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SCIENTIFIC HERITAGE OF THE REPRESENTATIVE OF ALASH SHANGEREY BUKKEEV

Abstract

In this article, Shangerey Seitkereiuly Bokeev acts as an outstanding Kazakh figure, poet, Alash figure who lived in 1847-1920. The beginning of the twentieth century is one of the most difficult periods for the Kazakh intelligentsia, and this period was not spared by Sh. Bokeev. Russian Russian bourgeois Revolution of 1905-1907, National Liberation Uprising of 1916, Russian-Japanese War, Russian-Turkish (Balkan) War, February, October revolution of 1917, Civil War of 1918-1920.- All these are major events at Shangerei. Poets like Shangerei have no doubt that they will be left out of the spotlight in major events like this one. During his period, Alash closely communicated with his intelligentsia, the poet helped to awaken the people with his poem, strive for science and knowledge, have a large number of young people continuing their hereditary value. Proof of this: Bukeev takes care to collect the literary heritage at the mouth of the country and print it. The innocently injured masses extend a helping hand to representatives of the people (for example, to the Kubal poet, etc.). Shangerei has opened a school where qualified teachers work. When it came to the issue of the newspaper "Kazakhstan" in the Urals, he supported this case and helped him replenish the necessary funds. But such a great personality, in its period, the twentieth century did not receive due appreciation under the Soviet Union. On January 21, 1947, by the Resolution of the Central Committee of the Communist Bolshevik Party of Kazakhstan "on political blunders in the work of the Institute of Language and Literature of the Academy of Sciences of the Kazakh SSR", Sh. Bokeev was assessed as "one of the figures of the bourgeois-nationalist Alashorda party hostile to the revolution".

Keywords: Shangerey Bukeev, intelligentsia Alash, poet, society, poem.

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АЛАШ ӨКІЛІ ШӘНГЕРЕЙ БӨКЕЕВТІҢ ҒЫЛЫМИ МҰРАСЫ

Аңдатпа

Бұл мақалада Шәңгерей Сейіткерейұлы Бөкеев 1847-1920 жылдары өмір сүрген қазақтың көрнекті қайраткері, ақын, алаш ардақтысы ретінде сөз қозғалады. XX ғасырдың басы қазақ зиялылары үшін қиын қыстау кезеңдерінің бірі, осы кезең де Ш. Бөкеевтен де айналып өте алмады. 1905-1907 жылдардағы орыс буржуазиялық төңкерісі, 1916 жылдағы ұлт-азаттық көтерілісі, орыс-жапон соғысы, орыс-түрік (Балқан) соғысы, 1917 жылдағы ақпан, қазан төңкерістері, 1918-1920 жылдардағы азамат соғысы бұлардың барлығы да Шәңгерейдің тұсында болған ірі уақиғалар. Шәңгерей сияқты ақындардың бұл сияқты ірі оқиғаларда селт етпей қалатын жөні жоқ. Өз кезеңінде Алаш зиялыларымен етене жақын араласып, ақын өлең-жырлары арқылы халықты оянуға, ғылым-білімге ұмтылуға, ата-баба құндылығын жалғастырушы, көзі ашық, көкірегі ояу жастардың көп

болуына ат салысты. Оған дәлел: Бөкеев ел аузындағы әдеби мұраларды жинақтап, оны бастырып шығаруға қамқорлық жасайды. Жазықсыз жапа шеккен бұқара халық өкілдеріне (мысалы, Кубала ақын, т.б.) қол ұшын беріп, қолқабыс жасайды. Шәңгерей мектеп ашып, онда білікті білікті мұғалімдер жұмыс істейді. Оралда «Қазақстан» газетін шығару мәселесі сөз болғанда, бұл істі қолдап, оған қажетті қаржыны толықтыруға көмектескен де Шәңгерей еді. Бірақ осындай ұлы тұлғаның, өз кезеңінде, XX ғасыр Кеңес Одағы тұсында дұрыс бағасын ала алмады. 1947 жылы қаңтардың 21-інде Қазақстан Коммунистік большевиктер партиясы Орталық Комитетінің «Қазақ ССР Ғылым академиясының Тіл және әдебиет институты жұмысындағы саяси өрескел қателер туралы» деген қаулысы бойынша Ш.Бөкеевке «революцияға дұшпан буржуазиялық-ұлтшыл Алашорда партиясының қайраткерлерінің бірі» – деген баға берілген еді.

Кілт сөздер: Шәңгерей Бөкеев, Алаш зиялысы, ақын, қоғам, өлең.

