

Sistemalıq leksikologiya kóz qarasınan qosıq qurılısındaǵı leksikalıq birliklerge baha beretuǵın bolsaq, sheńgelge óziniń semantikalıq dúzilisi boyınsha bir zatlıq mazmunında ǵana yaǵnıy nominativlik atama túrindegi temasına sáykes kelip turǵan joq, sol subyektke qatnaslı ekinshi bir awısqaq mánini anlatıp tur, dúzilislilik mánilik paradigmanıń bir ǵana allegoriyalıq, búlbil sózinde de qosımsha astarlı sema seziledi, dármanı, kúshi semasına jaqın ol da awısqaq semalıq sıpatqa iye. Bılayınsha oy pikirini kórkem súwretlew shayırdıń jeke dóretilwshilik stiline tiykarlangan. Durısında ol sheńgelge qonǵan búlbil degende allegoriyalıq astarlı mazmunǵa socialıq-siyasiy máni júklegen, ezilwshilikke, teńsizlikke duwshar bolǵan miynet adamın (búlbildi) anlatıp tur, zulımlıqqa eziwshilikke ushıraǵan adamda qanday sán bolsın, litotalıq usıl arqalı búlbildegı sándi oǵada kishireytip súwretleydi. Durısında da eziwshilikke duwshar bolǵan adamnıń kewli xosh bolmaydı, búlbildıń sání shımshıqtıń sání de tómen, shımshıq qurılım teńewi arqalı kórkem súwretlewge taǵı da kúsheyiwshili stilistik semantikalıq

boyaw beredi. Usı poetikalıq kuplette oy-pikirdiń allegoriyalıq súwretlewini, onda sáykes troplıq elementlerin durıs stillik maqsette paydalanıwın shayırdıń jeke avtorlıq sheberliginde kóriwimizge boladı. Keyingi qatarlarda sonday ıqsham, anıq hám obrazlı: pári túsedı, sıyqı ketedi (sıyqı, sıyaǵı-sinonimlik paradigmaların mániles elementleri, unamsız sememalıq ózgeshelikke iye). Yaǵnıń tiken tırnaǵanda qan shıǵıwı giperbolalıq, nama tapsa ırǵaq tabılmaydı, tınlawshıǵa qulaq tappay, shalqıp sayrawǵa baǵ tappaydı-antitezalıq súwretlew arqalı mazmun taǵı da qosımsha mánilik boyawǵa iye boladı.

Solay etip, Berdaq shıǵarmalarında xalıq tiliniń sarqılmas baylıqları kórkem dóretpelerdiń leskika-semantikalıq, semantika-stilistikalıq, grammatikalıq jaqtan estetikalıq talaplarǵa sáykes oǵada sheber qollanılǵanı anıqlandı. Onda shayır ózine shekemgi dástúrlerden puxta paydalanadı, sonıń menen birge jazba ádebiyatqa tán avtorıń jeke dóretilwshilik stiline say úlgi de anıq kórinedi.

Adebiyatlar

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THE GREAT HERITAGE OF THE POET-CLASSIC BERDAKH

R.K.Rzaeva - a senior teacher

N.M.Eshimbetova, A.Jienbaeva – students

Nukus state pedagogical institute named after Ajiniyaz

Berdakh Gargabay uli stands among the men of letters as one of the outstanding representatives-classics of the XIX-th century Karakalpak literature, who combined the best lyrical and epic features in the literary genres and developed Karakalpak literature to the top. Berdakh contributed much into the development of literature by synthesizing Karakalpak folklore and written literature. He created poems in both: oral and written forms. He is considered to be a famous representative of the history of Karakalpak culture, the great poet, a singer, bakhshi and historian-ethnographer.

Berdakh was born in 1827 on the bank of the Amu-Darya river where it flows into the Aral sea. From his youth he had much difficulties in his life. He was ten when his parents died and he became an orphan. Berdakh studied at the madrassah and he was one of the intelligent persons of his time. He improved his knowledge by self-study, read and knew well the works of outstanding and talented writers. Berdakh as a poet-realist watched the historical events in the centre of Karakalpak biys in the XIX-th century and he took part in these events himself.

He started to write when he was a small boy. He describes the life of the farmers in his village in his early poems "My bull" (Ogizim) and "The water-rising wheel" (Shigirim). We can find much information about the poet's life in his works-poems "My life"(Omirim), "My youth"(Ospirim), "The time"(Dauran), "Mine"(Menin), "I'd look for"(Izler edim). For example, in the poem "My life" he writes his autobiography:

Он биримде бұзау бақтым,
Шайырлықты соннан таптым,
Он екиде суўдай ақтым,
Шешен болып өзим мениң.
I grazed cattle at the age of eleven,
Making the first steps into the literature
I started to write as a real poet .
My life flowed like water at the age of twelve,

And I became eloquent and skill as a poet.

Born in the farther end of Kazakhdarya, Berdakh was interested in the heritage and works of the well-known thinkers- Aristotel, Platon, Ferdausiy, Navoi and Fizuli. The poet had been in many places of Khorezm and besides writing poems, he was a bakhshi and singer.

