

Abai Kunanbayev's Role in Enrichment of the Kazakh Language

Y.M. Paltore, B.N. Zhubatova, A.A. Mustafayeva

Abstract—Abai Kunanbayev is famous for being enlightener, composer, interpreter, social agent, philosopher, reformer, who wanted to enrich Kazakh literature by emergence with Russian and European culture, and also as a founder of Kazakh written literary language. Abai Kunanbayev was born in 1845 in East Kazakhstan area and passed away in 1904 in his hometown. His oeuvre absorbed and reflected all changes in the life of Kazakh society of the second half of XIX century. Because XIX century, especially its second half, was an important transition period for Kazakhstan, which radically changed traditional way of Kazakh society and predetermined further development in consequence of activation of Russian colonial policy and approval of commodity-money relations in Steppe Land. Abai Kunanbayev, besides Arabic and Persian common words and loanwords from Quran in his words of edification, had used a lot of words of Arabic, Persian, Latin, Russian, Nogai, Shaghatai, Polish, Greek, Turkish, which are used in the Kazakh language.

Keywords—Abai Kunanbayev, the Kazakh, Russian languages, literature

I. INTRODUCTION

IN the 60-ies of XIX century active colonial policy was initiated in Kazakhstan. After accession of Kazakhstan to Russian Empire, active drawing of Steppe Land into a common course of development of Russian capitalism set in. First of all, it was expressed in the expansion of trade. It was trade capital that played an enormous role in the formation of Kazakhstan economy of that time. Big towns became trade centers, mainly it were regional centers (Omsk, Petropavlovsk, Pavlodar, Akmolinsk, Semipalatinsk, etc.), where annual fairs were held, and then active permanent trade. Postal service, banks, pawnshops appeared in large towns.

The second half of XIX century, in which Abai (Ibrahim) Kunanbaily lived "...is described by great changes in socio-economic, political and cultural life of kazakh people. This changes extended to one nad half century and ended in the sixties of XIX century when Kazakhstan had emerged to Russia..." [1].

Y.M. Paltore is with the Department of Arabic and Persian studies Kazakh National University named after al-Farabi as PhD student, 050040, Kazakhstan (Phone: +7 (777) 2072238, e-mail: yktyiar@inbox.ru)

B.N. Zhubatova is with the Department of Arabic and Persian studies Kazakh National University named after al-Farabi as Associate Professor, 050040, Kazakhstan (Phone: +7 (777) 3965476, e-mail: bjobatova@mail.ru)

A.A. Mustafayeva is with the Department of Arabic and Persian studies Kazakh National University named after al-Farabi as Assistant Professor, 050040, Kazakhstan (Phone: +7 (707) 8261383, e-mail: rummana@mail.ru)

It gave birth to disputes in terms of power, land, possessions, tribes due to docking between generated kazakh traditional norms, muslim norms and embedded russian norms. Poet Abai described his time in this manner:

«Ju'reginning tu'bine tereng boyla, //Men Mr ju'mbaq adammi'n oni' da oyla.

Soqti'qpali', soqpaqsi'z jerde o'stim. // Mi'ngmen jalghi'z ali'sti'm, kina' qoyma...»

You can not easily understand me, I'm a mysterious person I grew up in crowd place, and was against thousands

This lines uncover to us riddle of his life and works. He had an active attendance in social life and was witness of villainy of governors, poorness of peasants, wrongfulness and impertinences caused by them. He made an attempt to manage them.

On the time of his governance he tried to combine his national consciousness with requirements of religion. But colonizing Russian empire's regulations tried to pull him away from governance. All those problems and sorrows constrained him. Although "... 18 years of conscious life were devoted to this position, in which 12 years he spend as a parish, 6 years as a governor. His life was full of different kinds of struggles and events" [2]. He didn't refuse to struggle, on the contrary he evidently governed opposing them.