Алғыс. Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің Ғылым комитетінің нысаналы қаржыландыру бағдарламасын іске асыру шеңберінде дайындалды ("XIX ғасырдың аяғы - XX ғасырдың бірінші жартысындағы Алаш зияткерлік элитасының тарихы мен шығармашылық мұрасы" грант ИРН BR18574180 ы).

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НАУЧНОЕ НАСЛЕДИЕ ПРЕДСТАВИТЕЛЯ АЛАША ШАНГЕРЕЙ БУКЕЕВА

Аннотация

В этой статье Шангерей Сейткереевич Бокеев выступает как выдающийся казахский деятель, поэт, деятель алаш, живший в 1847-1920 годах. Начало XX века-один из самых сложных периодов для казахской интеллигенции, и этот период не обошел стороной и Ш. Бокеева. Русская буржуазная революция 1905-1907 гг., национально-освободительное восстание 1916 г., Русско-японская война, Русско-турецкая (Балканская) война, Февральская, Октябрьская революции 1917 г., гражданская война 1918-1920 гг.-Все это крупные события при Шангерее. У таких поэтов, как Шангерей, нет никаких сомнений в том, что они останутся без внимания в таких крупных событиях, как этот. В свой период Алаш тесно общался со своей интеллигенцией, поэт помог своим стихотворением пробудить народ, стремиться к науке и знаниям, иметь большое количество молодых людей, продолжающих свою наследственную ценность. Доказательство тому: Букеев заботится о том, чтобы собрать литературное наследие в устьях страны и напечатать его. Невинно пострадавшие массы протягивают руку помощи представителям народа (например, Кубальскому поэту и др.). Шангерей открыл школу, где работают квалифицированные учителя. Когда дело дошло до выпуска газеты «Қазақстан» на Урале, он поддержал это дело и помог ему пополнить необходимые средства. Но такую великую личность, в свой период, двадцатый век не получил должной оценки при Советском Союзе. 21 января 1947 года Постановлением ЦК коммунистической большевистской партии Казахстана «о политических грубых ошибках в работе Института языка и литературы Академии наук Казахской ССР» Ш. Бокееву была дана оценка «один из деятелей враждебной революции буржуазно-националистической партии Алашорда».

Ключевые слова: Шангерей Букеев, интеллигенция алаш, поэт, общество, поэма.

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Introduction. The specificity of poetry in the Kazakh literature of the early twentieth century is that it agitated the country for education and prepared for the fight against the oppression of the tsarist government. Most of the poets of the beginning of the XX century are poets-fighters who tirelessly exposed the arbitrariness of feudal times. Undoubtedly, book poets played a significant role in promoting and familiarizing themselves with the classical works of the East. Many of them are outraged by the double exploitation of the masses by the tsarist government and the people's authorities, the transformation of human behavior and the acquisition of such unsuitable qualities as insatiability, hypocrisy, flattery, laziness, call on the people to culture, study, morality. One of such poets is Sh. Bukeev.

Sh. Bokeev is a man who could not be indifferent to the needs of the people of the early twentieth century, but together with the Alash leaders tried to help the people, to call for knowledge, to become a free-thinking country.

On January 21, 1947, after the resolution of the Central Committee of the Communist Bolshevik Party of Kazakhstan "on political blunders in the work of the Institute of Language and Literature of the Academy of Sciences of the Kazakh SSR " Murat, Shortanbai, G. Karash, etc. Together with the poets Sh. Bokeev "one of the figures of the bourgeois-nationalist party of Alashord, hostile to the revolution" – an assessment is given. Thus, after this resolution of the Central Committee of the Communist Party of Kazakhstan, in the period up to the 1957 resolution "on the state of critical use of research on the literary, poetic and musical heritage of the people of Kazakhstan and measures to improve them", it was forbidden to read the heritage of Shangerei. In the "anthology of Kazakh poetry" [1, 861 p.], published in 1958 in Moscow, Sh. Bokeev was recognized as a major Kazakh poet only after one or two poems of the poet were included in it.

Relevance. The history of the Kazakh people of the early twentieth century is distinguished by its complex social and socio-political contradictions. During this period, filled with spiritually liberating and democratically enlightening ideas, it was the issues that struck the intelligentsia of the nation: the preservation of the country, the unity of the nation, the integrity of the land, the inclusion of the Kazakh people among civilized countries, awakened the Kazakh country from a sound sleep and put it on the path of study, art, education, business, and most importantly- creation of an independent state. Nevertheless, the theoretical searches and practical activities of the Alash leaders, who considered a way out of the crisis of the beginning of the century, have not lost their significance today. One of those who needs to study their heritage in Kazakh literature is Sh. Bokeev.

