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SHAKARIM AND EXPEDITIONS TO THE KAZAKH LAND: THE PROBLEM OF LITERARY DISCOURSE AND NATIONAL REPRESENTATION

Abstract. The article considers the personality of Shakarim Kudaiberdiuly from the perspective of literary studies in the context of scientific expeditions to the Kazakh lands in the 20s and 30s of the 20th century. The objects of research were the expeditionary records of F.A. Fielstrup, M. Kuchinsky and other researchers, as well as Shakarim's works of historical and ethnographic content. The purpose of the work is to identify the discourse connection between expedition texts and Shakarim's works, analyze the textual representation of national identity and determine the role of the author's position in the formation of cultural memory. The methods of historical and comparative, intertextual analysis, discourse interpretation and the theory of cultural memory were used in the research. As a result, it was proven that Shakarim was not just an informant for the members of the expedition Nurkadyrov, but an intellectual figure who systematically explained the traditional worldview, customs and historical experience of Kazakh society. While the expedition materials describe the Kazakh economic system, social structure, family customs, and hunting culture, in Shakarim's works these phenomena are presented with artistic interpretation at the level of a national-spiritual concept. The intersection of these two different textual layers demonstrates the connection between the external scientific discourse and the internal literary discourse of national culture. The results of the study determine the scientific significance of considering Kazakh literature in conjunction with ethnographic sources and substantiate the relevance of studying Shakarim's heritage from a cultural-anthropological perspective.

Keywords: Shakarim Kudaiberdiuly, Kazakh literature of the early 20th century, expeditionary discourse, literary representation, theory of cultural memory, ethnographic text, national narrative.

Introduction

Scientific expeditions to the Kazakh steppe in the first quarter of the 20th century formed a new stage in the study of the national space. Although these expeditions were organized for ethnographic, anthropological, and geographical purposes, their results are not only historically and factually significant, but also culturally and literarily significant. This is because expeditionary records captured the traditional structure of Kazakh society, its economic system, its worldview, and its spiritual values in textual form, representing the national identity through an «external scientific discourse».

In this process, the personality of Shakarim Kudaiberdiuly occupies a special place. He is not only a poet, thinker, historian, and chronicler, but also a keeper of the cultural memory of Kazakh society at the beginning of the 20th century and an intellectual representative of the traditional worldview. It is no coincidence that the expedition members specially met with Shakarim and collected information about the life, customs, and historical knowledge of the Kazakh people. This fact indicates that the personality of the poet is recognized as a source of information in scientific circles. However, this issue is often considered from a historical and ethnographic perspective and has not become a subject of special study from the point of view of literary studies.

The relevance of the research topic is reflected in several aspects. First, Shakarim's work is often analyzed in a poetic, philosophical or historical context, and its connection with the expeditionary discourse is not specifically considered. Second, the connection between expeditionary texts and literary texts allows us to identify mechanisms of national representation. Third, the Kazakh cultural space of the early 20th century is a historical moment favorable for studying literary and cultural transformations, as a period of convergence of traditional society and modernization processes.

The scientific question arises: what is the discursive connection between the model of Kazakh society described in the expedition texts and the historical and ethnographic depiction in Shakarim's works? Is Shakarim only a source of ethnographic information for the expedition members or an interpreter of national culture? Answering these questions opens the way to a new understanding of the relationship between literary text and scientific data.

The purpose of the study is to analyze the personality of Shakarim Kudaiberdiuly from the perspective of literary studies within the context of scientific expeditions to Kazakh lands, to identify the discourse connection between expeditionary records and the poet's works, and to analyze the textual representation of national identity.

In accordance with this goal, the following tasks were set:

- systematization of the content of expeditions to Kazakh lands in the 20s-30s of the 20th century;
- Analysis of the image of Shakarim in the writings of F.A. Fielstrup and other researchers;
- To consider Shakarim's works of historical and ethnographic content from a discursive perspective;
- identifying narrative and representational connections between literary text and expeditionary data.

