

The Lyrical Hero in the Works of Kazakh's Poet Shakarim Kudaiberdiev

Aray Kanapyanovna Zhundibayeva¹, Kulbek Sarsenovich Ergobekov¹ and Arap Slamovich Espenbetov²

¹ International Kazakh-Turkish University named after H. A. Yassawi, The building of Administration. Republic of Kazakhstan, South Kazakhstan region, 161200, Turkestan city, prospectus B.Sattarvanov, d.29

² Semey State university named after Shakarim on the city Semey
Republic of Kazakhstan, 071410 East Kazakhstan region, Semey city, Glinky street, 20A
aray777@hotmail.com

Abstract: Shakarim Kudaiberdiev is one of the Kazakh poets, who possess great skills of writing with a whole beauty of the words, content-richness of the text, and depth of knowledge and art novelty which is transferred into the text. Words which are rhymed in his own way show deepness of thoughts in his own works. Shakarim is a poet, a thinker and a person who raised a word art on a new level. For today, objective of the Kazakh literature as science is the overall studying of Shakarim's heritage. We know poetic skills of Shakarim Kudaiberdiev very well, his direction in a native literature and a unique style of his works. Looking at features of rhyming, dividing Shakarim's lyrics on the sociopolitical lyrics (in the same place the philosophical lyrics, at the same time, educational, civil and instructive), the sincere lyrics, lyrics about the nature, we were convinced that works of the poet is very difficult creations.

[Zhundibayeva A.K., Ergobekov K.S., Espenbetov A.S. **The Lyrical Hero in the Works of Kazakh's Poet Shakarim Kudaiberdiev.** *Life Sci J* 2013;10(11s):113-117] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 21

Keywords: lyric, Kazakh Literature, Shakarim introduction (Shakarimtanu - Reading and exploring the Kazakh poet Shakarim Kudaiberdiev's works).

Introduction

Lyric - originally, a song accompanied by lyre music. Now, a relatively short poem expressing the thought or feeling of a single speaker. Almost all the no dramatic poetry in this anthology is lyric poetry [1, 1204].

Lyric poems typically express personal or emotional feelings and is traditionally the home of the present tense.

Kazakh literature divided types of lyric poetry where divided in the world. But in the Kazakh poetry building to the syllabic basis.

For example, in literature types of lyric poetry so divided: Much lyric poetry depends on regular meter based either on number of syllables or on stress. The most common meters are as follows: Iambic - two syllables, with the short or unstressed syllable followed by the long or stressed syllable.

Trochaic - two syllables, with the long or stressed syllable followed by the short or unstressed syllable. In English, this metre is found almost entirely in lyric poetry.

Pyrrhic - Two unstressed syllables

Anapestic - three syllables, with the first two short or unstressed and the last long or stressed.

Dactylic - three syllables, with the first one long or stressed and the other two short or unstressed.

Spondaic - two syllables, with two successive long or stressed syllables.

Some forms have a combination of meters, often using a different meter for the refrain [2].

In the Kazakh poetry of the lyrics of one of the main known as the epic genres. But the ancient times the word lyric not applied the akyns. Dig the basic notion said Zhyrshy (poet-musician), Zhyraylar (poet man).

It is worth to bring poets, bards and story tellers into the headlines when ever we are making a talk concerning the bard tradition. Bards-poets or artists in the resembling profession exist in all nations. Despite their contrasting names, they have unity and affinity in their functions. For instance, Kazakhs call them - zhyrshy-zhyraular, Germans – minnesingers and meistersingers, Russians – skazitels, ancient Russian poetsmusicians – bahars, guslyars, griots - in Western Africa nations, bahshy's – among Turkmens, meddahs of Arabs, Turkish - ashugs, ozans and gusans of Armenians [3,120].

Only the beginning of the twentieth head century poets who wrote the lyrics, notwithstanding the content of their songs are lyric call was named poet.

At this time the structure of zhyrshy-zhyrau's poetry moved to the lyrical melodies on different direction.

In the Kazakh poetry developed in different topics lyrics, nephew of the great Kazakh poet Abay, a famous lyric poetry, epic, a translator, a son of the people Alash Shakarim Kudaiberdiev.

Materials and methods

The following methodological basis were used during the research: «Olender» /1988/, «Zholsyz zhaza» /1988/, «Amanat» - collected songs/1989 /, «Musilmandik sharty» /1993/, «Imanim» /2001/, «Kazakh ainasy» /2003/, «Zhol tabalik akilmen» /2006 /, «Kazhima, oiim, kazhima» (Three volume work collection, I volume) /2008/, «Okinishti omir» (Three volume work collection, II volume) /2008/, «Uzilmegen umit» (Three volume work collection, III volume) /2008/.