It's no secret that our national literature of the early twentieth century, although studied and studied for a long time, became a victim of political ideology. An outstanding researcher, literary scholar S. Kirabayev noted: "there are a lot of undeserved moments in the literature and culture of the Kazakh people ... "incorrectly evaluated" is not a separate problem of studying Kazakh literature, but a serious problem covering the entire path of its development," he said. Shangerey Bokeev, Sh. Kudaiberdiev, A. Baitursynov, M. Dulatov, Zh. Shangerey Bokeev, Sh. Kudaiberdiev, A. Baitursynov, who made a great contribution to the development of Kazakh poetry of the early twentieth century, which requires study in Kazakh literature. It is noted that the works of such writers as Aimaulytov became severely restricted and excluded from the Kazakh literature and culture of this period.

Purpose and objectives: the main purpose of the article is to consider the features of the poetic works of the largest representative of Kazakh poetry of the early twentieth century, the figure Alash Sh. Bokeeva, show his values. And as a task is to determine the place occupied by Sh. Bukeev at the beginning of the twentieth century in the education of the population, in solving the political and social situations of the Alash intelligentsia. As well as a discussion of the content of the works of Sh. Bokeev and the disclosure of its significance.

Materials and methods. "In the article, the minister of education and science of the Republic of Kazakhstan N. Manayevich "Shangerei", the bibliographic author ""Kazakh literature started XX century "" and materials from the literary, scientific foundations of the Central Scientific Library of the Ministry of education and science of the Republic of Kazakhstan were analyzed." A

"The scientific articles included poems in the names ""Egemen Kazakhstan"" , "Kazakhstan"" , National Encyclopedia "Kazakhstan"" , "" native language"" , ""Almaty Akshamy"" , ""Kazakh literature"" , ""Kazakh Oni"" , Turkestan"" , ""Zhuldyz"".

Discussion. Shangerey Bokey is a kind of Khan, grandson of Zhangir Khan, son of Sakypkerey, who founded the last khanate, born in Naryn Kok Orda, poet, educated both Muslim and Russian. "The first nobleman of Kazakh origin, recorded in the list of the Russian nobility of the Samara province ", "having

taken away an elite settlement from the tsarist government", "having built luxurious houses, having installed a removable grove, gardens.

Shangerei has very few surviving poems. But, despite the fact that this verse shows that he was a great talented poet, Shangerey himself did not try and did not pay attention to it [2].

Poems were passed from mouth to mouth, changed less and less, all the poems were not preserved intact, some poems have a beginning and have no end, some poems were preserved only orally, others are lost. In accordance with the resolution of the CPC Central Committee "on the state of study, critical use of the literary, poetic and musical heritage of the Kazakh people and measures to improve it" (1957), in order to implement it, the Institute of Language and Literature of the Academy of Sciences of the Kazakh SSR held a scientific and theoretical conference with consideration of the early origins and subsequent stages of the history of Kazakh literature. The conference materials were included in the book "literary heritage and its study" [3;7]. As can be seen from the annotation of the book, it says: "... conference materials are included on the problems of studying Kazakh literature, Kazakh literature of the late XVIII - early XIX centuries, the main trends and directions of development of Kazakh literature of the 80-90s of the XIX century, the history of Kazakh literature of the early XX century and other problems," the message says. The problems raised in it, XVIII-XX centuries. the directions of formation and development of national verbal art are relevant at the present stage.

The specificity of poetry in the Kazakh literature of the early twentieth century is that it agitated the country for education and prepared for the fight against violence by the tsarist government. In parallel, their political and revolutionary activities began. During the Days of the Russian Revolution of 1905, he took part in a nationwide demonstration, a congress of the Constitutional Democratic Party in the Urals. In 1906, he went to St. Petersburg to publish the Kazakh newspaper Serke [4]. In the first issue of the newspaper in 1907, he published a poem "young". In the second issue, I prepared an article "our goal". In 1905, in Kazakhstan, the newspaper was burned, not dissolved, as it contained claims made against the tsarist authorities during a demonstration. The police report says that the article "is written in the spirit of the opposition of the Kazakh people to local and central authorities." The poetic figures of the early twentieth century did not stop their literary and journalistic activities. Since 1913" he settled in Orenburg and published the newspaper "Kazakh".

