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*L. Abikenova¹, G. Abikenova¹, K. Tulebayeva¹

¹Alikhan Bokeikhan University, 071410, Semey, Republic of Kazakhstan

ABOUT SHAKARIM KUDAIBERDIEV'S WORK «THE GENEALOGY OF THE TURKS, KYRGYZ-KAZAKH AND THEIR KHANS»

Shakarim Kudaiberdiuly's work «The Genealogy of Turks, Kyrgyz, Kazakh and their Khans» explores not only the origin and history of these peoples but also their worldview, way of life, and culture. In contemporary scholarship, there is an increasing need to reassess national values and reinterpret literary and historical heritage. Accordingly, Shakarim's genealogy is significant not only as a historical document but also as a reflection of national consciousness and spiritual continuity.

This article examines the work from a literary-hermeneutical perspective, aiming to determine its literary and cognitive value by analyzing manifestations of national knowledge, historical data, and spiritual continuity. The study employs methods such as systematization, synthesis, comparison, interpretation, literary hermeneutics, and philosophical and logical analysis.

The analysis focuses on Shakarim's purpose in writing the genealogy, his historical and philosophical views, and his intention to affirm national identity through the text's structure and content. The study also considers the artistic and literary features of the work in relation to the author's perspective.

The results contribute to theoretical discussions in the history of Kazakh literature, literary studies, and Shakarim studies. They can inform research on Shakarim's works and serve as a basis for lectures and textbooks in courses such as History of Kazakh Literature and Shakarim Studies. The study highlights Shakarim's spiritual identity as a thinker who harmonized East and West, religion and science, and history and literature.

Key words: literary hermeneutics, literature, chronicler, chronicler, source scientist, folklore, legend, interpretation.

MAIN PROVISIONS

Shakarim Kudaiberdiev, who left his own mark in the history and culture of the Kazakh people, lived in the second half of the 19th century and the beginning of the 20th century, continued the tradition of the great Abay school, and left an inexhaustible rich cultural heritage to the next generation, was a well-known humanist poet, thinker, historian-chronologist, educator, scholar. The poet, who was born in the 19th century, showed his entire conscious life in the last three decades of the 20th century, and left behind a rich and comprehensive spiritual heritage for the next generation, was a unique phenomenon of his time. We can see from his works that Shakarim Kudaiberdiuly

was a forward-thinking figure and citizen who paid great attention to history, historical events and personalities, and had his own developed historical intelligence. The perfection of a person's personality, the pursuit of reason and common sense, honesty, caring for people – all these are topics that the poet conceived all the time. Many of the topics are propagandistic and instructive in nature.

Shakarim's work «The Genealogy of Turks, Kyrgyz, Kazakh and their khans» has been studied by writers and historians from different angles. Scientists, such as Alikhan Bukeikhanov, K. Mukhametkhanov, T. Shanbai, K. Tolebaeva, D. Seisenuly, K. Zekenuly, A. Slyamov studied Shakarim's genealogy and used it in their works. Shakarim's «The Genealogy of Turks, Kyrgyz, Kazakh and their khans» is considered by K. Tolebaeva from the point of view of literary studies in the article «Shakarim Kudaiberdiuly's «The Genealogy of Turks, Kyrgyz, Kazakh and their khans» and the Turkic world» [1] and the historian A. Slamov in his collection of scientific articles entitled «History and Teaching» [2] analyzed as inheritance. Scientist Alikhan Bukeikhanov also highly appreciated the genealogy of Shakarim. S.Yildirim, M.Topay's scientific article entitled «Perception of Turks and Common Ancestor in Kazakh Genealogy» [3] and Zh.Saltakova, M. Naci Onal T.Albekov «Turkic People's Custom of Genealogical Method of Storytelling or National Memory» [4], Reichl, Karl. Ritual Language Behaviour. «Ritual Aspects of the Performance of Epic» [5], Uansina Jan «Oral Tradition as History» [6] can be mentioned among the works of foreign scientists who considered genealogical works in the direction of literary studies.

INTRODUCTION

Shakarim's personality as a historian and philosopher is revealed by his historical-chronological, scientific-philosophical works entitled «The genealogy of the Turks, Kyrgyz-Kazakhs and their khans», «Muslim Treaty», «Three Certainties». Shakarim Kudaiberdiuly's «The genealogy of the Turks, Kyrgyz-Kazakhs and their khans» was published in Orenburg in 1911. It is one of the most valuable works, among people, is called «Shakarim's genealogy». «I wanted to know the story of the Kazakh genealogy, I had heard about it for a long time, recorded what I knew and read genealogical books of different people. If there were no words left from the old, without a fairy tale, then there was no chronicle written in our Kazakh language» [7, 3],- the author said about his work.

