

Revealing Shakarim's Passionate Nature via His Linguistic Personality*

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Abstract

The article is concerned with revealing Shakarim's passionate nature by means of his linguistic personality. It became possible to study Shakarim's legacy, when Kazakhstan gained independence. Investigating discourse of the poet, we can reveal that he was a writer of passionate personality level Shakarim didn't only describe his epoch, but also predicted the future of the Kazakh people. The purpose of his works is improvement of society, invoking the people to God-fearing, cognition of the God. So he tried to guide people to create passionate society. In this regard, the article analyzes scientific opinions and conclusions about the meaning of the theory of passion.

Keywords

Discourse of Shakarim, the theory of passion, Turkic Nation, ethnolinguistics, linguistic individual, ethno cultural view, Kazakhstan.

* Date of Arrival: 09 Mayıs 2016 – Date of Acceptance: 06 Haziran 2017

You can refer to this article as follows:

Konyratbayeva, Zhanar, Serikkyl Satenova ve Ordaly Konyratbayeva (2018). "Revealing Shakarim's Passionate Nature via His Linguistic Personality". *bilig – Türk Dünyası Sosyal Bilimler Dergisi* 86: 23-44.

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Introduction

Shakarim Kudaiberdiuly is the son of the Kazakh people, who lived in the second half of the 19th and early 20th centuries (1858-1931), took an active part in social, literary and cultural life and promulgated the ideas of enlightenment, humanity. He was a poet and a novelist, a translator, a philosopher, and a historian-chronicler.

Study of Shakarim's legacy revived lately. The reason is that he was recognized as an "enemy of the nation", was subjected to persecution, the studies of his works were banned. The declining years of his life, Shakarim suffered from victimization and persecution, was forced to leave to the mountains and created his works in solitude. In 1931, soldiers of tsar's army killed him and left his body in a well in a deserted place. Only thirty years later, in 1961, his son Akhat found his body and buried according to the traditions of Muslims. His legacy was under the ban. Soviet communist ideology recognized his works "not suitable". The poet's works were allowed to be taken from the archives, when Kazakhstan gained independence.

Now, the science of Shakarimis rapidly developing. His poetics became a basis for a number of social sciences. Shakarim's discourse was studied in relation to literature by A. Bokeikhanov (Bokeikhanov 1998), K. Mukhamedkhanuly (Mukhamedkhanuly 1995, 2007), M. Maqayin (Maqayin 2007), B. Abdigaziuly (Abdigaziuly 1992, 2008), D. Seysenylu (Seysenylu 2008), S. Iztyleyova (Iztyleyova 2007). Shakarim's discourse was studied by R. Syzdykova (Syzdykova 1995), B. Momunova (Momunova 2008), A. Salkunbay (Salkunbay 2011) in relation to lingvostylistics. G. Yessim (Yessim 2008a, 2008b) studies Shakarim in relation with philosophy. Shakarim's discourse was studied on the basis of historical heritage by E. Sydykov (Sydykov 2007) and in relation to publicist by S. Takhan (Takhan 2015) and other scholars.

The works of scientist K. Mukhamedkhanuly, who is also a specialist in Abay's works, are substantial in defining Shakarim's heritage in the Kazakh science. The scientist's studies created a modern scientific and conceptual system of Shakarim's study.

According to K. Mukhamedkhanuly the significance of studying Shakarim's literary heritage is: "While remembering outstanding writers starting from

ancient times, Shakarim should be mentioned first. He is the real and only heir of Abay. Because, Shakarim is the only one who did and wrote most of all among all Abay's students. He was a lyricist, a writer and a novelist, he was a composer and a musician, a skillful translator who introduced Russian and Oriental Classics to Kazakh students, he was a great nationalist, a talented, big cultural figure" (Mukhamedkhanuly 2007). This is a true assessment showing the passionate personality of Shakarim.

In the work of B. Abdigaziuly aesthetic colors, various genres, thematic schedule, unique sides of Shakarim's works were analyzed from scientific point of view. This work describes the origins of literary traditions that buttresses Shakarim's legacy and considers his literary skills in poetry, prose, literary translation (Abdigaziuly 1992, 2008).

One of works which dealt with Shakarim's creativity in the humanitarian context is E. Sydykov's set of articles "Shakarim and Alashorda". In this research, Shakarim's social and political life is characterized with the help of archive files (Sydykov 2008).