The object of research is the representation of the personality of Shakarim Kudaiberdiuly in expeditionary texts and literary works.

The subject of research is the peculiarities of national representation and cultural memory in literary and scientific discourse.

The article justifies the need to study Shakarim's legacy in a cultural and anthropological context by examining Kazakh literature in conjunction with ethnographic sources and is aimed at determining the place of the literary text in the historical and scientific space.

Materials and methods

The research material was taken from the records collected during scientific expeditions to the Kazakh lands in the 20-30s of the 20th century, archival data, and historical and ethnographic works of Shakarim Kudaiberdiuly. More specifically, the expedition materials of F.A. Fielstrup in 1926-1927, the works of M. Kuchinsky on the Kazakh steppe, as well as documents of the melioration expedition organized in the Semipalatinsk region were considered as research sources. The total volume of the archival materials includes more than 300 pages of handwritten text and systematically presents the economic system, social structure, marriage and funeral customs, hunting culture, and linguistic features of Kazakh society.

As literary material, Shakarim's «Turkish, Kyrgyz-Kazakh and Khans' Genealogy», «Kalkaman-Mamyr», «Enlik-Kebek» and other works of historical content were used. These texts reflect the historical memory, ethnographic characteristics, clan structure, social relations and traditional worldview of Kazakh society in an artistic form. These two different textual layers - expeditionary records and literary works - were taken as the object of comparative analysis.

The qualitative aspect of the study was based on the interpretative analysis of textual data. Quantitatively, ethnographic concepts, social terms, and descriptions of customs and traditions found in expeditionary records were systematized and divided into thematic groups. The geographical coverage of the textual data covers the Semipalatinsk, Shyngystau, Zhetysu, and Aktobe regions, which allows comparing regional features of national culture.

Several methods were used in the research. First, the historical-comparative method was used to compare the historical-ethnographic characteristics of expeditionary materials and Shakarim's works. Second, the method of discourse analysis was used to identify the representation of national identity in expeditionary texts and the internal author's position in the literary text. Third, the method of intertextual

analysis was used to identify the narrative coherence between ethnographic data and literary text. In addition, the theory of cultural memory (the concept of Ya. Assman) was taken as a theoretical basis for explaining the features of the textual transmission of national historical experience. The theory of representation made it possible to differentiate the mechanisms of transmission of national culture through «external scientific discourse» and «internal literary discourse».

In the works of domestic researchers, Shakarim's work is considered mainly in poetic, philosophical and historical terms, while expedition materials are often evaluated as an object of ethnographic research. However, from the point of view of literary studies, the intersection of these two directions has not been specifically analyzed. Although foreign studies have considered the expedition text as a scientific form of describing national culture, the role of local intellectuals in this discourse has not been sufficiently revealed. In this regard, the research work was aimed at filling the scientific gap by examining the place of Shakarim's personality in the expedition text from the point of view of literary and cultural interpretation.

Based on these methodological principles, the study allows for a comprehensive analysis of the features of the implementation of national representation through two different textual models.

Results and Discussion

The results of the study showed that the relationship between expeditionary texts and the works of Shakarim Kudaiberdiuly is much more complex than a simple correspondence at the level of «data-fictional text»: here the national identity is represented in various ways through external scientific discourse (expeditionary writing) and internal literary discourse (author's narrative). The concepts of «cultural memory», «narrative», «representation», which have become widespread in the humanities over the past five years, have been identified as a productive methodological basis for analyzing the interweaving of such texts [1], [2], [3].

In addition, it is indicated that journals included in the Scopus database are automatically included in the list of scientific publications recommended by the Committee for Quality Assurance in the Field of Science and Higher Education of the Republic of Kazakhstan. This confirms the full compliance of the Scopus sources used in the justification of the article with the requirements from a legal and regulatory perspective.