We note that Shakarim Kudaiberdiuly wrote with great interest the history of the Kazakh and Turkic peoples, their various historical processes. Historical and literary heritage of the Kazakh people is «Genealogy of Turks, Kyrgyz, Kazakh and their khans» by Shakarim Kudaiberdiuly. A noble heritage that reflects the roots and origins of the Kazakh people. Shakarim, as a historian, does not narrate the Chronicle simply, but in some cases, based on legendary stories, he narrates it artistically. Therefore, the study of Shakarim's genealogy is also of great importance for literary studies. The purpose of the study is a literary hermeneutical study of Shakarim Kudaiberdiuly's «Genealogy of Turks, Kyrgyz, Kazakh and their khans».

MATERIALS AND METHODS

The article summarizes and systematizes the views and opinions of scientists studying Shakarim Kudaiberdiuly's «Genealogy of Turks, Kyrgyz, Kazakh and their khans». In conducting research in this direction, methods of systematization, generalization, comparison were used. The opinions of foreign scientists who studied genealogical works in the context of literary studies were also in the attention. Studying Shakarim Kudaiberdiuly's «Genealogy of Turks, Kyrgyz, Kazakh and their khans», we used the methods of literary hermeneutical analysis, literary interpretation, intertextual research, philosophical-logical, integrative research to analyze and differentiate its historical, cultural, literary and aesthetic significance.

Hermeneutics – interpretation, discussion based on well-known information, texts. «The creation of the laws of literature is systematized according to the principle of hermeneutics. The concepts of method in literature are also traditionally directly related to hermeneutics. Hermeneutics as a method of comprehending historical factors based on philological data was considered a comprehensive principle of interpretation of literary monuments» [8, 82]. The relevance of the study is manifested in the consideration of the genealogy of Shakarim in the literary hermeneutical direction.

In her scientific article about Shakarim's chronicle, K. Tulebayeva said: «the ideological ideal of the Shakarim's chronicle is to show the Kazakh people the way to progress, continuing the past and subsequent history of the people. When analyzing the civic and penitential appearance of the poet, it is important to consider his works as a single heritage, without separating them from each other, because they are inseparable works in terms of artistic thought, sublime ideas, filial vision» [1, 41].

In the process of writing this work, Shakarim says that he read many works by Radlov about the Uyghur, Aristov about the Turkish race, including the most ancient Turkish Chronicle Books «Kudatgu Bilik», «Koshochidam» and the book of the Chinese writer Yuanshaumishi, etc. When writing the Shakarim's chronicle, he tries to compare and differentiate these chronicle data that he has read, as well as the opinions of various historians and researchers on the chronicle, and choose from them the most reasonable ones. Shakarim began writing this work at the age of nineteen, and in 1911 in Orenburg he published a book titled «Genealogy of Turks, Kyrgyz, Kazakh and their khans». It is not difficult to see in the chronicle that Shakarim was very rich in the treasures of world culture, spiritual origins, carefully read various works by famous historians of the East and West.

The chart showing all the members of the genealogy, starting from the farthest ancestor of a person or family to him, is defined as the genealogy. These genealogies, called «Şejire» (шежіре) in Kazakh Turkish, are an important genre in Kazakh oral literature, and have long been sung by representatives of oral utterance tradition such as aqyn and zhyrau in oral tradition and delivered to the present day, and today they have been substantially in written form. Genealogies, although have undergone major changes when being verbally transmitted from generation to generation, are one of the most important sources of oral history [3, 37].

Historical legends, which have been preserved in the country for a long time, also pay attention to stories, comparing the events told in them with information from historical books.