The newspaper "Kazak", published by A. Baitursynov and M. Dulatov, created favorable conditions for the direct communication to the population of the language of open journalism of the idea put forward in their works of art. He openly expressed his attitude to the events concerning the fate of the Kazakh people. The development of Kazakh society was followed by a National-democratic orientation. He was a sharp critic of the tsarist policy. But the Russian people were not treated negatively. On the international word, he did not go into business. In the arguments concerning the national liberation uprising of 1916, the issue of soldiers' transfer to the front, the goals and objectives of the Alash party and the Alashorda government, their Great Civic, active personality is recognized. A. Bokeikhanov, who corresponded with such articles, was also a person well versed in literature. His literary and critical articles and research were based on the idea of protecting the national interests of the Kazakh people on the basis of literary facts.

The newspaper "Kazakh" had a huge impact on the development of the national liberation movement to the idea of fighting for freedom. It was these ideas that formed the basis of the ideology of the independent state. During this period, young talents first woke up with one thought and one goal. They continued the work of their teachers. A group of complementary young people, such as S. Toraigyrov, M. Zhumabayev, S. Donentaev, M. Seralin, S. Kobeev, J. Aimauytov, S. Seifullin, B. Mailin, M. Auezov, enriched genre, thematic searches of literature and reflected the realities of the life of the Kazakh people on a large scale. Criticizing the backwardness of the country, he opposed colonial oppression, tried to hold the flag of independence high.

Russian Russian Revolution of 1905-1907, the uprising of 1916, the Russo-Japanese War, the Russo-Turkish (Balkan) War, the coup of 1917, the October Revolution-all these are major events at Shangerei. Poets like Shangerei have no doubt that they will be left out of the spotlight in major events like this one. But there is not a single source in our hands about what the poet planned and did about these events, except for a small word that remained in the mouth of the country. Shangerei's story about the 1917 coup, which he wrote while asking himself questions, also fell into the hands of Abdol. After the February Revolution, the congress in the Ural Bokeh was visited by Shapkat Bektukhambetovich menen Ualit Tanashevich, one of those Kazakh poets who were at the forefront at that time, who gathered around the newspaper "Kazakh".

Alikhan Bokeikhanov sends these two an order to make Shangerei the boss. But he decides that it is not worth telling Shangerei Alikhan's assignment.

We do not know what relation Shangerey had to the newspaper "Kazakh", the magazines "Aikap". But in Tech (Uralsk) there were strong relations of Shangerei, both from the point of view of commenting on the issue of the newspaper "Kazakhstan", and from the point of view of monetary assistance. It is known that when publishing "Kazakhstan" (publisher Eleusin, a teacher) gave 1,500 rubles, and in 1912 "Kazakhstan" did not have the money to pay the printing house, and gave 1,500 rubles, when publishing the newspaper he wrote a letter to a millionaire capitalist named Tagiip in Baku and received several thousand rubles from him.

Shangerey is not a poet deprived of the Muslim religion, does not criticize or insult religion. But in his poems he criticizes the old mullahs. Praises scientists, scientists, loves them.

When Shangerey was born, the Kazakh Khanate did not exist, the Kazakhs were ruled by the Russian Kingdom. The former khan's descendants remained landowners. This situation does not satisfy the poet Shangerei. The poet has been pining for a long time. Mourns the former Kazakh Khanate.

But the poet does not try to recreate the time of Abylai. He clearly understands that this is not the case, that the times of the Kazakh Khanate have passed, that this time will not return, that the movement that the country spread for the revival of the Kazakh Khanate no longer exists and, thus, the final fall of the Kazakh Khanate.

Shangerey didn't think that if I corrected the foreign Russians, corrected them, the country would recover, times would improve, the same period would return. I didn't think that it was all about the "Russians", they need to be treated, they need to be punished. After the same Russian-Turkish war, the Turks who roamed the country became more and more. One of the two Turks traveling around the country comes to the village of Shangerei. Leaving the village of Shangerei, Shangerei writes a letter to the main people of this village, telling them to take a horse from the house of a rich man and go on horseback. In the letter they are told to send only one yurt. During the Russian-Turkish war, even after the war, the tsarist government pays some attention to the Khan's children. They've been following the undercover behavior and are watching him. This letter of Shangerei falls into the hands of the Soviet chief Tvertinov, who at that time was in charge of the Internal Horde. Zulak explains this letter to Tvertinov, translating it into Russian, showed Shangerei the bad side. This once again proves the distrustful attitude of the tsarist government towards the khan's children. The khan's children called Zulgak the son of a "pig". It follows from this that the name "son of a pig" was not worn only by one person, but by all who betray.

