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 Stepp 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 Stepp Land into a common course of development of Russian capitalistic 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 and approval of commodity-money relations in Stepp 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.

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].

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'reqning tu'bine tereng boyla, //Men Mr ju'mbaq adamm'n oni' da oyla.
Soqti'qpal'i', soqpaqsit'z jerde o'stim. // Mi'ngmen jalghi'z ali'st'i'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'il'qi!// Oyazqjo'ta etpeymin.
Ka'kim-put'nik, ko'jo-r'dil//Payda ko'rip, epteymin.
Mi'naw aram, tentek»,-dep //Esh kisini teppeymin.
«O'zindik bol»,-dep elji'ip, // Qurasiti'rl'ip, septeymin.
Buzaq'ni'ng bul'igin, // «Jaqsf aqi'h dep, «qip» deymin»

[3]

"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'zepek edin zamandil', //O'zimdi ti'm-aq zur tuti'p.
Tappadil'm ko mek o'zime, //Ko'p nadanmen ali'sl'ip.
Ko'nbeki eskhim so'zime, //A'letine qari'si'l'ip.
Jan shoshi'rl'q ta'rinde, //Ba'ri birdey elirip.

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Abai Kunanbaiuly learned Russian, western, philosophic, social life and poetry which 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 gylmyn 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.
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 (сиya, 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, 27 Tatarian, 62 Russian, 27 Shaghatai, 4 Turkish, and some of them are Greek, polish, Chinese words.

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. Kmesbayev 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 epics, along with Persian classic poets (such as Rudaki, Fird'ausi, Nizami, Baghdhi, Khafiz etc.) he intervened into Kazakh poems elements of "gharuz" extend, and intervened Arabic and Persian words into the usage, was most commonly used letter a after consonant "T". There is only one poem with this method using «К» ("J"), and with 9.11 % of usage, was most commonly used letter after consonant "T". There is only one poem with this method using «К» ("J"). It was written in 1892 when his younger brother Ospan had passed. Abai wrote:

Jaynagahan twi 'ng jì 'ghi 'lmay, 
Jaqtıqp bawdan hırlımay, 
Jayju'ırejımaart qubı'l'may, 
Jaqtı'ıo'mırıng buqı'l'may, 
Jas qavatiq tozı'l'may, 
Jalı 'n 'ju 'rek svi 'n'b ay, 
Jas bıtkıßen tu'ngılmye, 
Jaghalay jay law da'wletıng, 
Jasi'l sho'bi qwırmay, 
Jarqıtrash jatıqan u'zıngıngıngı, 
Jaydaq tærı'p swırmay, 
Jaydärı'jı zıng jalı 'lmay, 
Jaydáqtaş qashı'l'p sabı'l'may, 
Jän bıtkıngen jálı'n'bay, 
Jaqtı'lıqsıngı, yapi'l'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 an opportunity to study in Russian schools, therefore to be familiar with European culture. Among kazakh enlighteners such as Abai, Shokan, Ibraii 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 floruish.

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» and one historical article" [10]. And he has three more poems such as «Ескенди», «Магсұт», «Өзім» («Eskendir», «Maghsud», «AVizim»)

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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 «бугр (brut)», arabic words «хөйбай (hibai)», «хұзағи (huzaghı)» 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, Shagahatay language combined with Turkish) tried to be prevented from common usage. Only religious and epistologic 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 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 professionalism, new words and converted them into means of poesy.

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 poemsof 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 howote used to be, its lexics and grammatics, methods and the ways how Abai changed them. There is no doubt that there will be more monographs about Abai Kumanbayev's and his works, the most significant person for Kazakhs.

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