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CIVIL LYRICIS OF TANZHARYK ZHOLDYULY

Annotation. The article is dedicated to the literary legacy of our ancestor Tanzharyk Zholdyuly in China. In general, we all know that in the (irrationally accused and misappropriated. Tanzharyk Zholdyuly is one of the largest representatives of our national literature in the Xinjiang region, and the aitys poet is known in the literature for his originality. The main theme of the poet's poems is the ideological purpose of the national identity. The main purpose of the article is to study the logic of the most productive creative epoch in the history of Kazakh literature in the XIX century in China. Poems, stories, aityses of the poet, who longed for independence and freedom, artistic power, theme, ideological content and depth of the plot, his skill in depicting the national identity were analyzed and studied in detail. The article analyzes several poems of the poet. As a result of the analysis, it was found that the work of the poet Tanzharik Zholdyuly depicts the sadness and lamentation of the whole century, the people, the history of the period. His poems depict the unbroken spirit of a citizen, and it is a great achievement that the poems have reached a high artistic level today, in spite of any difficulties. The results of the article can be used to analyze and evaluate the work of Tanzharyk Zholdyuly in lectures specially designed for teaching Kazakh literature abroad.

Keywords: national literature, improviser, style, oral literature, written literature.

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Таңжарық Жолдыұлының азаматтық лирикасы

Аңдатпа. Мақала Қытайдағы қандасымыз Таңжарық Жолдыұлының әдебиетте қалдырған мұрасына арналған. Жалпы, қазақ әдебиетінің тарихын зерттеуде Қытайдағы қандастарымыздың шығармашылығын насихаттау, түсіндіру бағытындағы шығармалар ұзақ жылдар бойы қисынсыз айыпталып, шетқақпайланып, көркемдік өрістегі елеулі бағыт мәнінде ғылыми айналымға тартылмай келгені баршамызға мәлім. Таңжарық Жолдыұлы Шыңжаң өңіріндегі ұлттық әдебиетіміздің ірі өкілдерінің бірі, әрі айтыскер ақын әдебиетте өзіндік ерекшелігімен танылған. Ақын өлеңдерінің басты тақырыбы, идеялық мақсаты, ұлттық болмысы зерттеліп-зерделеніп, айшықталады. Ғылыми мақаланың басты мақсаты қазақ әдебиетінің тарихындағы мейлінше өнімді шығармашылық дәуір – XIX ғасырдағы Қытайдағы қандасымыз Т. Жолдыұлының әдеби мұрасын, дәстүрлі тарихи алғышарттар, көркемдік негіз, ұстанымдар ауқымында тануды ғылыми зерттеуге тарту қисындарын пысықтау бағыттарымен айқындалады. Тәуелсіздікті, азаттықты аңсаған ақынның өлең-толғаулары, қисса-дастандары, айтыстарының көркемдік қуаты, тақырыбы, идеялық мазмұны мен сюжетінің тереңдігі, ұлттық болмысты бейнелеудегі шеберлігі туралы талданып, зерттелді. Мақалада ақынның бірнеше өлеңі талданып жазылды. Талдау нәтижесінде ақын Таңжарық Жолдыұлының шығармаларында тұтас бір ғасырдың, халықтың мұны мен зары, сол кезеңнің тарихы суреттелетіні анықталды. Өлеңдерінде азаматтың мызғымас рухы суреттелсе, өлеңдерінің қандай қиындыққа қарамастан, бүгінгі күні биік көркемдік деңгейге жеткені үлкен жетістік. Мақаланың нәтижелерін Таңжарық Жолдыұлының қазақ әдебиетін шетелде оқыту үшін арнайы әзірленген дәрістердегі еңбегін талдап, бағалауға пайдалануға болады.

Кілт сөздер: ұлттық әдебиет, импровизатор, стиль, ауызша әдебиет, жазба әдебиет.

