

Formation Of A Culture Of Devotion To The Motherland In Secondary School Students Karakalpak National Anthems, The Influence Of Epics

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Abstract

This article encourages students to be loyal children who will faithfully serve the country and its people, to bring up in the spirit of patriotism, changing their minds, traditions and worldviews.

Key words: *love of country, patriotism, worldview, folklore, history, upbringing, friendship, culture.*

1. Introduction

If we talk about the development of national ideology, high spiritual and moral, national and universal values, their role and importance in human life in the process of relations between the state and the individual, the representatives of the media, ie radio and television, newspapers and meetings with journalists, scientists and writers, employees of public organizations, the President of the Republic of Uzbekistan "On further development of the Republic of Uzbekistan An example of this is the adoption of the Decree of the Cabinet of Ministers of February 23, 2018 "On approval of the concept of educating young people in the spirit of military patriotism." These have set great tasks that will contribute to the development of our spiritual, educational, national ideological and ideological work, which has been consistently carried out during the years of independence. The decree set the task of instilling in the minds of pupils and students of secondary schools love for the Motherland, inculcation of national ideology, formation of a perfect human quality that respects national and universal values. In order to fulfill these tasks, we must first create a group of highly qualified specialists working in this field, and its main task is to develop a scientific and theoretical basis for the education of all educational institutions in the country, the formation of patriotic ideas in the minds of students. . The main focus is on the unifying force of our society and nation - love for the motherland, preservation of our values, strengthening independence, confidence in the future, intolerance of various extremist groups and groups that threaten independence, preserving the peace and tranquility of our homeland. should be taken.

We have a lot of educational songs, terma-tolgovs, epics, which represent the people of Karakalpakstan, performed in national melodies, in the national style. These songs are also used in place of some lines of the Terma-tolgov, the narrations of our people. It is also a song of wisdom that leads people to a prosperous life, calls for courage, hard work and friendship. If we look at its educational significance, it is that the songs have been preserved in the mouths of the people with their melodies from the past to the present. It is not in vain that they say, "Weigh the people." Only useful, virtuous things that respond to the goodness of the hand, that reach the human intellect with an unimpeded character, are accepted and always remembered by the people. Admonition songs have a profound effect on the upbringing of our youth.

The main center of these words of advice is the people. We do not think it is wrong to say that the reason is the property of the people. Proverbs, wise sayings, exhortations arise from the past of the people. Our poets create poems based on the wisdom of the people. There are many poets, such as Kunkhoja, Berdakh, Ajiniyaz, Otesh, who wrote poems aimed at exhortation, described the life of the people, were proud of their homeland and were the pride of our people. The instructive poems of these poets are decorated with Karakalpak folk melodies and performed by bakhshis and zhyrovs among our people. The power of our national music lies in the fact that the poet quickly conveys his poems to the hearts of the people. If it is performed or recited without a melody, then the people will enjoy listening to it, and the melody will approach this created poem as one of the twins. In this way, the poems of the poets are preserved for a long time and spread quickly. The audience enjoys listening attentively to the words and

the melody, and some kind of advice is taken from the poems. For example, in Berdakh's poem "For the People":

If a young man is born like a lion,
The service is always for the people,
If you are a young man born like a lion,
He will never do his job for himself.
He hits the foot of a good man,
The wicked will throw stones at him,
March young men are ready for the work of the people,
They serve the people.

Here the poet Berdakh speaks of the purpose of man, exhorting man to be knowledgeable and to serve the people honestly. In our time, this poem is performed by our bakhshis with the Karakalpak folk song "Khoja bola".

In fact, history can clearly tell that Berdak was not only a poet but also a benefactor. No one can object to the fact that the poet sang his poems to folk music. Among the poems of the poet Berdakh, such as "Jaqsyraq", "Balam", "Bulbil", "Mag'an ber" and "Amangeldi", "Ernazar biy", "Akmaq patsha" are examples for young people. For example, in the poem "Jaqsyraq" he writes:

Work hard for the sake of your hand,
Give your life for the land,
For the place of birth of a drop of blood from the navel,
Service is better until you die.

In this poem, he is instructed to take up a specific profession and serve the motherland, the people. Today it is performed among the people with the Karakalpak song "Dardinnen". This melody also fascinates the listener and invites him to deep observation.

