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Mongolia Kazakh the population living in the works of poets between the content and form of the problem of succession in the article thoroughly investigated. Poets, poems dealt with the tolgau modern appearance, it shows the author's use of language skill in the art by means of concrete examples of the scientifically proven.

Key words: people's poets, literary heroes, has become traditional applications, tolgau, detail, national folklore.

Kazakh literary science is considered «form» as «pishin». Look at from the point of view of the content of a work of art in the world, shape, or form is the external appearance. Z. Kabdolov scientist: «The content of a literary work — in terms of their aesthetics ideal artist recognized the truth of life in the form of this reality in terms of generalized system of artistic images, or the life of literary heroes is not difficult to understand» [1; 149] If so, consider some poets of the heritage of the people, content and trend with the opening of the issue of succession in the form of folk art worlds available to determine the distinctiveness of being true.

The Kazakhs of Mongolia poets and literary heritage and way of life of the population has been studied in a comprehensive but it would be a big mistake on our part. This was the announcement of the mass of their heritage of different political positions. Works were first listed into account favorites, and is only necessary for publication. As a result, some of the poets completely unknown remains unrecognized, is now one of the songs was released in August It was released only selected.

Q.Qaliasqaruli researcher, says: «People poets poetry, works in the middle of the people in the form of oral and manuscript spread. Despite the advantages that the names of their creations spread their creative complete collection, research, they lived through a period of more media arts, archive storage requires a lot of time because of the lack of comprehensive research» [2].

Guided by this opinion to say, first published complete works of artists appears on the printed page, and then moved to the word of mouth spread in the country. Resume, with the approval of the crowd in the world does not disappear by themselves have disappeared. Second, the literary heritage gathered in a special manner or is classified because it was necessary to find out more.

The reason is, stop trying to make a certain level of signatures. Third, press on the key elements of this approach, and has been working hard for a long time and the need for specialized studies.

In the same direction, and then, during the work, often many of the poet's name and a heritage preserved in Baqabayuli Akylbai was determined. Only one in the Tolkau (when the poet characterizes the state of the population) of the «modern Sing», a collection of the poet: «The illiterate of the proposed poems of the poet read forty, forty two years, the child composed a letter Kakimbeku, secretly hiding immediately became known to a new country. Cobda area of Bulgan some of the descendants of the poet», [3; 173] — wrote his. This introduction to the subject of the word, we were convinced were detained in the course of the analysis of the works of the poet.

The mind of the poet of the nineteenth century and the first half of the twentieth century created a poetic verses say that the image of the era of the open face of the transparent truth to improvise, sharp language, witty and, eloquent creative idea. Sable lived on the edge of it, from the beginning of the country in difficult times, compose yourself, poets reacted the inherent reality, sharp criticism of the gaps.

White, black clearly shown that this is not in accordance with the political of this period of time so that they could not receive its legal price.

We got about three hundred Tolkau (when the poet characterizes the state of the population) Akylbaya. They are: «Muni aitkan Akylbay», «Ayta berssem sozim kop», «Osimemen sap boldy», «Keshirersiz kopshilik», «Zaman mine turlendy», «Bilimdi bolsan kundeisyn» and «Bul kunde». Now, let us analyze this works of.

As for the people to pay attention to the heritage of poets is further evidence of the many traditional uses. One of them, the poet presents itself, bringing the status of the saga. For example, one of the most popular poets of the Kempirbay Bögembayuli about himself:

*Bogembay — akem ati, men Kempirbay,
Ozge akin men soilesem, turar bulai.
Talabim tanir bergen taudan ulken,
Almasa oz bakytyн kaityp kuday [4].*

Here the poet for his poetic ability to a higher level, should be estimated. Such questions are often a way to encourage poets often. For example, Birzhan sal and Orynbay, Suyunbay persons such as this is well-known that there is a contents of works. We consider the mind of the poet with the same relative rests. However, the determination of the content of the personal creative ability of the students, rather than to describe the appearance of more and more of the time.

*Bastaimyn bismilla dep sozdin basin,
Kop aytip baska sozdi ne kilasin.
Nakantan-nakak, ketken zamandastar,
Keledi sony oilasam kozden zhasim [3; 173].*

The first two verses of the poet in the way we religious, satisfy people understand that. After all, this song means to speak the name of Allah. And, in the last rows, adults repressed citizens in the country, and detention, were involved in the response to the insinuation. These lines is also our opinion that speak for themselves. Summary of the last poem of the poet exemplary wish survival in the word will be lost to future generations.