One who governs always strives to his community's wellbeing. He strives for unity of nation and devotes himself for his country. Abai, as chief, had these qualities for sure. Any of his works invoke in us strive for unity, solidarity, high morality. In his poem "Bolys boldym minekei" he wrote: *«...Oyaz barda qi'li'qti' // Oyazjoqta etpeymen.*

Ka'kir-shu'kir, ko'r-jo'r'di' // Payda ko'rip, epteymin.

«Mi'naw aram, tentek», -dep // Esh kisini teppeymen.

«O'zimdik bol», -dep elji'i'p, // Qurasti'ri'p, septeymen.

Buzaqi'ni'ng bu'lugin, // «Jaqs' aqi'h dep, «qup» deymen»

[3]

I try to see good in everything

I don't alienate a bad person I try to make him better

By this way he confesses his confrontation to colonizing, unjust, tricky Russian Empire's policy. But he didn't struggle against them publicly.

Abai continued his father's occupation for 18 years. But his ideas, reforms were not understood. In one of his poems he described it:

«Tu'zetpek edim zamandi', // O'zimdi ti'm-aq zor tuti'p.

Tappadi'm ko'mek o'zime, // Ko'p nadanmen ali'si'p.

Ko'nbedi eshkim so'zime, // A'detine qari'si'p.

Jan shoshi'rli'q tu'rinde, // Ba'ri birdey elirip.

*Ustay almadi'm birin de, //Keki"di keyin sheginip.
«A'ri'nemen» el ketti, // Qoqi"landi', maqtandi'.
Qwat bitti, ku'n o'tti, // Jari'lqa, quday, jatqandi'»
I tried to change the society, but wasn 't pleased
I found nor helper neither supporter,
Nobody listened to me, they got rid of my advices
But time passes by
God, bless those who died*

Abai learned in original Arabic-Persian epic, perceived fundamentals of logic and Mohammedan law in exegesis of Eastern religious scholars. Simultaneously with learning Eastern languages and Oriental culture Abai's interest to Russian culture awoke. In fact, Semipalatinsk, founded in 1718 as a castle, by the 80-ies of XIX century had become a trade, administrative, cultural center of Eastern Kazakhstan. But future poet encountered Russian way of life, Russian household articles even earlier way back in the aul of his father. It should be noted that Kazakhs of Semipalatinsk region by virtue of geographical location communicated with Russian settlers since olden times, experiencing mutual influence. And Abai, while studying at madrasah, entered a Russian parish school in Semipalatinsk, where he had been learning Russian for three months. These months defined further walk of poet's life, his interests and acquaintances.

At the age of 15 Abai returned to aul and became one of the helpers of his father, who, seeing Abai as his successor and passing him his experience of biys, taught him the art of political eloquence, trained to handle the most difficult legal matters, revealed the secrets of intrigues of different groups, having the power or climbing to it.

And "by the age 20 of his life Abai won fame of the first orator, first connoisseur of people's life, its legal custom, knew by heart numerous solutions of various cases by famous biys of Kazakh steppes and thanks to his endeavours and uncommon memory he knew and presented walking collection of folk legends, proverbs, tales and aphorisms, created by wise men of Kazakh steppe" [4]. Steppe predicted him the fortune of a famous biy, not suspecting that the time of biys had gone never to return. Reforms carried out by Russian government resulted in drastic changes in Kazakhs' social life.

"Khaliolla Oskembayev, his younger brother, was first person who introduced Abai with Russian artistry, books and with noble disposition of Saint-Petersburg, Moscow. Khaliolla was his father's first wife Aygyz's son, and his father (Kunanbai) sent him to study in Russian language from his early years. Abai and he would often correspond with each other [5]. When Khaliolla came back to summer vacations he would bring lots of stories and books, which Abai used to read frequently and share his secrets with Khaliolla and was significantly wit amongst grandchildren" [6].

In the end of 1860s Abai read lots of books in Russian language, had independently improved his Russian language. Eventually, in 1870 he meets exiled revolutioner from Saint-Peterburg E.P.Mikhaelis in the library of Semey city.

