

Similarity of Form and Content in English And Karakalpak Children's Songs

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Abstract: This article analyzes the similarities of form and content in Karakalpak and English children's songs through comparative linguistic and literary analysis. The study examines poetic structure, rhythm, repetition, imagery, and educational functions in both traditions. The analysis shows that both Karakalpak and English children's songs use simple vocabulary, short rhythmic lines, and repetitive structures that support children's language development and memorization. Furthermore, themes related to nature, animals, family, and seasons occupy an important place in both traditions. The study also reveals that children's songs perform moral and educational functions by teaching kindness, respect, and social behavior. At the same time, Karakalpak songs reflect rural life and collective traditions more strongly, while English nursery rhymes include more fantasy and humor. Overall, children's songs represent a universal folkloric phenomenon that reflects both common human values and national identity.

Keywords: Children's songs, Karakalpak folklore, English nursery rhymes, comparative analysis, rhythm, repetition, imagery, children's literature.

Introduction: Children's songs are among the oldest and most important forms of oral folklore. They play a significant role in children's emotional, linguistic, and moral development. Through rhythm, rhyme, repetition, and melody, children learn pronunciation, vocabulary, communication skills, and social values [3]. Therefore, children's songs are not only entertaining texts, but also educational and cultural instruments that reflect national traditions and collective worldview.

From a theoretical perspective, Roman Jakobson emphasized the importance of rhythm and sound repetition in poetic language and language acquisition [4]. Likewise, Lev Vygotsky noted that folklore genres contribute greatly to children's cognitive and emotional development. Consequently, nursery rhymes and children's songs become one of the first artistic experiences in childhood [8].

In Karakalpak literary studies, children's folklore has

also been widely researched. M. Mambetniazova states that Karakalpak children's literature developed through oral folklore traditions and educational values [5, 29-32]. Furthermore, Q.Berdibaeva emphasizes that children's songs possess typological features such as melodic rhythm, repetition, and simplicity, which make them understandable and memorable for children [7, 116-119]. Likewise, Allambergenov, Qurbanbaev, and Qazaxbaev underline that Karakalpak children's literature reflects national mentality, moral upbringing, and cultural traditions [1].

Therefore, the present study aims to analyze the similarities of form and content in Karakalpak and English children's songs through comparative linguistic and literary analysis.

METHODOLOGY

The present research is based on comparative, descriptive, stylistic, and linguocultural methods of analysis. The study investigates similarities of form and

content in Karakalpak and English children's songs through textual and semantic comparison. The primary Karakalpak material was selected from the collection *Balalar ushin qosiqlar hám gúrrinler*, published in Nukus in 2017. Several songs from the collection, including "Quyash," "Jamgır," "Sálem, qis!," "Anajan," and "Qara gárga," were analyzed according to their poetic structure, thematic organization, rhythmic patterns, and educational functions [2].

Furthermore, well-known English nursery rhymes and children's songs such as *Twinkle, Twinkle, Little Star*, *Rain, Rain, Go Away*, and *Baa, Baa, Black Sheep* were selected as comparative material. The comparative analysis focused on several aspects, including repetition, rhyme, rhythm, sound imitation, lexical simplicity, imagery, and didactic content. In addition, the study examined how both traditions employ poetic devices to influence children emotionally and cognitively [6].

The descriptive method was used to identify structural and semantic features characteristic of children's folklore. Meanwhile, the stylistic method helped analyze expressive devices such as personification, alliteration, repetition, and parallel constructions. Moreover, the linguocultural approach made it possible to reveal national and cultural elements reflected in children's songs, including traditional values, attitudes toward nature, family relationships, and moral upbringing.

The selected examples were interpreted qualitatively rather than statistically because the purpose of the study is to reveal artistic and functional similarities between the two traditions. Consequently, the methodology combines literary interpretation with linguistic analysis in order to provide a comprehensive understanding of children's songs in both Karakalpak and English folklore traditions.

RESULTS

The conducted comparative analysis demonstrated that Karakalpak and English children's songs possess numerous similarities in terms of poetic structure, thematic organization, rhythm, imagery, and educational function. Although these songs belong to different linguistic and cultural systems, they share common folkloric principles directed toward children's emotional, cognitive, and linguistic development.

First of all, both traditions are characterized by structural simplicity. The analyzed songs mainly consist of short lines, simple syntactic constructions, repetitive expressions, and clear rhythmic organization. Such simplicity allows children to memorize and repeat songs easily. For example, the Karakalpak song "Quyash" repeatedly uses the lexical unit *quyash*:

"Quyash, quyash, ha quyash..."

Likewise, the song "Samal" demonstrates repetitive rhythmic structure:

"Samal, samal, samaljan..."

Similarly, English nursery rhymes such as *Twinkle, Twinkle, Little Star* and *Rain, Rain, Go Away* employ repetitive constructions and rhythmic balance. Therefore, repetition functions as one of the central poetic devices in both traditions.

Furthermore, the results showed that nature imagery occupies an important place in both Karakalpak and English children's songs. In the Karakalpak examples, images of the sun, rain, snow, flowers, wind, birds, and animals appear frequently. Songs such as "Jamgır," "Qara gárga," "Sálem, qis!," and "Tábiyat" personify natural phenomena and create emotional dialogue between children and the surrounding world. For instance, in "Jamgır" the rain directly communicates with children:

"Qorqpa, qorqpa, balalar,
Maysalardı juwaman."