S. Iztyleyova analyzed heavy and excess weight of responsibility for Kazakh future of Shakarim's poetics. The writer considers changing of an individual and the entire society, pushing them forward by means of his words as a civil duty. He works hard in this direction. "Shakarim's worldview overtook the scope of his environment where he grew up, all humane ideas are correlated, and the usage of each word and idea is deep. The necessity to consider the poetics of the writer, who tried to improve the human being through his words, came as urgent. As by, poetic examples describing eternal issues typical to all times (mind and body, life and death, mankind and nature) went through various stages of development (Iztyleyova 2007: 3-4).

In the research of linguist B. Momunova, the language of Shakarim's poetry is considered in the lexico-functional field. The writer's image as "a creative and linguistic person who formed his tradition, developed literary language, enriched Kazakh vocabulary" is analyzed (Momunova 2008: 250). The linguo-conceptual aspect of Shakarim's poetics is studied by A. Salkunbay (Salkunbay 2011).

The conclusion made from the review of research works is that, Shakarim Kudaiberdiuly is the poet who has reached the level of passionate person.

Our objective is to study, analyze the passionate nature of poems devoted to nation and people. Because “the object of literature, from ancient times is man’s nature, upbringing, updating. Shakarim had already demonstrated a prime example of upbringing, changing an entire society by man, lifelong search, the issues of self-updating” (Iztyleyova 2007: 4).

Theoretical Background

The theory of passion is represented in the scientific studies of ethnogenesis by Euroasian scientist L. N. Gumilyov. The word “passio” means “passion”, “affection”, “ardor” from Latin. L. N. Gumilyov explains passion as effort, aspiration, and patience on the way to a goal. The passion of a society is measured by the number of active, resistant people. The scientist named this group *passionarians* (passionate people) (Gumilyov 2010: 271). L.N. Gumilyov considered passionate individuals as powerful people; two are able to change the environment. They have excessive energy. Passionate people live to reach the goals. Their aim is more important than life (Gumilyov 2010: 271-272).

In the western countries, passionary theory was called and considered as the *philosophy of the history*. In the XIV century, the Moroccan Ibn Khaldun noted the epochal and periodic classification in the political development of the nomadic tribes of Africa and Asia (Abdumanapov 2004: 16). Subsequently, the scientists refrained from researches in this area. They considered the development and change of the world as the “work of God”, his mercy. In the XVI century, in the works of the representative of the phylogenetic period, the French philosopher R. Descartes the issues of passion are considered (*aspiration, passion for something*). He refuted the opinion that mouse and man created by God. According to R. Descartes, *passionarity (passion)* is looking for solution and, despite the difficulties, achieving the goals (Descart 1989: 481-530).

The problems of the theory of passionarity were analyzed in the work of the famous British historian, cultural specialist A.J. Toynbee “A study of History”. The work deals with the history of mankind as a cluster of civilizations. In this paper, the term «passionarity» was not used, but opinions, conclusions and main ideas of this theory were analyzed. The author notes the connection between the development of civilizations and the active rule of wise leaders (Toynbee 1946: 35-36).

In the works devoted to the biosphere, V.I. Vernadsky noted the presence of biochemical *energy* in animate creatures. The scientist suggested considering the general laws of the biosphere in connection with the development of society. The role of *active people* is important in the development of the biosphere. “He (man) knows the nature and tries to bring through power from this knowledge, tries to adjust the nature, so that they will be useful to him ...” His power is great, because it is manifested in the most diverse phenomena of nature. The inquisitive mind of man interested in everything, he doesn't leave anything (Vernadsky 1989: 152-154). Scientists note, that V.I. Vernadsky inspired L.N. Gumilyov to create a *passionary theory* (Abdumanapov 2004: 17). Thus, teaching of V.I. Vernadsky on the biosphere (the human society formed under the influence of the active layer of society), more precisely, the first biochemical principle directly influenced the emergence of the *passionary theory* (Abdumanapov 2004: 18-19). Analyzing the ethno genesis, A. Seidimbek gives the following definition to the notion of *passionarity*: “The origin of an ethnos is influenced by outer space. As a result of this influence, special, strong-willed and “*passionary*” individuals are formed”. In turn, *passionate individuals* lead society, repel attacks of their rivals (sub-passionate personalities), eradicate the early “cultural foundations”, form a new community named “ethnos”. This process is the part of the environment. That is, *passionarity* – biochemical energy leading the person to the heights of inspiration (Seidimbek 2004: 3).

Historian B. Irmukhanov considering the *passionarity* of L.N. Gumilyov dwelt on the meaning of the *passionary theory*. The scientist noted that space energy selects only a small number of people, giving them passion. But *passionarity* is not just passion. *Passionary push* is a natural phenomenon, and embraces people regardless of their activities and social ranks. *Passionate personalities* are special, talented, active, gifted and great (Irmukhanov 2012: 108).

