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THE FORMATION OF EPIC POETRY IN KARAKALPAK FOLKLORE (IN THE EXAMPLE OF KURBANBAY TAJIBAEV'S WORKS)

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ABSTRACT

We discuss Kurbanbay Tajibayev's actions on his path to becoming an epic poet. Kurbanbay's epic songs talk about the history about his childhood memories, his interest in poetry, music, and epic songs. There are answers to the questions why he started to be an epic singer giving up being a cattleman. In this direction, we analyze the issues that were investigated by scientists.

KEYWORDS

The shepherd, epic poem, talent, Karakalpak customs, folklore, repertoire.

INTRODUCTION

The most important part of the Karakalpak people's authenticity is the epic poems that they create. Our great epic songs were spread among the people, and they became popular in the present day. This is because of the great repertoire of the Karakalpak people who have brought us the wonderful legacy of the art of Karakalpak art to the world. S.Bahadirova said: "In the repertoire of Kurbanbay there are

thousands of works that will be a novelty in the world of folkloristics" [2].

In fact, Kurbanbay's place in the art of black folk music is higher than all the works. The peculiarity of the work is that, for the first, epic poem «Soppasli Sipira», brought the epic school to our era. About 20 from his repertoire, in particular: "Qiriq Qiz", "Er Ziywar", "Qanshayim", "Bozaman", "Er Qosay" "Alpamis",

“Qurbanbek”, “Haji-Gerey”, “Er Sayim”, “Jahansha”, “Shiyryn-Sheker”, “Ilimkhan”, “Salimjan”, “Hatamtay”, “Menliqal”, “Baltekey batir” (“Jaskelen”), “Janadil”, “Yusup mergen”, “Bozjigit”. For the second if this means that the repertoire of Kurbanbay is rich in epic mystery to a considerable extent, on the other hand, it proves that black folk music has brought a great new art to the world of folkloric science.

The most important difference of the Kurbanbay from the others is that he uses fewer poor words than others, and is considered to convey the entire content of the compound work. For example, “Qiriq qiz”, “Er Qosay”, “Er Ziyvar” do not have poor black words in the epic. It is one of the oldest traditions in singing the song of the heroes with the compound at the end of the poem. Of course, if the epic poem is only with songs from beginning to the end of the poem, then the work will require a greater amount of correctness.

If we say that 17 verses were written from Kurbanbay's repertoire, these verses consisted of 20000-25000 lines of couplets. Then Kurbanbay could memorize and perform 440000-1375000 lines of couplets at the same time. And he did it not in a simple way, but in the most difficult way of performing it – singing loudly by his throat. On top of that, he used 100 of sounds [2]. Therefore, we can say that his ability to memorize the verses, the number of verses, the manner in which they are performed, is not equal to him. In order to understand the works of Kurbanbay in the

development of epic poetry, and to understand the artistic differences of the poems which he wrote, we must pay special attention to its authenticity.

Kurbanbay Tajibayev was born in 1876 in the Shorakhan section of the Turtkul district of present-day of Karakalpakstan [8.106]. His father, Tajibayev, lived in Shimbay district in his youth. Tajibay went to Shorakhan in search of demands in the middle of the nineteenth century. One of the many poor people of the same class in that area, he had a taste for the demands that were found on the doorstep of everyone, and eventually he was served by Roman in Shorakhan. His son Kurbanbay received enough education from the mullah in his village. However, due to the low level of life, Kurbanbay's childhood was very difficult. From the childhood, he had to do any kind of heavy work. In those days, working for the rich and raising cattle was a simple matter. The composition “Ilagim” [5.8-10] by Jiyen zhurau was described the poor and heavy lifestyle in those time, in XIX century “Shopanlar” [6.12-13] was written by Kunkhoja, at the beginning of XIX and at the end of XX centuries was written the poem “Senin” son of Omar Suyirbek [9.40].

