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UNDERSTANDING KARAKALPAK PROVERBS AND SAYINGS

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Annotation: *This article explores the role of proverbs and sayings within Karakalpak oral folklore, analyzing their diverse functions and origins. It discusses how some proverbs reflect negative perspectives, often rooted in the interests of the ruling class, while others offer valuable insights into societal values and wisdom. The article highlights the extensive use of proverbs and sayings within various forms of Karakalpak oral tradition, such as dastans, aytis, and terme poems, providing illustrative examples. It further examines how folk poets incorporate these traditional expressions into their work, with some of their lines eventually becoming proverbs themselves. The study underscores the significance of proverbs and sayings as a means of cultural preservation, a reflection of the past, and a tool for shaping future generations, emphasizing their impact on the Karakalpak literary language.*

Key words: *proverbs , sayings , Karakalpak folklore, educational value, literature , the worldview of the class.*

Language is the most important means of human communication, a tool for transmitting thoughts. At the same time, language acts as a mirror of national culture and its keeper. Humans perceive the world and themselves through language, which contains both socio-historical and universal human experiences, as well as national ones. Curiosity and interest in their own history and the history of their culture compel people to look closely at language. Echoes of long-past years are manifested today in proverbs and sayings.

Proverbs and sayings, a large part of folklore which is the cream of words created by past masters of language, the folk's art of words, oral literature, and folk wisdom, are called “**naqıl-maqallar**” in Karakalpak. They are concise thoughts expressed through words.

“Naqıldı bir aytpasa, aqılsız aytpaydı. Aqıllı adam a'n'gimesin naqılsız aytpaydı”.

“A proverb is not spoken by a fool, and a wise person doesn't speak without proverbs”

[1].

Understanding a culture often involves understanding its proverbs. These traditional sayings encapsulate a society's history, experiences, and shared wisdom, offering insights into its

worldview. It's this very capacity for revelation that led Francis Bacon to declare that 'The genius, wit, and spirit of a nation are discovered by their proverbs'. Like in the literature of other related peoples, the Karakalpak people have also used proverbs and sayings extensively. Proverbs and sayings are rules gathered from our people's life experiences, and are wisdom expressed with few words but much meaning. Proverbs use clear or subtle language to point out people's shortcomings in order to educate them [2].

“**Naqıl**” concisely explains a long thought, expresses an idea, is condensed and follows a set pattern, and consists of poetically rhymed lines. “**Maqal**” is a part of a proverb, consisting of one or two lines, and the sub-units of a maqal are phraseological idioms.

A person who doesn't know or use proverbs and sayings is considered to be foolish. There's a story about this among the people:

People were waiting their turn at the ferry. They said, 'Whoever cannot say a proverb will be thrown into the river'. So one person thought, 'I don't know any proverbs' and tried to run away. The crowd caught him, and as they were about to throw him in the water, he said, '**Ko'pten qoyan qutilmas**' which means 'No one escapes from the crowd'. The people said, 'He knows a proverb!' and let him go.

When both the listener and the speaker use proverbs and sayings appropriately, they have deep meaning and great educational value. The people say, "The words of the fathers are the eyes of wisdom". This means that, besides giving weight and deep meaning to speech, using proverbs and sayings also increases the listener's trust in what is being said. Not only the listener, but also the speaker is influenced to the same degree.

Thus, the definition of proverbs and sayings, considered to be a major form of oral folk art, seems to be given by the people themselves. In this way, the people not only explain what proverbs and sayings are ("the words of the fathers") and their great importance ("the eyes of wisdom"), but also impose literary stylistic, artistic, and aesthetic requirements on them. For example: "**Ma'nili so'z bahalı, o'zi qısqa, o'zi jup**" ("Meaningful speech is valuable, short and to the point") - another proverb that states precisely this requirement [3].

Karakalpak proverbs and sayings are one of the oldest forms of oral folk art. They have been constantly created in connection with the nature of historical, social, political, and economic conditions of the people in different eras, and have been passed down from generation to generation, from century to century, and from era to era.