Abai Kunanbaiuly learned Russian, western, philosophic, social literature. Distinctively, he read and cracked the books of classics of Russian literature such as Pushkin, Lermontov, Saltykov-Shedrin, Nekrasov, Tolstoi and works of revolutionists such as Belinskii, Gertsen, Chernyshevskii, Dobroliubov. Additionally he learned translated works of

European poets and scholars, ancient philosophers such as Socrates, Plato, Aristotle, Byron, Goethe, A. Duma, Spencer, Lewis, Darwin, Draper and had an opportunity to learn other prominent writers works.

"According to his friends Abai he was interested in western philosophy (For instance, it is known that he read works of Spinoza and Spencer and inquired about Darwin)..." [7].

Professor of New York University John William Draper was one of the most prominent affecters and informers for him. With help of his old friend Eugenie Petrovich Mikhaelis Abai found and read with interest Draper's translated work "Europanyn akyl-oyunun damu tarihy" ("History of the intellectual development of Europe") (1869) in two volumes and "Katolitsizm men gylymnin arasindagi katynas tarihi" ("History of the conflict between religion and science") (1876) which was embedded into Russian higher education.

Eventually "blend of three ultimate cultures were Abai's inspiration. His great inspiration that affected his thoughts, social life and poetry was rich ancient folk culture which was word-of-mouth, some of which were saved in printed matters. His another great inspiration channel was marvelous eastern cultural heritage Arabic-Iranian and Turkish classic poesy, third channel was Russian and European culture" [8].

Abai kept enriching his knowledge, worldview. His scrutiny in Russian literature and vernacular of XIX century brought him to another notion about his poetic mission. Abai estimated art of word as social power, social issue. In combine all of this awaken and determined, developed poetic talent in him.

Abai felt like being reborn after reading Draper's works. With each paragraph he acknowledged new data and upgraded his outlook. While reading "Europanyn akyl-oyunun damu tarihy" ("History of the intellectual development of Europe") he found out that all the phenomenon depend upon it and its power affects human and non-human beings. When reading "Katolitsizm men gylymnin arasindagi katynas tarihi" ("History of the conflict between religion and science") he found out that basis of all the sciences is religion. He understood that illiteracy of religion representatives, bareness of aims convert religion to dogma, and more, that explorations of great masterminds of the world uncover mysteries of universe and lift up science to newer extend. Eventually, as time goes by, Abai's name gets around with his outstanding thoughts, peculiarities of his compositions.

Nowadays Kazakh literary language occupies status of official language of the Republic of Kazakhstan. It is widely used in Kazakh social life aspects, in belles-lettres and publishing, radio and television, in education and science, official documents spheres.

Initially investigators accepted literary language as analogue of written language and somewhat opposing colloquial language. Reasons for the misconception were the languages that had early formation of written language and historical monuments. Some of the investigators thought that literality of the language was based on its commonness to everyone.

Absence of dialects, slang words make literary language peculiar. Generally, those who have that point of view find literary language precedent to the times when language was used as folk poetic art, and language of regulations. Another group of investigators K. Zhubanov, S.Amanzholov, I. Kenesbayev etc. state that Kazakh literary language began in the second half of XIX century when book and newspaper printing was widespread along with Abai works.

In times of Abai there was spread of Middle Asian and Arabic classic poets works. It is known that Abai was familiar with eastern folk and literature and translations of works in Shaghatai language. By means of reading Eastern folk fairytales, heroic eposes, along with Persian classic poets (such as Rudaki, Fird'ausi, Nizami, Saghdi, Khafiz etc.) he intervened into Kazakh poems elements of "gharuz" extend, and intervened Arabic and Persian words into the the usage of Kazakh literary language. Abai interpreted romans well-known for eastern areas such as "Laila and Mazhnun", "One thousand and thousand one nights", "Koroglu" etc. and his works mainly were based on them. Also, to make his works authentic he read lots of eastern historical books of writers as Tabari, Rabghuzi, Babyr and other Islamic scholars.