In search of education, Shangerey entered a real school in Astrakhan. Russian Russian was learned during two years of study in the Orenburg Cadet Corps, and he got acquainted with Russian literature and culture.

During the work of the world Court in Samara province (now Kuibyshev region) they formed their own ideas about finding the path of justice, protecting the truth, as well as about abuses such as violence, deception, bribery, superiority. After a few years, he left the service and returned to the country. Having received the title of a nobleman from the king, he, having registered in the list of nobles of the Samara province, engaged in labor, art. Like the Russian landowners of that time, private property owns land and builds a parking lot. In the Kolborsy district, luxurious and architectural houses made of wood, stone, a madrasah, a school, a mosque were built, where they teach the children of their brothers. He is also engaged in planting trees, sowing and building a garden.

He himself is often fond of hunting, brings up many different birds, good greyhounds. In winter and summer, dogs run, build birds and hunt. He lived in isolation, paying special attention to literature, art, science, and education. He gets acquainted with the works of classic writers of the Russian people, especially with love he reads Y. M. Lermontov and N.V. Gogol. Paying special attention to art, the poet gathers around him performers close to songs, songs, poems, admires their art. Drawing, architecture is also not without attention. Shangerey, who had a rich library, enjoyed reading poems by Russian poets.

She read scientific literature, newspapers and magazines in Kazakh and Russian. At the beginning of the XX century, he read books of poets published in Kazakh and Tatar languages, was constantly aware of the trends of public literary life.

Written sources show that when in 1911-1913 Kazakh intellectuals organized the publication of the newspaper "Kazakhstan" in the Urals, it was Shangerei who supported this cause and helped him replenish the necessary funds[5].

Scientists who studied the life and work of Shangerei compared him with other poets of that era and talked about his unique qualities. Such character traits of Shangerei as he avoids social affairs, lives his own life, loves individuality, gathers only kuishi singers around him and does not forget to communicate with others, in the case of the Kazakh, were characteristic of him only for him. In a word, this is called "individualism". Both the theme and the ideological content of Shangerei's works are consonant with this trend, which occurs in certain historical periods.

The main property of individuality is avoiding the life of society, escaping from social problems, searching for a personal life, "there is nothing in life that interests me", not touching human existence, highlighting nature, beauty, admiring, singing of love, "art for art's sake", emphasizing one's state of mind, so that it neither described him or treats it as a skill, or internally expresses his disappointment, dissatisfaction, talks to himself and internally relaxes. Another poet, like no other, Shangerey, left the settlement in Kolborsy around 1917 and moved to Akbakai (now Karatobinsky district of West Kazakhstan region). The reason for the relocation is also not clear. We know that recently people have been living in isolation in the country, without much interference in controversial, controversial issues.

In 1917, he hired Gumar Karach as a teacher for rural children. "I have opened many workshops, workshops for the manufacture of tools, blacksmithing, the manufacture of wheel, wheel saddles, yoke equipment. After that, he discovered a bathhouse, classrooms for classes, a workshop for making various musical instruments, and an artists' room," writes H. Suyunshaliev [6]. Especially appreciating the national culture and art, the Shangerei district not only gathered the talents of a singer, a dombrist, an artist, expressed his advice, but also helped to finance. For example, special attention was paid to the brotherly care of Shangerei to the study of the Russian language, the deepening of knowledge, the search and the poetic elevation of Gumar Karash.

Shangerey translated into Kazakh the works of a number of Russian poets-writers, the poem by M. Y. Lermontov "Kashkyn", etc. Bokeev collected literary heritage in the mouth of the country and took care of its printing. Participates in the publication of the newspaper "Kazakhstan" in the Urals. Bokeev is a poet, critical lyricist and philosopher, expressive in Kazakh poetry.

Such figures as B. Karataev, M. Bekmukhametov, A. Birimzhanov, A. Kalmenov, D. Kusepkaliev, J. Dosmukhamedov, J. Seidalin, G. Bekeikhanov, M. Kokebaev, who studied and took care of people of that time, often met in the house of Shangerey. Many of the ideas expressed by Shangerei about the future of the nation subsequently formed the basis of the principles of the programs of the Alash party. The poet proposed to open the newspaper "Kazakhstan" and initiated its publication in the period from 1911 to 1913 in the Horde and the Urals. Members of the editorial team G. Karashev, E. Burin, M. Kokebaev, G. Musagaliyev in one of the main articles expressed: "Our newspaper does not appeal to any party, the goal is to serve universal interests."

