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ECOLOGICAL ISSUES IN SH.SEITOV'S POETRY

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ABSTRACT

The article notes that the lyrical and epic poetry of Sh.Seitov occupies a significant place in the Karakalpak literature of the twentieth century; they differ in ideological, thematic, genre-stylistic and artistic views. The details of the tragic plot in the resin mix have a special lyrical and psychological color, causing deep thoughts and thoughts in the reader. This enhances the poetic power of his compositions.

KEYWORDS: *Karakalpak Literature Of The XX Century, Ecology, Lyrical Poetry, Epic Poetry, Tragic Plot, Amu Darya, Aral Sea.*

INTRODUCTION

Lyrical and epic poetry of Sh. Seitov occupies a significant place in the Karakalpak literature of the XX century. They differ in ideological-thematic and genre-stylistic and artistic point of view. Different literary-critical views have also been expressed [1]. However, it cannot be said that the level of research of poetic poetry meets today's requirements. In particular, the peculiarities of the description of the environmental protection exercise in his poetry have not been specifically studied. In this article, we have chosen to focus on this issue. This exercise occupies a significant place in the poetry of Sh. Seyitov. As an object of study, we chose the poems "Will the future see, will the earth bury!", "Give back my Amu Darya" and the poem "Dream".

THE MAIN FINDINGS AND RESULTS

In a number of his poems, Sh. The details of the tragic plot in the resin mix have a special lyrical and psychological color, causing deep thoughts and thoughts in the reader. This enhances the poetic power of his compositions. From this point of view, the addition of the so-called "Will the

future be bright and will the earth be buried?!” resin has a special place. It is safe to say that the tragedy is predominant and is written from today's life. In fact, it is no secret those in recent years, despite the flooding of the Amu Darya and the relief of the population, the destruction of the Aral Sea and the escalation of environmental disasters. For this reason, it is impossible to exaggerate the pathetic paintings depicted in it with the same idea in the above-mentioned compound of resin. It has, for example, the following rows.

Анамызкулағанда	When our mother fell
«Шүкирет!» дедиәкем,	“Thank you!” said my father,
Булгәп тежылағанға	It's about crying
Тәселлеболадыекен...	It will be comforting...
...Әкемизкулағанда,	... When our father fell,
«Шүкирет!» дедикостар.	“Thank you” said the birds.
«Ел-халық-булсаған да,	“The country-people are for you,
Атаана!», -дедидослар	Parents! ”Said the friends
Қәбиргеқыйдымзорға.	I had to go to the grave.
...Топырағыңболсынторқа!»...	... Let the soil be in the net! ”...
Жан әкеманажердиң	Dear father, motherland
Қойнындақалаберди!...	It remained in his pocket! ...

It is well-known that death is a tragedy, but it is also a tragedy for everyone. And the readers do not even notice that the resin is beginning to be ready to put forward an idea of great social significance by depicting them in the next rows.

Қостарымкулағанда,	See: When my birds fall,
Жертеўдимжылапанық!	I cried and cried!
«Қой, бала, жылағанды,	“Sheep, baby, cry,
Жертеўме!» дести халық.	Earthquake!” spread the people.
«Жерырысқылкәримиз де,	“The earth is rich,
Қәстерлепсыйлаймыз-ғой!	We respect you!
Бәримиздәримиз бе?!	Are we all drugs?!
Өлмесексыймаймыз-ғой!	We can't live without death!
...Жутса да бәримизди,	... Even if we swallow,
Жерди ҳешқыймаймыз-ғой!	We will never mow the earth!
Не боптыөлсекелин,	When the bride dies,
Табарсаңшырайлысын!	If you find it, be happy!

Жерөлсежурттың, елдин,
Тәғдирикүдайбилсин?!
... Сақлайгөрбетеринен,
Шүкирет, жүернемек!
Сабайжакмениқойдай,
Бир ғаррыТолстойдай...

When the earth dies, your land, your
land,
God knows his destiny?!
... Save the surface,
Thanks, let's go!
Leave me alone,
Like a Tolstoy...

Thus, we realize that the resin is now turning the thoughts to the Mother Earth, and they are arranged by the master of words in the following lines, poetically and ideologically defined:

... Пулжайлапсанамызды,
Тыңжайлапкетипаттық.
Тәбиятанамызды,
Деңгееетипаттық!
Әмиўдибиреўшалып,
Геллесинбиреўалды.
Таласыптурлихалық,
Териси-ақбизгеқалды.
Оған да шығып «жарнақ»,
Абыныпқанжаластық!
Ғағырлапқаттыжарғақ,
Сақлаўғажанталастық!
-Жангенам, кетпеқурып!
Шалшықтанбүркипуртлап!
Арал да дузсуўырып,
Шөлден-ақөлдижуртта!!!
Хешкимбулмүсийбетте,
Айта алмас: «Шүкирет!» деп!
Санамакысыўметбул,
Қысыўметшадлығыма!
Баламамүсийбетбул,
Мүсийбетаклығыма!...