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Гражданская лирика Танжарык Жолдыулы

Аннотация. Статья посвящена литературному наследию Танжарык Жолдыулы. Известно, что при исследовании истории казахской литературы научные изыскания, пропагандирующие и изучающие творчество кандасов в Китае, незаслуженно обвинялись, игнорировались и оставались вне внимания научной общественности. Танжарык Жолдыулы один из выдающихся представителей казахской литературы в Синьзянь, поэт-импровизатор, отличающийся самобытной поэзией. В статье рассмотрены основные темы, идея национальная сущность гражданской лирики Танжарык. XIX век является продуктивным и богатым на поэтических талантов в истории казахской литературы. Основная цель статьи заключается в анализе гражданской лирики поэта XIX в. Танжарык Жолдыулы в свете исторических предпосылок и художественных средств. Также раскрыта глубина идейного содержания и сюжета, списано мастерства поэта мечтавшего о независимости и свободе. В статье сделан аналитический разбор нескольких стихов поэта. В результате анализа установлено, что в творчестве поэта Танжарык Жолдыулы изображена печаль и стенания целого века, народа, истории периода. В его стихи изображен несломленный дух гражданина и это большое достижение, что стихи высокого художественного уровня достигли сегодня, несмотря ни на какие трудности. Результаты статьи могут быть использованы для анализа и оценки творчества Танжарык Жолдыулы в лекциях, специально разработанных для преподавания казахской литературы за рубежом.

Ключевые слова: национальная литература, импровизатор, стиль, устная литература, письменная литература.

1 Introduction (*Seitzhanov Z.H., Omarova R.Zh.*)

The art of speech is a sacred treasure that does not fade away. Literature expands our understanding of cognition and influences the formation of our soul and morality. Deeply rooted rhetoric will glorify the spirit of the people and reflect the experience of life in the form of wisdom. At the same time, there is no doubt that Kazakh literature has a rich tradition. If we say that one of the branches of Kazakh literature in "Kara Shanyrak" is the literature of our compatriots in China, it is clear that one of the most important tasks is to analyze the works of artists in terms of today's scientific achievements.

In the last half of the XIX century and the first half of the XX century there was a group of poets who based their works on the fate of the people, the mood, the life of the country, the spirit of the times. Through this poetic channel, the literary environment of the Kazakhs, which is characterized by a unique character, was formed and developed.

It should be noted that the poet Tanzharyk Zholdyuly is unique in terms of the artistic power of his works, the breadth of themes, the depth of his ideological goals, his skill in depicting the national identity. He proved to be a talented representative of the national literature of one region (Xinjiang) through his poems, stories and aitys.

Tanzharyk Zholdyuly is a poet who came to literature with two peculiarities. The first is an improviser who pulls out a hand, and the second is an artist who writes and publishes a song. At the beginning, the presence of the peculiarities of oral and written literature – glorifies the poetic personality and reveals a different type of creativity. The richness of Tanzharyk's poetry in terms of genre search, the uniqueness of his artistic power, philosophical depth, the

ability to create an image enhances and individualizes his poetic art. His works created a new style, a new form of Kazakh poetry and raised it to a high level of content and ideology.

2 Research methods and materials

2.1 Methods (*Omarova R.Zh.*)

In the course of the article, a historical and literary description of the works of Tanzharyk akyn, one of the poets who sang the truth about the fate of the people and the breath of time in the first half of the XX century was made. A textual and substantive analysis of the works of the poet, a fighter who left a rich legacy in his short life, who sang the continuation of traditions with innovation, called to freedom from slavery, aimed at awakening the consciousness of the people.

2.2 Material description (*Seitzhanov Z.H.*)

The achievement of independence of our country greatly influenced the development and progress of our native literature. Scientists say about this: «Along with independence, local writers got the fullest liberty of speech. And the liberty of speech brought about the opportunity to touch on the topics that were restricted and prohibited during the Soviet years» (Orda, 2019). In addition, thanks to the independence of the country, the names of writers who were born and grew up in other countries and were recognized in that environment became known, and their creativity began to be recognized. One of such writers is Tanzharik Zholdyuly.