In 1918, Shangerey Bokeevich took refuge in the city of Karatobe, West Kazakhstan region, a famous doctor, a figure of the Western Alash Horde Dauletshe Kusepkaliev, after being expelled in 1918 from the land of Pallasovka in the territory of modern Russia. In the autumn of 1920, as a result of an epidemic of typhus that swept the region, he died in January. The poet's body was buried by the singer's son Mukhita Lukpan in the necropolis near the village of Akbakai in the Karatobinsky district. Later, Dauletshe Kusepkaliyev hammered the Mound and installed a tombstone on his head, after which it collapsed and the tombstone turned into earth. The tombstone was mined at the mill.

In the preface to the collection Shangerey, published in 1934 by Nuguman Manevich, Shangerey and Gumar are considered from the point of view of mutual continuity and some information about the poet's life is given [7-74]. From the very beginning of the educational, creative activity of Gumar Karach, who made a huge revolution in his worldview, the grandson of Zhangir Khan, one of the outstanding figures of Kazakh literature of the early twentieth century – Shangerey Bokeev. Nuguman Manaevich says that "the first reason for the awakening of Gumar was the revolution of 1905, the Jadidist movement among Russian Muslims, and on the other hand, Shangerei, which influenced his awakening" [8].

With this opinion, Nuguman Manaevich covered all three reasons that played a decisive role in the formation of Gumar as an educator, teacher, and writer. However, "the coup of 1905, which greatly changed the political face, the opinion of Gumar."

N. Manaevich speaks about Shangerei: one of the most outstanding figures of Kazakh literature of the early twentieth century, an educator, teacher Sh. Bokeev, who made an invaluable contribution to the development of socio-political, educational and pedagogical thought in Kazakhstan before the October Revolution. Only in recent years articles have been published about him on the pages of the press, collections of works have been printed. For many years, his pedagogical and educational activities, works that raised pressing problems of that period, were gathering dust under the direct influence of communist ideology and

became unnecessary in all corners of book warehouses. The ideologues of the Communist Party, who were prominent in the history of the people and their spiritual heritage, forbade both writing and pronouncing the name of Sh. Bokeev.

As a result of the establishment of historical truth, the valuable legacy of Sh. Bokeeva. Data about Sh. Bokeev are increasingly found in periodicals, archival treasures before the October Revolution. His name did not appear on the pages of newspapers, magazines and books published in the early twentieth century in Tatar, Bashkir, Kazakh and Russian.

The writer, scientist M. Magauin worked hard in promoting the creativity of this devoted son of our people. In 1978, despite censorship control, he included several poems by Sh. Bokeev in the collection "Poets of Kazakhstan", published in Leningrad. [9]

Almost all poets and writers of the early twentieth century supported Jaditism aimed at changing Kazakh life. It was published on an educational basis. During the discussion of the fate of the people, from representatives of the older generation M. J. Kopeuly, Shangerey Bokeuly, Shakarim Kudaiberdievich, Narmanbet Ormanbetuly, Alikhan Bokeikhanov, Akhmet Baitursynov, Gumar Karash, Mukhametzhan Seralyuly, Spandiyar Kopeuly, Beket Utetleuly, Mirzhakip Dulatuly, Tayyr Zhomartbayevich, the desired literature on the subject of education was born, organized by such secondary schools generations like [10].

Shangerey himself did not try, not paying attention ..., as he wrote every time what he thought [11]. One of the main directions of poetry of this period was the comprehension of the contradictions of the time of socio-social upheavals at the turn of two centuries and the educational formation of the national consciousness of the Kazakh people.

Sh. Bokeev in his reflections on science, education, poetry-examples expresses his understanding of the world, creation. "Cloud", "Science", "Edison".

In the poems of the poet Shangerei, life and death, life, the reality of life are glorified by psychological reflections.

About the beauty of G. Nietkaliev's poetic songs: the poet sings scenes of nature in accordance with his moods. His interest in life and his love are intertwined with the picture of nature in his poems. "The lake is flooded, and human life does not stand still," the poet says. Shangerei conveyed childhood, its joy and fun through the image of a jerboa, and the past of life through the image and image of nature.[12].

A horse, a swan bird, a white falcon, a lake, a mind, a sharp sword, a sparkling fantasy, a tushtan of the yellow steppe-all this is in the song of the Shangere language, in the subtleties of picturesque reflections" [13]-we are convinced of the power of picturesque thoughts arising in the poet's poems.