RESULTS

1. The structure and genealogical sources of the work “The Genealogy of Turkish, Kyrgyz, Kazakh and their khans”.

Shakarim worked for many years, writing «Genealogy of Turks, Kyrgyz, Kazakh and their khans» (from 1877 to 1911, 34 years). In the work, written in a deep content, clear object of thought, compositionally unified, systematic, an exploration of the genealogical path from Adam and Eve is made. The book consists of many chapters such as Before the genealogy, The beginning of the genealogy, Where the Kazakh came from, Khan's genealogy, Genghis Khan's genealogy, Turkish race in Istanbul, Sart, Uzbek, Nogai, Bashkir, Kalmak and Teleuit, Turkmen, Yakut, Oranhai, Turkish in the Yenisei, Turkish in the east Turkestan. At the end of the book, his poems «Maksut», «Kazak», «Nasihat», «Tagi da sorli Kazakh», «Kosh» are presented. These topics in Shakarim's chronicle are presented with a systematic presentation of historical data. It is clearly seen in all chapters that the Kazakh people represent the most basic composition in the system of ancient Turkic tribes. The most important feature that can be seen in the Chronicle is that Shakarim does not disclose the information he is talking about only to himself. He constantly reports where he got each data from which work he read it. The largest chapter which called “Where the Kazakh came from”, contains a lot of information about the origin of the Kazakh people, the historical path traveled, the history of the Kazakh three zhuzs, Khans, and individual tribes. If we study the works

of Shokan and Kurbangali Khalid about history of Kazakhstan and call them the first Kazakh historians, then we can rightfully mention Shakarim Kudaiberdiuly. The advantage is that he tried to write Kazakh history by systematizing and reflecting on certain periods of Kazakh history. He was one of the first to understand the need for a systematic written history. Although this work has a traditional name-genealogy, we can assume that it is a great research work dedicated to the history of Kazakhstan. At the same time, even if we look at the work from the point of view of today's official Kazakh history, we do not see a big gap. Shakarim paid attention to three problems facing the history of the Kazakh people, which had not yet been formed. These are: the formation of the Kazakh people, the formation of the Kazakh Khanate and the theology of the khans. These are questions that have not lost their relevance yet. During the writing of his work, the author made extensive use of the works of medieval eastern historians Mahmud Kashgari, Nazhib Gasimbek, M. H. Dulati, Wasifi, Abilgazy Bahadur Khan and connoisseurs of later times Berezin, Radlov, Aristov.

In the preface to the book of genealogy, Shakarim says: «trying to find out the story of the Kazakh genealogy, I wrote for a long time what I heard and read about it and read the books of genealogies of different people in different countries» [7, 5]. Books which he had read Turkish-Arab Chronicles: Tabari, Turkish, Arab chronicles: «Tarih gumumi», «Tarih gusmani», «History of Turkish» by Nadjip Gasimbek, «Genealogy of Turkish» by Abilgazy Bahadur, «Qutadgu Bilik» by Jusup Balasagun, «Chronicles about Uygurs» by Radlov, Chronicle «About the Turkish Race» by Aristov, words from «Orkhon inscriptions» and other books.

He studied Russian-historical scientists such as Berezin, Levshin, Sapssky, Maevsky. In this way, Shakarim studied the works of eastern and Russian scientists, studied the legends and stories of the Kazakh people, compared the events in them with historical works and used them in his work. Thus, Shakarim began to write the Kazakh genealogy from the age of nineteen. After such searches, the “Genealogy of Turkish, Kyrgyz, Kazakh and their khans” was published in Orenburg in 1911. There are lot of information about history, literature, language and ethnography, about historical figures and other socio-historical information.

2. Artistic representation of national consciousness and national ideas in the genealogy.

Genealogy is a source of historically valuable information. The word genealogy comes from the Arabic word – ‘shajarat’ - Branch. The distribution of genealogies is an integral part of the Kazakh spirituality, which is transmitted from father to son. Among our people, the phrase «zheti atasin bilmegen zhetesiz-those who do not know their ancestors are ignorant» is deeply rooted in our national consciousness. (*Zheti ata* – Seven fathers; another meaning is *Seven ancestors*; there is also a variant spelling *Zhety ata* — the system of compiling pedigrees (shezhire) among Kazakhs and Kirghiz, as well as Bashkirs. The principle of «*Zheti ata*» implied the obligation to know the names of their ancestors in the male line up to the seventh generation. Relatives up to the seventh generation were considered close and collectively responsible for each other; marriages between them were prohibited in order to avoid incest). It is a long tradition to ask for the origin. This tradition could not be destroyed by anybody even socialist ideology. There is the saying «If you drink poison, drink it with your clan, tribe» - it means unity. We can see how people were called to unity in such way. The division into clans became an auxiliary tool of administrative and state administration, guaranteeing the preservation of the unity of the language, religion and mentality of the Kazakhs, occupying a large territory. Political and administrative management was carried out through the head of clan. The largest tribes and clans were formed and they were obeyed to a regionally centralized system. Based on genealogical data, legends and stories, it is possible to build the psychological character of an ethnic group by studying individual tribes. There is a great meaning in the words of Maiky Bi: «Give the junior juze (juze means tribe) spear and send them to the enemy, give the middle juze pen and send them to the despute, give the senior juze the stick and send them to the cattle». This wonderful word of our ancestor Maiky Bi, which has become famous, contains a whole ethnopsychology of the Kazakh people. People in junior juze are brave, courageous and strong, people in middle juze are serious and sensible, people in senior juze are more flexibility in a trade. For Kazakhs, genealogy is a sacred concept.

