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## THE LINGUAXIOLOGICAL NATURE OF EVALUATIVE VOCABULARY (Based on the Works of Shakarim)

**Abstract.** The article examines the linguaxiological nature of evaluative vocabulary in Shakarim's works. Linguaxiology is an interdisciplinary field of knowledge that studies the representation of values in linguistic consciousness and communicative behavior. The purpose of the study is to analyze the transmission of values, which are the object of study of linguaxiology, through evaluative vocabulary. Evaluative vocabulary in language is one of the means of expressing values. Evaluative vocabulary reflects the axiological position of the speaker.

The author of the article provides an overview of the research of scientists on the category of evaluation, and dwells on the relationship between the category of evaluation and linguaxiology. Shakarim's works often contain a layer of vocabulary that reveals the moral face of a person, such as conscience, faith, humanity, ignorance, evil, anger, etc., expressing universal human values and national values. When describing values, the poet also often uses evaluative vocabulary.

The study used methods of generalization, linguaxiological, conceptual analysis and interpretation of materials. The findings of the study are of great theoretical and practical importance. The results of the study can contribute to research in the field of "Linguaxiology" and to the study of the language of Shakarim's works. The findings presented in the article can be used in special courses such as "Shakarimtanu", "Stylistics of the Kazakh language", "Language of poetry", taught at the philological faculties of higher educational institutions.

**Keywords:** evaluative vocabulary, evaluative category, value, axiological linguistics, poetry, national value, interpretation.

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**Бағалау лексикасының лингвоаксиологиялық сипаты  
(Шәкәрім шығармалары бойынша)**

**Аңдатпа.** Мақалада Шәкәрім шығармаларындағы бағалау лексикасының лингвоаксиологиялық сипаты қарастырылған. Лингвоаксиология – тілдік сана мен коммуникативті мінез-құлықтағы құндылықтардың бейнеленуін зерттейтін пәнаралық білім саласы. Зерттеудің мақсаты – лингвоаксиологияның зерттеу нысаны болып табылатын құндылықтардың бағалау лексикасы арқылы берілуін талдап көрсету. Тілдегі бағалау лексикасы құндылықтарды білдірудің бір құралы болып табылады. Бағалау лексикасы сөйлеушінің аксиологиялық ұстанымын көрсетеді.

Мақала авторы бағалау категориясы туралы ғалымдардың зерттеулеріне шолу жасайды, бағалау категориясы мен лингвоаксиологияның байланысына тоқталады. Шәкәрім шығармашылығында жалпыадамгершілік құндылықтарды мен ұлттық құндылықтарды білдіретін ар, иман, адамшылық, надандық, жамандық, ашу, сияқты т.б. адамның моральдық бет-бейнесін ашатын лексика қабаты жиі ұшырасады. Сонымен қатар құндылықтарды сипаттауда ақын бағалау лексикасын жиі қолданады.

Зерттеу барысында материалдарды жалпылау, лингвистикалық-аксиологиялық, концептуалды талдау, интерпретация әдістері қолданылды. Зерттеу барысында қол жеткізілген тұжырымдардың теориялық және практикалық маңызы зор. Зерттеу нәтижелері «Лингвоаксиология» бағыты бойынша зерттеулерге, Шәкәрім шығармаларының тілін зерттеуге өз дәрежесінде үлес қоса алады. Мақалада келтірілген тұжырымдарды жоғары оқу орындарының филология мамандығында оқытылатын «Шәкәрімтану», «Қазақ тілінің стилистикасы», «Поэзия тілі» сияқты арнайы курстарда қолдануға болады.

**Кілт сөздер:** бағалау лексикасы, бағалау категориясы, құндылық, аксиологиялық лингвистика, поэзия, ұлттық құндылық, интерпретация.

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**Лингвоаксиологический характер оценочной лексики  
(по произведениям Шакарима)**

**Аннотация.** В статье рассматривается лингвоаксиологическая природа оценочной лексики в произведениях Шакарима. Лингвоаксиология – междисциплинарная область науки, изучающая репрезентацию ценностей в языковом сознании и коммуникативном поведении. Целью исследования является анализ передачи ценностей посредством оценочной лексики, являющейся предметом изучения лингвоаксиологии. Оценочная лексика в языке является средством выражения ценностей. Оценочная лексика отражает аксиологическую позицию говорящего.

Автор статьи рассматривает исследования ученых, посвященные категории оценки, уделяя особое внимание взаимосвязи категории оценки и лингвоаксиологии. В творчестве Шакарима часто встречается слой лексики, затрагивающий общечеловеческие моральные и национальные ценности, такие как честь, вера, гуманность, невежество, зло, гнев и др., раскрывающий моральный облик человека. Кроме того, при описании ценностей поэт часто использует оценочную лексику.