3 Discussion (*Seitzhanov Z.H., Omarova R.Zh.*)

Since 1930 T. Zholdyuly has been actively involved in social and political life. He is also very creative and writes many new works. Instead of thinking about the situation of the people, Shyn-Shysai, who came to power, strengthened his power. First of all, they organize underground workers in all parts of the region. Establishes security forces in all areas of the three regions, strengthens vigilance. Thus begins a difficult period. The poet aware of the plight of the country:

If he tells a lie and sells it,

He didn't believe the truth ...

That's why the light shines from the air

Not a drop fell on the Kazakh – he laments (translation by the author).

This is the purpose of how to bring to the minds of the people “to be a country and be free.” Because the superiority of the other pushed the head down, and the day passed with a sigh. The Kuomintang always treated the minority Kazakhs with suspicion and considered them second-class citizens. The poet, who thought about all this, always longed for freedom. What to do for this? It seems that Abay, Ahmet, Mirzhakyp are at a dead end, wondering what to expect from the people who did not understand what they wrote and said. “I'll tell you when I die.” The poet, who does not shy away from facing the truth, comes to the following conclusion:

You almost stumbled and fell,

You need to know that now.

When you unite and unite, everything is smooth

The thick gray on the forehead goes away (Zholdyuly, 1992:255) (translation by the author).

He says it's time to draw a conclusion from "stumbling and falling". He explains that one of the ways to achieve freedom is the well-being of the people.

Addiction is impossible without a fist.

There is no doubt that the poet will not be able to get rid of the domination of the rulers if he does not focus on one goal in several poems.

I repeat, if you do not unite,
You are equal to that slave.

People believe that independence can be achieved only by acting together. The poet feels that "it's not just time to go to bed". That is why he is so restless. He considers it his duty to open the eyes and awaken the people. In the poem "Kaparga":

If we head together,
When the time comes,
The cut finger does not hurt (translation by the author).

The proverb "If the enemy does not explode", - urges to shake hands. One of the main conditions for a free country and a happy life of the people is prosperity and unity.

Now he is once again worried about the Kazakhs, blaming those who are especially active in "stealing and gossiping, lying, boasting" about the evil deeds that cause division in the country.

If you don't understand, the day has come, Kazakh,
Have you seen a country like yours...?
Let go of ignorance
As a country, remember, Kazakh (translation by the author).

What could be bolder and courageous? Have you ever looked at life in a country like yours? Get rid of ignorance and join the ranks. He noted that unity is one of the ways to become a free, civilized country, and the second condition is art and education. The days of dark forces are over. Now he knows that he should think about staying in a prosperous country.

Tanzharyk is a poet who regularly sang about the sufferings of the prison. He spent almost seven years in a narrow, stone-clad prison. That's why he wrote many poems in prison. For example, "Ili prison", "Arrested", "Exiled from Kulja", "On the road", "Farewell to the country, the land", "Who is in prison", "Sygai zangi", "Prayer", "I'm disappointed and tired" and others. Many of his poems were recorded in a dark, confined cell of the prison. Although he was in prison, he continued to tell the truth. The fact that he did not err in freedom of thought while imprisoned, that he spoke the truth, that he longed for freedom, shows the poet's perseverance and justice. We see his plight in his poem in the Ili prison.

Flies, fleas, caterpillars suck blood,
I'm not itching.
Eating meat, bones, sucking blood,
The rest of the skin becomes a crust (translation by the author).

This is the day when all those who suffered in prison saw it. The poet, sitting in such a state, gives himself strength. It gives strength to the will and does not give up. It was the constant law of poetry to see the light and the shadow of the whole as a whole, not to be hypocritical, to tell only the convinced truth (Berdibayev, 1980:236).