Berdakh's poetry looks like ordinary people's poetry from the first sight, but it is deep and rich in content and has some philosophical ideas in it. His lyricism may be divided into different types according to their content and theme. He was skill in writing poems of educational and didactic character. They are: "My Son"(Balam), "Who tells"(Kim aytar), "For the people"(Halik ushin), "Don't be a fool"(Nadan bolma) and others. In the poem "My son" Berdakh appeals to the young generation with his advice, he recommends them to have all the best human features as "not to be sincere with bad men", "to speak when it's necessary", "not to offend your friend", "not to boast being rich", "not to quarrel, to be social", "not to hide what you have", "not to be arrogant", "to be educated" and others. Comparing young people with a tree, he says, "If a tree isn't cut in time, it grows crooked and wrong. So does a person. He needs bringing up and educating from the childhood". The poet writes:

Мийнет пенен жанды қыйнап,
Көрмей бир күн қонақ сыйлап,
Ишпей, жемей малды қыйнап,
Қашан рәхатланадурсаң.
Туўры тутсаң нийетинди,
Халыққа бурсаң бетинди,
Сыйласаң ғәрип- жетимди,
Шын азамат боладурсаң. [4]
Working hard all your life,
Gathering cattle, doing everything,
Refusing yourself in everything,
When will you enjoy your life?
If you realize your hopes and dreams,

Doing all the best for everyone who needs,
Respecting especially the poor,
You'll be a real man, I'm sure.

Another group of the poet's works is devoted to the description of the negative sides of the people's character. In the poems "Upik mahrem", "He is greedy", "Khojam", "Six girls", "At the wedding" he describes them using humour and satire.

There are poems devoted to the issues of spiritual education: "The nightingale", "I'd look for". The poet writes about his dream to turn his country into the valley of flowers:

Күнлер өтер әрман менен,
Жүгін кетер кәрўан менен,
Аты бүлбүл болған менен,
Торғайдай дәўраны болмас.
The time passes in dreams,
The load will go in caravans,
It is a nightingale who comes,
And it comes only once,
Its life is shorter than a lark's.

In the image of a nightingale that is looking for a flower among the bare bushes, we hear the sad voice of the poet dreaming of his people's freedom. Supporting this opinion, the famous Kazakh thinker Shokhan Valikhanov called the Karakalpak "the nightingales of the dissent", professor I.Sagitov wrote the monograph "The nightingale of the dissent" and the writer A.Sadikov created the novel "The nightingale without freedom" about Berdakh.

Berdakh's poems "For the people", "It's better", "It has never been" are the top of his lyricism, they are close to the people and full of philosophical thoughts and ideas [2]. His poem "For the people" is devoted to the description of duties of every person before the people of his country, the difference between good and evil and the fight against bad people. Berdakh's poem "It's better" is based on the wise advice and it may be called "the collection of witty ideas". Here he writes:

Жұмыс исле туўылған соң ел ушын,
Жаныңды аяма елден ер ушын,
Киндиктен қан тамып туўған жер ушын,
Өлип кеткеніңше хызмет жақсырақ. [4]
Work hard for your country,
For the native land do all the best,
For the country where there's your nest
For the native land where your blood
Dropped from a navel-string cut.
It's better to do all the best,
It's better to do everything,
Than to die doing nothing.

The didactic thoughts and individual ideas of the poet are expressed clearly in the works devoted to women and girls: "Don't think"(Oylanba), "A daughter-in-law"(Kelin), "At the time"(Zamanda), "I have seen" (Kordim).

Berdakh is a poet who knew and was interested in the history of his people well and the creation of such poems

as "Shejire" (Pedigree), "Amangeldi", "Aydos-biy", "Ernazar-biy" prove this fact. His poem "A foolish king" (Akmak patsha) is not only a success in his creative work, but it is a great monument in Karakalpak literature. A famous scholar and writer Najim Daukaraev emphasized, that "The creative work of Berdakh differs from the works of his predecessors by the fact, that he was able not only to describe skillfully the people's life, but he created and remained us the great heritage- the epic works and eposes connected with the history of the people and his works differ by their realistic character and expressive artistic peculiarities".

Berdakh died in 1900 in December at the age of 73.

He left a great heritage to the Karakalpak people. The scholars who contributed much into the collection and investigation of the great poet's creative work are: N.Daukaraev, K.Ayimbetov, I.Sagitov, Sh.Khojanyazov, S.Maulenov and Sh.Abdinazimov. The outstanding Russian scholars E.E.Bertels, S.E.Malov, A.Sokolov, A.Bassin, N.A.Baskakov stated their points of view about the place of Berdakh in Karakalpak literature and among the peoples of Central Asia. In the monograph "The language of Berdakh's works" Sh.Abdinazimov studied the phonetic, lexical and grammatical peculiarities of the poet's individual style, skillful use of the lexical-semantic expressive means by the poet in his works [1]. Berdakh's invaluable heritage is the fruit of the spiritual world and past culture of the Karakalpak people.

Berdakh takes the honorable place in Karakalpak literature and according to the statement of the academician M.Nurmukhammedov "Berdakh is considered to be as valuable for Karakalpak people as A.Pushkin for Russian, T.Shevchenko for Ukrainian, Sh.Rustaveli for Georgian, A.Navoi for Uzbek, Abay for Kazakh, Rudakiy for Tadjik and Makhtumkuli for Turkmenian people" [3:118]. Many outstanding writers and poets gave high value to the poetry of Berdakh. For example, the well-known Kirgiz writer Chingiz Aytmatov writes "Berdakh is one of the highest tops of the literature of multinational relative peoples", the famous Karakalpak poet I.Yusupov writes the following:

Заман дәртін дәстан етип тилинде,
Халқыңның ар-намыс, хұжданы болдың,
Аяқтағы Қарақалпақ елинде,
Шайырлық мүлкінің султаны болдың.
You sang of your country's fate,
You were the people's honour and pleasure.
In the country of Karakalpakstan, in its fate,
You were a nightingale and poetry treasure.

Today the works of the great poet are included into the curriculum in Karakalpak literature at the secondary schools, academic lyceums and higher educational institutions, they play a great role in the upbringing and spiritual education of the young people and remain valuable and popular.

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