One more thing that he grasped from prominent eastern works is literary methods such as "sadj", "iltizam" "tanasub", "ishtiqaq". For instance we shall stop at method "sadj", which is like alliteration. Abai wrote:

«Sorli' asi'q sarghaysa da, saghi'nsa da, // Jar tayi'p,
jaqsi' so'zden jangi'lsa da»

As we can see int the first line there is a repetition of consonant "s", in the second line "J" is repeated. The consonant "j" is might be said to be main phoneme that differs Kazakh language from Turkish. Additionally, there are 573 words that begin with letter «Ж» ("J"), and with 9.11 % of usage, was most commonly used letter after consonant "T". There is only one poem with this method using «Ж» ("J"). It was written in 1892 when his younger brother Ospan had passed. Abai wrote:

Jaynaghan twi 'ng ji 'ghi 'lmay,
Jasqani'p jawdan buri'lmay,
Jawju'rekjomart qubi'lmay,
Jaqsi' o'miring buzi'lmay,
Jas qwati'ng tozi'lmay,
Jali 'n ju 'rek swi 'nbay,
Jas bitkennen tu'ngilmey,
Jaghalay jay law da'wleting
Jasi'l sho'bi qwarmay,
Jarqi'rap jatqan o'zening
Jaydaq tarti'p swalmay,
Jaydari'ju 'zing jabi 'lmay,
Jaydaqtap qashi'p sabi'lmay,
Jan bitkenge jali'nbay,
Jaqsi' o'lipsing, yapi'rmay!

This was unprecedented in Kazakh poetry, and he made this extraordinary conclusion. It was specifically only to Abai.

There were plenty of reasons for this enrichment of Kazakh literary language. First of all, due to dependence to Russian Empire, some of Kazakh youth had had an opportunity to

study in Russian schools, therefore to be familiar with European culture. Among kazakh nation enlighteners such as Abai, Shokan, Ibirai called young generation to strive for knowledge and were good role models for that. Finally kazakh schools were set, publishing in Kazakh language was developing, and works of kazakh authors started to be published. This was the reason of Kazakh literary language flourish.

II. METHODS OF TRANSLATION INTO KAZAKH

Abai followed two methods when converting old phraseologies. One is to replace one word in phrase with its synonym, another is to take old phraseology's main idea. For example, there are 309 types of phraseology repeated in his works, so 32 of them phraseologies that were created by him. Moreover, there are 64 saying and proverbs in his works, in which 19 are changed and suited to context. He even analyzed and criticized some of proverbs and sayings in his 3rd, 13th, 29th edifications in his book of words. Furthermore, Abai used 68 aphorisms as proverb or saying. These are his methods and ways to enrich Kazakh literary language.

There are 158 words were frequently used in half of the texts of his works. These are only 2.5 % of 6293 words of his vocabulary bank.... if we analyze frequency of parts of speech we can give this data: nouns - 15 758 (33,82%), verbs - 15 266 (32,76%), prepositions - 1046 (4,39%), adverbs - 1686 (3,62%), pronouns - 4473 (9,60%), interjections - 144 (0,31%), onomatopoeia - 87 (0,19%), parenthesis - 674 (1, 45%), numerals 1074 (2,30%), modal words - 964 (2,06%)" [9].

III. RESULTS

Abai's output began early. Although his poems became systematic, poetic only in 1882. He has twenty years of literary and poetic activity background. We have almost seven thousand poems extant, in other words " approximately 170 poems written by himself, others(56) mainly translations of Russian and European ones. Plenty of translations from Russian classics belong to M. Lermontov, and poems and fables of Pushkin and Krylov.