Shakarim said: «The God created the prophet Adam from the earth and he created Eve from his right rib of Adam, every year Eve gave birth to one son and one daughter, and married the son of the previous year's daughter, born the following year, gives the son of the previous year's daughter the previous year, when there were forty thousand people growing up, the Prophet Adam died a thousand years later, and Eve died ten years later», we see that the origin of the human race began with the fact that it was searched for in the depths. We noticed that during the writing of the work «Genealogy of the Turkic, Kyrgyz, Kazakh and their khans», the poet showed great interest and spent a lot of time writing his work. He gave examples and criticized fairy tales and legends of the peoples of the East. For example, «... a fabulous irrational word in the Chinese chronicle says that the ancestors of the Turkish people were born from a ten-year-old boy, whom tribe hung cut off his arms and legs and from a female wolf. Because the Wolf found the child, took it between a cliff in a big mountain, raised it for adoption, and the Wolf gave birth to his ten children. They say that the Turks are the race of those ten children», Chinese legends are quoted from the lines.

Shakarim also relies on scientific conclusions. In Radlov's book about the Uyghur, the Chinese word Goshan in the old days, that is, two rivers flow from Mount Gulin on the land of the Uyghur people; Tohula, and Selenge. Once people saw a light which came out from a tree on a mountain between that river, people went there and looked, it was a light that came out of from the tree. The tree looked like plump woman. Five children were born from the same tree, the people adopted and raised them as God's Messenger, and give them names as Sunkartegin, Ko-turtegin, Tugeltegin, Ortegin, Bukategin, and they elected the youngest of them, Bukategin as their khan(king). There we can see that Shakarim worked hard to collect and compare various folk legends and fairy tales. When the Turkic kingdom became very large, it was divided into two parts, called the east and the west, the country above Chuisky became the southeast Turk, and the Tele race below it and the Teles to the southwest of the Mughals became the southwest Turk, and they were called five Amak dulu. The Principality of Bulgaria is from this Dulu race. Najib Gasymbek writed this people called Tele or Dulu as Tilu. In this paragraph, Shakarim describes in detail the origin of the Turkic people.

« ...these Turkic people have not abandoned their old customs until now. When Turkic people get married, they give a gift to the future wife's relatives. This custom is called "Kalyn mal" in Kazakh, the Turkish word for «agyrlyk», the Kazakh word for «korimdik» the Turkish word for «yu kormek», the Kazakh word «kol ustamak», for Turkish word «opmek»...» [7, 11]. In this work, Shakarim attempts to substantiate the historical unity of the Kazakh people by describing not only the ancestry, historical foundation, and genealogy of the Turkic, Kyrgyz, and Kazakh peoples, but also the similarities in their customs, traditions, and lifestyles.

Through the lines «Our Kazakh roots are Turkic. There is no doubt about this... The Turkic lineage is traced back to the Prophet Noah. This is confirmed by Islamic historians, Persian and Arab genealogists» [7, 3] the author awakens national identity by showing the historical, cultural, and linguistic roots of the Kazakh people with other Turkic peoples. For him, not only historical facts, but also spiritual continuity is important. At the same time, Shakarim, in the chronicle of the khans, forms historical consciousness by analyzing the merits of the khans and biys to the country, their just or unjust rule. Through the stories about the khans in the chronicle, we understand the idea of responsibly approaching the history of the nation and learning from the past.

Shakarim promoted the principles of conscience, justice, and truth in his genealogy. In writing this work, he did not limit himself to collecting historical facts, but educated the reader in morality and honesty. Shakarim, describing the tyranny of some khans, promotes a government based on justice. In the work, the author not only collects historical facts, but also deeply explains the importance of serving the nation, being fair, and preserving honor.

«The Genealogy of Turkish, Kyrgyz, Kazakh and their khans» allows us to recognize Shakarim not only as a poet and historian, but also as a thinker who combined national heritage and moral standards.

3. Evaluation of the Shakarim's genealogy in Kazakh literary criticism.

“In order to understand other works of Shakarim, first of all, you need to read The Chronicle” [9, 123], - said scientist Kayum Mukhamedkhanuly.