Hey, Daddy, listen to this word,
I'm not interested in that.

True justice is what you want,

I think there is no other dream (Zholdyuly, 1992:255) (translation by the author).

The poet also openly expresses his dreams. "What you want is true justice". The poet, who cares about the people and the future of his country, also describes the society in which he lives. In other words, it conveys the image of the times and the arbitrariness of the government that governs it. In the poem "The World":

All the words and deeds are false,

Persecution is a tor, for the meek – a dungeon the world.

Like a fox on a raven,

One day you will pour sand from the eyes, the world ...

Needless to say,

We are wheat, you are the threshing floor, the world! (Egeubayev, 2003:52) (translation by the author).

One of the tactics of the Kuomintang was to imprison and kill innocent people under various political circumstances. Repression in the Soviet Union during the 1930s continues in Xinjiang. "On the occasion of the campaign to clean up the enemies of the people, which began in 1937, a campaign was launched in Xinjiang called" Cleanse those who were sold to jihadists".... About 60,000 people were detained and about 12,000 were shot.

Tanzharyk could not have survived such a fate. How can a poet, who openly demanded freedom and liberty through his fiery poems, be spared? Such a person would be dangerous for the authorities if he was not handcuffed. So Tanzharyk was in a dark cell for a long time. Nevertheless, his voice never faded. Enduring the oppression of the Kuomintang, he called on the people to be free and to achieve the same goal.

«The history of each nation carefully preserves the memories of great people. Each era creates its own unique names and personalities, turning it into living symbols over time. Poets connect with the past, give a sense of admiration like heroes in a fairy tale» (Zhalgasbayeva, 2021). From the poems of the poet Tanzharyk, one can learn not only the appearance of the past and the internal situation of the neighboring country, but also human qualities.

The poet always tries to tell the truth, he appeals to the country. He does not even regret that he was innocently punished and imprisoned. "What is the dream if the truth dies on the way?" It is the word of a man who cares for his people. After six months in Kulja, he was transferred to Urumqi. He writes about the violence he saw in prison.

Bleeding, weight loss, exhaustion,

The back of the neck was a wooden shovel like soap.

The double board is like a double down under me,

I had boots and pillows, a dress and a blanket (translation by the author).

This is the day the inmates saw it. Such was the case with the bloody massacre, which was turned into a massacre by the Kuomintang authorities ruled by Ching Shisai. Instead of being crushed, the poet becomes proud. He boldly expressed his thoughts and zeal to awaken the people. That is why he wrote most of his works in a dark cell. He considered the distribution of his works in the country. Undoubtedly, his songs, inspired by the truth, mobilized the people with prisoners. In the poem "When I was expelled from Kulzha" the poet says:

The liver is intact, the head survives

There is no one who does not cry ...

My stomach is on fire ...

There is no cure for herpes (Zholdyuly, 1992:255) (translation by the author).

The poet accurately describes the fate of many. "The liver is intact, the head is intact", he laments.

One of the main features of the poet Tanzharyk is that he does not beat anyone. In any of his poems, he considered it his duty to express the people's dreams. Concerned about the fate of the country and the land. The brilliance and brilliance of his works stand out. The nature of the Urumqi prison:

A cave with a narrow mouth and a wide bottom,

Severe cough with sneezing, sneezing, diarrhea.

The ground is like a black horse

The bottom of the pot is muddy, - he says (translation by the author).

This is the essence of the poet's prison. One day, the inmates told me what their nationality was. It reveals that not all nations living in Xinjiang will succeed. Open-eyed people are especially prone to wakefulness.

"Who's in jail?" in the poem:

Guilty without guilt,

Everything is devoured by Shyn Shysai.

To be honest, I want to be released from prison.

They are deceived (Zholdyuly, 1992:255) (translation by the author).