Poems inspired can be the basis for the spiritual formation of young people's thoughts, their upbringing in a sense of honest, pure humanity. Let's take a look at the poem "If not" by our poet Ajiniyaz.

Let me tell you a word,
If the young man is not old enough,
If you are smart, understand this word,
Why, if you're not happy.
The wise will not be angry with the good,
He does not forget when a bad person is angry.
There is no katkhudo on horseback,
Unless he has a mind beyond the country.
If a young man goes to a strange place,
If you go and drink a lot of sugar,
If he remembers his relatives.

Noiloj walks without a peer.

We think that it would not be a mistake to say that the poet's poem, which is based on this advice, belongs to everyone who enters the path of so-called "life" that has entered life. This song is performed by our bakhshis with the Karakalpak folk song "Gubbadiyn".

It should be noted that these lines also belong to the Turkmen poet Makhtumkuli, there is only a slight difference. Among our literary critics and historians, Ajiniyaz also regarded the poet as a translator of his time. There may be another mystery in this understanding.

We think that when he translated Makhtumkuli's poem into Karakalpak, Ajiniyaz would not have mentioned his name at the end of the text. This poem is also in the collections of the two poets. In the poem "Ellerim bardy", which describes the hand of Ajiniyaz, he proudly described the nature, wealth, customs and traditions of our people. The educational significance of this poem seems to be that it emphasizes that everyone should know the motherland in which he lives, his national values, and should always be glorified with pride. This poem is performed to the tune of "Gor Kyz".

The melody of the melody can make everyone a true frame and is able to subdue man to the divine to listen. The poems of the famous Turkmen poet Makhtumkuli, mentioned above, are also included in the repertoire of our bakhshis. Poems of Makhtumkuli are sung and performed by both Uzbeks and Karakalpaks. The poet's poems are written in a didactic, instructive spirit and are world-famous. We all know that no matter what nation translates it into its own language, it is performed in national melodies.

For example, in the song "Aylar" sung by the bakhshis to the tune of "Saudigim": Nomard speaks to the brave in his house, the blind will attract the attention of the Truth, the brave young man will gain wealth, and the nomad will benefit from the narrow-minded months.

The fact that the content of the poem is completely instructive, that the words sound like music in a living thing, certainly attracts every listener. In the song "Ton bolsa", which is sung to the tune of "Begler", it is said: He smokes a lot of hard work, he is the one who needs to be collected by hard work, he is the one who can burn his soul, he is the one who has no bread to eat. Makhtumkuli is the refuge of the greedy, Satisfaction is the garden of a good life, The eye of the world is the eye of the unsuspecting, [5]

In this exhortation, the poet urges people to be content, to work honestly with the skin of their foreheads, and to enjoy themselves. An example of this is Makhtumkuli's poems, which are imbued with proverbs such as "Miymandur", "Seni", "Ne bilsin", "Bolmas". These poems have been translated into Karakalpak, sung to folk melodies and performed by bakhshis. In our opinion, there is no one who does not listen to Makhtumkuli's poems that are close to the human heart.

In the poems of the well-known poet Kunhoja, in the poem "El menen", which deals with human education, he said: The flowers that bloom in an unfaithful world, the nightingales that sing in a cage, the gardens of the world that are haram, Udir with a bright hand. ”

This song is performed by bakhshis to the tune of "Jeti asyrym". In the content of the poem, he calls to always be in solidarity with the people, to preserve the homeland, to love it forever, to be consulted with the people. In addition, in the poem "Nege kerek" sung to the tune of "Five curtains":

If there is no sound inside,

If it doesn't shine in time,

Why do you need an open flower.

If the two sides are not equal,

If it does not give the right justice,

If he doesn't laugh while playing with people,

Why do we need Qatkhuds? ”

This poem is also known to the general public because it has become a folk song, a folk song. We consider these exhorting songs to be the exhortations of our great people, who grew up among the people and lived with the people at that time. Exhortation poems on such benevolent paths are also performed in jirov tolgas and termas. We think that it would be a mistake to say that every thought, every concept, and every one of the exhorting poems is a unique world. For example, our national heritage is the national-spiritual heritage of our people, living for many centuries, the symbol of our values.

A rhyme is a short (jir) song composed of aphorisms or proverbs. The content of the fillings is of two kinds, depending on the type. The first is short hymns that express the admonition created on the basis of proverbs. The origin of this is related to proverbs, and the sum of these is called the term.

