

## THE STUDY OF ORAL HISTORY OF KARAKALPAK PEOPLE

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**Rezyume:** *Bu maqolada Qoraqalpog'iston tarixining tadqiq etilishi va unda og'izaki tarixning ahamiyati haqida so'z etiladi.*

**Резюме:** *В данной статье рассматриваются исследования истории Каракалпакстана и значение в ней устной истории.*

**Summary:** *This article discusses the study of the history of Karakalpakstan and the importance of oral history in it.*

**Kalt so'zlar:** *og'izaki adabiyot, tarix, folklor, hikoyalar, dostonlar, miflar, epic asarlar.*

**Ключевые слова:** *устная литература, история, фольклор, рассказы, былины, мифы, эпические произведения.*

**Keywords:** *oral literature, history, folklore, stories, epics, myths, epic works*

The people of Karakalpak are one of the peoples of Central Asia and have many ancient material and cultural heritages. Since ancient times, large cities have appeared in Karakalpakstan such as Tupirak kala, Koy Kirilgan kala. These cities were one of the centers of economy and culture. During the Middle Ages, world-famous scientists lived and worked in Karakalpakstan. One of them was Al Khorezmi, algebra and other sciences were born and developed under his name in the 8th century. Beruni, the great encyclopedist and scientist of Central Asia, lived and worked in the ancient place of Khorezm. He did amazing work in the field of many natural and social sciences. The people of Karakalpakstan have a wonderful spiritual and cultural heritage.

Oral literature is very valuable. Noted historian N. I. Kostomarov (1817-1885) studied folklore poems as a historical source. His candidate's dissertation was entitled "About the history and meaning of Russian folk poetry ". In this work, he paid great attention to folklore sources. And he became more interested in folklore sources, ethnography, and topics related to the history of the population. [1;23]

The past is closely connected with the present day. Existence begins with the most important problems: political, social, personal. Even errors and mistakes are shown as "the key of wisdom, all of them have a place in history." The Russian historian Beshtujev-Ryumin in his essay on population saw the process of gathering historical knowledge in ancient Russian memories. He considered these topics worthy of special research.

Beshtujev-Ryumin, in the middle of the 19th century, pointed out four types of historical works: classical, aesthetic history, subjectivity, philosophical and scientific history. Historians write history by recreating things, interesting images.

Our science of history looks at these cultural treasures in terms of historical sources. As we know, many historians consider the epic of the population as a historical source.

In the 19th century, the field of folkloristics was especially developed, and its object was historical traditions along with folk art. However, the historians paid special attention to the historical documents, and began to use folkloric stories to connect them with the history of the people. They paid attention to the mythic and poetic method of folklore poems and did not rely on historical information. Great progress has been made in the historical issue of folklore works in the universities of the United States of America [2;38-39]

During the development of the human society, people are always looking at their past and remembering the lessons of the past. All the peoples of the world have this quality. People are indifferent to the happenings around them. A series of stories, songs, and stories about the events have been created.

Therefore, history is the events in the society, the happenings, the life of the people, the daily life, the dreams of the future, and the visions of the past. Before written history appeared, oral history appeared. According to the opinions of some historians, there are many poems, epics, fairy tales, and other popular genres that have come down to our days. In these works, along with the presentation of real events and imaginary ideas, these works are not often included in the history lessons taught in universities and pedagogical institutes.

The people of Karakalpak have their rich national history, and the unity, ideas, past and future of the Karakalpak people have been raised in a comprehensive and attractive manner. Most of them have not reached our time.

When we study the historical thoughts and historical data of the national literary works, we can't help but pay attention to the tradition of the Karakalpak people, which has been transmitted from generation to generation. Folkloric works of art, especially epic works of art, originate from the life of the people, where there are spiritual veins of the life of the people. Poets of the population preserved rich spiritual wealth and passed that wealth from generation to generation. Their writings were strongly influenced by the rich oral historical stories of the people. Both the content and the theme of his works of art were based on the forms that were popular among the Karakalpak people. The historian, who satisfied the people's longing for the old history, took the politically important events from the population, who themselves had a wealth of historical knowledge.[3;43-46]

When we see that the cultural heritage of each nation is closely connected with the political-economic historical life of the left nation, the history of the oppression of the Karakalpak people is reflected in their literary works. It would be difficult to know Karakalpak people without the heroic stories of the Karakalpak people, genealogies, the historical poems of the people, the great wealth of the people, without the historical poems placed by the author.

The historical roots of the epics have many interesting features. This is an example of S.P. Tolstov, S.K. Kamalov, I.T. Sagitov, T.A. Zhdanko, L.S. Tolstova's article is also a reference to the reviews.[4;189]

A. Zhdanko, doctor of historical sciences, author of several books on the history of the Karakalpak people, paid attention to the Karakalpak epos "Forty Girls" and emphasized its scientific importance. He said: "So far, I haven't studied the epos "Forty Girls" in depth. Such articles exceed its scientific value in the deep, historical-ethnographic nature.

Karakalpak and the heroic saga of the Uzbek people, especially the "Alpamis" saga, are among the historical treasures that provide information about the historical life of the nation in the 18th century and since then. As in Central Asian republics, Central Asian peoples, mostly Uzbeks, Kazakhs, Karakalpak peoples, appeared among the Konirat peoples, and it is necessary to highlight the signs of the cultural heritage of these peoples.

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