The following methods are used during the work: the analysis, a statement, complex generalisation and systematization.

Research and Results

The great Kazakh poet Shakarim Kudaiberdiev was born on July, 11 1858. In 1931 he was shot. The poet was rehabilitated 1988 [4, 8].

Artistic heritage of the poet based on high thoughts of national art of the word addresses not only the artistic and aesthetic problems. One of his main tasks - education descendants. For raising a creative basis of Shakarim, we can say that the literature in the scientific sense of the acquired over the centuries from the experience of being formed in the consciousness of the artistic mentality of the Kazakh people.

Lyrics widely developed at the Kazakh poetry in 20-30 years of the 20th centuries. Its localization of the lyrics was the one that was on this season and in the literature of the Englishman was formed.

A lyric poem expresses a poet's emotions and thoughts I lively and musical language. Most lyrics contain vivid words that communicate the poet's feelings in a memorable way [5,485].

In the early years of the 20th century rhymed lyric poetry, usually expressing the feelings of the poet, was the dominant poetic form in America [6,9].

The English Georgian poets such as A. E. Housman, Walter de la Mare and Edmund Blunden used the lyric form. The Bengali poet Rabindranath Tagore was praised by William Butler Yeats for his lyric poetry and compared with the troubadour poets, when the two met in 1912 [1].

They have specific rhyming schemes and are often, but not always, set to music or a beat [7,215].

We can say this is a continuation of the traditions of the Kazakh folklore came the oldest.

Folklore and myths in Kazakhstan philology are considered to be the most important image and style basis of national literature [8].

Millions of Kazakh people had to abandon their homeland and flee to foreign countries by result of the Russian government's colonial policy and Soviet repression policy. «Alash» movement leaders, who

constituted a community of national intellectuals, have been punished guiltless and the rest have been forced to leave their native lands, particularly, in 30s of the XXth century. This certainly had its own impact and left its traces on the Kazakh literature and culture. Generally, his history of emigration and its influence on the Kazakh literature date back to ages [9].

Shakarim Kudaiberdiev translated in the Kazakh language the works of the Russian, Turkic, English writers and poets.

Enormous merit of Shakarim as a professionally qualified translator, has anticipated in this field all, except for Abai. He implemented artistic and poetic translation into Kazakh language of the stories, Pushkin («Dubrovsky» and «Blizzard»), tales and stories by Leo Tolstoy, the novel Harriet Beecher Stowe «uncle Tom's cabin», gazelles Hafiz etc.

A number of creations was left unfinished («Creative biography of Abai», «Kazakh encyclopedia» etc). Many designs poet masters are not destined to become a word...

Mature period of life and creativity of Shakarim coincided with important events in the history of the country: the revolution of 1905-1907, the Stolypin reaction, the first World War, the national liberation movement of 1916 in Kazakhstan, the February and October revolutions and the Civil War [10,32].

He witnessed the atrocities army of Kolchak in the territory of the Semipalatinsk district, in their homeland, in Shyngystau conducted confiscation of property Baev, together with the people, he experienced a difficult beginning of thirties. The poet, who lived in the soul of the people and devoted to him his work, could not stay aside of these events. His views on life, socio-economic views are constantly exposed to evolution [10,32].

Shakarim educated on the poetic tradition, Abay in his poetry and looking for answers to difficult questions of his era and his purpose became assessment, censure, and fix unsightly problems. Shakarim heart of the poet felt historical breath of his era and rejoicing at the achievements, upset from shortcomings. He extended special path of Kazakh poetry, padded with Abay. Poet paid much attention to problems of upbringing of an individual, with the goal of improvement era, the improvement of man forming public idea. In these verses: «Anger and moderation», «business and loss», «Praise and blame; Truth and a lie», etc. is estimated inner world and evil misdeeds person [4, 18].

The main theme of verses Shakarim is the issue of perfection of the person. Formation of Outlook of man can be traced from the beginning to the end in his works. In his works he not unilaterally transfers the time only positive or only negative side. Openly

revealing the bitterness of life, his directness depicts the truth, thinking about improving the lives of people in the future. He believed that the fix era, society will lead to the correct path. He looks into the inner world and evaluates the force of habits, believes that the activity of ignorant people leads to harms in social development. Exposes and sharply criticizes such evil tendencies in human nature as envy, sloth, cutting a feather, shamelessness, meanness, jealousy, sloppiness in his poems «Addiction», «Moods», «Joking Joker», «Sorrowful life», «Lazy», «the Rich and the guest».