The scientist in his *passionary theory* divides people into three big categories according to their behavior: 1. *Congenial people*, they are prevailed. People of this group are sufficiently provided with energy. Thus, they have enough energy frothier everyday needs. They work to live. They do not have other aims. 2. *Passionate people* have extra strength. *Passionate people* (inspired people) live to achieve their goals. They put their aims higher than their

lives; their aims are thought to be more important than their lives. 3. *Subpassionate people* have less strength, their power is not at a sufficient level for every day needs. People of this group do not want to do anything and intend to live by means of others (Gumilyov 2010: 271-272). In the theory of L.N. Gumilyov, individuals who devote their lives and knowledge to people, nation, state are considered to be passionate people in accordance with their behavioral description. This group put social (spiritual) needs higher than biological (financial) ones. Passionate people have a great desire to change life and they act in this direction. Such individuals may even achieve their goals by sacrificing themselves. This quality may be noticed in childhood. L.N. Gumilyov considered Chingizkhan, Zhanna d'Arc, Alexander the Great, Napoleon as passionate people (Gumilyev 2010: 272).

Certainly, Abay Kunanbaiuly, Shakarim Kudaiberdiuly, Mustafa Kemal Atatürk, Turar Ryskulov, Akhmet Baitursinuly, Mustafa Shokai, Chingiz Aitmatov and other great individuals of the Turkic nation can make up the passionate group. For instance, the ideas of merging all human beings, developing cooperation, focusing on tolerance were expressed by the leaders of the Turkic Integration T. Ryskulov and M.K. Atatürk. In other words, the Great Kazakh genius Abay appealed to all people (including the Turkic Nation) for solidarity by promoting the idea of «loving the entire mankind» (Kunanbaiuly 2004). A. Baitursunuly openly announced that «The nation, who loses a language, eliminates itself» (Baitursunuly 2003). He was acclaimed a reformer of Kazakh education. This quality was in their passionate blood.

It is clear that all people can reach the level of a passionate person. Especially, creative people with high aims inspire society and people to be active, intelligent, passionate. Originally, “the main direction of art of words, which are coming for centuries up to present time out of sieve of feelings, excellent scripts and through’s “alive” volumes which tried to be like excellent scripts, was possibly to decrease the distance between the Mankind and the Heaven, the Mankind and Ephemeral Life, Life and Luck”. See: <<http://turkacadem.kz/kz/vp.php?id=83>> (15.09.2014).

From this point of view, the entire life of Shakarim was certainly given to the future of the Kazakh nation.

Shakarim says: «kindness, *honesty*, *good will*, *fair work*, -

Those who follow them are real men» (Kudaiberdiev 1988: 10).

A real man, described by Shakarim, is a passionate person developing society. According to the author's opinion, that man whom these four great qualities are inherent, is a true, real person. They advance society forward (by teaching them fulfillment, honesty, fair work) and influence the nation's passion as well. The proved theory of "passion" in Gumilyov's comprehension is a power of inspiration people (Gumilyov 2010: 276).

Shakarim is The Writer Who Introduced Novelty Into Literary Language

The art of the word of any nation is reflected in an artistic language. Kazakh artistic discourse is a treasure, embracing the people's word. In the work of art, "a writer in any measure admits liberties, deviations from generally accepted norms, non-grammatical (violation of rules), anomalous (non-routine), metabasis (use of parts of speech in a different meaning) phenomena" (Issayev 1996: 31).

Syncretism in phraseology is a special way of creating new images by the author. The author of a work of fiction combines new language units, thereby creating new phrasological units. Syncretism in phraseology is a combination of incompatible linguistic units. This combination always reflects the time, in which the author lives and creates. According to R. Syzdykova, "Authors trying to understand and know the spirit of the times, tried to create new concepts and images corresponding to the time". Having noted the new phrases of the Kazakh language, the scientist added: "To follow the time means to break traditions, to shift the established, to create new combinations and poetic means, which give a qualitative character to the language, its literature" (Syzdykova 1993: 189-190).

Syncretism has become more crucial since the middle of the 19th century (from Dulat's works). R. Syzdykova analyses the «strict» structure of idioms in Kazakh literary word system "broken" by syncretic actions, notably ranking them in Abay's discourse (Syzdykova 1993, 1995).

It should be noted, that the syncretism used by Abay was widely used by subsequent poets and writers. Zh. Konuratbayeva in her research studies of syncretic actions of Abay's language particularly recognized the first Kazakh writers (Konuratbayeva 2005: 112-126).

Syncretism was widely used by Dulat Babataiuly (1802-1874) and Abay Kunanbaiuly (1845-1904). And Shakarim Kudaiberdiuly, who was Abay's apprentice, used it in his own poetic language.

