

PRESENTATION OF LINGUOCULTUROLOGICAL PERSPECTIVES IN BERDAK WORKS

Gulzhakhan Allambergenova

Doctor of Philosophy in Philology (PhD), Karakalpak State University, Nukus.

G-allambergenova@list.ru**Nurlibai Dosbekov** - Karakalpak State University, 3rd year student

Abstract: At the present time, several changes and developments in science are noticeable. At the same time, new branches and studies in Karakalpak linguistics began to be learned. If the study of the linguistic peculiarities of the Karakalpak folk works created linguistic folkloristics, then we must say that special studies are being conducted in the field of linguistic cultural (lingucultural) – on language units that radiates nationality in those folk works, customs and traditions in literary works. In this article, we decided to define the Karakalpak people's daily life, customs, traditions, and national culture of the Karakalpak people as their characteristics.

Key words: lexicon, semantics, stylistics, vocabulary, linguistic culture, national feature, folklore works, linguistic folkloristics, artistic text.

In the world, the development of peoples and their language and culture has also developed together. In recent times, special attention has been paid to linguistics and the science of linguistic and cultural studies and their relationship with each other. This is because their culture, national wealth, and history are reflected in the language of the people.

At the present time, there are several changes and developments in science. At the same time, new branches and studies in Karakalpak linguistics began to be learned. If the study of the linguistic peculiarities of the Karakalpak folk works created linguistic folkloristics, then we must say that special studies are being conducted in the field of linguistic cultural (lingucultural) – on language units that radiates nationality in those folk works, customs and traditions in literary works. About this, Prof. Sh. Abdinazimov has the following opinion: Linguistics is connected with linguculturalism, linguculturalism studies the material, spiritual and artistic culture of the people through language. Linguistic folklore studies the reflection of the spiritual and artistic culture of the people in the folkloric language of the people who speak in that language [1;4]. Indeed, it is of great importance to learn the rich wealth of folklore works of the Karakalpak people inherited from our ancestors.

Prof. Sh. Abdinazimov was a scientist who specially researched the works of Berdak, a classical poet of the Karakalpak people [2]. If we have studied the phonetic, lexical-semantic, and stylistic services of the linguistic features of poet works overall, then in this article we have decided to define the customs, traditions, national culture of the Karakalpak people in Karakalpak people's daily life as their characteristics.

About the language B. Humboldt, a researcher of linguistics and culture, in his book "Language and culture philosophy" says that "the people have their own internal wisdom spirit, language is the force that brings out the uniqueness of that spirit and preserves it from generation to generation" [3;120] and shows its linguistic cultural features. We can see a similar opinion in M. Arin's "Bes aniq" historical poem related to the upbringing. He said: "Language is the accumulated spiritual wealth of a certain people, and it is a storage that saves (stores) everything

from it. The storage relates to idea, if it doesn't pass the accumulated wealth from one generation to another, every generation would have started his spiritual life anew [4; 120].

We can mention the works of Sh. Abdinazimov and Kh. Tolibayev on systematic learning of linguistic and cultural analysis of the language in Karakalpak linguistics [1]. Recently, in linguistic and cultural studies, according to the lexical-semantic and lingocultural analysis of Karakalpak folk tales [6], through the study of land-water terms in Karakalpak epics, the service of geographical terms in creating toponyms, the characteristic features of that toponym, the origin of the toponym [7] and examples of naming culture, which has become a tradition in our culture, were shown in relation to various ideas and processes in our language. Mainly, names of people who have been named in connection with color signs we received in our nature, various events, phenomena, dreams of our people, beliefs and concepts, superstitions and customs, signs, etc. were learned and found its expression in scientific dissertations in the example of antroponyms in the language of epics.

And the artistic depiction and words of the Karakalpak people, in this regard, the history and culture of the Karakalpak people have been shaped. They were kept in folklore works. It is clear that the large number of heroic songs in the folklore works of the people, equating them with various forces is related to some historical events that took place in the life of the people. In the Karakalpak people, the people were able to convey their nationality orally, so that the writing was adapted in the next era. According to M. Plisetskiy [9], in ancient times, many Turkic peoples played a significant role in strengthening the narrative text with the help of compound language. They show that they used the series to remember the great events. And the Russian historian V. Ikonnikov [10] mentioned that some peoples keep their historical knowledge in the lines of the poems, solve some data of their history with the help of the poems. It is clear from this that the most history and culture of our people has been preserved in our folklore.