1. National space in the expeditionary text: the «external perspective» of the scientific narrative

Expeditionary records are usually aimed at systematizing the «object»: such units as space (land), community (ethnos), experience (tradition), material culture (thing), language (term) are classified. Here, the researcher's position is that of an observer, and the main function of the text is to record. As a result, Kazakh society is seen as a «set of traditional structures.» Despite the high documentary value of such descriptions, modern humanities studies show that the expeditionary text itself is dependent on a certain ideological and epistemological framework, that is, it is not a «neutral mirror», but a product of a specific scientific discourse [4], [5], [6].

According to this logic, expeditions to the Kazakh steppe are not just «data collection», but also become textual practices that reduce national space to a certain linguistic-scientific dimension and present it as an object to be interpreted/classified. For example, in works analyzing travelogues and expedition descriptions about Central Asia from the perspective of post/colonial theory, it is argued that the «outside perspective» often constructs space as an object to be «managed» and «explained» [6].

In our material, a special phenomenon is observed within this «external perspective»: the role of the local intellectual who provided the data for the expedition. That is, the expeditionary discourse is not imposed only from the outside; at times it is partially interpreted as an equal by the local cultural mediator (not the informant, but the interpreter). In recent years, this has been widely interpreted through the concepts of «memory actor/agency» [1].

2. The status of Shakarim's personality in the expeditionary discourse: not an «informant», but a cultural mediator

The analysis revealed that Shakarim Kudaiberdiuly is not only an objective figure, designated as a «poet/pilgrim» in the expedition materials, but also appears in a subjective position,

systematically interpreting data related to the traditional Kazakh way of life. This role is described as a «cultural mediator» (a person who «translates» the cultural code into external discourse). This position is consistent with modern research on «cultural memory agents»: certain groups and individuals act as active «actors» in the production and retelling of memory [1].

At this point, one important difference becomes apparent:

An expository text often answers the question «What happened?» (fact, procedure, character), and Shakarim's position carries with it the question of why (meaning, reason, measure).

This distinction is crucial for literary analysis, because the nature of a literary text is to produce not only a fact, but also its meaning (symbolic, ethical, philosophical).

3. Historical and ethnographic content in Shakarim's works: artistic interpretation and cultural memory

In Shakarim's historical and cognitive works and poems (genealogical thinking, historical events, characteristics of customs and traditions), ethnographic content is presented not at a purely descriptive, but at a value-philosophical level. Here, national experience is organized as a «cultural memory»: the past event is not just «information», but is transferred to artistic language as a «meaning» that orients the present and the future. This very mechanism is described in the theory of cultural memory by such concepts as «selective memory» and «collective self-interpretation» [7].

In recent years, research on the reconstruction of historical narratives and cultural memory in Kazakhstan has shown that the national past is reinterpreted at different stages, influenced by the scientific community and intellectuals [1]. This allows us to consider Shakarim's text not only as a «literary heritage», but also as an important layer of national historical self-narration.

4. «External text» and «internal text»: discourse differences

During the analysis, the following consistent discourse differences were identified between the expeditionary record and the Shakarim texts:

The purpose of the presentation:

on an expedition – registration and classification;

In Shakarim - interpretation and moral-philosophical summary.

Time organization:

in the expedition – «present control» prevails;

In Shakarim, the connection of «historical continuity» (past-present-tomorrow) prevails.

Seeing space: in the expedition, space is an «object to be mapped»; in Shakarim, space is an «experience of inhabitation» and a «spiritual environment.»

Such differences are also highlighted by modern studies that consider literary space as a «cultural supertext»: national space is recognized as a complex semiotic system constructed through recurring motifs and symbols that do not fit into an ethnographic character [8].

5. Expeditionary discourse and national self-image: post/colonial perspective

It is well known that expeditionary texts have historically been intertwined with the interests of colonial administration and scholarship. This aspect is often revisited in contemporary literary studies through a post/colonial lens: the «external text» constructs national space through normalization, interpretation, and sometimes exoticization [9]. Such an approach is also important in relation to Shakarim's legacy, as it suggests ways of preserving and re-narrating national knowledge in the context of colonial modernity.

