



THE ROLE OF N. DAWQARAEV IN THE FORMATION AND DEVELOPMENT OF KARAKALPAK FOLKLORE

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Abstract. This article provides a comprehensive analysis of the contribution of N. Dawqaraev to the formation, preservation, and development of Karakalpak folklore. It explores his role as a scholar, collector, and interpreter of folk traditions, and highlights the ways in which his research laid the foundation for the systematic study of Karakalpak oral literature. Moreover, it emphasizes the significance of his work in safeguarding national identity and cultural memory.

Keywords: Karakalpak folklore, N. Dawqaraev, oral traditions, cultural heritage, national identity

Introduction. Karakalpak folklore, as one of the most vivid expressions of the people's spiritual and cultural world, reflects the nation's worldview, moral values, and historical experience. Its preservation and scholarly interpretation have played a crucial role in maintaining the cultural continuity of the Karakalpak nation [1, 185-188]. Among the outstanding figures who made significant contributions to this process, N. Dawqaraev occupies a special place. His dedication to collecting, classifying, and analyzing oral literary works not only enriched the corpus of Karakalpak folklore but also contributed to the establishment of folklore studies as a distinct academic discipline in Karakalpakstan.

Furthermore, it is important to note that N. Dawqaraev's research activity took place during a period when the Karakalpak national culture was undergoing rapid transformation under the influence of social, political, and educational changes. Therefore, his scholarly and cultural initiatives were both timely and historically significant.

To begin with, before the systematic study of folklore began, Karakalpak oral creativity had been transmitted from generation to generation mainly through memory and performance. The absence of written records made it vulnerable to the loss of authentic forms. Consequently, the early twentieth century saw a growing awareness among scholars of the necessity to collect and document oral





literature. In this context, N. Dawqaraev emerged as a pioneering folklorist who combined field research with academic analysis.

In addition, he emphasized that folklore was not merely a collection of ancient tales or songs, but rather a living reflection of the people's social and psychological experience. Through his methodical approach, Dawqaraev classified genres such as epic songs, lyrical poetry, proverbs, riddles, and legends into a coherent system, thus enabling future researchers to study them comparatively and thematically [3, 138-144].

One of N. Dawqaraev's most significant achievements was his commitment to fieldwork. He traveled extensively across Karakalpak villages, recording oral texts directly from storytellers, singers, and poets. This empirical approach ensured the authenticity and linguistic richness of the materials he collected. Moreover, he not only documented folklore but also analyzed its structural, stylistic, and semantic aspects.

Equally important, Dawqaraev contributed to the development of folklore theory in Karakalpak scholarship. He argued that folklore should be studied not only as an aesthetic phenomenon but also as a socio-historical document that reveals the collective consciousness of the people. Therefore, his writings combined literary, historical, and ethnographic perspectives, making them interdisciplinary in nature.

Furthermore, Dawqaraev's research helped to identify the common features between Karakalpak folklore and the oral traditions of neighboring Turkic peoples such as the Kazakhs and Uzbeks. By drawing these comparisons, he demonstrated the interconnectedness of regional cultures while highlighting the unique features of Karakalpak oral heritage.

Another crucial aspect of N. Dawqaraev's legacy lies in his understanding of folklore as a means of preserving national identity. He viewed folk narratives, epics, and songs as carriers of the Karakalpak people's moral and spiritual values. In his opinion, the transmission of folklore from generation to generation was not only a form of entertainment but also a moral education that shaped the ethical consciousness of the nation.

Moreover, Dawqaraev paid special attention to the educational potential of folklore. He believed that folk tales and heroic epics instilled in young people a sense of patriotism, respect for elders, and love for their homeland. Hence, his efforts to introduce folklore into school curricula and cultural programs significantly contributed to the revival of national consciousness.





Over time, N. Dawqaraev's contributions became the cornerstone of modern Karakalpak folklore studies. His systematic classification of folklore genres and methodological principles continue to guide contemporary scholars. Furthermore, his works have inspired new generations of researchers to explore the dynamic relationship between folklore and modern literature, as well as its adaptation in today's media and education.

In recent years, as globalization poses challenges to cultural preservation, the significance of Dawqaraev's efforts has become even more evident. His approach—grounded in authenticity, respect for tradition, and scientific rigor—serves as a model for safeguarding intangible heritage in the modern era.

Conclusion. In conclusion, N. Dawqaraev played an indispensable role in shaping the academic and cultural understanding of Karakalpak folklore. Through his dedicated fieldwork, analytical insight, and theoretical contributions, he not only preserved invaluable oral traditions but also elevated them to the level of national scholarship. Furthermore, his work continues to influence researchers, educators, and cultural activists, ensuring that the spirit of Karakalpak folklore remains alive in the collective memory of the nation.

Therefore, it can be said that N. Dawqaraev's legacy represents a bridge between the past and the present, linking traditional cultural wisdom with modern scholarly discourse. His contributions will undoubtedly remain a cornerstone in the study and preservation of Karakalpak cultural identity for generations to come.

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