

## DEVELOPING CHILDREN' THINKING ABILITY THROUGH KARAKALPAK FOLKLORE

**Abdalieva Peruza Isaevna**

Researcher of Nukus State Pedagogical Institute named after Ajiniyaz

### ABSTRACT

This given article deals with the role of genres of Karakalpak folklore such as “Besik jry”, “Terme” and “Termish” that helps to improve outthinking of young children and to bring them up as a perfect people.

**Keywords:** Custom, folklore, “Terme”, “Termish”, “Tolgaw”, “Besik jry”.

### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

“Karakalpak nation has long and rich history. It is well-known all over the world with its national culture, customs and traditions” said our first president Karimov I. [4]. Of course, it is the high evaluation that is devoted to Karakalpak national traditions and sighs of enthusiasm towards them. The words of the head of our country gave an inspiration to work on ourselves further more and learn the precious heritage of our nation.

Every nation has its own unique history, customs and traditions. Custom is a collection of rules and disciplines of ancestors that passes on to generations and never be changed or destroyed. Traditions of each nation that are popular and well-spread are called “traditional culture”. Folklore is also one of the genres of traditional culture. On the basis of this, the term “traditional folklore” has come to usage. Traditional folklore is a big collection and a huge part of it is devoted to children’s games. Traditional children’s folklore of Karakalpaks is a separate branch that has long history.

We will not be mistaken if we say that the history of research of Karakalpak national folklore dates back to Soviet period. In the middle of XX century Karakalpak folklore was mentioned in the works of N. Dawqaraev, K.Ayimbetov and O.Kojurovs’ scientific works, then the research of this folklore was enhanced in various genres.

In the science of Karakalpak folklore traditional children’s folklore was not researched totally. However, the first thoughts about children’s folklore were firstly seen in the works of K.Ayimbetov, O.Kojurov and N.Dawkaraev. And in the 60<sup>th</sup>s of XX century traditional child upbringing issues, children’s oral literary works, children’s games and other ethno-folklore fields were started to be researched further. While A.Tajimuratov did research works on Poetics of Karakalpak and National pedagogy, I.Kurbanbaev did on the field of Karakalpak children’s literature and also defended his Candidate Dissertation on this field. As well as this, young researcher Seydan Amirlan is doing his research works on Karakalpak folklore in the example of Karakalpak children in Bukhara.

On the basis of patterns of Karakalpak folklore that we are telling about helps to improve Thinking ability of younger children at school and it reflects on genres of folklore “Besik jry”, “Terme” and “Termish”, etc.

The genres of Karakalpak folklore such as “Besik jyry”, Games of children, tongue-twisters, “temes” and “termishes” are considered to be an important tool in upbringing young children.

In Karakalpak folklore, issues of upbringing children start when the child is born. Because parents tell lullaby to their children and make them calm when they cry. Mothers express their feelings about their children, their future and their blessings in the poetic lines of these songs as well as they shared their kindness.

**For example:**

Qaragım meniń  
Qızlar menen toyda eken  
Toyda bolsa toylasın  
Oramalın joymasın.

The well-known scholar N.Dawqaraev adds a lullaby to the genre of traditional literary and said as the following: "Mostly traditional literature is related to a person's birth, childhood development, adulthood, marriage, death and events which can be faced during one's life. For this reason, the content of traditional literature is deep and very various," he said and, "that is one of the oldest types of traditional literature- lullaby is said to be used to soothe small children." At present, the one of our young scientists, SeydanAmiran, adds it to the fondling poetry and calls as "aydirmash", "suumish", and describes it as: "Lullibay is close with its tune to the “aydirmash” which is usually sung to the children who understands words” he said. Lullibay songs that are used for bringing up the child are being passed from generation to generation without any loss.

Another type of children's folklore- “terme” plays an important role in educating children as mature, erudite men. "Terme" is a kind of folklore genre, which is collected from songs as a form of admonitions and it is sung by poem performers with musical instruments, and our ancestors widely used it in the education of children. Typically, the poem performers use “terme” with proverbs and admonitions as an introductory speech. “Terme” is divided into two according its size- the one which gives admonitions and education to the people, whose size is short called “terme”, and the other one called “tolgaw” which describes exact event and is longer in size. “Tolgaw”- one type of the poem performer's “terme”, which has the names of historical people, is called historical “tolgaw”.

In the "Thermals", in the form of advice, it is said that what is useful, useful, bad compared to the social life of people is what a true friend should be. In “terme”, as a form of admonitions, the useful, unuseful, good and bad things in social life of people are compared, how to be a real friend is explained. For example:

Jaqsı menen dus bolsa  
Basına kúnler tuwǵanda,  
Dostım dep jılap barganda,  
Jaqsı sózin bir aytp,  
Qapa kewlin shadlaydı  
Jaman menen dus bolsań,  
Basińa sawda túskende,  
Dostım dep jılap barganda,  
Záleli tiyer maǵan dep,  
Óziniń basın qorǵaydı,  
Qurı til menen aldaydı.

Apart from this, "terme" teaches children to condemn the false things that do not comply with the social dimensions, and to reveal its harmful sides, as well as make them be honest and truthful. In some "termes" it is possible to explain what is wrong by saying things that are common place in the life of experienced person by numbers in order to develop the children's mind. For example:

Bir degende ne jaman,  
Bilimsiz ósken ul jaman,  
Eki degende ne jaman,  
Elewsiz kelgen jaw jaman,  
Úsh degende ne jaman,  
Úshkilsiz pishken ton jaman

In the "termes", the love of the parent's towards their children, and the support of each other in difficult situations are provided with the models. For example:

Qarshıga qustıń balası,  
Qayında bolar uyası,  
Qayıńnıń basın jel qaqsa,  
Qayǵıda bolar anası.

Normally, the terme becomes more complicated with renewal of poem performers and is separated as a separate genre.

Likewise, "termish" is regarded as one of the genres of children's folklore which is told as fatherly. "Termish" consists from meaningful words as "termish" does, and it is used for the little children. "Termish" is in a form of admonitions, which mentions some of the most delicate issues in the upbringing of the younger generation by expressing love between parents and children, by this people try to bring up their children as a mature person in every fields of life.

"Terme" and "Termish" are deeply affected to their listeners, they listen intently, the wise words what is said in it are from the great experiences of the people, the best samples of them are still used with a great educational significance in upbringing children.

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