In Shakarim's works one can find "a destructoin" of national use of set expressions and new colors of expressions. The poet applies to set epithets, set metaphors, sometimes periphrases patterns in combining the linguistic units that are uncombinable, very fitting.

In Abay's literary discourse, notion "to use someone's work" has a meaning of "to milk human", "to hunt for man" and it is familiar that usual model is created differently. The syncretism phenomenon in Shakarim's works is "hunting nation", "man-hunt":

Hunting nation, reading Koran,

But you do not do that...

Traps to the Old Testament, the Koran,

Hunting mans that pricking... (Kydaiberdiev 1988)

Ordinarily the verb «to hunt» is combined with "animals", "birds" and is used as free word combination with meaning of establishment of falconry. And here in order to provide a negative picture of society it is combined with "nation", "mankind" forming metaphorical phraseology. With syncretism methods «nation», «mankind» linguistic signs are coordinate with verb "hunting" by metaphorical creation of language, unusual appearance patched, we see there an increase of expression. It is the revival of the tradition of Abay's written literary language. The result of such syncretic acts which is offered in Abay's system became a special tradition in Kazakh artistic expression. For instance, *hunting a girl* belongs to Sultanmakhmut Toraigyrov, *hunting a meat* belongs to Abdilda Tazhibayev and others.

The act, where words with different meanings are combined suitably and used skillfully in artistic speech, is a key to impress the reader. It is clear that the influence of an act, where one word being a base is used as a component to several phraselological units, is essential. This phenomenon, that "is experienced by no poet before Abay" (Syzykova 1995: 126). It was easily accepted by literate, knowledgeable Shakarim, who follows the beautiful pattern of Abay. That poetic trace can be seen in those syncretism acts where

sell is a base. If in Abay's speech new expressions with this word count up to ten, then they are rarely met in Shakarim's discourse. For example: *sell the mind* (in the sense of "to teach, to be an example"), *sell the sweat* (in the sense of "spending power, energy to work"), *sell the faith* (in the sense of "forget God, being obsessed with wealth"), *sell the soul* (in the sense of "donate soul, lie"). However, due to several phrases observed in the poet's speech one can find great ideas about humanity, fair labor and pure intentions:

This is a dealer Abay who sells his mind

Who also has a lot treasures not sold?

Do not *sell the honor*, *sell the sweat* and search for justice,

Honesty and fairness collect conscience...

A fool who *sales his faith*, chases wealth...

Tells lies, sells the soul,

Live the right life!.. (Kudaiberdiev 1988)

In the first two syncretism acts the verb *sell* are used in the positive meaning and in the following it demonstrates negative meaning. For instance the syncretism *sell the mind* skillfully hints for hidden meaning "*to learn from Abay, to follow Abay's study*". Equaling Abay to a dealer, who sells his mind, he is portrayed as a miner of wisdom. It tells that he is ready to share his wisdom for free. And herewith to invite the Kazakh youth to knowledge. And from the construction *sell the sweat* one can understand the commandment *to labour, to spend the power for pure life*. The poet applies the syncretism *sell the faith, sell the soul* for describing negative habits like *to be easily tempted for wealth, to be covered with lie*.

Analyzing Shakarim's set expressions made by syncretism acts thoroughly; we can get familiar that the author uses other linguistic units like *to hunt, to sell*. One of such base pair component is the verb *to tie*.

Shakarim says: Do not tie the eyes of mind

Do not elect the boss as he is just knowledgeable (Kydaiberdiev 1988: 231). The poet combines the abstract concept "*mind*" with process verb "*to tie the eye*" and makes abstract beings alive. One can note that the author applies to personifying. In general, scientists studying Shakarim's poetry note per-

sonifying the abstract things, as one of Shakarim's achievements in field of art (Iztyleyova 2007: 32).

In poetry of Shakarim, *tie the eyes of mind* also used as *tie the mind*. And there are two new syncretism's *like to tie soul to anger* and *tie soul to the body*.

Shakarim's creativity takes important place in Turkic literature. Shakarim by giving special importance to the power of lyrics says:

Gathered and if those wholesome

Clean out your heart when you wash the dirt.