Arresting innocent people as "guilty" was a clear truth. Tanzharyk aims to awaken the consciousness of the people by exposing the oppression of the Kuomintang. First of all, it is necessary to preserve the internal unity of the country and move forward, secondly, to equip young people with art and knowledge, and thirdly, to work in a profitable profession, thereby achieving the ranks of a civilized country.

The poet speaks out against the injustice done to the people. One of the reasons for the alienation is the ignorance of the people. In the song "Council":

Take a look around,

The soul of the Kazakh without success.

You are in the fire of ignorance (translation by the author).

It reminds that if you do not raise your head, the soul can not be a civilized country without education and science as a Kazakh. Encourages to jump, to wake up. He raises an important issue and openly expresses his grief. Tanzharyk "looked at literature in a completely different way than others. A new desire has placed a new task on literature. He wanted to attract people to culture, art and education through his works" (Auezov, 1991:238). The main theme of the poet's poems is a call from enlightenment to freedom, from freedom to freedom.

Early in his life, Tanzharyk was able to recognize the contradictions in social life. From the very first step, he cared about the people and defended justice. In an earlier poem, "Copper Cauldron," he denounced a drug addict who abused orphans and widows and trampled on their morals.

Look around you,

Is there a law that orphans should die?

The poet has the power of the country (translation by the author).

The poet considers it his duty to use violence to accuse and curse the wicked. The poet, who relied on the people, defended the common people and unequivocally denounced the actions of the apocalyptic akims. "Sold Deputy Law" in the poem:

Sold, you could have two faces.

People say that you have always wanted to eat. From time immemorial, he has been accused of bribery and corruption. The poet recited a number of such dedication poems ("Maksut", "Alpysbai akalakshy", "Ili's akalakshy zangileri", "Muka bolys", etc.). In these poems, he draws a lot of attention to the naughty actions of the general akims with a poisonous language. Maksut, who was given a Guandai (border guard) career by the government and held three hundred troops:

Your Majesty, what is your career like?

Is this career getting thicker every year? - he asks directly, "Will you not be asked in the hereafter when you cry in the name of the meek?" - he thinks involuntarily. He dislikes the mayor and intercedes for the bad. He tells the story of many. The task of poetry is to educate the mind, to teach, to guide, to think, to open the eyes, to awaken the country (Auezov, 1991:238).

In 1930, at a meeting of the Chinese leader of the Ili, Tanzharyk asked him to sing a song for them. Then the young poet, who is not yet thirty, recites his famous poem "The leader of the Ili Chinese". At that time, the population of each region was ruled by leaders, large and small, depending on the number of smokers. It is true that many of them are more concerned about the situation in the country. First, the poet draws the attention of the rulers of the country to himself, taking into account the fact that his words "do not bleed and do not get angry." Instead, instead of praising the country's rulers, they gathered and criticized them.

Greetings to Zholboldy Mazak,
Will you meet the cat,
To the sad death of a stray mouse.
That is the example of the people and Mazeke
Let's turn to the truth, - one pin and the other
Alimzhan attacked his village,
That is why his stomach is thick, - he says to the third:
The ghost of Darubai in Kyzy,
There are many proverbs on the word.
Thirty villages out of thirty

When it comes to the conflict (Zholdyuly, 1992:255), there are those who call for anger. But they have to listen to each other. Another:

By the way, Abdilda in the parade,

Still, they say don't beat me. The poet does not leave out one of the rulers of the country in the Ili region, but characterizes each of them individually. He conceals the atrocities he committed against the people and puts them on his face.

At the same time, he does not feel sorry for those who have become sympathetic to the people, dissatisfied with the authoritarian regime. Negative actions can be stopped by bitter anger. Hypocritical corruption, which violates justice is condemned as an immoral act. Relying on the people, the poet despite the fame of the country's rulers, sharpens the broad rulers of the country with sharp poisonous words. Reveals the social truth and mourns the loss of the people. He wants to defeat the tyranny and live a carefree life. There is no doubt

that the poem with a specific address is based on the realities of life. The poet's face-to-face poems turned out to be so convincing and impressive.