The meaning of the term is to advise on morality, human behavior, the world, natural phenomena, and social relations through clearly understood words.

These fills will also be dedicated to one theme. For example, "Jigirma beste", "Zamana", "Nogayly" and so on. All the famous zhyrovs in our country used to sit and recite the hymns before they fell in love, or until they all came to listen to the zhyrov. To give an example from the term: “Say one when you say Barin, say one when the pine spear is sharpened, Lead the thick hand, Tell the land where you are beginning. The young man who touches the wild has a feather in his heart, and the young man whom Pir uses has the power of a thousand men. In this team, he calls for courage, freedom, loyalty to the youth, in the second team. What is bad is the one who grew up without knowledge, What is bad with the one who grew up without knowledge, What is bad with the girl who did not grow up, What is bad with the girl who did not grow up, What is bad with the girl who grew up without knowledge, What is bad with the girl who grew up without knowledge.

It is clear that this team seems to be admonishing to get knowledge in time, to listen to parents, to be one-word and to avoid bad habits. In fact, the national exhortation is thought-provoking.

In the nationalities, any word left over from folk wisdom is connected with the events of the period. Tolgov, the national tones are subordinated to the melodies of the kobiz, not exceeding 7-8 syllables: "If you go to a good man, he will call you, 'Come here.' You will know a man who will be brave, You will know a man who will be a man, You will know a man from his mother, A fool will know a fool, If you say a word to a fool, He will finish soon. The bending of a bad tree is broken, The red-faced young man is blushing, When the sun rises on the horse's head, Drinks water with his mouth, When the sun rises on the earth, Water flows with his boots, I have strength in my wrist, Don't brag about being brave, So don't brag about lying down, Happiness has landed Don't brag that I'm old, Don't brag that I'm scared. He continued: “When you come into this world, Your support is your fortress, Yovga's running net, The majesty of your door, As majestic as Gorogly, To the young man who needs a father, To this father who gives water, To a boy who needs milk, To a mother who needs milk.

All of these combinations in the examples are instructive. We all know that not everyone who hears the term is indifferent. Basically, the teams are really played by the Jirovs. Like the bakhshis, the national teams have their own melodies.

With these melodies, the words of advice in the national team quickly reach the heart of every person and develop their spiritual world. The second part of the term is to describe historical events. In this part, our heroes will sing in honor of the heroes who came from within the nation, and will deliver it to the people in this way. Our heroes were therefore highly respected among the people. It is not only by the power of words or pleasant melodies, but also the words of admonition, the heroes of his poems, the aspirations of the people, or the words of exhortation, or the words "Bakhshi said" "Jirov jirlatdi" are the words of the people. No matter what age the exhortation poems live in, it will not disappear, it will not be forgotten. Courageous epics include "Tiger", "Alpamys", "Edige", "Forty-Girl" and others. we tell epics. The content and essence of these epics were created from the desires of the people, and this was recognized by

the people. These epics are of great importance in educating future generations in the spirit of courage, knowledge, skill, especially patriotism.

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content and essence of these epics were created from the desires of the people, and this was recognized by the people. These epics are of great importance in educating future generations in the spirit of courage, knowledge, skill, especially patriotism.

The study of folk pedagogy, the question of determining its attitude to the education of modern youth is a very topical issue. The first scientist to study this field of pedagogy in Karakalpakstan was O. Aleuov. In folk pedagogy, the issues of patriotic upbringing of young people are also discussed. Feelings of patriotism arise from the people's struggle against enemies, their hatred, and it is closely linked with the harmony of the people, the country, the people and the concept of homeland.

Everyone has a husband who was born and lived, his homeland, his people, he is the political and economic center of the nation. The concept of homeland, the country of birth, expands depending on the development of society and historical circumstances. The consciousness, customs and worldview of the people are changing. So, both the concept of patriotism and its content are subject to change. The concept of homeland in a broad sense - means love and devotion to their people, their native language, literature, science, historical places and nature of their country.

Falsehood or a sense of superficial patriotism implies putting one's own nation above other nations, thereby raising capital for one's own benefit. It is nothing but nationalism, chauvinism and selfishness.

True patriotism means to love one's people, the Motherland with all one's heart, and not to spare one's life for the people.