In Shakarim's work «Genealogy of Turkic, Kyrgyz, Kazakh and their Khans», which we are considering, as we have already mentioned, Alikhan Bokeikhanov gave an assessment (Kyr Balasy). He says if someone wants to write a chronicle, then he should not start without reading Shakarim's works. In his work «Genealogy of the Turkic, Kyrgyz, Kazakh and their khans» Scientist Alikhan Bukeikhanov said «Before that, the Kazakh Chronicle was not published as a book in the Kazakh language. This is Shakarim's book - let those, who are looking for Kazakh genealogy, find it in this book. From now on, whoever wants to write Kazakh genealogy, don't start without fully knowing the book of Shakarim. It is not an easy task to write a book like The Chronicles of Shakarim while traveling in a nomadic steppe» [10, 30].

Even if he says so, this chronicle of the Shakarim is a documentary work that can answer the scale of history and the criticism of time. It has a special role in the history and spirituality of our country. Public figures, members of Alash movement also gave their real assessment. For example, Alikhan Bokeikhan said – «The book about the origin of Kazakhs has never been published in the Kazakh language. The benefit of this book by Shakarim is that, those, who want to know their ancestors by the origin of the Kazakhs will find in this book [10]. If anyone wants to write about the genealogy of their ancestors, they must first read Shakarim's work», Zhusupbek Aimauitov said – «Shakarim was very responsible when he wrote “Genealogy of Turk, Kyrgyz-Kazakh and their khans», he read, thought and compared the chronicle in depth. In this regard, I would not say more if I called him the Kazakh «Karamzin». Those who want to get acquainted with the history of the Turks cannot leave without reading this book [11, 12].

K. Zekenuly, leading researcher of the State Reserve-Museum of Abai «Zhidebay-Borili», told about the reasons why Shakarim's Chronicle is called «The genealogy of Turk, Kyrgyz-Kazakh and their khans»: «In those times, the emergence of various opinions imposed from outside regarding the origin of the Kazakhs and the country's structure did not stop public figures from thinking. It is known from history that, firstly, the tendency to bring the Kazakh origin closer to Arabic, and secondly, the tendency to call Kazakhs «Kyrgyz». Many different travelers and religious missionaries, who visited our great steppe, had a lot of agitations that left the country in a state of confusion» [12, 49]. It has become clear that the various concepts arising from these and other trivial matters are a threat to the disintegration of the Kazakh society. From that point of view, the name of Shakarim's genealogy seems to be considered as a complete answer to those who say who and where Kazakhs come from. The accuracy of the title of his work explained to everyone about the origin of the Kazakh people. In other words, we are Turkish or Kyrgyz, we are a country that was in the structure of Kazakh and their Khans. It should be noted that the goal of sharing the genealogy of the Khans together is to show that the Kazakhs are the nobles of the khans, who have been ruling the vast steppes since the time of the Turks.

DISCUSSION

Sh. Kudaiberdiuly's poem «Zhasinda aralastin malmaga (You got involved into contention in your youth)» contains the following lines: «Tirbanganda tirkaktay gylym taptin» (If you work hard, you'll find science like a nail). Science like a nail means the legends and historical data collected from people's mouths related to genealogy. Here, Shakarim is not satisfied with himself even though he had traveled around the world and gained knowledge. He said that the scientist shouldn't be satisfied with science. In his memory, Akhat, son of poet, noticed that he had never seen a person with books, as in the library of Shakarim at that time. There were collections of western, eastern poets, all over the country, and newspapers, magazines. Shakarim kept these collections of books very carefully. There were also full volumes of the «Thousand and one nights». From a young age, Shakarim, as he said, «spent much time to learn, to gain knowledge» He will be going to write the Kazakh chronicle» [9, 235].

The beginning of the Chronicle began with a narrative method. The author approached with great responsibility and wrote in a language that is understandable to the average reader. Shakarim can be considered a professional historian in this regard. We noticed that the information in the Chronicle was taken by the thinker from three different sources:

- 1) Folklore
- 2) Works of Turkic historians
- 3) Works of European historians

Shakarim, who studied all the works of historians from oral historical sources and other countries, wrote the chronicle in a language that is understandable to ordinary readers. In his work, the writer repeatedly used the phrase like fairy tale, illogical. We understood that Shakarim told here ancient legends-stories, that is, mythology. The method of narrating historical events through myth is common to all peoples. In the Chinese, Arab, Persian chronicles that passed through the minds of the thinker, there were many differences, mysterious and incomprehensible details. It is the result of great work that Shakarim took the truthful and brought it to logic. An important work telling the history of the Kazakh people is «the Genealogy of the Turks, Kyrgyz-Kazakh, and their khans», which is full of information about ethnography, historical events.