"A poem is a spirit, so its life is eternal. This knowledge can be understood from the image of the famous Kempirbai, "A blue-spotted duck flew from my chest saying goodbye", and from Mukaghali's song, "The sparrow poem did not die, it survived" (Aimukhambet, 2021:75).

The poet's voice is always bright and authoritative. Avoid weaving straw. The poet, who does not know how to smile, always tends to tell the truth. The poet proposed this meeting with a poem and demanded that "populism and equality go hand in hand."

Command your people,
Take things in stride and try not focus too much on the problem.
Various taxes
Drive to the bar without everything (translation by the author).

These roads are clearly the people's game. The poet, who mourned the loss of the people from the very beginning, did not deviate from this position until his last breath. In many of the poet's poems, I say this: to speak justice and demand it from others.

In 1943, the poet was released from prison to work in the fields. On the sign of the yard there is a picture of the head of the region Shyn Shasai. At that moment Tanzharyk:

You sit down and run away,
We're driving.
I would die without a dream.

In the poem "Picture of Shyn Shisai" he sharpened his teeth, saying that he would burn a single spoonful of blood. Against the tyranny of the Kuomintang, the poet did not hesitate to speak out and try not to give up. In the age when the tongue is closed, it is typical for Tanzharyk to support good and insult evil with such sharp words. He is not one of those people who eats and takes off his shoes. In another verse the following lines are encountered:

One bite, one bite is full of blood,
You lie and pretend to be fair (Zholdyuly, 1992: 255).

This is a song for a Kuomintang party. Even though he is lying on his back, he is not afraid. This song is a powerful word, like a sword to cut off the anger of all the people.

The poet did not stop writing fiery poems while in prison, but his sharp works, which were immersed in the truth, spread by word of mouth. "It's time to think about the time," he said. The fiery hymns that cursed the Kuomintang's rule of law will not go unnoticed.

Tanzharyk believed that one of the ways to become a country with an equal window was art and education. He wrote "Oner-bilim", "Kazakka arnau", "Zhastarga", "Oky zha-star", kalam al" and others. In his works, he warns both the individual and the public that it is impossible to be a civilized country without art and education. After all, "equality that leads, strengthens the country" is understood as art and knowledge. Requires others to understand. The poet appreciates art and knowledge.

The guy needs knowledge of etiquette,
Not ignorant.

A country without culture, art and education cannot be noticed. So, getting rid of ignorance is one of the most important social issues. That's why he writes the whole song "Dedication to the Kazakhs".

Follow the example of an artistic country,
Don't stay away from them.
Open a school and teach a child
Do not get tired of learning (Bazarbaev, 1997:501) (translation by the author).

His poems cannot be separated from life. For a real talent, life is not poetic art. Only the destiny of talent, whose life has become a song, a song, can be rich in the turmoil of time. There is no life without poetry for such a talent. Tanzharyk's life was not without poetry. The country is always singing about tomorrow.

Although small in number, it aims to achieve a healthy country and independence. He looks at the complexities of Kazakh society. It is time to move away from an ignorant person who cannot distinguish between friend and foe. He concludes that the main condition is education. Sets the necessary goals for the younger generation. Their education means that the country depends on the future. In his poem "Read, young people, take a pen", the poet considers it an art and knowledge that strengthens the country, gaining equality.

Read, young people, take a pen,
It's your birthday.
Now suffocate,
Dew was born (Zholdyuly, 1992:255) (translation by the author).

You can see that the lines He says that the "suffocating" day is over and urges to take action.

In general, the poet's poems are moving from enlightenment to freedom. No matter how many investigations, the brave poet does not shy away from telling the truth. Again, in his works, the dominance prevails. In many of his poems, Tanzharyk longed for the people (nation) to be freed from slavery, to be free, to be a free country. In this regard, he is in harmony with the leaders of Alash. The poems of the poet, who put his head in the race, sound like a great slogan. The civil music is full of energy.