His unique creature in history of kazakh literature which differs by its genre and style was his 45 words of wisdom («The Book of Words» (Kazakh: «Қара Сөздері» «Qara So'zderi») and one historical article" [10]. And he has three more poems such as «Ескендір», «Мағсұт», «Әзім» («Eskendir», «Maghsut», «A'zim»)

Abai Kunanbaiuly "used foreign words to express himself sharply, to support his words, as well as to clarify, elucidate his thoughts. Most of uncommon nouns (связ, губернатор, закон б.т. (siyaz, gubernator, zakon) give to us information about the epoch. Besides Arabic and Persian common words and loanwords from Quran in his words of edification show us his awareness of this languages and covers up his aim to clarify and define their meanings to us. There are more than 578 words and phrases of that kind in his works. 402 of them are Arabic, 50 are Persian, five Latin, 25 Tatarian, Nogai, 62 Russian, 27 Shaghatai, 4 Turkish, and some of them are Greek, polish, Chinese words.

Hence poet used 11 languages apart from Kazakh. We must take into account that some of Latin, Greek, Polish words were learned through Russian language. Chinese word «брут (brut)», Arabic words «хйбай (hibai)», «хуззғи (huzaghi)» are products of his own activity" [11].

IV. CONCLUSIONS

In conclusion, era of Abai was full of events in social, common, cultural and economic life in Kazakhstan. "In social development there was a tendency of supporting common people. It gave birth to democratic ideology. There was a need to literate common people". The role of language in this mission was obvious. Heretofore, middle Asian written literary language (bookish language, Shagahatai language combined with Turkish) tried to be prevented from common usage. Only religious and epistolographic areas were spread in literature. That's why common people needed understandable and easy language. As it would affect cultural, social, spiritual life and self-development. Abai found literary language suitable for this role and worked hard to form this language. It also affected his creation. So he made significant changes in Kazakh language vocabulary. He also added to his poems common words rarely used by previous poets, common vocabulary, obsolete words which were used as professionalisms, new words and converted them into means of poetry.

Abai is ultimate folklore and combiner of eastern and western civilizations. Furthermore, "he is founder of qualitative contemporary Kazakh written literary language. This language is basis of modern written literary language. Concretely, language of Abai is language of national written literary language...He is not only founder, he is developer, manager, and determiner of normalizing".

Nature of Abai is indicator of Kazakh and world literature's glory. He compound eastern poet's description of nature with beauty of being found and showed aesthetics in that way. So this is his contribution into bringing lyrical poems of second half of XIX century and beginning of XX century into classical level.

It is known how many works, monographs, articles he devoted to enrich, enlighten Kazakh language. It is known how it used to be, its lexis and grammatics, methods and the ways how Abai changed them. There is no doubt that there will be more monographs about Abai Kunanbayev's and his works, the most significant person for Kazakhs.

REFERENCES

- [1] Abay. e'nci"klopedi"ya. (Bas red. R.N. Nurgali"ev). -Almati: «Qazaq e'nci"klopedi"yasi"ni'ng Bas redaksi"yasi', «Atamura» baspasi', 1995.-720 bet. (26-bette).
- [2] B. Bayghali"ev. Abay o'mirbayani' arhi"v derekterinde.-Almati: «Ari"s» baspasi', 2001. (27, 28-betterde).
- [3] Abay. Qali'ng elim qazaghi'm: Shi'gharmalari'.-Almati: «Jali'n», 1995.-384 b. (63-bette).
- [4] Abay Qunanbaev. Shi'gharmalari'ni'ng bir tomdi'q toli'q ji"naghi'. Qazaqti'ng memlekettik ko'rkem a'debi"et baspasi'. Almati', 1961. 695 bet. (10-bette).
- [5] Osi' hattardi' Leni"ng radtaghi' prof. Berezi"nning arhi"vi"nan tapqan prof. A'likey Marghulan.
- [6] Abay Qunanbaev. Shi'gharmalari'ni'ng bir tomdi'q toli'q ji"naghi'. Qazaqti'ng memlekettik ko'rkem a'debi"et baspasi'. Almati', 1961. 695 bet. (20-bette).
- [7] Abay. e'nci"klopedi"ya. (Bas red. R.N. Nurgali"ev). -Almati: «Qazaq e'nci"klopedi"yasi"ni'ng Bas redaksi"yasi', «Atamura» baspasi', 1995.-720 bet. (17-bette).
- [8] A'wezov M. Qazaq a'debi"etining tari"hi: 20 tomdi'q shi'gharmalari' ji"naghi':- Almati': Jazwshi', 1985.-T. 18. -445 b.