According to sayings, Kurbanbay Tajibayev was a professional shepherd before he was recognized as a poet, which was also mentioned by the poet Sidiq Nurimbetov sang one of this song, which sang at the eightieth anniversary celebration. Here are some examples:

Even if you're struggling every day,
Even though you didn't lose your humility,
Herdsman, ran, and took care of sheep.
You are suffering so much [1.85].

He had to do heavy works at eleven years by rich people. He had to work seven years by the rich man named Aytimbet, as a cattleman in areas such as Bogetli, Sandiktaw, Tamdi, Gonemiq, Nurata. First of all, Kurbanbay used to learn and memorize the stories, proverbs, folktales and retelling them among his relatives. Scientist N.Dawkaraev said: “being able to play on the national instrument, singing songs are the tradition for Karakalpak generations. And Kurbanbay’s hobby was singing songs while looking after the sheep” [4.128]. On the other hand, the people around him accepted his tribe and listened carefully to what he said. Kurbanbay, who was not a member of the family singing songs, was influenced by this, and he was full of harmony, and when he was full of work, he played the music of his heart. Living this kind of heavy life, ran after the field, and played “Jigirma bes”, “Nog’ayli”, “Zamana”, “Jaratqan”, “Ne jaman”, “Is bolmas”, “Jasliq” like a vomiting term.

In winter days after finishing his works he went where the sounds of songs and listened carefully with full of wish. There were many of epic poets among Karakalpaks at that time. Professor I.Sagitov came to

Karakalpak at the beginning of the XX century and collected folklore materials and give for an example words of I.A.Belyaev: “There is a great diversity of people among the Karakalpak peoples as well as among the indigenous peoples of Turkestan”. At any festive gatherings, weddings, or in the moonlit places, they join in prayer and sing their songs. “He was telling me during the night by the epic songs about his folks’ history at my home” [10.13].

Young Kurbanbay, who realized that he had the ability to sing the epic songs, set himself the goal of becoming a popular epic singer. After being bored of his job he was interested the sounds of epic songs. Of course, in this place, it is wrong to call all the shepherds epic singers. First of all, it requires a high degree of interest in speech, language, listening, ability, and talent.

Kurbanbay, who was undoubtedly interested in folk songs, epics, music, and beautiful words, followed his happy journey from epic. He listens to his own thoughts and devotes life to the epic. He was a student of Jiyemurat from Turtkul, Khalmurat from Bukhara, Nurabilla from Kongirat. N.Dawkaraev: “Kurbanbay was a followed student for seven years” [4.101]. As a result of his long-term apprenticeship, he thoroughly learned the rich repertoire of his teachers, dastan, terme and performance skills. When he learned the lessons from his teachers, he learned to read, memorize, and elaborate one lesson over and over again. For example, professor S.Bahadirova:

“Alpamys” is learned from Jiyemurat, by a famous Kurbanbay epicsinger. After that, he came to Shimbay and went to Nurabilla. Then “Alpamis” was learned again [3.87].

Professor Q.Maqsetov has collected scientific and practical knowledge throughout Tajibaev’s life and brought it to a number of scientific works. In July, 1956, the society of the Republic of Karakalpakstan marked the 80th anniversary of the Kurbanbay, and the people called he had name of folk epic singer. In this way, it is said about the fact that he was involved in the cycle of his life, he was a participant in the “Karakalpak Literary and Art Decade” held in Tashkent in July 1957 [7.66]. At the end of his life, he started to write the epic “Tolep mergen”, but it did not reach full success [1.86]. Of course, the rich epic legacy left to us by his epics is not only among the Karakalpak people, but also among the neighboring Turkic folks.

On July 26, 1958, Kurbanbay Tajibaev passed away at the age of 82. He was buried in “Narenjan baba” in Turtkul.

So, if we know the life of Kurbanbay, we will see his unique style of Karakalpak epic, and the tradition of Karakalpak epic.

CONCLUSION

In conclusion. As a result of his unquestionable interest in epic poem he was able to make the Karakalpak epic

poem well known around the world. In the end, his life was full of interesting things, and it was considered important for science to study every aspect of his creation in epic.

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