*Tartpaimyn zhalgan aityp soz kunasin,
Karasam duniege koz tunasin.
Balalar, kalam algan zhaza bershi,
Artimda ozim ketsem sozim kalsin [3; 173].*

The wishes of the religious poets M. Akmullah that is inherent in this type of service, Shadi, Shortanbai can see by reading the works. For example, Shortanbay:

*Atim da shikty ar tusta,
Shasim da zhetti alpiska.
Zhogaltpasa ozimdi,
Zhok kilmasa sozimdi,
Men rizamyn Allaga! [5] —*

said. But, Akylbai this poem the poet seems to mean our Muslim to stick to the road, but has not committed to it as the basis for their work, and popularizing, how Shortanbay poets, such as the existence of the group of artists.

His next *tolgau* «Aita bersem sozim kop» said all the terrible burden of the country, near the poet's mastery of human influence on art. The *tolgau* of the negative action of the first lines of the new society and It told the truth.

*Sabaz edi bari de,
Shudabay, Tashken, Orazbek.
Kaisibirin aytayin,
Artinan ketty talay kop.
Zare kalmay otirdyk,
«Sakta, ozin kuday», — dep [3; 177].*

One of the politics that led to the Soviet period, the first «enemy of the people» in the country, slander, persecution, deportation, destruction. This situation on the territory of Kazakhstan twenties, thirties years, gave a clear picture. This political system was also the beginning of the Kazakhs of Mongolia. There was a terrible poets of the world, could not stay out of sight. So, therefore Akilbay:

*Karamady keshuinder,
Kim kisisnin aline.
Ne kiligi zhakpagan,
Alip ketti barin de [3; 174], —*

he wrote. Even if innocent people were punished, receiving the theft of property, livestock and milk stagnation environmental poet wrote every detail.

*«Esirku» dep at koidy,
Mal kurauga lap koidy,
Uy-mukamal tugel ap,
Yesine tap koidy. [3; 174]*

Here «Esirkeu» it means concept enemy of the people, «mal kurau» meaning to confiscate funds or confiscation. The poet wants to say that the population of pets sold useless low price. One sheep was sold for one tenge:

*Aidan baryn satipty,
Bir tengege bir koidy [3; 174].*

It's part. And context lies the burden of our time-pressed narrow, reflecting receipt of the country. In this picture, there is the saga of determination regarding the existence of a master poet and artist. However, the tolgau of the country, we had a difficult period of the cold time can let them know in detail.

In «Keshirersiz kopshilik» tolgau will witness the poet's philosophical poem. Once again the subject of modern cry of the burden of work longer than 87 lines. Seven, eight-generation line of poetry, a poem of the tolgau created, especially in the greatest test of the country's rulers. They lie, slander, sent to take up a lot of people, to destroy the spiritual heritage of all approaches is the use of sound.

*Talay zhala zhapytgy,
Murani otka zhakty goi,
Barimiz de zhalbardik,
Zhan degenin tatty goi,
El zhamandau — zhumysy,
Bettin aryn satti goi [3; 177].*

In Tolgau such moments Shortanbay modern systems of thoughts related to the flow of the poet remembers. When the end of the world a chance to focus on the actions of the governors of the country sang the poet:

*Zhon bilmegen zhamandar,
El bilegen bek boldy.
Kotere almai bilygyn,
Ulaskan ulken kek boldy [3; 10].*

How he said management showed that people who are unable to distinguish the direction of the work. Confronted with the words of such poets nationalism think it should be understood that the needs of the country.

In Tolgau we see national philosophy, that is, compatible with proverbs and sayings found tubercles. Of course, such uses of our identifiable, Akylbay increased sources of literature and art of the country by combining folklore. For example,

*Otirsyn eldin «torinde»,
Sol elinnen zherinbe.
Kezigersin aynalip,
Ozin kazgan korine [3; 177], —*

that way, «He that mischief hatches, mischief catches». is a manifestation of the article. Tolgau articles are faced with roads used unchanged.

*It minezi ustasa,
Otirikke zhigatyn.
«Tanir aldy tarazy»,
Ogan-dagy kun bar goi,
Isip-keuip tynatyn [3; 178], —*

in offers «Tanir aldy tarazy» a key phrase among Kazakhs of Mongolia is the most common proverbs.