Rotten replenish the wilderness

Poetry summarizes the goods that are being poured – he concluded (Kudai-berdiev 1988: 140). In the verses of poems of the poet, the importance, seriousness rest on the words of the owner. Shakarim here requires to aspect into details of the poetic world. Paying special attention to hearty word the poet uses the abstract word “*heart*” with “*to wash*” making abstract alive. In general, according to Shakarim the concept “*heart*” is one of the special constructions. Philosopher and poet often appeals to the use of linguistic unit *heart* which has conceptual meaning. “In Shakarim's works the use of the word *heart* prevails than in Abay's works. One can meet the use of heart alone and with other combinations in over seventy places” (Momunova 2008: 151). We can say that some of artistic constructions in the discourse of the poet that come with *heart* are the result of syncretic acts. We convince in that while studying the linguistic individuality of the poet. For instance *to write a letter to heart*, *to open the eyes of heart*, *to rot the heart*, *to convey to heart* and others are Shakarim's individual structures.

Discussing challenging problems of society he paid special attention to the appeal of each word. His aim was to reach right to the heart and the mind. His objective was to call people to improve the society and to become a passionate country. The poet recognizes faith, knowledge and recognition of Goads the only one way to passionate society. In considering such issues, the poet attempts to make unexpected images, and through syncretism method he offered sharp and artistic combinations.

The spread of thought from the idea to the mind,

Lightened day of *lamp of hope*...

I have a word not to forget

Do you not observe through your *mind and eyes of thought*?

When *the bird of mind* flies high in the sky

There is nothing in the world

It cannot see

I was watching

Was overcoming the thought of benefit, fame and passion... (Kudaiberdiev 1988). Shakarim's uses *the light of mind, the eyes of mind and thought, the bird of thought, follow the fame* are the results of syncretism method. If we scrutinize each of them separately, we can observe that they conclude whole image thought being adjusted to each other. Here the abstract concept "*hope*" that cannot be held and the noun "*light*" that can be used as every day domestic tool are combined. The "*mind*", "*thought*" being combined with "*eye*" and "*bird*" warns against regrettable situations in life. And in the last fragment, the combination *follow fame* consisting of different semantically un-combinable words as *follow* and *fame* represent the negative moments of society.

Philosopher and poet Shakarim used every word with a special meaning, and thus created the best examples of syncretism in the linguistic-image of the world.

Shakarim is The Scientist and Knowledge Promoter

Secondly, the poet Shakarim is a science and knowledge promoter. In this field the poet is influenced by Great Abay's discourse pragmatics. From an early age, going through Abay's school, Shakarim had a desire to expand self-education, which led to the study of the world literature. "Enhancing wealth of society, improvement of the individual conscience, mind, honor categories, the concept of serving the people defined the scope of the poet's topic" (Abdigaziuly 2008: 124).

Therefore, Shakarim emphasizes the importance of following Abay in the field of knowledge and science:

Here Abay is the scientist, discoverer of the ways,

No coeval who would understand his words.

There was nothing more than follow them. (Kudaiberdiev 1988: 33)

According to the poet, Abay is the treasure of human quality that can be achieved through pure knowledge. The poet told that the start of all knowledge that can improve the society is Abay. His objective was to lead his people, namely Kazakh youth to knowledge and to improve the society. He does not intend to instruct the youth on the contrary he tries to be friendly with them. His intention can be proved with words in the plural form in his verses.

Shakarim openly said, that in order to keep the human relations and the society (civilization) in passionary way, there should be dissatisfaction with some things. The dissatisfaction:

Be thirsty for knowledge,

Being unhappy even for five, being happy just for six (Kudaiberdiev 2000: 86). He said that the only way to be passionate is dissatisfaction with science. The word «science» in the wide abstract meaning of «studies, knowledge» is clearly used in the writer's discourse. Abay says: *search for science, discover science.*

L.N. Gumilyov, in his passionate theory, illustrates passionate people ready for many actions in achieving their goals. They might be strong, even destructive (Gumilyov 2010: 271). The scientist's conclusion is described in Shakarim's beatifying ideas. For instance, the writer starts in his poem «If you are thirsty for science» as follows:

A reformer of the world,

Or the destroyers just science

And unjust and scientist,

That would be he

Who would destroy the people. (Kudaiberdiev 1988: 116)

The ideas represented in the poem are accurate, open. Here the writer warns about the development and usage of science. He shows two types of it. He

warns, if you use it as properly, science will serve as the power changing the society, world, something new. And if you use your knowledge not appropriately, it will negatively influence nations, people's development and step forward. On this account, he reminds that each thing has its own demands.

The phenomenon of Shakarim grew up with Great Teacher Abay's words, with oriental (Turkic), Western education and reached the linguistic peak. The linguistic individuality of Shakarim proved in N.U. Karaulov's works. N.U. Karaulov divided the linguistic personality into three stages: 1) verbal and semantic stage (Zero stage), where it is defined how the linguist masters everyday traditional language (knowledge); 2) lingvocognitive stage (Thesaurus stage), where social and socio-lingvo description of a linguist are illustrated; 3) pragmatic stage (motivational stage), where are studied psychological perceptive features that favored the unique aesthetic, emotional and rhetoric features typical of a linguistic person (Karaulov 1987: 36). The aesthetic discourse of Shakarim Kudaiberdiuly proved the role of all these stages in establishing him as a linguistic person.