Shakarim said about this: «under the mentorship of Abai, I started collecting the Kazakh chronicle at the age of 19. According to him, there is information in the chronicle that he accumulated by sending a letter to different countries». It is not difficult to notice in the chronicle that Shakarim was very rich in the treasures of world culture, spiritual origins, carefully read various works by famous historians of the East and West. Historical legends that have been preserved in the country for a long time, as well as comparing the stories told in historical books, using them in their work, reviewing them, helped him a lot in writing his work. He reads genealogical books of different peoples in different countries, trying to find out the history of the Kazakh ancestors. The books he read were Muslim: Tabari «Tarikh gumumiyy», «Tarikh gusmani», «Tarikh anttar Al-Slam», «Turkish history» by Nazhep Gasimbek, «Shezhire-n-Turk» written by Abilgazy Bahadur Khan and words from various books carefully read the work of the famous historian Abilgazy (1603-1663) «Shezhire - n-Turk» («Turkish chronicle»). The work was translated into French in 1725 and Russian in 1770. It was published in German, English and Turkish in the 18th century. The oriental language version was published in 1826. Shakarim apparently used this publication. Shakarim said that he read books in Russian such as Radlov's works about the Uyghur (K voprosu ob uygurakh), Aristov's works about the Turkish race, translated into Russian from the chronicles of different people in the world. The most ancient Turkish chronicle books are «Kutadgu Bilik», «Kosho kaidam». Also he read the quotations and point of view of the Chinese writer Yuan-chao-Shi, and the words of the writers of Arabic, Persian, Rome, Europe. It is clear from these writings that Shakarim, before delving into the depths of history and mysterious secrets, he was well acquainted with the scientific and historical statements of his time and then, especially about the countries of the East, he studied a lot, reflected on what he read, determined the goals and objectives. He also read the works of the Arab historians Ibn Al-Asir, Ibn Khaldun, Russian scientists-historians as Levshin, Berezin, Spassky, Maeovsky. He studied the books of historians, writers, studied in depth, collected a lot of information and wrote the first Kazakh Chronicle. In his works, he tried to study the genealogy since Adam and Eve. The Chronicle of Shakarim consists of the following chapters: «Before the Chronicle», «The beginning of the chronicle», «where the Kazakh came from», «Khan's Chronicle», «Genghis Khan's Chronicle», «Turkish race in Istanbul», «Sart», «Uzbek», «Nogai», «Bashkir», «Kalmyk and teleuit», «Turkmen», «Yakut», «Oranhai», «Turkish in the Yenisei», «Turkish in the eastern Turkestan». In the section «the beginning of the shezhire», Shakarim expresses his opinion on the origin of the Turkish race and gives his thoughts, telling about the fact that Abulgazy Bahadur Khan in the work «Shezhire Turk» wrote that Turk was one of the 8 children of Noah's son Yafis. At the same time, Shakarim expresses his reasoned attitude against Radlov's assumptions «in the book about the Uyghurs» that the Turk was born from tree, in the Chinese chronicles that the Turkish people were caused by the Union of Wolf and Man are irrational.

In the genealogy, Shakarim tells about the history and origins of each people. The Turkic people are not a people who lived in clans like the Persians, but rather, they united from various clans, formed a nation, conquered neighboring countries, and if they were defeated, they would move to another country, and after conquering one country, they united from each clan and took on different names. Even if they are not of the same race, if two Turks want to become brothers, they will bleed one of them, mix their blood with milk or kumuz and drink it, and they will say that they have become sisters with their blood mixed in. It is called *Anda*. This is the word *anda* in our Kazakh word *kuda-anda*, which tells about the ancient customs of the Turkic people.

Shakarim wrote about Tatars in his work: «The Tatars were a Turkic people. They had Uyghurs, Bayagen, and Mongols in their clans. Among them, the closest neighbors and the strongest were the Tatars. No matter how many troops the Black Chinese sent, they could not defeat the Tatars» [7, 5].

Shakarim explains the origins of the Kalmyks and Oirats as follows: "Kalmyks mean those who remain. The reason they became Oirats was because the Mongols called their troops in the west Oirats. They became Oirats because they mixed with them. The word Kalmyk, Oirat comes from that".