... We count money slowly,
We left slowly.
Mother Nature,
We shot to the level!
Someone called Amu Darya,
Someone got Hellesin.
Different people quarreled,
The skin is also left to us.
He also went out to "pay",
We stumbled and bled!
It's too tight,
We strive to save!
- Zhangenam, doesn't leave!
Spray from the puddle!
The island also draws salt,
He died in the desert!!!
No one in this tribulation,
He cannot say, "Thank you!" that!
Please be patient,
Congratulations!
My child is miserable,
Mymisfortune! ...

It is true that the death of Amius and the Aral Sea, in turn, coincided with the death of our Motherland. It is obvious that the resin poetically poisoned it and managed to convey it to the students in a symbolic and metaphorical way. It is worth considering this as one of the great achievements of our national poetry in the era of impartiality. Poet's redefining and sharpening of such achievements is in line with the ideas of today's democracy and free-thinking.

Әмиўжоқ,
Аралымжоқ!
Шүкирликетеалмайман!

See: No Amu Darya,
There is no island!
I can't be thankful!

Хешқайдабарарымжок, Безип те кете алмайман! Кетпесемқақланарман, Дузланыпсақланарман. ...Жерөлдидегенгесол, Көрсем де исенеалмайман. Тууғанжерсорлапөлсе, Кең-ғойол, Көмеалмайман! Мен өлсем-бираршынжер, Жерөлсеқайдасыяр! Ким кимге «Шүкірет!» дер, Оның не пайдасы бар?!	I'm not going anywhere, I can't even decorate! If I don't leave, I'll keep it salty. ... The earth is dead, I can't believe it. If the homeland sucks and dies, It is wide, I can't bury! When I die, a throne, Where the earth dies! "Thank you!" soon, What good is it ?!
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This is a very modern and sharp idea, in which each of us must fight for the destruction of the Motherland. The sharpness of poet's journalistic and philosophical work in this collection, the uniqueness of the artistic image is clearly seen in such steps.

One of the most modern lyrics of Sh. Seitov is called "Give back my Amu Darya". It was a real anthem of his time. We believe that the fact that our song has been performed by our singers has also increased its impact on the general public. Bravely throwing the exercises of the epoch with great courage, he highlighted the problems of the Aral Sea, the Earth and the Water with a special urgency. Although the compound is not included in the poetic collections of resin, we think it is appropriate to take it simply from school and lyceum programs and textbooks. Poet's skillful eloquence, sharpness of thought, and the ability to express his thoughts in gay situations in connection with religious beliefs are of particular interest to the reader. This is similar to the ideological and aesthetic principles of description in the poem "Commander is also a soldier".

-Тилиңнен без! деди, бездимтилимнен, -Диниңненбез!-деди, бездимдинимнен, Алдыңдабозлайынболып боз инген, Аллам әпиұеткилаұыргұнамды...!	For example: he said, tired of my tongue, "We are from your religion!" He said. In front of you is a gray bear, May Allah forgive my grave sin...!
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Шешенгеисендималдадымени, Көсемгеисендималдадымени, Басқасыйынарымқалмадыенди, ҚайтарыпбермениңӘмиұдәрьямды [8, р. 149].	I believed in Sheshen, he deceived me, I trusted my leader, he deceived me, I have no more prayers, Give back my Amu Darya.
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It is obvious that the reality of the epoch described in these lines and the depth of realism in its illumination, the strict presentation of the truth immediately attracts the reader's attention. Poet once again sharpened and clarified his thoughts:

Сорлыпешанамныңшорынжууайын,
Анамныңшорашқангөрінжууайын.
Мағанаұызсуўбер, еринжууайын,
ҚайтарыпбермениңӘмиўдәрьямды.

Let me wash the sorrow of my sorrowful
forehead,
I wash my mother's salt.
Give me a drink, and I will wash my lips.
Give back my Amu Darya.

Өзинәдалатлы, өзинҳақболсаң,
Бәршехалыққаәдилқарамақболсаң,
Қарақалпақхалқынқырмайжақболсаң,
ҚайтарыпбермениңӘмиўдәрьямды! [8,
150].

If you are just, if you are right,
If you want to be fair to all people,
If you don't want to kill the Karakalpak people,
Give back my Amu Darya! [8, p. 150]

It is obvious that poet, having appealed to the whole society - both the leader and the couple, has achieved the sharpness of his idea, very successfully invented a poetic way to express himself boldly. For this reason, due to the effectiveness and weight of the idea, it has taken a certain place in our national poetry in recent years, has served to increase the social activity of our literature.