Berdimurat Kalmambat Uli is a poet who reflected the national cultural traditions and history of the Karakalpak people in his works, the events that happened to the people, marital events, and folklore works. Appreciating poet's works even among foreign historians, he said that he created original works that have not lost their value for those who are interested in the history of the Karakalpak people as a patriot scientist.

A lot of our national heritage is hidden in poet's works. If we can reveal the secret of this heritage, the history of the 19th century can be imagined before our eyes. He was able to convey to us the culture and life of the people of that era with the help of various artistic tools. Berdak used anthropomorphism in his works. Anthropomorphism – is the radiation of spiritual and physical signs related to animals, natural phenomena, mythological images and objects, person [12]. We will see this in Berdak's "Búlbil (Nightingale)".

Nama tapsa, urǵaq tappay, If he finds music, doesn't find rhythm,
Shalqıp sayrar bir baǵ tappay, (Berdaq "Búlbil"). They dance and sing without finding a garden.

The poet's poem "Búlbil" talks about the lifestyle of the people of that era. Most of the people use the image of a nightingale to explain several concepts, such as beauty, talent, loyalty, and love. Berdak also was able to reveal the mentality of the Karkalpak people of that time using the image of a nightingale in this poem. Nightingale is painted there in the form of simple person. In Berdak's poem "Pana Ber":

Kólde balıqlar tuwladı, Fish play in the lake,

Arislan júrekler suwladı. (Berdaq "Pana ber") Brave (lion) hearts are afraid.

In this example, an anthropomorphism is given with the words fish and lions. It was very difficult for the people of that time saying the fish in the lake play, the people suffered internally, and even those who were known as the lions of the country, were afraid of the problem of times, and their hearts were said to be weak (suwladı – afraid). Here, Berdak the word used "*balıq* (fish)" in the description of simple people. The reason is that most of the simple people at that time made a living from fishing. They used it as their daily food. It is possible that Berdak wanted to say about the heroes of the people who were seen well to the people at that time and when the times were hard, they could nothing by telling lion hearts were afraid. It can be seen that Berdak's era was very difficult and full of difficulties. Most of his works depict heroism, bravery, and hardships of that time.

The mentality of the Karakalpak people in the 19th century is described in the works of our classics. Mentality is understood differently in each nation. In order for our analysis to be correct, let's first explain the term mentality. Let's clarify the meaning of the word mentality. The w

ord mentality is derived from the Latin words mens/mentis (feeling, spirit, mind) and is used in various forms and meanings in the world. For example: in English it is mentality (logic, thinking), in German it is mentalitat (thinking, way of thinking), in French it is (thinking; intellectual quality), in Russian it is *mentalitet* (spiritual and cultural characteristic of the person, people, society)[12]. There are a lot of examples of the mentality of the Karakalpak people in poet Berdak's works. In the song "Jaqsıraq" by the poet:

Miyman kelse kútip alar hal kerek, If guest comes, they need to have strength to meet.

Soymağa bir eshki, maldan jaqsıraq (Berdaq "Jaqsıraq"). A goat for slaughter is better than cattle.

The people of Karakalpak are friendly people from the ancient times. If a guest came to the house, he would meet him politely and show respect for the guest. Our custom of giving a big gift and honoring a guest when he arrives is still preserved today. In the example of "a goat for slaughter is better than cattle", we can see the meaning that no matter what happens to the host, it is better for you to show your hospitality when guest comes, than to show hospitality to him by pretending to be the representatives of the higher class at that time. The words spread among our people: "It is your duty to respect a guest like your grandfather, and don't test the place you have visited as a guest, and avoid doing things that make them be upset" and these words were also given in Berdak's works.

"Xosh keldin" dep, attan túsirilgen qonaq, "Welcome", a guest who was dismounted from a horse,

Otırğan bolmağay, sol uydi sinap. (Berdaq "Jaqsıraq") Don't sit testing that house.

The horse has been the vehicle of our people for a long time. If he went as a guest on a horse, the owner of the house would meet in front of the horse and take the horse and place it. When guest was to return, the horse was prepared and brought to the door. This is the sign of hospitality from the early times.

Berdak in his poem "Jaqsıraq":

"Dizeñdi sızlatıp, miynetin shegip, "hardening your knee, having its work,

Jegeñ bir zağarañ paldan jaqsıraq," (Berdaq "Jaqsıraq") "Zagara to eat is better than honey.

