

Some Problems of the Typological Research of Karakalpak and England Folk Tales

(On the Materials of Karakalpak and English Folk Tales)

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Abstract: The article deals with the comparative study of English and Karakalpak folk tales. In the article the author analyses the plot and composition of folk tales of these two different peoples, paying a proper attention of the events and characters in tales. Concluding the theme the author realizes some specific typological peculiarities and similarities in their composition and ideological contents of folk tales of these two different cultures.

Keywords: Genesis of the tale, cognitive, mythic character, myth poetical fantasy, solar theory, meteorological theory, fantastic tale (story), imagination.

The study of place as a literary genre in the world folkloristics is one of the very important issues in the theory and critics of literature. The scholars in the branch of the history of literature and literary criticism have been created numerous scientific works on the research of tales as a genre on the aspects of its genesis, poetical artistic peculiarities stylistic and verbal masterpiece: Pointing out the structural substitution and other peculiarities of tales among other genres, a number of well known scholars confirm that folk tales have a great importance in the cognition of the world and they help to distinguish national cultures to develop education of masses.

In the Modern period of global approachment and mutual friendship the study of the problems of relation between cultures and literatures by means of comparision and gaining successes and nuances on the definite objects of the history and criticism of literature are the real successes in the sphere of world literary criticism.

According to the requirements of modern world comparative study of folklore heritage including tales and their delivery to listeners/readers in various national languages in the mythoeptic way and to find out commons and specials are the main directions in the recent literary criticism. Having analyzed the lexical semantical ways of depicting the events of tales in the Karakalpak and English languages, the explaining of the notions of time and by means verbal speech, and depicting of relstions friendly and antagagonistic between positive and negative characters: revealing peculiarities in creating their emages.

In both literatures (English and Karakalpak) folk tales are particular epic genres belonging to folklore. However in the English literature tales after being created orally (by the folk) during centuries and beginning with the occurence of writing, having been compiled by a definite author, afterwards they accepted the authorship of the compiler who suggested them from the pages of collections of folk works, magazines and other types of editions. Here we must take into consideration the historical fact that writing had had appeared in the Great Britain some centuries earlier than in our country and also the fact that our ancestors lived a nomadic way of life until the beginning of the XVIII th century. Even though, this does not mean that Karakalpak people had no national literature. Our ancestor's were skillful, narrators, story tellers, ertekshiler, a`psanashilar, qatiquaqlar, performers of folk eposes in the accompaniment of national musical instruments

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duwtar and ghobyz who accordingly were called bakhshys and jiraws. Karakalpak folk tales have reached our times by generations in the oral way by the definite skillful narrators who performed them occasionally in national festives as Nawruz, Oraz-Hayt and other ceremonials. Besides, it was one of the favourite childrens' hobbies; after a long play-time, even intill midnight they used to gather and tell tales. Among them some skilled ones had grown up as wellknown narrators.

With the popularizing of writing among masses of people in, second half of the XIX th century, there appeared a number of educated persons as Berdakh, Kunkhoja, Omar, O'tesh, Ajiniyaz, Jiyen Jiraw, etc, who created their eiterary works in the written way. Among them Berdakh (Berdimurat G'arg'abay uli, 1827-1900) had been much more interested with oral folk works: tales, legends, eposes, and historical events, narrated by skilled story-tellers, and performed by jyraws and baqsys. For instance, he rewrote the spot of his "A selfish shakh" ("Aqmaq patsha") from the mouth of a story-teller. The fact is confirmed by the foreword of the poem which was written by the poet himself. He partly wrote:

Qolima duwtar alg'anda	With my duwtar in my hand
Aq dariya betke barg'anday	When I went to Aqdariya
Bir qissani tan'lag'anda	I happened to listen to a legend
Bir waqiyani bilgen edim	And I wanted to compose an epos on its event