Sh. Seitov's poem "The name of the dream" is one of the masterpieces in our literature on the topic of environmental protection. The poem is written for school-age children, it deals with the most pressing issues of the time, the issues of land, water and ecology. The work skillfully reveals the image of several teenagers.

The plot of the work is short: one day, out of nowhere, not far from the lake called "Botakoz Lake", children Bakhtiyar and Anwar, who were going to school, found eight goosebumps. At first, the children think that they can cook and eat them by adding them to two pies given to them by their grandmother. But Anwar, who is gentle and kind, is against it. For this reason, children take the puzzles back to their nests. But a relative of those children, Sharyar, puts these skulls under a chicken in his house. And he puts his own pair of brains in the goose's nest. As the days go by, there are dozens of goose chicks in the house. But it will be difficult for them to get used to the water in the pond, around the fence. Realizing this, an old woman named Bazar blames Sharyar, but he gets rid of the fact that he bought gas cans from a neighbor named Gazturgan. And in the lake, two wild chickens from a goose's nest begin to grow. Its secret is revealed to children only in winter. This was reported in the newspaper "Zhetkinshek" and interesting stories were published. Shayir describes it as follows:

«Жеткиншекте» сенсация,
«Тыңла! Тыңла, дүнья!»

Sensation in "adolescence",
"Listen! Listen, world!"

Жупжубайыжабайытауық,	A pair of wild chickens,
«Уялыға» келгенауып.	The threat to the “cell”.
Қашан, қайсыматериктен,	When, from which continent,
Булауылғакелиптиткен.	He came to this village.
Жигирмадайшөжеси бар,	He has about twenty grandchildren,
Гәсиқызыл, гәсишубар!	Very red, very dry!
Дур-дур ушарқырғауылдай,	Like a pheasant,
Тауық бар масирәбундай?!»[9].	Is there a chicken like that?! ”[9].

Thus, the lake will be turned into a special reserve, where wild chickens and other animals, birds and wildlife will be preserved.

However, the explorers began to destroy the wildlife by burying the lakes of this place, as well as other places. Bakhtiyar, Anwar and Sharyar, who were against the bulldozers, were joined by their old sister Kurban Mama, who did not leave the tractor. As a result, the tractor driver fled, despite the orders of his boss.

Бульдозершиырғыпжерге:	Bulldozers jumped to the ground:
- Кеттим, - деди –министрге.	“I'm gone”, he said to the minister.
Тоғайқуртыу план емес,	Deforestation is not a plan,
Адам дегенжыланемес!	Man is not a snake!
Пашырлатып баса алмайман,	I can't walk,
Хүжданымнанқашаалмайман!...[8, p. 149]	I can't escape my conscience! ... [8, p. 149]

Thus, the name will be transformed into a large nature reserve “Botakoz Lake”. In addition to pheasants, crocodiles, bears and tigers are brought there, and a world of birds - animals - appears. The tiger is not trapped, but he can walk with people. He describes them with the power of hilarious artistic imagination:

Бултоғай, көлмәнғиқорық!	This grove, lake is an eternal reserve!
Қамысын да болмасорып!	Reap the reeds!
Тоғайшапқансудланады!	The grove will be judged!
Малы - мүлкихатланады!	Livestock - property is registered!
Қусынатқанатылады!...	The bird is shot! ...
... «булжабайы экс тауық,	... “This is a wild ex chicken,
Қайықлымнанкелгенауып...!»	What a shock! ”
...Селтеңбермеңоқыұшылар,	... Don't shake students,
Жым -жыртлықтанилимтууылар...!	Science is born from silence...!

...Суўдажатырзил, қаразил, Гаваналыкрокодил . Асыпкелгенузақтаўдан, Айыўларжүраўдан-аўдан, Қуслардың бар любой түри, Аққуўларма? Пожалуйста! Зоолог келерМагаданнан, Ҳиндлеркелсежақларпилди. ...Не жетпейди бунда және, Айтың, дослар, айтың, қәне! Бола қалдықәммеуў-шуў: -Суўжетпейди, суўкерек, суў! -Дыққаткеректәбиятка!... [8, p. 28].	... Truck, black truck, lying in the water, Havana crocodile. From a long mountain, Bears go from village to village, There are all kinds of birds, Swans? Please! A zoologist comes from Magadan, If the Indians come, the sides are elephants. ... What is missing here and, Tell me, friends, tell me! It all happened: - There is not enough water, we need water, water! - We need to pay attention to nature! ... [8, p. 29].
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Therefore, the preservation of nature as the apple of the eye is the main idea of the poem. Poet Sh. Seyitov successfully described it to the students with a clear and understandable, figuratively sharp language, a compact plot.

CONCLUSION

To conclude, we can see from Sh. Seitov's analysis of the above-mentioned two verses and the poem "The Name of the Dream" that the resin pays great attention to the practice of nature protection, and in this direction created artistic images of high educational value.

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