The harsh reality at the same time afraid to say what is the reason? Poet and man, is not it? Thus, where a measure to avoid? Such questions, we find a responsible, well-known scientist E. Ismayilov the study: «the poetic soul of the phenomenon. He was curious and fall, and that would have been a dream for a long time if you do not follow, of course, he will suffer serious: he had dreams, and he could not sleep on these dreams; a normal person, there is no obscene behavior, and sometimes loss of consciousness am confused things» [6].

If so, the person is not poetry, poetic people conquered. Poets bravely and without fear speech, and this is due to tell the truth.

Akylbai tolgau's structure consists of seven, sometimes eight-generation line of poetry, we said that. It is shown that the folk tradition ustanđandıǵın understanding. Scientist Z. Kabdoloz: «Kazakh unique, As the professional literature, folklore samples will not be able to wear the shoes of the seven generation psalm.

A song, proverbs and sayings, proverbs and riddles are more than seven generation and fell into the rhythm of each one of these criteria will be deceptive» [1; 274] writes.

The realistic nature of the criticize of the the population caused poets and poetry. They say social reality smiling, gap-painful trial and preached to the conclusion of the node. Knowledge is no burden. People are not ready to think about the tragedy of so much of the work of the wicked thought. Thinking that hinder the development of the society and requires no action.

«Zhar astinda zhauyn bar, zhelemik shiksa dauyldar». Therefore, the «zhaksy tungan alash azamatyn zhatka sanama» They say hope and believe. This is a country in the way of words. Thus, in the national consciousness raised to the rank of poets space, perfect beat up.

Independence nations under the handcuffs of religion, language, traditions and customs of the circuit, self-absorption, aimed from the beginning. Dependence penetrate deep into the lives of the population, the mentality and desire to change the behavior of the people, began to leave the units offer a religious topic was the importance of his works. Spend against such diseases as weapons of town, liquid word poetry. Therefore, humanity is linked to religious and pure propaganda, which works to preserve the traditions of our forefathers, which will need to write a lot.

First of all, better people, then society will be corrected. For this reason, the poet's pen-to-date and there is nothing in the rest of the people raised on feed. Will not get the good and evil in man, with the involvement of civil is any way forward. This feels will keep the national spirit.

But the most important poets of the the population were able to see the needs of the people in the dark and from the way the deadlock is not an option. The main condition as well as the arts and education, honest work, unity propaganda. Much depends on the crowd as a poet and a talented considerations for them. However, since they are the first works until the end of his life, a poem written by tolgau job portraying the idea of the liberation of the nation.

Number of lyric poetry of the epic genre popular people caused by the works of national poets. They knew the tradition of the eastern countries is widespread in ancient literature. So wrote several works on the basis of the tradition of Nazira. Poets East and represents an example of the books, legends and stories, composed for the purposes of his ideas, has become the spiritual wealth of the population. Formed as a branch of one of the region's literature.

Issued by the common poets poems can be conditionally divided into three groups. First, the East network, the second of religious works of the third historical topic. East Wind national life composed adapt, ideological and aesthetic of the work highly artistic. That was a good sign. This group of works of art and education needed, carefree way of teaching the people affected.

And the historical topic composed illustrates the significant events in the life of the country. Earth and create the image of men who defended the country. How to attract and religious subject matter for the first Akyt Ulimjiuli. Composes presenting the life of the Prophet Muhammad, his creative work is a significant value in the field of vision.

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Мазмүн мен формадағы сабақтастық

Мақалада Монғолияда өмір сүрген қазақ халық ақындарының шығармашылығындағы мазмүн мен форманың арасындағы сабақтастық мәселесі жан-жақты зерттеліп жазылған. Ақындардың өлең-толғауларындағы айтылатын заман келбеті, оның көріністерін көрсету барысындағы автордың тіл шеберлігі, қолданған көркемдік құралдары нақты мысалдар келтіру арқылы ғылыми тұрғыда дәлелденген.

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Взаимосвязь формы и содержания

В статье рассмотрены проблемы взаимосвязи содержания и формы в творчестве казахских народных поэтов, живших в Монголии. Исследовано поэтическое и языковое мастерство. Показано использование художественных средств и приемов и обоснование их применения с научной точки зрения с иллюстрацией конкретных примеров.

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