Born from each other -
Of laziness, carelessness,
Of laxness ignorant,

And thus lost a human face [10,294], (translated from Kazakh into English A.Zhundibayeva).

So vividly showed the shortcomings are not a single person and the whole society, paying attention to the typical character. Despite the various contradictions in society, in the modern society is very relevant education of the citizen of highly bearing the title «man»:

Smart - stores honor and conscience,
Shameless - parasitism m passes his days.
Truthful - hardly the honest lives,

Not swap humanity for the soul [11, 43] (translated from Kazakh into English A.Zhundibayeva).

These lines serve the parting words to life in a social environment. Responsibilities for the upbringing of humanity and content associated with ethics, decency, and self-control.

In the biographical documents Shakarim and in the diaries of his son Ahat, the poet tried to learn any job, not with a feeling of humiliation. We learn from the diary of Ahat that he mastered the jewelry craft and could perform niello silver.

Self-education in the educational method is considered to be one of the types of personality formation. We know that with the poetic and civil position of Shakarim happens constantly in the process of self-education. Poet from childhood sought to art, knowledge, and not even studying at a special school, themselves studied the history, the geography, learned Arabic, Turkish, Russian languages.

In modern pedagogy main problem is the aesthetic education of children. Aesthetics educates through acquaintance with the world through the laws of beauty. Verses of Shakarim «About youth», «Its summer», «summer has come», «When I was twenty-three», and many others depicting the beauty of the human soul, its height devoted to the education of the whole person.

In his verse «Enhancement of cattle», the poet said that earning money a living by honest work is a

matter of contrite person. This phrase Abay: «If you are not too lazy, you will be fed, and you will beg» has become an aphorism, Shakarim opened and parsed in his verse «Enhancement of cattle: the Soul that eats lying on its side, calm and sloppy, invents a bad actions, and thoughts. Where will clean clothing, a warm place, nice food for people who are not looking for these lines person to lead an honest labor, whereas in verse «the Rich and guest» he condemns the people living at the expense of others, recalled that the need to overcome bad habits, and upsets.

The heroes of the poems of Shakarim – however, favorite and faithful people. One can say that his heroes are accurate portrait of some of our contemporaries. For example, we could say that the thoughts expressed in the verse «Prompt mouse» far from realities of modern life.

Very much spoiled as the mouse,
Svyda Sufis, inside - full of dirty thoughts.
Takes bribes or peculator
One cheek in another fat in the blood,
Under sheep skin,
Accusing innocent of sin,
Pretend pure heart [11,192],(translated from Kazakh into English A.Zhundibayeva).

As the images of people simply and truthfully depict in this verse, anyone can view them not as familiar people. Featuring quality, which curb the mind of man, spiritual growth, he own environment presents deep thoughts with overtones. For the sake of the interests of the people, the poet not only exposes this harm, but also shows the way of deliverance. For this, he says, to study, to study the Sciences.

Young people, don't get carried away with anything,
Wouldn't get used to laziness,
Less play, plenty to think, understand,
Do not regret, with youth be cheerful
Find learning, in the beginning did not significantly
Until you try.
If you knew my condition,
The scholars have sought tirelessly [11,25]
(translated from Kazakh into English A. Zhundibayeva).

The image of the lyrical hero depicted Shakarim versatile person. But no matter what subject he is not addressed - the main purpose is to reveal the soul of the Kazakh people, to call for science, educate humanity. Be that as it may, the poet dreaming about the fact that children Kazakhs have achieved the high goals, joined the people, can be tough connoisseur.

In the first place Shakarim is not social position of the person, and human nature. For Shakarim not there is an irreconcilable dispute collision of class contradictions. He believes that among the rich, and the poor have good and bad people. You must feel

the line between bad and positive, not to lose their human nature. He connects with the complex problems of all mankind choice of the person to the right way and the right way of life. The lyrical hero goes for the present state of his people, is sad about the future, and with faith hopes on the youth. And understands that to be strong people should get rid of such diseases as ignorance.

In the blossoming steppe Kazakhs,
Having reached the tips of their children
And it scares me that
Their leads envious discord [11], (translated from Kazakh into English A.Zhundibayeva).

These words he puts forward seven values that will send a man on the right:

Bind up your eyes,
Do you king?
You must understand my words
Udder's detailing you seven
«Kindness», «Moderate», «Justice»,
«Patience», «Truthfulness», «Act»,

Basis - «Good intention» - tribes [11], (translated from Kazakh into English A.Zhundibayeva) to make out of these seven people.