- [9] To'kebaeva J.A'. Abay shi'gharmalari' tilining statoli"ngvi"sti"kali'q aspektleri. Fi"lologi"ya ghi'li'mdari'ni'ng kandi"dati' ghi'li'mi" da'rejesin alw u'shin jazil'ghan di"SSERTACI"ya. Almati', 2001. 156bet. (115-bette).
- [10] Abay Qunanbayev (Bi"bli"ografi"yali'q ko'rsetkish) Almati', 1995. 304 bet. (10-bette).
- [11] Abay. e'nci"klopedi"ya. (Bas red. R.N. Nurgali"ev). -Almati: «Qazaq e'nci"klopedi"yasi"ni'ng Bas redaksi"yasi', «Atamura» baspasi', 1995.-720 bet. (631-bette).
- [12] Mir'zahmetov M. Muhtar A'wezov ja'ne abaytanw problemalari'. - Almati: «Ghi'li'm» baspasi', 1982. - 296 b. (146-bette).
- [13] Qazaq aqi'ni' I"braxi"m Qunanbay ughli'ni'ng o'lengi. Basti'rghan: Ka'kitay, Turaghu' Qunanbay ughlandari'. -2-bas.328 bet. (190-bette)
- [14] Bwkeyhanov A. Abay (I"bragi"m) Kwnanbaev (nekrolog) // Semi"palati"nski'y li"stok.-1907.-Vi'p.III.- S.5.
- [15] B. Bayghali"ev. Abay o'mirbayani' arhi"v derekterinde.-Almati: «Ari"s» baspasi', 2001. (23-bette).
- [16] Qudayberdiuli' Sh. Tu'rik, qi'rghi'z-qazaq xa'm handar shejiresi. - Almati', 1991. (46-bette).
- [17] B. Bayghali"ev. Abay o'mirbayani' arhi"v derekterinde.-Almati: «Ari"s» baspasi', 2001. (44-bette).
- [18] Abay. e'nci"klopedi"ya. (Bas red. R.N. Nurgali"ev). -Almati: «Qazaq e'nci"klopedi"yasi"ni'ng Bas redaksi"yasi', «Atamura» baspasi', 1995.-720 bet. (660-bette).
- [19] Abay. e'nci"klopedi"ya. (Bas red. R.N. Nurgali"ev). -Almati: «Qazaq e'nci"klopedi"yasi"ni'ng Bas redaksi"yasi', «Atamura» baspasi', 1995.-720 bet. (236-bette).
- [20] Si'zdi'q R. Abaydi'ng so'z o'rnegi - Almati'. «Ari"s» baspasi', 2004. - 208 bet. (140-bette).
- [21] Si'zdi'qova R. Abay ja'ne qazaqti'ng ultti'q a'debi" tili. Almati'. «Ari"s» baspasi', 2004.-616 bet. (49-bette).
- [22] Si'zdi'qova R. Abay ja'ne qazaqti'ng ultti'q a'debi" tili. Almati'. «Ari"s» baspasi', 2004.-616 bet. (48-bette).
- [23] Si'zdi'q R. Abaydi'ng so'z o'rnegi - Almati'. «Ari"s» baspasi', 2004. - 208 bet. (111-bette).
- [24] Si'zdi'qova R. Abay ja'ne qazaqti'ng ultti'q a'debi" tili. Almati'. «Ari"s» baspasi', 2004.-616 bet. (61-bette).
- [25] Abay. Qali'ng elim, qazaghi'm: Shi'gharmalari'. - Almati': Jali'n, 1995. - 384 b. (54-bette).