Philosophic Image of the World in Shakarim's Poetic Language

Thirdly, Shakarim is the owner of bright, sensible ideas and he uses this for the sake of people. Shakarim's each work is based on philosophic ideas. Dimensions of sensibility, humanism, patience, tolerance are thoroughly analysed in the writer's language. Sensibility is a cross of wisdom and patience in philosophy. Shakarim put forward a great idea: «*A wise man's property is the world*». In other words, the world is a property of a wise man. Sensibility is the first essential thing in the world's changeable twists, not being lost on the clouds, converting it into property. Only sensible people have power to convert the world into property. This way Shakarim explains the world in his philosophy.

The world's philosophic image is versatile. It revealed through various world routine issues, cognitive, ontological, axiological and operative aspects. However, all abovementioned ways serve to study "world-man" relationships in comprehending the environment» (Pimenova 2011: 69). In other words, the world's philosophic image describes interrelations between society and a man, people's attitude to the world. Hence, "human is not a simple phenomenon for philosophy; he is the subject that can change the entire

world and himself". See: <<http://libsib.ru/filosofiya/teoreticheskie-osnovaniya-filosofii-problemi-ponyatiya-printsipi/> Filofofskaya-kartina-mira> (10.09.2014).

The science of philosophy has always been a system of merging human's spiritual life and values. What we are interested in, is the description of the concept "patience". In terms of it, the role of creativity of the Kazakh poet Shakarim Kudaiberdiuly, who introduced the world's philosophic image through analyzing it in the Kazakh poetics is substantial. In this part of the article we will report the world's philosophic image through the concept "patience" that is used in Shakarim's discourse.

"Patience" or "tolerance" is widely used in modern society. Let's consider lexical notions wide spread in Kazakh language: the concept "patience" has a number of equivalents like tolerance, agreement, relevance, belief in God, understanding, politeness and etc.

The cognitive model of «tolerance» in Shakarim poetics is special concept of «patience». The topic of «tolerance» is widely spread in the writer's language. He often reminds about keeping calm and tolerance as an important tool. For instance,

Be tolerant with your work, be skillful,

Patience brings you to gold (Kudaiberdiuly 2000: 34).

By revealing the idea of *doing something skillfully*. Thus, we can rely on conscience in order not to be «*extremely selfish*».

The semantic role of the unit «gratitude» in Kazakh is really high in explaining the concept of «tolerance». This, on the one hand, is the worldview and lifestyle of the Kazakh, the world bound with culture. Logically, a man in order to reach tolerance, patience should be grateful. If human beings are pleased with each other, environment, be grateful in different occasions, they can immediately establish patient, tolerant, enduring behavior. In general, *gratification, contentment, fulfillment* indicate Sufi worldview converted into a national way of thinking. People even converted gratitude into a proverb like: «Stomach can be full with *contentment, discontentment makes the poor's sole horse to be slaughter*». Apart from «fulfillment» there is «contentment». Our ideas are shared by G. Yessim in his book «Bright Shakarim» (Yessim 2008). Shakarim quotes in one of his poems as follows:

- *Don't frown, don't be sad,
Be grateful for what you have.
Don't lose your clear mind,
A road for freedom is not open yet.*

G. Yessim studied this abstract from hermeneutic point of view: «being satisfied with what we have is the tolerance in nation's mind... Here Shakarim wonders if it is a conclusion about typical state of life, in addition, does it give way to incapability or should a person cope with his fate and live getting power from that mind? Probably, we need the last one» (Yessim 2008: 76). Scientist showed, that fulfillment shows the link to the Kazakh ethnocultural tolerance.

The writer mentions the following in his poem «To Youth»:

*Better die of ignorance and disobedience!
Do not follow lie, gossip!
No mercy, moderation, conscience,
Do not take a bad name on young body.* (Kudaiberdiuly 2000: 75)

Humanism in the philosophic picture of the world is the phenomenon of tolerance, revealing phenomenon of patience. Since a man should be faithful, he should be loyal to tolerance and patience. If the person is not tolerant, he won't be faithful.

In the language, lexical units describing “humility”, “obedience” have both a positive and a negative meaning. In the first place, these verbs are used in a positive sense to tolerate, to withstand, to restrain; but also have a negative color to obey. The first meaning of verbs was more often used in phraseological units. Negative sense is rare and used due to certain situations. To withstand, to restrain are close in meaning to the concept of «patience.»