As the people themselves say, "Naqıl-maqal eki so'z" ("A proverb is two words") although proverbs (naqıl) and sayings (maqal) are close to each other, they differ in their content and structure. The words in a naqıl express their clear, direct meaning. The words in a maqal, however, express their metaphorical, implied meaning, and their direct meaning is understood in a clear way in connection with each specific situation. For example: "Ko'p jasag'an bilmeydi, ko'pti ko'rgen bileđi" ("He who has lived long does not know, he who has seen much knows"), "Balalı u'y bazar, balasız u'y quw mazar" ("A house with children is a market, a house without children is a desolate graveyard"), "Sho'llemegen suw qa'dirin bilmeydi, el gezbegen el qa'dirin bilmeydi" ("He who is not thirsty doesn't know the value of water, he who has not traveled doesn't know the value of his country"), "Ko'p penen ko'rgen ullı toy" ("A big celebration is good when shared with many"), "Qoyandı qamıs o'ltirer, erdi namıs o'ltirer" ("Reeds kill the rabbit, and honor kills the man"). These are proverbs because they are said clearly, in their direct meaning.

“Qızım, sag'an aytaman, kelinim, sen tın'la” (“I am saying this to my daughter, but listen, daughter-in-law”),

“Soqır tawıqqa ba'ri tarı” (“To a blind hen, everything is millet”),

“Ha'mme senin' menen mendey bolg'anda, bul qalag'a da'rwazaman nege kerek?” (“If everyone was like you and me, why would there be a gate to this city?”),

“Baqırawıq tu'yenin' barı jaqsı” (“A camel that babbles is good”).

These are sayings. Because the words in these are not about what is said in the clear text, but these are used as symbols, and talk about other things. For example, “To a blind hen, everything is millet” means, “What would that one know?, It's all the same to him” [4].

Proverbs and sayings fully address all aspects of human life. The notion that proverbs are based on solid experience, and are therefore inherently “true”, is a widespread and traditional viewpoint. As Cervantes' character states: “There is no proverb that is not true; because they are all sentences drawn from experience, which is the mother of all sciences” [5]. So do Karakalpak proverbs, they mostly encourage hard work, inviting people to work with “En'bek etsen” (“If you work, you will eat”). Those who planted crops would say “Jer aydasan' gu'z ayda, gu'z aydamasan ju'z ayda” (“Plow the land in the fall, if you don't plow in the fall, plow a hundred times”) and those who made their living fishing by the water would say “Segiz qırlı balıqtı, tog'ız qırlı jigit aladı” (“A boy with nine edges can catch a fish with eight edges”). These sayings have not lost their meaning even today.

All proverbs and sayings play a fundamental role in shaping class and social direction. The desires, the worldview of the class or social group that created the proverb or saying are reflected within it.

As a product of folk creativity, the majority of folk proverbs and sayings express the folk's view of life, their experiences, aspirations, and the finest sentiments of the common people such as love for their country, love for their fellow human beings, love for work, courage, and justice. They encourage actions that are valued by the people. In them, wisdom, knowledge, and labor are glorified. “Altın otta, adam miynette belgılı” (“Gold is known in fire, and a man is known in work”), “Qapta qalg'ansha, tapta qalsın” (“Better to be used than remain in the sack”), “Er jigit eli ushın tuwıladı, eli ushın o'ledi” (“A brave man is born for his people, and dies for his people”), “Er tuwg'an jerine, iyt toyg'an jerine” (“A man yearns for his birthplace, as a dog yearns for where it has been fed”), “Ashiw-dushpan, aqıl-dos, aqılın'a aqıl qos” (“Anger is an enemy, wisdom is a friend, add wisdom to your wisdom”), “Jılannın sırtı jumsaq, ishi uw” (“The outside of a snake is soft, but its inside is poison”), “Jamannan qash, jaqsıg'a jantas” (“Run from the bad, lean on the good”) and so on.

Among the proverbs and sayings common among the people, there are also some that promote a negative view of life. For example: “Jegen awız uyalar” (“The mouth that eats is ashamed”), “Bermegendi berip uyalt” (“Shame the one who doesn't give by giving to them”), “Beregen qolım-alag'an” (“A giving hand takes”) and others. These arose from the perspective of the rulers and served their interests [6].