Shakarim says about the Kanly. Kanly means a cart. The Kanly were named after the Uyghurs. There used to be a very large number of these people. Ospanuly Turk in Istanbul is also from the Kanly race. They are also part of the Or Turk race. There are a few of them everywhere in our middle zhuz. I don't know their later ancestors [7, 5].

In the Shakarim chronicle, he also gives a definition of the name of the Kipchak people. They were called Kipchaks because they separated from the Kangly and went to a desolate, desert, empty land. The word means empty, desert, and desolate. Long before Genghis Khan, they went to the Edil-Zhaik region and were conquered by a king, Jochi Khan. People in that place was named Dashti-Kipchak after them. Arab writers from the Kipchak tribes, Amir Ruhneddin al Ebinhaldun wrote that Toksoba, Sita, Burjogli, Antugli, Dort, Kabarugli, Zhuzinen, Karaberkli, Kotan, Borli, Kangu. If there were only a few Kipchaks in each place in the Middle Zhuz, I do not know which tribe they were from. The reason for the decline of the Kipchaks is that they merged with various Turkic peoples, and most of them became Nogais and Uzbeks [7, 5].

Also Shakarim explains the origin of the Konurat people in his chronicle, Konurat originated in the Middle Zhuz. According to Rashiddin and Abilgazy Khan, the Konurat were from the Orazgan clan, the son of the Jurlyk marksman of the Durilgen tribe, Konurat. According to Radlov and the old Kazakh saying, the Konurat were the children of two ancestors - kok, koktenshi. According to Levshin, it means rich, soul, sphere. According to the Chinese writer Yuan-Shu-mi-shi, in ancient times, the Unkurs, that is, the Konurat, lived in the area where the Khalkh River flows into Lake Babior. Many of them also joined the Uzbeks and became Uzbeks [7, 7].

The Chronicle contains a lot of information related to the history, ethnography, culture of the people.

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CONCLUSION

The poet's Chronicle explains the words, historical names that are not understandable to everyone in the country, are ancient or entered from other languages, determines the origin of a number of words and gives his opinion. In the chapter of the chronicle «Kazakh», he criticized the acts that prevent national prosperity. He criticizes the reluctance to science, art, knowledge, enmity within the brothers, theft, lies, etc. In the chapter «nasihat», both adults and young people are invited to the knowledge and science. In the Chronicle «Kazak tup ata» is a work written in the form of a historical saga. We note that in this historical saga-chronicle there is a factual description of outstanding figures in the history of our people.

In conclusion, the main value of Shakarim's genealogy lies in the fact that it compares the information of various records and books of the past and presents them in a systematic way. Shakarim's «The genealogy of Turk, Kyrgyz-Kazakh and their khans» remained a valuable heritage that never lost its historical significance in the matter of correctly telling the history of the Kazakh people and identifying the Kazakh ancestor.

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Шәкәрім Құдайбердіұлының «Түрік, қырғыз, қазақ һәм хандар шежіресі» туралы

*Л.Т. Абikenова¹, Г.Т. Абikenова¹, Қ.Т. Тұлебаева¹

¹Әлихан Бекейхан университеті, 071410, Семей, Қазақстан Республикасы

Шәкәрім Құдайбердіұлының «Түрік, қырғыз, қазақ һәм хандар шежіресі» еңбегі халықтың шығу тегі, даму тарихы ғана емес, дүниетанымынан, өмір тіршілігі мен мәдениетінен де хабар береді. Бүгінгі таңда ұлттық құндылықтарды бағалау, әдеби, тарихи мұраларды жаңаша пайымдау қажеттілігі артын отыр. Сондықтан Шәкәрім шежіресін тек тарихи дерек емес, ұлттық сана, рухани сабактастықты бейнелейтін құнды еңбек ретінде қарастырудың маңызы зор.

Мақалада Шәкәрім Құдайбердіұлының «Түрік, қырғыз, қазақ һәм хандар шежіресі» атты еңбегі әдеби герменевтикалық бағытта қарастырылды.

Зерттеудің мақсаты - шежіредегі ұлттық таным, тарихи деректер мен рухани сабактастықтың көріністерін талдау арқылы, еңбектің әдеби-танымдық құндылығын айқындау.

Зерттеу нәтижелері қазақ әдебиетінің тарихы, әдебиеттану, Шәкәрімтанды сияқты гылым салаларының теориялық мәселелерін толықтыруға өз деңгейінде улес қосады. Зерттеуде алынған нәтижелер мен тұжырымдарды Шәкәрім Құдайбердіұлы шығармашылығын зерттеуде, «Қазақ әдебиетінің тарихы», «Шәкәрімтанды» пәндері бойынша дәрістер мен оқулықтар жазуда қолдануга болады.