One of the features of Kazakh poetry of the early twentieth century was that at that time Kazakh poets, addressing the listener, realized the advantages of a word that was printed on stone and printed on paper by word of mouth. A large number of Kazakh books, newspapers, magazines of various contents were published from cities such as St. Petersburg, Orenburg, Kazan, Ufa, Tashkent. On their pages, along with new works by writers and poets, articles were published about social inequality, about the present and future of the Kazakh people. The population's attention to the past-history, material and spiritual culture - has increased. Along with collecting and publishing samples of Volkler, some of which have been preserved in the mouths of the country thanks to ancient manuscripts, many of which were published in search of the legacy of the old Zhyrau, poets. Russian Russian poetry was especially well known from the heritage of the ancient Zhyrau, and they also closely followed the trends and motives of the Russian literature of their time, fueled by Russian and Western European classical poetry. In the Kazakh literature of the late XIX-early XX century, it stands out for its originality. Skilfully combining ancient forms with new themes, the poet in many of his poems brought the theory of "pure art" out of sound. Life, characterized by national coloring, intricate images, occupies a special place in the work of Shangerei in mysterious philosophical poems built on the changeable reflections of the world. This work, as you know, echoes the fact that it is one of the leading themes throughout the XIX century in Kazakh literature. However, in the works written about a meaningless world, the personality of people prevails over public, national interests. The past of the khanate, the fangs of the country, the degradation of the lands upset the poet only from a purely class point of view. Nevertheless, Shangerei's works have become one of the main sources of the development of Kazakh lyrics [14] – as the scientist noted, Shangerei's work is a mirror of his life. The basis of his work are reflections on life, covering various aspects of social life, reflections on love, friendship, huts, natural phenomena and poems about art, education, science. His public opinion, his reflections, were once based on the realities of life, once on longing for the past. Looking around, he perceives the changes in his life with sadness. "There are no former, former times, former rich, Sultans, such men will not be born anymore."

Shangerei could not accept most of the innovations of his time, despite the fact that he loved the old life and said that it needed to be reinstated. It follows from this that excommunication from secular life, devotion to nature, its various phenomena, the glorification of small themes, the intertwining of one's thoughts around it, the practice of naked art, that is, "individualism".

Philosophically speaking, the poet's thoughts about life and death illustrate the reality of life. Neither an animal, nor a bird, nor a Kulan on the ridge survive if they fall into a well, play toads on their ears, fall into the water, catch a tiger that is waiting for its way. He won't survive either. The sniper, throwing up the antelope skin, evaded the saxaul, delivered death to him with one shot. A sniper won't get rid of death either. No matter who says they're not going to get rid of a deadly bullet. The poet, who treated the social construction of his time, does not hope for the future. The poet seems to understand the collapse of an old public building to a certain extent as a tragedy of his own head.

A newspaper called Kirghizskaya Pravda, published at the beginning of the XX century, in its 20th issue for 1919 wrote: "there are many brave people on the entire Kazakh steppe who, like everyone else, fought to wake up their people. In the Semipalatinsk region, Abai, and in our Bukeyevskaya Horde-Sh. Bokeev, G. Karashev, I. Mendikhanov"[15].

Russian Russian is taught by Shangerei Gumar, introduces him to the outstanding works of Russian and European countries, tells the main novels, novellas. Gumar tells and distributes what he hears to rural people" - K. Sydykov, Sh. Bokeev demonstrates the traditions and trends characteristic of the poetic school of Abai [16] appreciating respect and care stemming from true friendship, G. Karash in 1910-1912 printed and published in Orenburg literary works "resin", "Kokseld" some poems of Shangerei are included in the collection of legacies.

With the financial support of Sh. In the period from 1911 to 1913, the newspaper "Kazakhstan" (Ural-Orda) was published. The publication has done a lot of work to highlight the educational and educational space in the minds of the population, to promote settlement in order to remain a landowner. "It also reflects Shangerei's nationalist personality. This testifies, in particular, to the poet's dissatisfaction with the imperiousness of the colonists, who distorted the historical name of the nation with a chauvinistic bias, calling him "Kirghiz-kaysak", "Mangul".

Thus, Zh. Aimautov in a research article "on the poetry of Magzhan " wrote: Kazakh poets have Shangerei's creativity - the power of the word is close to Magzhan [17].

In fact, a false world in a pure national concept, rounded into four lines, connecting the fleetness of the world with the picturesqueness inherent in the poet khas, embodies the individuality inherent in true skill.

The works of Shangerei: : "Kuyryk atyp kuliya" ("Syrshy"), "Omirdin ontui", "Zhalganshy zharyk dunie!", "Koltorgai", "Taudagy tas uyadan", "Bura sandi, ak tanda", "Bul dunie panylygn etedi eken", "Sungardai shalyktagan tas uyanyn" mysteriously expresses his deep thoughts about life, creation, man, and he sings the facets and secrets with great inspiration.