Tanzharyk is a poet who sang about the sufferings of the prison. The harsh reality of the repression of the Kazakhs in Xinjiang is also true. At the same time, the tragic fate of thousands of prisoners is reflected in his works. In the poems of the epoch, which are intertwined with the tumult of guilt, there is a chronicle of the lives of those who suffered in prison. He is horrified by the tyranny of the authorities, who are slaughtering innocent victims as if they were "locked in frozen bread, frozen water." But revenge gets worse.

The brutal punishment of prisoners sharpened the poet's pen. He boldly and openly told the whole truth about the tragic life of the people and timely conveyed all the ills of social inequality. Demanding freedom while enduring suffering and ridicule is a powerful force of the poetic emotional heart. Tanjaryk brought a fighting spirit to Xinjiang Kazakh poetry.

The poet thinks for a long time, revealing the shortcomings that will attract the country later. If the mind overcomes laziness and ignorance, there will be little that will not shrink. Such a person does not see the need. Therefore, citizens are encouraged to do good deeds. It shows the way to become a developed country. At the same time, he thinks about the role model in life and looks at the behavior of many people. Looks for the cause of the breakdown of the internal unity. Lists the bad habits (deception, lies, pride, etc.) that have become a disease of his time, criticizes the bad habits that deceive people. We notice that goodness and morality were one of the most sung themes in the works of the poet.

4 Results (Seitzhanov Z.H., Omarova R.Zh.)

Tanzharyk was born in 1903 in the Kunes district of the Ili region. At first he recognized a letter from a village mullah. In 1917-1919 he studied Chinese in Kure. In 1922 he moved to Kazakhstan and came to his uncles in Narynkol. He studied at a school in this village. He returned home in three years. During the 1930s, the poet was actively involved in social and political life. Repression will soon begin in the country. Many people are arrested. Among them is Tanzharyk. He is imprisoned for about 7 (seven) years (six years and six months). The talented poet died on August 6, 1947.

O. Egeubayev a researcher of the poet's legacy, said: "But without one or two of their works, none of them could have written the secret of the prison on a piece of paper with thousands of verses, handcuffed to the depths of the prison" (Egeybayev, 2003:57). The pain and imprisonment of the prison did not dampen the poet's spirits. Instead of stifling his talent and stifling his voice, he became angry, and his works, which covered the effects of the times, never ceased. The Kuomintang's resentment against the evil forces of the government increased. His voice, which conveyed the truth of the time of wrath and curse in the most sincere way, was heard loudly and spread to the crowd.

Tanzharyk Zholdyuly is one of the poets who longed for independence and freedom. His voice resonates with time. In many of his works he is concerned about the fate of his people. His acquaintance with the works of Kazakh writers of the early twentieth century (Ahmet, Mirzhakyp, Shakarim, Magzhan, Sultanmakmut, etc.) also had a significant impact on his early awakening and formation as a fighter poet.

In the song "Oi tolgaу" Tanzharyk horizontally draws the precepts of the group led by Abai, and regrets that he did not pay attention to the words of sympathy. Because there is a strong unity between the lions who think about the freedom of the country and the thoughts of the poet. It was to change the destiny of a country with a bleak future, in other words, to turn it into an independent country.

Does not recognize friends and enemies,

What a wonderful way to screw people over!

It was a painless stomach

Goat meat is a dispute (Zholdyuly, 1992:255), which means sadness (translation by the author).

The indifference of the people who do not know the difference between friend and foe. The people are not satisfied with nothing, they think only of feeding their animals and burning firewood. He realizes the need to awaken their minds by saying, "This is an inner dream." The poet did not immediately think of this. First, he read the works of Abai, Shakarim, Sultanmakmut and Alash lions. They had a common goal and a common destiny. All of this helped him to keep his spirits up. So he prefers to be specific.