Зерттеу барысында жүйелеу, жинақтау, салыстыру, интерпретация, тұжырымдау, әдеби герменевтикалық, философиялық-логикалық талдау сияқты зерттеу әдістері қолданылды.

Мақалада Шәкәрімнің шежірені жазудағы мақсаты мен тарихи философиялық көзқарастары және ұлттық болмысты тануга ұмтылысы мәтіннің құрылымы және мазмұны арқылы сараланады. Сонымен қатар әдеби интерпретация әдісі арқылы еңбектің мазмұндық сипаты мен көркемдік ерекшеліктері авторлық ұстанылған байланыста талданады. Зерттеудің құндылығы: зерттеу барысында Шәкәрім Құдайбердіұлының Шығыс пен Батыс, дін мен гылым, тарих пен әдебиет арасындағы байланысты үйлестіруші тұлға ретіндеғі рухани болмысы ашылды.

Кілт сөздер: әдеби герменевтика, әдебиет, шежіре, шежіреши, деректануши, фольклор, ақыз, интерпретация

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О книге «Родословная тюрков, киргизов, казахов и ханских династий» Шакарима Кудайбердыулы

*Л.Т. Абикенова¹, Г.Т. Абикенова¹, К.Т. Тулебаева¹

¹Alikhan Bokeikhan University, 071410, Семей, Республика Казахстан

Произведение Шакарима Кудайбердиулы «Родословная тюрков, киргизов, казахов и ханов» рассказывает не только о происхождении и истории народа, но и о его мировоззрении, быте и культуре. Сегодня возрастает необходимость по-новому оценить национальные ценности, литературное и историческое наследие. Поэтому важно рассматривать родословную Шакарима не только как исторический документ, но и как ценное произведение, отражающее национальное сознание.

В статье рассматривается произведение Шакарима Кудайбердиулы «Родословие тюрков, киргизов, казахов и ханов» с точки зрения литературной герменевтики.

Цель исследования – определить литературно-познавательную ценность произведения посредством анализа проявлений национального знания, исторических данных и духовной преемственности в генеалогии.

Результаты исследования способствуют дополнению теоретических вопросов таких научных направлений, как история казахской литературы, литературоведение и шакаримоведение. Полученные в исследовании результаты и выводы могут быть использованы при изучении творчества Шакарима Кудайбердиулы, написании лекций и учебников по предметам «История казахской литературы», «Шакаримоведение».

В ходе исследования были использованы такие методы исследования, как систематизация, компиляция, сравнение, интерпретация, заключение, литературная герменевтика, философский и логический анализ.

В статье анализируется цель Шакарима при написании летописи, его историко-философские взгляды, стремление к осознанию национальной идентичности через структуру и содержание текста. При этом посредством метода литературной интерпретации анализируются содержательная сторона и художественные особенности произведения во взаимосвязи с авторской позицией. Ценность исследования: в ходе исследования раскрыта духовная личность Шакарима Кудайбердиулы как координатора связи Востока и Запада, религии и науки, истории и литературы.

Ключевые слова: литературная герменевтика, литература, родословная, летописец, документалист, фольклор, легенда, интерпретация.

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Я.В. Зубенко¹, Л.А. Нефедова²

¹Костанайский региональный университет имени А. Байтұрсынұлы, Костанай, 110000, Республика Казахстан

²Челябинский государственный университет, Челябинск, 454001, Россия

ПРАГМАТИЧЕСКИЙ АСПЕКТ СТРАТЕГИИ ДИСТАНЦИРОВАНИЯ В ЖЕНСКОМ НARRATIVE (НА ПРИМЕРЕ НЕМЕЦКО- И РУССКОЯЗЫЧНЫХ ХУДОЖЕСТВЕННЫХ ПРОИЗВЕДЕНИЙ)

Исследование посвящено анализу стратегии дистанцирования в женском нарративе на примере немецко- и русскоязычной литературы. Эта стратегия играет ключевую роль в формировании авторского голоса, осмыслиении социальных норм и взаимодействии с читателем. Цель работы заключается в изучении pragматического аспекта стратегии дистанцирования, выявлении ее функциональной роли в передаче авторского замысла и особенностей использования в различных лингвокультурных контекстах. Основные задачи включают определение понятий «женский нарратив» и «стратегия дистанцирования»,