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Article



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THEORETICAL FOUNDATIONS, HISTORICAL SOURCES, STUDIES OF ALGAE AND FRESHWATER

Abstract: The article deals with the Artistic literary genre with creators of lofs or algae lofs. Its performer (lofchi) is a genre that lives in the cultural life of the people without musical instruments, sometimes in bases, holiday antics, to laugh at young guys, laugh at them and exert an artistic and aesthetic influence.

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Introduction

In the cultural life of the Karakalpak people, works of artistic oral of the people are a rich spiritual treasure of the people, reaching generations of generation of people: folk birds, fairy tales, legends, riddles, thermal, spiritual feeds. It was these artistic oral works that were published in the press by literary scientists fellow gardeners, storytellers, as well as assessed about most genres and special scientific works were carried out. In these artistic oral, genre, idea -thematic artistic and aesthetic sources of works have been created. From this rich spiritual treasure, Lof algae or lofs, which has a special genre appearance, still remain one of the works unrealized from the point of view of literary criticism. Artistic literary genre with creators of lofs or algae lofs. Its performer (lofchi) is a genre that lives in the cultural life of the people without musical instruments, sometimes in bases, holiday antics, to laugh at young guys, laugh at them and exert an artistic and aesthetic influence.

Distinctive features characteristic of folklore works: - Russian scientist A.N. Veselovsky: - "Each folklore work had distinctive features. Basically, we must first consider folklore as syncretic art (art). In its slogan (folklore), the traditions of the people, life, theatre, music, the art of fists sound in different forms, the performance of which cannot be separate from each other, but in general".¹

Thus, in Karakalpak folklore, the creation and execution of the lof genre by improvisational methods takes place. If the performer or lofer is not an improviser, he may not be able to perform this story in a fascinating, ludicrous way. "Improvisational style is an artistic literary phenomenon available in all forms of art (fiction, music, painting, choreography). This artistic literary phenomenon acquired the features of unprepared, divine, divine talent that natural talent was, as well as strength".²

"In genre, lofs are very close to funny hangoms (anecdotes). However, the use of strong hyperbolic, fantastic elements in them and dialogue-based construction distinguishes lofs from funny hangoms

¹ Veselovskiy A.N. «Sinkretizm drevneyshey poezii i nachala differenciatsii poeticheskix rodov». Vkp. Istoricheskoe poetika. L. 1940 g. Str. 200.

² Axmetov S., Baxadirova S. Folklorliq terminlerdin qisqasha soziligi. Nókis: «Bilim», 1993., 40-41-betler.; Axmetov S., Esenov J., Jarimbetov Q., Adebeyattanw atamalarinin orissha-qaraqalpaqsha tusindirme sozligi, Nókis: «Bilim», 1994.p 152.

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(anecdotes). If funny hangoms become massively strong, then lofs are mainly thrown by professional performers into the repertoire of ascites (likes) and fans of".³ Lofs were created by lofists through improvisational methods, creating various phenomena about hyperbolic images in the cultural life of our people. Any said lof has a double base. Therefore, in lofs they are saturated with life factors, the volume, plot-compositional, idea-tactical, created and executed, the improvisation program is close to paired algae. Lof heroes are ordinary citizens, life objects, events, certain events or things, etc. Living and homeless things.

The events in it are described from a very beginning to the end. The willow genre is the goal of lofists who was its performers to prove to people the meaning of right thinking, to strengthen the of trust in what is happening around. They, in turn, are so rich in hyperbolism, fantasy. Under the influence of lofs, the dignity of truth is assessed. Lofs were not published in a special round, although they were printed independently on the pages of the press.

Today in the literary process, in the productions of an artistic and aesthetic music show, theatrical hajviya (sideshow, stage shop, show programs "Sovga," "Cheerful and Cheerful"), as well as in some situations, listening to such melodies in buses, bases, shows we will walk.

In the science of Karakalpak folkloristics, the Lof genre did not have a special type of research work. However, lofs along with all folklore legacies were recorded in folk oral and kept in the manuscript fund of the Humanitarian Institute named after N. Davkaraev. Karakalpakstan link of the Academy of Sciences of the Republic of Uzbekistan. The manuscripts stored in the manuscript fund of this institute were reprinted and published by folklorist scholars and published since 2007 in the karakalpak folklore series for invitation to the people's scientific community. In the 84th volume of karakalpak folklore, where lofs are published (Nukus: «Ilim» nashriyoti, 2014-yil, 77-87-jildlar). In this jild «Aydos bilan Juma'ul mergan » (P-450, №176393), «Shunga osmay, ku'lga osasanmi?» (P-533, №176476), «Ku'knarchilar» (P-534, №176477), «U'mrbekning bir lofchiga uchrashishi» (P-534, №176477), «U'mrbekning shogirdi» (P-453, №176396), «U'mrbekning qizi» (P-533, №176476), «Qudaybergan lofchi» (P-589, №180082), «Bulutga etgan bu'y» (P-450, №176393), «U'mrbekning bolasi» (P-450, №176393), «Otasini mag'lub qilgan bola lofchi» (P-450, №176393), «Saqpan» (P-1299, №183812), «Jayin» (P-1299, №183812), «...U hu'kiz ham edi» (P-588, №180401), «Ku'rganingni