In the mysterious lyrics of Shangerei, there is a wonderful combination of fleeting imagination, a sense of a beautiful world and ambitious elevation, spiritual sadness and sadness. The poet was fascinated by the ambition and ingenuity inherent in the poet's poetry, as well as the embroidered verses describing the bottomless depths of the human soul. Magzhan in "pedagogy": "Fantasy is the basis of floral, picturesque life ..." [17]

It is known from history that the leader of the nation A. Bokeikhanov from the June decree of the tsar of 1916 tried to unite the intelligentsia of the nation under one banner, under the banner of honor, when he shouted about how I can lend a helping hand to the children of the Kazakh people crying with blood. Here, in the midst of the upheavals of 1916, A. Bokeikhanov especially trusted Sh. Bokeev. For the nation, executive functions were the focus of attention of Sh. Bokeev, A. Bokeikhanov from Bokey Horde in repaying noble deeds, i.e. in providing any assistance to people in the rear work of the front, in repaying civil debt. For example, in the issue of the newspaper "Kazakh" No. 221 for 1917, A. Bokeikhanov said: "I can make the guys I indicated below an interpreter," and noted Shangerei from Bokey Ord, saying: "service, work for people is pure courage."

A. Bokeikhanov appreciated Sh. Bokeeva as a respectable, highly cultured and conscientious citizen. In the article "Minsk, 15 / III" A. Bokeikhanov made an appeal to convene the II general Kazakh Kurultai in Orenburg. It was transmitted in the form of telegrams to respected citizens in different parts of the Kazakh land[18]. He has a great responsibility for creating the unity of the people, preserving the Kazakh lands along with addressing the people.

The works of the poet Shangerei saw the printed page only at the beginning of the XX century. The collections of some poets included only individual works. These are the collections "Shayyr", "Kok sildir", published in the 1910s by Gumar Karashovich from Orenburg. In a dedication poem written about Gumar Shangerei, he praised his work. In the following years, Shangerey also published works. These are: "the poems of Shangerei" (a collection compiled by Manaev) [19]. 1934. Textbooks for students of the 9th grade of Esmagambet Ismailov. Almaty, 1939,[20] 1940. "Three centuries sing" (collection). A., 1965 [21]. "Five centuries sing" (collection). [22] A., 1989. Volume 2. Opinions about the work of Shangerei are found in the textbook X. Zhumalieva for secondary school in 1942 and the history of Kazakh literature in 1959 (author 3. Akhmetov). Shangerey's poems were published in 1911 in the collection "Shayyr", as well as in the

collection "Kokseldir", in 1926 in the collection "Three Mourning", and in 1934 in a separate book based on the collection of N. Manaev. Some of the poet's poems were published in the collections "Shayyr" [23] (1910) and "Sudak" [24] (1912). These collections were printed with G. Karash. In Soviet times, a collection of poems by the poet (1933) was published in the city of Kyzylorda. Worries about time, time, nature, science, art. The poems "Passage of Life", "Science", "Edison", etc. illustrate the legitimacy of a changeable, transitional life with the most fertile words, touching drawings of ancient Kazakh poetry. His poetry embodies with professionalism the most diverse secrets of the era in which the poet lived, the wise, thoughtful way of thinking of the steppe Kazakh. The collections include poems "Three centuries sing" and "Five centuries sing".

Conclusion. In Soviet times, Kazakh literary criticism could not openly speak, admit about the Shangerei poet. The figures and owners of art who lived before the revolution were subjected to excessive demands in our literary criticism, and the main criterion determining their origin, origin and property, i.e. wealth, was determined in advance, and not their works. Such left-sided activity (proletcultism), having failed to rise to the rank of science that survived the agony of the epoch, also did not receive its assessment.

Not only Shangerei, but also all our poets-writers from the Alash intelligentsia who committed before the revolution as a whole. Their fate almost on the same edge turned out to be alien to Soviet culture.

In the works of Shangerei, the themes of art, science, and education are highlighted. Makes efforts to understand that one of the conditions necessary for the development of society is science. Shangerei urged young people to study and do science. We noticed that Shangerei invested special efforts in the education of the population, provided financial assistance.

Shangerei's poems contain an image of each stage of life. He depicted the life of five, seventeen, twenty-six years, and also depicted childhood, masculinity, old age. Not only Kazakh poetry of the early twentieth century, but also Alash the venerable – Kazakh intellectual Shangerei Bokeuly.

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