Democratic ideas about the equality and friendship of all nations and peoples are common in the folk pedagogy of the peoples of Central Asia, as well as in the works of leading thinkers.

Like other peoples of Central Asia, the Karakalpak people have their own rich oral folklore, literary and pedagogical heritage. In Karakalpakstan, oral folk art is to some extent more developed than in other nations. The main reason for this is that the Karakalpaks did not have their own written source for a long time. The frequent aggression of the Karakalpak people by other peoples, the frequent changes of their place of residence as a result of wars of aggression by neighboring peoples, and their migration from one place to another, for example, from the Balkan Peninsula to Turkestan and then to Khorezm, have long been written about. indicates that the literature has not stabilized. Despite such difficulties in life, the people of Karakalpakstan have memorized and preserved the poems and works created by unknown people by word of mouth. Over time, the lack of written literature led the authors of these works to be forgotten, and the content of their works changed many times, resulting in the emergence and improvement of Karakalpak oral folklore.

The folklore of the Karakalpaks is divided into several types according to the content and form. For example, proverbs, tales, legends, stories, lullabies, folk songs, epics, and so on. All this is the spiritual world of the Karakalpak people, which has had a positive impact on the transmission of traditions and customs from our ancestors to the younger generation and their comprehensive upbringing.

In Karakalpak folk pedagogy, special attention is paid to the issue of child rearing, especially moral education. Folk pedagogy teaches children seriousness, intelligence, honesty, politeness, diligence and humility, understanding the meaning of good and evil, justice, respect for parents and adults, conscious discipline, constant care for the weak and infants, the life experience of people who have seen a lot to study, to learn from the wisdom of the wise, to love and serve the native land, to cultivate courage, bravery, stability with careful and high regard. "With a bird's wing, with a human race", "The way of work is hard, the bread is sweet", "I walked well, I ate well, I walked badly, I was ashamed", "A mother who gives white milk has a lot of rights in a child", " , who has seen many, knows, "" to the land of his birth, "and h. In folk art one can find many proverbs that give advice to such a person. We have given only a few as an example.

We find more and more in many folk songs, literary works, especially in lullabies, lines that educate little

ones to patriotism. Because, according to the folk tradition, choosing a name for a newborn baby, the chosen name was collected by the people of the village, the ceremony of laying him in the cradle, with good wishes for the baby.

Babies are often raised in the family, in the mother's womb. The mother raised the child in the form of a cradle. The cradle is the beginning of upbringing, and in its content there are elements of upbringing in the spirit of patriotism, as well as wishing the child health, knowledge, growth, good life, happy life. In the cradle songs, the mother calls her child to be the child of the people. It is an expression of the desire of every parent to raise their son (daughter) as a loyal and honest child of the people.

The working people strive to bring up their children in the spirit of patriotism, doing their best, dreaming that they will be loyal children who will protect the interests of the people, love their homeland with all their hearts, and serve their people honestly. Upbringing is not limited to the cradle period, but continues as the child begins to walk, even after adulthood. As the child grows older, both demand and upbringing increase.

The people have created many tales about folk heroes. Take, for example, The Tale of the Women's Kingdom. In this tale, a smart, brave woman rises to the level of a princess with her diligence, wisdom, eloquence, and rules the land for several years. The fairy tale about the women's kingdom is a great example of folk art and plays a huge role in educating young people in the spirit of patriotism. Fairy tales spread among the people by word of mouth and became a school that served the task of educating the younger generation. Such fairy tales include "Rich boy and gado boy", "Two friends", "Coin", "Smart girl", "Flying carpet" and others. can be added. The main idea of these tales is that "if someone sincerely loves his country, his homeland, his people, serves them honestly, is not afraid of difficulties, he will always win over the enemy, he will be happy." Children who receive applause from their parents leave a good impression on people and become a role model for future generations. " This is the main plot content of folk tales. There is a saying among our wise people: "A child who listens to his father's mind will not be humiliated."

In the Karakalpak folk tales such as "Maman biy", "Guldursin" and others, love for the native land, courage, patriotism, honesty, honesty are in harmony.

Also, in the stories created by the people, in the anecdotes about Umrbek and Jirenshe Chechen, the hatred and anger of the hardworking, ordinary people against the khans and rich officials are openly expressed. In particular, such ideas are reflected in many Karakalpak folk tales and national anthems.