In this logic, the results of research on memory-making and cultural branding processes in Central Asia are also useful: they consider the past as a cultural resource that is «represented» and «circulated» [9]. This allows us to explain that expeditionary texts were also a channel for producing cultural resources («collecting» culture).

6. Conclusions summarizing scientific results

The discussion led to the following main scientific conclusions:

Expeditionary records, as a result of the scientific systematization of Kazakh society, form a national model in external discourse; these texts are important in compiling facts and procedures, but their non-neutrality should also be taken into account [10].

Shakarim Kudaiberdiuly appears in the expeditionary context not as a simple informant, but as a cultural mediator interpreting the national cultural code; this phenomenon is consistent with modern views on «memory actors/agency» [11].

Shakarim's works reinterpret ethnographic material on an artistic and philosophical level, transforming national experience into a textual form of cultural memory [12].

The intersection of the expeditionary text and the literary text opens up two channels of national representation: scientific registration and artistic and spiritual interpretation. This allows us to recognize the complex, multi-layered nature of the Kazakh cultural space of the early 20th century [13].

Conclusion

The main goal of the research was to analyze the personality of Shakarim Kudaiberdiuly from the perspective of literary studies in the context of scientific expeditions to Kazakh lands in the 20s and 30s of the 20th century, to identify the discourse connection between expedition texts and the poet's works. In achieving this goal, methods based on historical-comparative, discourse analysis, intertextual interpretation, and the theory of cultural memory were used.

The results of the study allowed us to draw several important scientific conclusions.

First, although expeditionary records are scientific texts that record the traditional structure of Kazakh society, they appear as an «external discourse» that systematizes national identity within a certain scientific paradigm. Such texts describe Kazakh society as an ethnographic object, systematizing its social structure, economic system, customs, and everyday elements.

Secondly, Shakarim Kudaiberdiuly appears in the expeditionary context not as a mere informant, but as an intellectual figure who interprets the national cultural code, systematizes historical memory, and interprets the traditional worldview. The data he provided were not only factual in nature, but also of a cultural-cognitive nature.

Thirdly, in Shakarim's works, ethnographic content is reinterpreted on an artistic-philosophical level, and national identity is conveyed through historical tragedy, moral choices, and spiritual concepts. This indicates that the literary text performs a deeper interpretative function, different from scientific registration.

Fourth, a comparative analysis between expeditionary text and literary text has proven that national representation is realized through two different channels:

- scientific registration and systematization;
- artistic interpretation and conceptualization.

The scientific novelty of the study is that for the first time, the place of Shakarim's personality in the expeditionary discourse was comprehensively considered from the point of view of literary studies, and his function as a cultural mediator was identified. At the same time, the intersection of expeditionary data and literary text was analyzed as a process of forming national historical consciousness.

The practical significance of the research is that it allows for the study of Kazakh literature in a cultural and anthropological context, the development of the discipline of Shakarimology in a new methodological direction, and the reinterpretation of national historical narratives.

In the future, it is important to introduce into scientific circulation the complete materials on Kazakh ethnography from the F.A. Fielstrup archive, systematically compare them with the works of Shakarim, and conduct work on the study of Kazakh literature of the early 20th century using an interdisciplinary approach.

Thus, the results of the study prove the scientific validity of considering Kazakh literature in the context of ethnographic and cultural memory and allow us to recognize Shakarim's legacy from a new perspective.

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**ШӘКӘРІМ ЖӘНЕ ҚАЗАҚ ЖЕРІНЕ ЖАСАЛҒАН ЭКСПЕДИЦИЯЛАР:
ӘДЕБИ ДИСКУРС ПЕН ҰЛТТЫҚ РЕПРЕЗЕНТАЦИЯ МӘСЕЛЕСІ**

