

## UZBEK AND KARAKALPAK LITERARY RELATIONS

*Yusupov Qudrat Erkabayevich*

*assistant of Nukus branch of UzSIAC*

**Abstract:** The cultural and literary interactions between the Uzbek and Karakalpak peoples represent a profound and historically rooted phenomenon, enriched by centuries of coexistence, shared linguistic features, mutual influences, and common values. This article explores the dynamic literary ties between these two Turkic-speaking peoples, analyzing how folklore, epic traditions, classical poetry, and modern literature reflect a convergence of thought, spirit, and creative worldview.

**Key words:** Uzbek literature, Karakalpak literature, literary dialogue, Turkic culture, folklore, epic tradition, intercultural exchange.

### INTRODUCTION

The literary relations between the Uzbek and Karakalpak peoples are deeply embedded in the broader fabric of Central Asian cultural heritage. Both nations, while maintaining distinct ethnic and linguistic identities, share numerous commonalities in historical experience, language roots, religious background, and geographic proximity. These factors have laid a fertile ground for intensive cultural and literary dialogue that spans centuries. From oral epics recited in tribal assemblies to written works circulating among intellectuals, the mutual literary engagement of the two peoples illustrates the richness of Turkic literary interconnectivity.

This article aims to systematically examine the historical and thematic development of Uzbek–Karakalpak literary relations, with a focus on key literary forms such as folklore, classical poetic traditions, and contemporary literary collaboration. It considers not only the points of similarity but also the distinct elements that each tradition brings to the shared cultural table, contributing to a pluralistic yet harmonized literary identity in the region.

### MATERIALS AND METHODS

Historically, the Uzbek and Karakalpak peoples have lived side by side, particularly in the territories of Khorezm, Karakalpakstan, and adjacent regions. This geographic closeness has led to constant cultural interaction and bilingualism among many communities, which, in turn, has facilitated the transmission of literary traditions. The role of oral literature in this regard is paramount. Epic poems such as *Alpamysh* and *Gorogly*, which are cherished by both nations, are indicative of a shared heroic and moral ideal. These epics not only reflect common Turkic mythologies but also demonstrate a literary symbiosis where narrative techniques, themes of loyalty, love, and bravery resonate across linguistic boundaries [1].

The tradition of folklore plays a similarly integrative role. Proverbs, riddles, fairy tales, and legends exhibit not only linguistic parallels but also a joint worldview grounded in nomadic heritage and Islamic ethics. For instance, many Karakalpak proverbs bear striking semantic resemblance to their Uzbek counterparts, differing mainly in phonetic or stylistic expression. This suggests a continuous exchange of oral wisdom and an intuitive cultural empathy that transcends ethnic divisions.

### RESULTS AND DISCUSSION

In the sphere of classical literature, particularly in the pre-modern era, Uzbek poets such as Alisher Navoi had a wide-reaching influence that extended into Karakalpak literary consciousness. Navoi's promotion of the Turkic language (Chagatai) as a vehicle for high poetic expression deeply resonated with Karakalpak poets who found in his works a model for linguistic dignity and cultural assertion. His philosophical and lyrical themes—love, justice, humanism—continue to inspire literary output in both traditions [2].

The Karakalpak classical poet Ajiniyaz Kosiboy uly (1824–1878) stands out as a symbol of literary unity and resistance. Deeply influenced by both Kazakh and Uzbek poetic forms, Ajiniyaz's works echo themes present in Uzbek literature of the same period, particularly the ideas of national pride, social justice, and intellectual awakening. His use of Turkic metrics and his reflection on historical suffering and resilience bridge cultural gaps and foster solidarity through poetic expression.

In the Soviet era, literary relations entered a new phase, shaped by ideological control but also by institutional frameworks that encouraged inter-republic cooperation. Uzbek and Karakalpak writers participated in joint literary forums, translation projects, and cultural festivals. Many Uzbek literary works were translated into Karakalpak and vice versa, strengthening mutual understanding and exposing broader readerships to each other's narratives. This period also witnessed the emergence of shared themes, such as modernization, collectivization, and the psychological conflicts of Soviet identity. Writers from both republics grappled with questions of cultural authenticity and artistic freedom, often mirroring each other's concerns in stylistically distinct yet thematically aligned prose and poetry [3].

In contemporary literature, Uzbek and Karakalpak authors continue to engage with one another's works through literary translations, academic exchanges, and collaborative anthologies. Writers' unions in Uzbekistan and Karakalpakstan frequently organize joint events, supporting young authors and promoting intercultural literacy. Moreover, shared access to digital platforms and online literary publications has further facilitated literary cross-pollination. Modern themes such as environmental degradation of the Aral Sea, migration, and youth identity are explored through the lens of shared regional challenges, revealing a continued literary solidarity.

Linguistically, the proximity between the Uzbek and Karakalpak languages—both belonging to the Kipchak and Karluk branches of the Turkic family, respectively—enables deeper mutual comprehension. While there are phonetic and grammatical differences, the overlap in vocabulary and syntax allows for organic literary interaction. This linguistic affinity ensures that translations retain much of the original stylistic flavor, and readers from both communities can appreciate the nuances of metaphor, humor, and moral inference without significant distortion [4].

### CONCLUSION

Uzbek and Karakalpak literary relations represent a living testament to the enduring power of intercultural dialogue within the Turkic world. Rooted in a shared historical experience and enriched by linguistic proximity and mutual respect, these relations have transcended political boundaries and ideological shifts. They have produced a resilient literary bridge, capable of transmitting values, preserving collective memory, and nurturing artistic innovation. In an era of globalization and cultural homogenization, the preservation and further development of Uzbek–Karakalpak literary interaction is not only desirable but essential for sustaining the rich pluralism of Central Asian intellectual life.



As both nations face new socio-cultural challenges and opportunities, their literary cooperation serves as a beacon of continuity and mutual understanding. It underscores the fact that literature is not just a reflection of identity but also a means of shaping a shared future.

**REFERENCES:**

1. Бердах. Шеърлар ва дostonлар. – Нукус: Каракалпакстан, 2003. – 312 б.
2. Юсупов И. Миллий уйғониш ва адабиёт. – Тошкент: Ёзувчи, 1999. – 280 б.
3. Қодиров А. Ўзбек ва қарақалпоқ адабий алоқалари тарихи. – Нукус: Фан, 2012. – 196 б.
4. Мамарасулов Н. Ўзбек ва қарақалпоқ адабиётида эпик анъаналар. – Тошкент: Ўзбекистон миллий энциклопедияси, 2017. – 224 б.