Thus, the philosophic image of the world is the main theme of Shakarim's discourse. The writer focuses more on the concept of «tolerance» in order to praise relations between a man and the world, peace and society.

Shakarim's Passionate Goal

Forthly, Shakarim's ideas are devoted to humanism, human values, humanity. The writer says in his poem «Man's Human Debt»:

Your man's debt is work for people.

Just be in the way \ Keep being conscious! (Kudaiberdiuly 2000: 47)

Honesty is the writer's absolute rule in changing the society and people. Shakarim offers science of consciousness in its passionate conformation. He says about pressure on consciousness, mentions it in poems.

Ideas of Shakarim about honesty, fair are similar to the ideas of Leo Tolstoy. In terms of it, K. Mukhamedkhanuly represents the following data: «Shakarim recognized Leo Tolstoy as really honest, fair person, respected his intelligence, his great humane qualities with open heart and with white mood, considered himself as Tolstoy's apprentice» (Mukhamedkhanuly 2007: 85).

The writer's poem "Being just born" has the lines

Don't be selfish, respect others,

All people are your nation (Kudaiberdiuly 2000: 79) is completely related to humanism. The bright idea of Shakarim has a resemblance with the following view of Leo Tolstoy's main religious guidance: «Love people of other nations, be kind to them even if they are bad to you. Germans and Russians believe in one God and his love to everyone is endless; and you are His equally right sons, be kind to all people like God does it». See: <www.writers.kz/journals/?ID=10...183> (14.01.2015).

Also Shakarim shares an idea of Leo Tolstoy about «Any metaphysics does not exist for Christians and will never exist, all so-called metaphysics in Christian guidance consist of simple comprehensible rules to everyone: the entire mankind is God's sons, kinds! Thus, you should love your fathers, siblings. Thus, if you want others treat you with kindness, treat them kindly». See: <www.writers.kz/journals/?ID=10...183> (14.01.2015).

The bright writer uses the whole power of words in saying no matter what genes, appearance people have and they can witness endless respect and love. All human beings have absolute equal rights. These ideas he developed in

the last years of his life. He was very literate in religious matters. He called people to religious literacy. According to S.Tarkhan: “He quite skillfully applies canonic texts from Kuran to the Kazakh culture of textual perception of moral context, writes treatises, articles, essays and poems which provide convincing samples of usage of religious knowledge in dealing with improving interpersonal and social relationships with the law of goodness and love for mankind, reorganization of traditional Kazakh mode of life on genuine religious basics. The world outlook advantages of the writer’s conscience, a bright man, genuine faith in prophet Mohammed are represented in aesthetically attractive poetic genres of Shakarim’s poems and it attracts a reader by supporting harmony between his inner world and the outer one” (Takhan 2015: 168).

The proof of the conclusion can be seen in the writer’s following ideas:

God’s merciful man,

Be kind to man as to yourself.

Tell imperfections of the human soul,

Tell the truth not to mention false.

Sparing, say warmer

Push the man forward. (Kudaiberdiev 1988: 159)

Having put the terms of conscience, mind in the first place, Shakarim considers his honor to serve for mankind and to work for future generations. Delighted by the guidance of his close relative and his prime teacher Abay “One of you who works just for himself is one of animals, You will be one of God’s favourite slaves if you work for human debt”, Shakarim openly says about his lifelong aim as follows (Mukhamedkhanuly 2007: 51):

For man’s debt, for consciousness,

To care for all mankind

I gave a vow to work,

For the coming future (Kudaiberdiuly 2000). The writer’s will, desire in establishing passion in the Kazakh society are reflected in these philosophic lines.

“The subject of knowledge is a social human – man, and aim is life, energy. The tracks of each subject in nature are to be a man; and the writer Shakharim illustrated its basic mechanism: fair employment, big heart and clear mind” (Salkunbay 2011: 169). According to Shakharim, the owner of fair employment, big heart and clear mind is the sole who leaves an indelible mark behind. For instance,

You cannot join the society one more time,

You give everything away, treats while you are alive.

You will be over the moon if you leave someone behind you,

Listen, this is the real happiness and then you will never die! (Kudaiberdiev 1988: 267)

From the writer’s point of view, real happiness is to do useful things for all people, leave behind precious words.

Shakarim led people forward by his teaching, along with poems attempted to change the time, devoted his whole conscious life (works, power, knowledge) in this direction. Extracted sensible lines such as *I wanted to change people; my friend, be a friend to your friend; let love be your friend, be a friend to your rival* and other express the writer’s passionate aim.