Let's pay attention to the word "zagara" in this poem. Zagara is a type of bread made from corn, millet, and wheat flour, baked in tandoor [13]. Zagara is the daily food of our people. It was prepared with great difficulty at a time when technology was not developed like it is today. It took a lot of time. Our people appreciated the food that they found with their hard work. The reason is that he knew how much time and effort he had to overcome. That's why among the people there are proverbs related to the hard work "Miynettiń túbi rahat" (No pain no gain), "Nanniń usaǵıda nan" (a loaf of bread is also bread) explaining the value of one's hard work and other proverbs.

In addition, the poet proved that our people were not illiterate even in that era, and that they were familiar with world literature and history, using universal precedent units[11] in his works.

Ótti Arastu, Afalatun, Passed Arastu, Afalatun,
Jaratıp ilimniń kántin, (*Berdaq "Izler edim"*) Created a source of science.

If we look at the poem rows, passed Arastu, Afalatun - Berdak showed in his work. During this period, the Karakalpak people learned about such philosophers as Arastu and Afalatun, and read their works. In the 19th century, classes were held in several madrasahs and served to give the literacy of the people. In the madrasah, there were works by Navoi, Fizuli, and Farabi. They were taught as lesson. There is no doubt that they translated world literature. The works of famous philosophers of the world were certainly not left aside during the translation process. In poet's work, he quoted that *Shar kitaptan tura qashtim, Nawayidan sawat ashdim* (he became literate from Navoi). This will serve as proof of our previous opinion. There are many such examples in our classic resins. For example: related to religion, *Rasiullaq piraq minip, Ábiwbákir házreti Omar, Osman Áliy, tórt Sharyar.well known in history, Mayqbiydiń ullı Jayılhan, Páne birisi Seyilhan, Aldı soń Muhammedraxım xan, Titirashıp kurtı gúrjistan,* and many other people are given.

If we take a deep look at the works of our classical poets of the 19th century, we will see that, starting from the events of that time, the pages of history are full of events that we have not been able to reveal.

It is demanded to study Berdak's works from the linguistic and cultural point of view. It's true that the language of the works of poet Berdak was studied, but not analyzed from the linguistic and cultural point of view. In Karakalpak linguistics, linguocultural science is a branch that is just being formed. It can be seen that there are manifestations of linguistic and cultural research in the literary works of the past century. In addition to folkloric works, we should also learn literary works. Our culture and history are reflected in literature. If we study the Karakalpak folklore and the semi-written literature written in the later period from the linguistic and cultural point of view, we will show the national wealth of our people, customs and traditions of our people based on the national language.

REFERENCES

1. Abdinazimov Sh. Lingvofolkloristika. Manual. - Nukus: Bilim, 2018. -p. 4
2. Abdinazimov Sh. Berdaq shıǵarmaların tili. Tashkent: "Fan, 2006
3. Гумбольд В. Язык и философия культуры. -М.: Progress, 1996. -120 p.
4. Арын М. Бес анык (тәрбие туралы толғаулар). - Almaty: Arys, 1996. -120 p
5. Abdinazimov Sh, Tolybaev Kh. Lingvokulturologiya. Manual. - Nukus: Qaraqalpaqstan, 2020.

6. Kunnazarova Sh. Qoraqalpoq xalk ertaklarining leksik-semantik va lingvomadaniy tahlili: Abs. Diss. Dr. Phil. Sc. (Ph.D.) – Nukus, 2021.
7. Tolibaev Kh. Qoraqalpoq dostonlaridagi toponimlarning lingvomadaniy tahlili: Abs. Diss. Dr. Phil. Sc. (Ph.D.). - Nukus, 2022.
8. Daniyarova Z. Qoraqalpoq dostonlarida antroponimlarning lingvokulturologik tahlili. Abs. Diss. Dr. Phil. Sc. (Ph.D.). - Nukus, 2023.
9. М.М. Плисецкий. История русских былин, М. 1962.
10. В.Иконников. Опыт русской историографии, Vol. II.
11. Durdona Kudoibergenova "Lingvokul'turologiya terminlarining qisqasha izohli lug'ati" T. 2015
12. E. Odilov. "Til va mentalitet" (2021)
13. Qaraqalpaq tiliniń túsindirme sózligi IV tom Nókis "Qaraqalpaqstan" 2023-jıl.