Insist, put your head down, eat your head,

He sat down and did not leave.

Like sour cream in a can

Others rubbed their mustaches and rubbed their hands (translation by the author).

This is the image of the people wearing the yoke of slavery. It aims to reflect on the darkness of the people, who are not shaken by the superiority of others. Depending on the jurisdiction of the three countries, the day and the state of the Kazakhs, who lost their free-

dom and the beauty of life, were similar. It focuses on the true depiction of the future. He does not shy away from speaking the shame of his people.

Otherwise, with others,
The head did not break the group.
Be a country, be free and be blessed
It is not a dream (translation by the author).

The saying "Let's be a country and be free" is very important. He regrets his country without his will and expresses his dreams. It seeks to show the way to freedom and liberty. To do this, the poet used a pen as a weapon. He wrote brilliant poems.

5 Conclusion (*Seitzhanov Z.H., Omarova R.Zh.*)

Tanzharyk first raises the idea of enlightenment with the aim of awakening the consciousness of the people. He turns art, knowledge, culture, prosperity, honest work into the basis of many of his works. It shows that this is a way to get rid of the person left behind. Gradually, he wrote poems exposing the hardships of the country, unjust punishment, and the suffering of the people. He wrote more revolutionary works and called for freedom. In prison, his winged songs, Since 1930 T. Zholdyuly has been actively involved in social and political life. written with enduring hardship, spread by word of mouth. His civil voice did not fade away. He boldly told the truth about the tragedy of the people and witnessed the tragedy of social inequality. It is a powerful force of the poet's heart, who endured suffering and truth, demanded freedom and turned to the truth. Undeterred, he wrote songs about society and time, and served to lift the spirits of his people. Thus, the spirit of struggle brought to the literature of the region. This is a great novelty of his masterpieces. In other words, it brought a new character to the literature of the region.

Tanzharyk wrote a number of epics ("Abdykerim", "Sanuar tsar", "Berdibek-Shahizat", "Nazigul", "Anuar-Kulanda") on the basis of many poems and oriental lines and developed the Nazir tradition. He is also an epic poet who wrote poems such as "Anar-Saule", "Sadyk and Salikan", "Nuptebek's food", "Abakty". T. Zholdyuly was also a poet who recited many epic songs, a singer-composer who sang his own songs, a real octagonal, one-sided person.

He competed with such poets as Ulzhalgas, Koidysh, Nurila, Aleken, Baimukamet. The poets not only criticized the country, but also enriched the art of aitys with new content. Tanzharyk created a socially significant public opinion, condemning the injustice, tyranny, exploitation, inequality, bigotry and calling for civilization and culture. He always spoke for the people and defended the good. Tanzharyk aitys has consistency, accuracy, ingenuity, eloquence, eloquence, logical depth. Linguistic clarity, vocabulary, vivid, figurative phrases abound. He even introduced a new form of aitys. "Kargys aitys", which has not been found in Kazakh aitys before, is a type of aitys that exists only in Tanzharyk's heritage.

Tanzharyk lived and studied in Kazakhstan for several years. This contributed to the expansion of the poet's knowledge of the social and intellectual scene, his creative maturity. Acquaintance of Alash activists with the heritage of such a poet as Abai played a significant role in his early awakening and formation as a fighter poet who cared about the people. He pays special attention to Abai. In one of his poems he speaks about Abai. Therefore, it is immediately obvious that there is harmony and irony between the two poets. This significantly contributed to the ideological and semantic deepening of the poems of Tanzharyk,

the transformation of the pattern of the poem. The poet already in search of ideas and aesthetics, has found a worthy, style, skill, artistic mastery. Thus, the lion of regional literature made a significant contribution to the development of Kazakh literature. He left a great legacy in his short life. Tanzharyk is a quick-witted poet who can feel the breath of life. He is a talented person who sings the continuation of the old traditions with innovation and realistically expresses the most pressing issues of the people.

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