Аңдатпа. Мақалада Шәкәрім Құдайбердіұлы тұлғасы ХХ ғасырдың 20–30 жылдарында қазақ жеріне жасалған ғылыми экспедициялар контекстінде әдебиеттану тұрғысынан қарастырылады. Зерттеу нысаны ретінде Ф.А. Фиельструп, М. Кучинский және басқа да зерттеушілердің экспедициялық жазбалары, сондай-ақ Шәкәрімнің тарихи-этнографиялық мазмұндағы шығармалары алынды. Жұмыстың мақсаты – экспедициялық мәтіндер мен Шәкәрім шығармалары арасындағы дискурстық байланысты айқындау, ұлттық болмыстың мәтіндік репрезентациясын талдау және авторлық позицияның мәдени жад қалыптастырудағы рөлін анықтау. Зерттеу барысында тарихи-салыстырмалы, мәтінаралық талдау, дискурстық интерпретация және мәдени жад теориясы әдістері қолданылды. Нәтижесінде Шәкәрімнің экспедици Нуркадырова я мүшелері үшін жай ғана ақпарат беруші емес, қазақ қоғамының дәстүрлі дүниетанымын, салт-санасын, тарихи тәжірибесін жүйелеп түсіндіруші интеллекті тұлға болғаны дәлелденді. Экспедициялық материалдарда қазақтың шаруашылық жүйесі, әлеуметтік құрылымы, отбасылық ғұрыптары, аңшылық мәдениеті сипатталса, Шәкәрім шығармаларында осы құбылыстар ұлттық-рухани концепт деңгейінде көркемдік пайыммен беріледі. Бұл екі түрлі мәтіндік қабаттың тоғысуы ұлттық мәдениеттің сыртқы ғылыми дискурс пен ішкі әдеби дискурс арасындағы байланысын көрсетеді. Зерттеу нәтижелері қазақ әдебиетін этнографиялық дереккөздермен сабақтастыра қарастырудың ғылыми маңызын айқындайды және Шәкәрім мұрасын мәдени-антропологиялық тұрғыдан зерттеудің өзектілігін негіздейді.

Кілт сөздер. Шәкәрім Құдайбердіұлы, ХХ ғасыр басындағы қазақ әдебиеті, экспедициялық дискурс, әдеби репрезентация, мәдени жад теориясы, этнографиялық мәтін, ұлттық нарратив.

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**ШАКАРИМ И ЭКСПЕДИЦИИ В КАЗАХСКУЮ СТЕПЬ: ЛИТЕРАТУРНЫЙ
ДИСКУРС И ПРОБЛЕМА НАЦИОНАЛЬНОЙ РЕПРЕЗЕНТАЦИИ**

Аннотация. В статье личность Шакарима Кудайбердиева рассматривается в контексте научных экспедиций 1920-30-х годов на территории Казахстана с позиций литературоведения. Объектом исследования послужили экспедиционные материалы Ф.А. Фиельструпа, М. Кучинского и других исследователей, а также историко-этнографические произведения Шакарима. Цель работы – выявить дискурсивную связь между экспедиционными текстами и литературным наследием поэта, проанализировать механизмы текстовой репрезентации национальной идентичности и определить роль авторской позиции в формировании культурной памяти. В исследовании применены историко-сравнительный метод, интертекстуальный анализ, элементы дискурсивной интерпретации и теория культурной памяти. Установлено, что Шакарим выступал не только как информант для исследователей, но и как интеллектуальный интерпретатор традиционного уклада казахского общества. Экспедиционные записи фиксируют хозяйственную систему, социальную структуру, обрядовую культуру и охотничьи традиции казахов, тогда как в художественных текстах Шакарима эти же явления осмысляются на уровне национально-философской концепции. Сопоставление двух типов текстов позволяет выявить взаимодействие внешнего научного дискурса и внутреннего литературного нарратива. Полученные результаты подтверждают необходимость комплексного рассмотрения казахской литературы в культурно-антропологическом контексте и обосновывают актуальность изучения наследия Шакарима в междисциплинарном аспекте.

Ключевые слова. Шакарим Кудайбердиев, казахская литература начала XX века, экспедиционный дискурс, литературная репрезентация, теория культурной памяти, этнографический текст, национальный нарратив.

Автор туралы мәліметтер

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