Conclusion

In conclusion, Shakharim’s linguistic personality introduces the description of his passionate nature. The basic core of the writer’s works is to nurture a right man. According to his words, right man is a real man. According to Shakharim, the categories of *kindness, honesty, good will, honest employment* that reveal human’s real nature lead the society to passionate civilization. In terms of it, he offers to develop not under the influence of circumstances taking place in the external environment, but to change inner qualities via world harmony. The writer devoted his life to push forward an individual and the whole society. In other words, Shakharim’s discourse is basically tended to establish a passionate society. The writer’s poetics in this direction is versatile. First, Shakharim was the writer who introduced novelties to the Kazakh literary word, the innovator of syncretism followed by Abay, who was able to beautify the literary language. Second, he was able to make his art speak as a promoter of science, knowledge. He wanted knowledge to be

on top of the future. Third, he was wise and sensible. He aimed at using his sensible ideas for people's welfare. He wanted to introduce the role of the term of humanity in the world of philosophic picture. Forth, the ideas of the writer were focused on establishing humanism, human values, humanity. Abovementioned nature of knowledgeable Shakarim shows him as a passionate individual writer.

To sum up, the poetic language of Shakarim Kudaiberdiulyis a rich unique treasure. Consequently, forthcoming research is ahead in order to be involved in the writer's secrets of words, reveal them in terms of lingvo-hermeneutics, lingvo-concepts, lingvo-psychology. In our research, we intended to analyze his legacy in accordance with our aim.

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Şakarim'in Passionerlik Yönünün Dilsel Kimliğinden Yola Çıkararak Tanıtılması*

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Öz

Makalede dilsel kimliğinden hareketle Kazak şairi Şakarim Kudayberdiulı'nın passionerlik (ihtiraslılık, tutkululuk) yönü araştırılmaktadır. Şakarim'in eserlerini incelemek ancak Kazakistan'ın Bağımsızlık kazanmasından sonra mümkün hale gelmiştir. Şairin söylevi incelendiğinde onun passioner bir kimliğe sahip olduğu görülebilir. Çünkü Şakarim sadece kendi dönemiyle sınırlı kalmayıp Kazak geleceğinin nasıl olması gerektiğini de belirlemiştir. Şair sözleriyle toplumu düzeltmeyi, insanlara inançlı olmayı, Yaratan'ı tanımayı öğretmeyi amaçlamıştır. Böylelikle passioner toplum kurmaya doğru ulusu yönlendirmek istemiştir. Buna bağlı olarak makalede passionerlik teorisinin anlamıyla ilgili bilimsel açıklamalar ve düşünceler üzerinde de durulmuştur.

Anahtar Kelimeler

Şakarim söylevi, passionerlik teorisi, Türk halkı, etnolengüistik, dilsel kimlik, etnokültürel tanım, Kazakistan.

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- * Geliş Tarihi: 09 Mayıs 2016 – Kabul Tarihi: 06 Haziran 2017
Bu makaleyi şu şekilde kaynak gösterebilirsiniz:
Konyratbayeva, Zhanar, Serikkyl Satenova ve Ordaly Konyratbayev (2018). “Revealing Shakarim's Passionate Nature via His Linguistic Personality”. *bilig – Türk Dünyası Sosyal Bilimler Dergisi* 86: 23-44.
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Познание пассионарной природы Шакарима через его языковую личность*

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Абстракт

Представители каждой отрасли вносят свою лепту в формирование пассионарного общества. Мы можем утверждать, что среди тех, кто посвятил свою жизнь во благо общества, Шакарим занимает достойное место как мыслитель, мастер слова. Вооружившись словом, песнями с глубоким смыслом, великие сыновья казахской степи боролись за будущую жизнь народа. Явление языка на национальном уровне и его богатство – главный процесс, влияющий на развитие национального сознания. Поэтому то, что делает нацию непобедимой – это единство его слова и действия. Цель данной статьи – исследование наследия великого Шакарима, посвятившего свою жизнь этому сложному пути.

Ключевые слова

Дискурс Шакарима, теория пассионарности, тюркский мир, этнолингвистика, языковая личность, этнокультурное познания, Казахстан.

* Поступила в редакцию: 9 мая 2016 г. – Принято в номер: 6 июня 2017 г.

Ссылка на статью:

Konyratbayeva, Zhanar, Serikkyul Satenova ve Ordaly Konyratbayev (2018). "Revealing Shakarim's Passionate Nature via His Linguistic Personality". *bilig – Türk Dünyası Sosyal Bilimler Dergisi* 86: 23-44.

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