ayt» (P-141, №50413), «Qoraqalpoqning bu'linishi» (P-22a, №82401), «Yu'lovchining sharti» (P-22a, №82401), «Aybdor ku'za», (P-448, №176391), «Mir deysanmi?» (P-535, №176478), «Baliq bu'l-a, enagar!» (P-535, №176478), «Aldangan xon» (P-535, №176478), «Ikki ku'knarchi» (P-535, №176478), «Qiroat bilan gaplashish» (P-535, №176478), «Mu'llani yiglatgan chu'pon» (P-535, №176478), «Tariqdan bu'sh qolgan odam» (P-535, №176478) published 24 lofs or lofs. The study of genre, idea - theological and artistic-aesthetic sources of lofs, published in the 84th volume of Karakalpak folklore, is one of the topical issues of Karakalpak folkloristic science. The Lof Hangom "Umrbek's Meeting with the Lofshere" published in this book, drew our attention to us: "For example, in the Umrbek era, one lofist who is used to inspiring Umrbek. Once at the market, he met with Umrbek and asked him to pick himself up. Umrbek:

"We will strengthen his side. Today we are returning to the village from the market, - dandy.

Upon arrival in Yule, Umrbek makes a sortie from the lofch. A group of people came out in front of Umrbek:

- What interesting events took place in the market, what is available, what is expensive?

Then U-rbek:

- Prices in the market are rising, but on the wave standing next to the market, all the fire of fish broke out, - he replied.

Not knowing what the amazed scumbags will say, dirt comes out before that. They overlap the lofer:

- We just got a message from one person about the market, he told us that he fire in force, said that he just didn't lie, we couldn't distinguish that he was healthy or crazy that you were in the market, tell us.

Then the lofchi:

- It's good that fire in the sky, when all the fish that hit the market today have their tails and feathers burned, - debley.

Not knowing they trust or trust, they leave.

Umrbek learns the lofist's answer, which he received behind his back, and agrees to this".⁴

Like those performers of these genres who mixed with algae (anecdotes), they were very talented, waterproof, carefree, carefree, smart, able to say everything and say (hyperbolic). The power of the influence of suicidal content, idea, plot and art on the performer. Lofhoma "Meeting Umrbek to one lofshere," which we embodied as an example, has not yet experienced great value. These hangoms in the bases were performed by boyfriends and mixed young guys. The Karakalpak people are rich in algae since ancient times.

³ Ro'zimbetov S., Ruwzimbetov H. Folklor atamalari qisqacha lug'ati, Urganch, «UrDU», 2007.p 22.

⁴ Qaraqalpaq folklori (kop tomliq: 77-87-tomlar: 84 tom), Nókis:- «Ilim», 2014. p 422.

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Despite the fact that our ancestors survived heavy parts of the time, not a single day caused commonplace, traditions, and intersectoral ties among the people. In an effort to win everyday virtues, ritual traditions by virtue of violence, looking for strong moods in it, he did not just surrender to worry. To do this, our people set a place for both worry and puppets, and found appropriate artistic tricks for them, and said that if they speak, then in a worry.

Just running a country, a country? Connecting the people with a powerful force, he solved poor services, agreements, conflicts. Wealth, peace only for the people. Since karakalpaks had arid, square, oratorical people, they became known to the whole world under the name "desert clouds." For centuries they served folk talents: bakhshi, fats, kissakhans, amateurs, Chechens, notes, newlyweds.

They largely follow traditions. In no case should people be trafficked - they used well-deserved folk traditions. All of them are in an artistic state. How many questions he solved in sweet language. There are various ways to soften language.

One of them is folklore, forever left by ancestors - popular wisdom. It's endless. Our folklore is only an artistic golden treasure created by an ancestor. One of them is "owning and rich." It is obviously a folklore genre, mainly in written literature. He has major masters.

In Karakalpak folklore there is a huge theme "Chechen algae." Their objects are wide and effective, the main issues of Jirensche various events in the cultural, literary, historical, economic situation of

Chechens since the beginning of yesterday's XX century. Many of the Khan, Back scandals include those who put every warm seaweed job in place and solve it decisively. No one objects to it. In Karakalpak folklore there is a huge theme "Chechen algae." Their objects are wide and effective, the main issues of Jirensche various events in the cultural, literary, historical, economic situation of Chechens since the beginning of yesterday's XX century. Many of the Khan, Back scandals include those who put every warm seaweed job in place and solve it decisively. No one objects to it.

Now there are much more natural talents in the life of the Karakalpaks, in the broad strata of the people, they have humor in which there is walking, water what he has done, and he can come to the surface without self-awareness. Allahtaila gave them this beat. However, in the nature of these people, I do not try to stay like this. That's his talent. Created in this way. It is necessary to educate them. Whoever they talk to was treated, they would spend those best qualities. The humor and satire they encounter. It doesn't work deep. These ridiculous situations, both on natural water and at work, occur without will. These swords are not negative, but, on the contrary, positive. He is very respected by those around him. Because they are doing well. An interesting conversation, a smiling answer, an interesting act. These are artists, they are in roles, ridicule - you don't need to understand. Such people are smart, prosperous, know how to behave, are workers, smart.

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