In Kazakh literature such figures as A.Bokeykhanov, A.Baytursynov were the founders of Shakarim studies. Studying an immense heritage began during lifetime of a great poet in 20-30th of the XX-th century.

Thus, scientists S.Gabbasov, S.Seyfullin, M.Auezov, I.Duysenbaev, K.Muhamedhanov, M.Magauin made an important contribution to study and work publications of the poet. In 1988 our ancestor Shakarim was completely justified and after the country got its independence, the question about Shakarim studies became an actual theme. Sh.Satbaeva wrote about lyrical poetry of the poet in her works. Then set of research works was published. If scientists A.Tleuhanova, A.Usenova, A.Seysekenova studied the works of the poet from different points, known scientist B.Abdigazyuly made a special research work «Traditional and art based works of Shakarim» and defended the thesis for a doctor's degree [12,214]. Nowadays, different research works are written based on works, language, and history of literature and on other branches of Shakarim's creations.

Questions of education in the works of Shakarim associated with noble man, generation with great humanity. The education of the person Shakarim the first place puts forward the category «science of conscience». Therefore, he believes «...necessary to train them in the art of lab our, to bring to education». Along with the above mentioned bad habits that not enough simply to get rid of, it is necessary to work

honestly, taught science, and first of all to study «science of conscience».

Wise people should aim to consider this science, prepare a textbook, to free from the lust of man possessed only honor. If engulfed the human desire to leave it, then it is easy to change. It is easy to notice, that the human world of Shakarim comprehensive and in-depth. The cornerstone of the philosopher-poet puts a sincere heart, honest work, and the pure meaning of life.

Conclusion

Shakarim believes that only by adhering to these values, human society will turn to the good, the right path, free from injustice and unhappiness. The novelty of the work consists of giving a special, deep meaning of the little things of everyday life.

Inherent lyrics Shakarim art feature comes from a fair and accurate assessment of the phenomena of life and society.

Corresponding Author:

Dr. Zhundibayeva
International Kazakh-Turkish University named after H. A. Yassawi, The building of Administration, Republic of Kazakhstan, South Kazakhstan region, 161200, Turkestan city, prospectus B.Sattarvanov, d.29
aray777@hotmail.com

References

1. Abcarian, R. and M. Klotz, 2004. Literature. The Human Experience Reading and Writing. Northridge, Emeriti Bedford/St. Martin's Boston New York: California State University, pp: 1217
2. The results of the research, conducted by the Lyric and Lyric Poetry. Date Views 05. 09. 2013
www.wikipedia.org/wiki/Lyric_poetry#Meters
3. Sadykov, N., Dalelbekkyzy, A., S. Erzhanova and M. Tologenov, 2013. Lyric Poetry and Motives in the works of Poets of SyrDarya River Vicinity. World Academy of Science, Engineering and Technology, Date Views 065. 09. 2013
www.waset.org/journals/waset/v77/v77-21.pdf
4. Abdigaziev, B., 1992. Asyl Arna. Zhazushy press, pp: 1-150
5. Hall, P., 1995. Literature. Bronze. Copyright 1994 1991 1989 by Prentice-Hall. Englewood Cliffs: New Jersey Needham Massachusetts printed the United States of America, pp: 1-810
6. McGowan, C.J., 2004. Twentieth-Century American Poetry. Blackwell Publishing, pp: 232

7. McArthur, T., 1992. The Oxford Companion to the English Language. Oxford University Press, pp: 632
8. Abdullina, L., 2012. Kazakhstan State University in honor of S.Amanzholov, Kazakhstan. Fundamental issues of modern Kazakh philology Table of contents. The Kazakh-American Free University Academic Journal, 4. Date Views 05. 09. 2013 www.kafu-academic-journal.info/journal/4/99/
9. Sadykov, N., A. Zhussipova and O. Abdimanuly, 2013. Kazakh literature in Emigration and Works of Mazhit Aitbayev. World Academy of Science, Engineering and Technology, pp: 371-576
www.waset.org/journals/waset/v75/v75-69.pdf
10. Shakarim and Kayum. Foliant, 2009. Astana, pp: 236
11. Works of Shakarim, 1 volume, 2006. Almaty, pp: 524
12. Shakarimtanu maselelery (The problems of Shakarim introduction) 2-book, 2006. Semey-Novosibirsk, pp: 398

28/9/2013