Proverbs and sayings are widely used in “**dastans**” (epics), fairytales, and other forms of oral folk art. For example, in the version of the “**Alpamys dastan**” recorded from Qiyas Jiraw, there are proverbs such as “eki g'arg'a urissa, sur mergenge jo'n tu'ser” (“When two crows fight, it's good for the skillful hunter”), “Eldin' jarasıg'ı qatara terek” (“The beauty of the land is rows of trees”), “Dostın'dı egleme ma'pten qaldırıp, dushpandı egleme sırn'dı aldırıp” (“Don't weaken

your friend, let him keep his secrets, and don't weaken your enemy, let him uncover your secrets”), “Da'rya tassa, suwlar ag'ar sag'adan, ha'r bir jerde palwan bolar haq adam” (“When the river overflows, the waters flow from the water skin, and a righteous man will be a wrestler everywhere”), “O'zin'di er bilsen', basqanı sher bil” (“If you consider yourself a brave man, consider others as nothing”), “Qus jan'ılıp torg'a tu'sedi, er jan'ılıp qolg'a tu'sedi” (“A bird gets trapped by mistake, a man gets captured by mistake”), “Du'zde buzawı jamırag'annın', u'yde qatıg'ı to'giledi” (“The calf that bellows in the desert, its milk spills at home”), “Ma'rt penen na'ma'rtti ayırar sawash” (“War will separate the brave from the coward”).

In Karakalpak oral folk art, there are also long poems called “**terme**” consisting of collections of proverbs, sayings, and aphorisms:

Bir degen de ne jaman?
 Bilimsiz o'sken ul jaman.
 Ekilenshi de ne jaman.
 Erkelep o sken qız jaman...
 Shag'ala kelmey jaz bolmas,
 Shan'liq bolmay boz bolmas...
 Atqa ayıldın' batqanın'.
 Iyesi bilmes, at biler.
 Ag'ayinnin' azg'anın,
 Ag'ayin bilmes, jat biler...
 Sheshennin' so'zi o'lmeydi.
 Batırdın' dan'qı o'lmeydi...
 What is bad about one?
 A son raised without knowledge is bad
 What is bad about two?
 A daughter raised with indulgence is bad...
 Summer doesn't come without the swallow,
 the steppe doesn't turn grey without the tamarisk...
 Where the saddle has bitten the horse,
 The owner knows, not the donkey.
 The decline of a relative,
 A stranger knows, not the relative...
 The words of an orator never die.
 The fame of a hero never dies...

And proverbs and sayings are also intertwined within other parts of folklore. They are thoroughly used in “**aytis**” (verbal duels), laments, condolences, comforting, and giving advice, among other places. Folk poets also used proverbs and sayings extensively, and sometimes their words also became proverbs and sayings.

For example: “Mag'an hesh ga'p, eshegim bar” - “It's nothing to me, I have my donkey” (Berdaq), “Jer ha'm el bilendur, el ha'm jer bilen” - “Land and people are connected, people and land are connected” (Ajiniyaz). Such lines are also found in the works of contemporary poets. They have taken their place in our literary language and continue to serve their purpose. Phraseological proverbs are unique to the Karakalpak spoken language and are only understood by them. For example: “Sag'adag'ı suw ushedi, ayaqtag'ı uw ishedı” (“The water in the water skin

will drink the water, the poison in the foot will drink poison”), “Eki kemenin' basın uslag'an suwg'a ketedi” (“He who holds the heads of two boats goes into the water”) and so on [7].

In general, Karakalpak proverbs and sayings have a great role in understanding the past life of the people, enriching our literary language, and educating future generations.

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TOLERANCE: A FUNDAMENTAL PRINCIPLE FOR SOCIAL HARMONY AND PROGRESS

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Abstract: *Tolerance is a fundamental principle in fostering peaceful coexistence and mutual understanding among individuals and societies. In a globalized world, where cultural, religious, and ideological diversity is prevalent, tolerance plays a crucial role in preventing conflicts, promoting inclusivity, and ensuring social progress. This paper explores the concept of tolerance, its historical development, theoretical foundations, and its significance in contemporary society. It also highlights the challenges associated with intolerance and suggests strategies for promoting a more tolerant world.*

Keywords: *Tolerance, diversity, cultural understanding, social harmony, human rights.*

Tolerance is the ability to accept and respect differences in opinions, beliefs, and practices among individuals and groups. It is not merely passive acceptance but an active effort to foster understanding and cooperation. The concept has evolved over centuries, influenced by philosophical, religious, and political ideas. Today, tolerance is recognized as a fundamental value in democratic societies and a key principle in human rights frameworks (UNESCO, 1995). In an era of globalization, migration, and digital communication, societies are becoming more interconnected. While this interconnectivity offers numerous benefits, it also leads to challenges such as cultural clashes, discrimination, and social polarization. This paper examines the theoretical perspectives on tolerance, its historical development, the challenges posed by