Likewise, English nursery rhymes often contain stars, rain, sheep, birds, and spiders as central poetic images. Songs such as *Baa, Baa, Black Sheep*, *Itsy Bitsy Spider*, and *Hey Diddle Diddle* also reflect children's close relationship with nature and imagination. Consequently, both traditions demonstrate children's emotional connection with the natural world.

Another important result concerns musicality and phonetic organization. Karakalpak children's songs display melodic rhythm, vowel harmony, alliteration, and sound repetition typical of Turkic oral poetry. For example, the song "Sálem, qis!" repeats soft consonants and rhythmic parallel structures:

"Sálem, sálem,
Appaq qis!"

English nursery rhymes similarly rely heavily on rhyme,

stress rhythm, and phonetic harmony:

“Row, row, row your boat...”

Thus, musicality serves not only artistic purposes but also assists pronunciation development and language acquisition in both traditions.

The analysis additionally revealed strong educational and moral orientation in both traditions. Karakalpak songs frequently teach respect for parents, honesty, kindness, discipline, and patriotism. For instance, the song “Anajan” emphasizes gratitude toward mothers and family affection:

“Sağan mudam anajan,

Xizmet etpey bola ma?”

Similarly, the song “Svetofoq haqqında qosıq” teaches traffic safety and discipline:

“Qızıl jansa: Tur! Toqta!”

English children’s songs also introduce social norms, polite behavior, and cooperation through playful poetic forms. Alphabet songs, counting rhymes, and educational chants are widely used for teaching language and communication skills.

Moreover, family imagery appears strongly in both traditions. Karakalpak songs frequently mention mothers, grandmothers, fathers, and village life. Songs such as “Kempir apam,” “Anajan,” and “Ağama” portray family warmth and respect for elders. English nursery rhymes similarly contain affectionate family-oriented themes, although often in more playful and humorous contexts.

However, some cultural distinctions were also identified. Karakalpak children’s songs more frequently reflect rural life, collective traditions, labor ethics, and respect for elders. Images connected with cotton fields, villages, seasons, and traditional morality appear regularly. In contrast, English nursery rhymes often include humorous fantasy, nonsense elements, and imaginative absurdity. Nevertheless, despite these differences, both traditions perform similar communicative, educational, and emotional functions.

DISCUSSION

The comparative analysis of Karakalpak and English children’s songs demonstrates that children’s folklore possesses many universal characteristics despite linguistic and cultural differences. Both traditions

actively employ rhythm, rhyme, repetition, and melodic simplicity because such features correspond to children’s psychological and cognitive needs. Repetition and rhythmic organization help children memorize words, improve pronunciation, and develop listening skills. Therefore, children’s songs function not only as entertainment, but also as important tools of language acquisition and early education.

Furthermore, the study revealed that nature imagery occupies a central position in both traditions. Karakalpak songs such as “Quyash,” “Jamğır,” and “Qara ğargá” personify the sun, rain, and birds through emotional and dialogic expressions. Similarly, English nursery rhymes frequently include stars, rain, sheep, spiders, and other natural elements. This similarity indicates that children’s folklore in different cultures reflects children’s emotional closeness to the surrounding world.

Another important observation concerns educational and moral functions. Karakalpak children’s songs strongly emphasize respect for parents, honesty, discipline, and collective values. Songs such as “Anajan” and “Svetofoq haqqında qosıq” teach gratitude, responsibility, and safety rules. English nursery rhymes also contribute to children’s socialization by teaching communication, cooperation, and behavioral norms through playful forms.

However, several cultural distinctions were identified. Karakalpak children’s songs more frequently reflect rural life, traditional morality, labor ethics, and respect for elders. English nursery rhymes, in contrast, contain more fantasy, humor, and imaginative absurdity. In addition, Karakalpak songs demonstrate vowel harmony and melodic repetition typical of Turkic oral poetry, while English nursery rhymes rely more heavily on rhyme and stress rhythm.

Overall, the findings show that Karakalpak and English children’s songs share universal folkloric principles based on rhythm, imagery, repetition, and educational purpose, whereas their differences reflect national culture, worldview, and linguistic structure.

CONCLUSION

In conclusion, the comparative analysis of Karakalpak and English children’s songs revealed many similarities in their poetic structure, thematic content, rhythm, and educational function. Both traditions use short

rhythmic lines, repetition, rhyme, and melodic expressions that make songs easy for children to memorize and understand. Consequently, children's songs serve not only as entertainment, but also as important tools for language development and moral education.

Furthermore, the study demonstrated that nature imagery occupies a central place in both traditions. Images of the sun, rain, birds, animals, flowers, and seasons appear frequently in Karakalpak and English children's songs. Such imagery helps children develop emotional closeness to the surrounding world and stimulates imagination. In addition, both traditions emphasize positive moral values such as kindness, respect, honesty, friendship, and love for family.

At the same time, some cultural differences were identified. Karakalpak children's songs more strongly reflect rural life, collective traditions, and respect for elders, while English nursery rhymes often include humorous fantasy and playful imagination. Moreover, Karakalpak songs are characterized by vowel harmony and melodic repetition, whereas English nursery rhymes rely more on rhyme and stress rhythm.

Overall, the findings confirm that children's folklore is a universal cultural phenomenon that reflects both shared human values and national identity through poetic and educational expression.

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