipbergenov's novel-essay "Karakalpaknama" is one of the most prominent and innovative novels in Karakalpak literature.

The novel-essay "Karakalpaknama" has a free composition and is a novel that illuminates the personal views and life experiences of the writer, as well as views on life, as well as upbringing. The novel uses myths, dialogues and monologues, scientific predictions, and this method inevitably creates a deep thought in students. Reading it, we can imagine the long history of the Karakalpak people, its past and future.

3. Main part

In the novel-essay, the writer reveals in depth the philosophical concepts of the national language, the heart of the people, the psychology of the people, the golden vocabulary of the people. The author also gives some information about why he wrote in this style. Also, if the writer's imagination is added to the historical reality in the work, and the basis of artistic reality is formed by legends and facts, the author is more involved in folklore.

Oral songs of the Karakalpak people were created not only with the historical facts of the people, but also with the help of legends and folklore. In his work, the author illuminates the folklore factor through oral folklore and artistic imagination.

The novel also makes more use of folk tales, legends, myths, historical figures, and prophets in the essay. The use of legends and myths in fiction and their closeness to real-life experiences are characteristic of early literary criticism. The place of legends and myths in the rich folklore heritage of the Karakalpak people is a very important one. Myths are stories about the origin of this world or life, and in the novel-essay "Karakalpaknama" there are legends based on the realities of life.

The novel-essay "Karakalpaknama" became a new phenomenon in the novel genre of Karakalpak literature. The stylistic art of his novel-essay is based on the fact that the plot of the novel, although the author has childhood and adolescence and middle-aged stories, the author's parents are

relatives, street dancers and villagers, legends and wise sayings, skillfully depicts the events.

In the novel-essay "Karakalpaknama" the author tells the legends of street dancing in the language of his mother and father. It is clear from reading the novel that these myths were the main obstacles to his upbringing. It turns out that the writer's parents are also good at speaking in the neighborhood. For example, the Myth of My Father says that there are two types of stars so that people do not go astray: one is the natural stars that shine in the sky at night, and the other is the old men who have seen and done a lot (p. 17). He said this because he had a number of wise sayings about respecting one's elders and respecting one's fellow man.

In addition, the work provides some information about the origin of the Karakalpak name. For example:

–“Losing Harry and losing the nails of our minds. From now on, whoever takes his wife to the desert will die, and the kingdom of cattle will die! He commanded and gave water to the army of the king of Iran. At the head of the spring, the kings of the two countries became friends and thought that the head of the harr was a sign of magic and wisdom, and that only a beautiful hat would never burn the sun ... ”(p. 19). This legend is one of the most popular myths about the origin of the name Karakalpak, and we often look at similar myths among the people. If we look at its history, very different information is given about the origin of the term Karakalpak. However, in the novel-essay the writer describes the events of history in a mythical way.

When turning historical facts into artistic facts, the writer reflects not only from the point of view of those historical epochs, but also from the point of view of the present time. There is a legend about the Aral Sea, which has become a world-class exercise: “In ancient times, when each nation began to divide itself as a nation. He is survived by the only daughter of a famous tribal leader who lived on the shores of the Aral Sea. Her daughter has a mouth for the moon and eyes for the sun. The head of the tribe is afraid that if his only daughter touches him, he will be left alone, and I will give my daughter to anyone who spills the water of the Aral Sea, ”he said. This condition makes everyone think. Because in the life of one person it was impossible to pour a bucket of water from the Aral Sea.

The only son of a poor man in that village was as dead as the dead daughter of the chief of the tribe. A new message came to him and he said to his father: "Man, I will start pouring water from the Aral Sea from today." My son, then I want to help you. A month passes, two months pass, a year passes ... The father and the child continue to pour the sea water. Then the merchant realizes that the sea cannot be emptied.

It is not surprising that our ancestors, who built the Kubla on the banks of the Aral Sea at the end of the Amu Darya, were born and raised from that boy and girl ”(p. 123). Through this legend, the author draws on the oral traditions of the people who caused the extinction of the Aral Sea, which has become a major problem of our time. In this novel-essay, the author not only deals with modern exercises or historical

legends, but also provides information related to land and water terms. For example: I know one of the many myths about how the name of the channel "Kyzketken" was originally called "Kyzketken".

Listen: The Amu Darya used to be called "Jaihun". And there was a small village on the left bank of the Jaihun River, which was inhabited for a quarter of a season, sowing crops and sunbathing by carrying cold water from Jaihun. In that village, a widow had a beautiful daughter named Aisha, a thief with a moon in her mouth, eyes in the sun, and hair in her hair at night. In order to save her villagers from a difficult situation, Aisha went out one spring and said, “I love anyone who decides to dig a hole in the village from Jaihun! ”He announces.

--"A young man can't dig it," said the villagers.

--"I love as many guys as I can dig," she said.

People misunderstood Aisha and drove her out of the village. The girl leaves the village and gathers young men from some unknown villages and starts digging. On the day of the excavation, when the water reached the village of Pitip, he rode on the top of a high ridge: "Guys, I fell in love with the promise that I would be faithful to you, that I would love you all equally, and that I would serve you with my spirit." People called the new weight "Kyzketken". In the oral traditions of the Karakalpak people, the heroism of women is widely revealed. This can be seen not only in fairy tales, but also in Karakalpak epics and fairy tales.

For example: in the epic "Forty Girls" we can see all these motifs. In this story, too, the girls fight for their country, and in the legend quoted by the writer, Aisha tries to bring water to her country. Both oral traditions speak of the heroism of the girls. The genre peculiarity of the essay is that it reflects the real events in the life of the writer, and the writer himself participates in them. At the same time, in the novel and in a different way, the author gives epigraphs almost everywhere in his work.

4. Conclusion

In my opinion, the novel-essay “Karakalpaknama” was one of the novels that was loved and read by our people. T.Kaipbergenov's novel-essay "Karakalpaknama" will forever be remembered by our people as a national treasure.

5. References

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