The tradition have been willingly developed by folklore researchers and compilers of Karakalpak folk works (tales, legends, anecdotes, eposes (da'stans,...) beginning from the 30's of the XX th up to our days. Nowadays, for instance, folk tales comprize 7 volumes of a hundred-volumed collection "Karakalpak Folklore". Our people now highly appreciate the scholars, poets, writers and other geniuses as Qalli Ayimbetov,..... Who made a great contribution in compiling folklore heritage of our ancestors. Their names were written with golden letters in the history of the theory and criticism of Karakalpak literature and folklore study. As E.M.Meletinskiy wrote in his "Myth and its classic types" [3:76]. "Genetically literature is closely connected with folklore by means of mythology". According to numerous historical bases folklore has been functioning as an important means of connection of literatures of different periods. It is considered to be one of the particular motives for formation of mythological- literary plots not only in the Karakalpak literary process, but also was an important base of the development of humanistic ideals and in enriching the contents in the world literature. Being rooted with ancient primitive tribal community, including the earliest literary motives and traditions folk tales as literary genre has been enriched with new contents and contemporarily never becomes older though many things change with flowing times. Outwardly any tale is like a discription of a simple flow of events, however it presents a deep sense motivating the listener to think, to be interested, surprising, being excited even emotionally join the characters in it. These facts are revealed in the continual process of studying them. Tales can lead back us to earliest past and any listener or reader even the researcher find themselves together with characters of the tale, for instance, they would imagine the earliest past in which people live in tribes, and their lifeway: primitive habits, the earlier establishing of their social life, culture and art. The nature of the tale is revealed by its characters' ways of thinking, by their mutual relations kindred, relativeness, friendship, love, apart, hostllity and etc. and their psychological feelings as happiness, gayity, sorrow, rage etc. which are not only experienced by characters but, listeners or readers also experience them in the bottom of their heart. Tales reflit all stages of human life, and they considered the first source for researching the development of human consciousness stage to stage.

Being established as a literary genre tales belonged to a particular type of stories that were told traditionally by, specific narrators who were very popular among the folk. Literature researchers

suppose the establishing of tales as a genre belong to the second half of the XVth and to the beginning of the XVI centuries. Until to mid of the XIX century tales had been considered as a genre “for children and the lower stratum of a society to spend their spare time when they became weary after a long time of school or hard work. And tales had been reprinted being definitely adapted for the common taste of entire masses of people. On the base of a such urgency in the west there appeared a number or trends and schools aiming to review and uprise the qualities and content matters of folk works, and creating new works on the motives of folk sources. One of them, that is very popular in West European peoples which had become common to all those peoples is the literary school which was founded by the great German scholars, literary figures-brothers Vilghelm and Yakov Grimms, and was supported by their followers. On the base of their theory there appeared a valuable work titled “German Mythology” [3:183] which mainly put forward the reliable point of view that “Miths were the product of the earliest primitive thoughts” and all the society agreed with the idea. And Brothers Grimms pointed out “Myths were the direct mere reflexion of the nature, of the world in the brain of the primitive human-being”

The Mythology of that period had two main theories: The Sanbased theory of an English philologist M.Muller and The meteorological Theory founded by A.Kunn. They both suggested the same point of view that the Sun and stars all were created by the will of the Almighty God and a humanbeing also must follow to His Greatness. [3:10]

Existence of several theories within one and the same school or trend made the representatives join the varying points of views into one system. Among them the theory of eugenism in which a group of people (a tribe, commune, a nation etc.) is considered to elect their leader due to his/her particular skills, strength, kindness, justice, particularly, for his/her organizing leadership skills and believed him/her as they believed to God, and obeyed him/her, praying as to God, these conditions have found their reflexion in folk works including tales.

Researching the materials compiled as a result of studies of folk work of peoples of the whole world and generalizing their conclusions scholars pointed out that logical lows concerning the whole humanity, psychological phenomenon, the laws in the family life, common ways in the development of cultures in all nations, all of them had been reflexed in the folk works in the same way. Perhaps, that’s why plots occur by themselves automatically and “theory of occurring plots automatically” i.e there appeared a new theory called “an anthropological theory”. [4,LED]. The scholars who used the historical comparative method in researching folk works established the comparative mythological school representatives of which lead activities in the following problems:

- defining the sense and content matters of myths and their historical development;
- defining and finding out the original backgrounds of myths;
- explaining the ancient mythological points of views and their contents in the systematic way.

As F.I. Afanasiyev suggests during the periods before our age (BC) human was aware of his surroundings (nature,objective reality) by means of myth and properly appreciated historical events and natural phenomena, explained their origins reasonably [5:19]

Periods being passed mythological (plots) pieces of plots appear within the events of contemporary literary works and as a result they make it possible the occurring familiar plots of events in the examples of world literature and may get joined with contents of any people’s literary pieces as a means of creation of images of characters.

By means of using fantasy in the plots of duels between a national hero and a representative of occupants in folk works the narrator of any tale stylistically gains depicting the positive characters

deservedly but the negative ones due to their deserts. Such events motivate in listeners or readers the spirit of national pride and patriotism. That's why every nation keeps their folk works for ever.

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