Although the people of Karakalpakstan did not have their own written literature in ancient times, they listened to bakhshis, jiravs, kissahans, and poets at weddings, gatherings, and big feasts. Before reciting their works, as well as folk epics, they would tell the audience a variety of didactic exercises and reflections on the issues of educating the younger generation. For example, the people's "What's wrong?" The term begins as follows:

"What's wrong?"

- A boy who grew up without knowledge is bad,

"What's worse than the second?"

- A girl who grew up without Ibos is bad.

By reading these lines, we see that the nation has paid special attention to the issue of raising its sons and daughters.

The people of Karakalpakstan in their legends, fairy tales, especially in their epics speak about the wise and intelligent heroes and heroines who sang the sorrows and griefs of the people, their brave sons and daughters who valued friendship, cooperation and fought against enemies. There are more than 40 such epics in Karakalpakstan. Such epics as "Alpomish", "Qirq qiz", "Qoblon", "Shariyor", "Maspatsha",

"Qurbanbek", "Er Ziy'o'ar" and others are among the most popular among the people.

In the epic "Forty Girls" the issue of patriotic and national upbringing of young people and the strengthening of friendly relations between nations is given a wide place. The summary of the epic is as follows:

Guloyim, a girl who grew up brave, smart and intelligent, from the age of 15-16, thinking of the grief of the people, with the permission of her father, went to a place called Mevali and built a huge fortress. It turns the interior of the castle into a garden.

In order to protect the nation from external enemies, Guloyim selects 40 brave girls from among the people, and trains them in military training under his leadership. While the girls were out of the country, in military training, the Kalmyk khan Surtoycha captured his hand. He drives the people to enslave them. Guloyim and his forty daughters chased the enemies to liberate the people. Guloyim, with the help of the Uzbek hero Arslan and the people, saves his people from the tyranny of Surtoycha. Guloyim and his brave daughters liberated Khorezm from the tyranny of Nadircha, the king of Iran. In this epic, Karakalpak, friendship between the Uzbek peoples, love for their country, courage and bravery are sung. The epic depicts the feelings of patriotism, international friendship between peoples through the image of forty girls.

As academicians J. Bozorboev and K. Davletova noted, "A person can be beautiful, intelligent, strong, attractive. But if he has no morals, he is a lowly person. " Only in a decent man will the interests of the people, the aspiration to a certain goal for its future.

Guloyim's main goal in the epic "Forty Girls" was to strengthen his daughters, to fight in the field, to teach them how to defend themselves from enemies, to prepare them more strongly to defend their country from external enemies. Here, Guloyim believes that the seven-year theoretical course programs he received on Mevali Island are not enough. It also develops a tentative program to achieve such a goal. According to his plan, it still took three years to achieve such a great goal. If he had passed this three-year course in full, he would have believed that Surtoycha would not give the people a century. Therefore, in his words to the newcomer:

"It simply came to our notice then

I will reach the eagle mountain ...

I feed the bedouins,

Listening all night,

I walk around,

Up to three years

I decorate my people ...

Without slipping boldly,

I'll take my glory,

Remains like a scraper

I will not enslave my people "

explains his great purpose.

Having successfully undergone such great mental and military training, Guloyim and his daughters are superior to those who remained in the war. He will go to the hands of Surtoycha, who massacred his own people, and liberate his centuries-old people. Guloyim and his daughters are now being called really brave.

It also serves as "a man's inner feeling, a weapon to protect his reputation." Educated and honorable young men from within the country are common in life. Alpomish is jealous when he hears that Barchin has gone to Kalmykia in the epic Alpomish. He also pursues the interests of the people. If I do not go to Kalmykia and bring Barchin, he will not hesitate to invade tomorrow, saying that these are strangers who do not speak. ” That’s why Alpomish said to his sister, “Honor is a bad pain,” that he was going to bring a new one. Orga, honor is a characteristic not only of the heroes of the Karakalpak people, but all the children of the Karakalpak people, whether they are boys or girls, big or small, old or old, rely on honor.

The formation of a culture of devotion to the Motherland of its students is a process associated with its consciousness, feelings and will. From this point of view, one of the important conditions for the development of the ideological worldview of students is the education of a conscious attitude to the national goal. Thanks to the realized national goal, young people will gradually become participants and direct organizers, initiators of activities that are beneficial to all types of society.

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