В ходе исследования использовались методы обобщения, лингвоаксиологического, концептуального анализа и интерпретации материалов. Выводы, полученные в ходе исследования, имеют большое теоретическое и практическое значение. Результаты исследования могут внести вклад в исследования в области «Лингвоаксиология» и в изучение языка произведений Шакарима. Выводы, представленные в статье, могут быть использованы в ходе специальных курсов, таких как «Шакаримоведение», «Стилистика казахского языка», «Язык поэзии», преподаваемых на филологических специальностях высших учебных заведений.

**Ключевые слова:** оценочная лексика, оценочная категория, ценность, аксиологическая лингвистика, поэзия, национальная ценность, интерпретация.

### Introduction

Although Shakarim's works have been partially studied from the perspective of linguistics and literary criticism, the linguo-axiological aspect of his poetry has not yet been a special object of research. The aim of the study is to explore the linguo-axiological features of evaluative vocabulary in the works of Shakarim Kudaiberdyuly and to reveal its linguistic and cultural characteristics. In accordance with this aim, the study sets the following tasks: to analyze the features of evaluative vocabulary in Shakarim's works, to identify moral, aesthetic, and spiritual values in his poetry, and to demonstrate the cultural and spiritual specificity of evaluative vocabulary in the Kazakh language.

Values are the essence of culture. Today, they have become the subject of a separate science, axiology, which deals with "the study of the positive, neutral or negative significance of any objects, distracting from their existential and qualitative characteristics. Among the types of values that attract the most attention from general axiology are moral values, legal values, the values of scientific knowledge, the values of human history and social theories, values related to human nature and the meaning of his life" [1, p. 3]. The emergence of linguoaxology is certainly a historical milestone in the development of linguistics and society. The appeal of linguists to the reconstruction of the axiosphere is not only consonant with the general pathos of the anthropocentric paradigm of linguistics, with its close attention to man, but is also dictated by an urgent social necessity. Inspiring, constructive pathos needs an ethos that ennobles scientific research, which is brought by the value aspect of linguistic anthropocentrism.

Linguoaxology is in its infancy, but its methodological contours have already been fully outlined. Professor V.I. Karasik, under whose leadership the Axiological Linguistics research laboratory operates at Volgograd Pedagogical University, made the first attempt in Russian linguistics to present a theoretical program for describing a valuable fragment of the linguistic worldview and cultural dominants [2]. In 2004, a doctoral dissertation was defended in Volgograd, the novelty of which, according to the author's definition of E.V. Babaeva, "consists in the development of theoretical and methodological foundations of comparative linguoaxiology" [3, p. 18].

Axiology comes from the Greek words *axios* – value and *logos* – teaching. Axiology is a branch of science that studies the essence of values, their significance in real life, the structure of the world of values, and their interrelationships. Researchers explain that «the main goal of axiology is to show the possibility of values in the general structure of existence and their relationship to reality» [4, p. 280]. The problem of values has been studied since the middle of the 19th century. P.S. Gurevich considers values to be a component of culture: «In the history of mankind, values are considered to be a spiritual support, a help in enduring the difficult trials of human destiny and life. The world of values, in a broad sense, is the world of culture. Values are the

sphere of a person's spiritual activity, his moral consciousness, his priorities, i.e. assessments that express the measure of the spiritual wealth of a person» [4, p. 137]

The culture of any people forms its own system of values. Values are a cultural indicator of people. Values are a meaningful attitude of humanity towards life, work, creativity, and relationships with others. Appreciation of goodness and success, beauty, and justice in life leads to a sense of worth. A sense of worth increases the meaning of human life. National values play an important role in the life of a particular nation or its individual representatives. N. Alefirenko: says that the basis of the evaluative meaning of language lies in the categories of values. At the same time, the scientist says that for the Russian people: The Kremlin, Pushkin, Tolstoy, etc., for the French: The Louvre, Versailles, the Eiffel Tower, etc. are verbalized manifestations of value [5, p. 139].

Linguoaxology, which does not require expensive equipment and large financial investments, works at the fundamental level of culture – language and values, which makes it an alternative form of social self-knowledge and diagnosis of the spiritual and moral state of society in terms of economy and effectiveness. Axiological linguistics, with its ability to penetrate into the sphere of collective consciousness and the motives of individual (speech) behavior, is capable of becoming one of the most sought-after humanities disciplines in the near future.

### **Research methods and materials**

When writing the article, the methods of generalization of materials, linguaxiological, conceptual analysis and interpretation were used. The study takes into account the findings of foreign and domestic scientists on linguaxiology and evaluative vocabulary. During the study of the linguaxiological features of evaluative vocabulary in Shakarim's works, linguistic units with axiological content were identified, which formed the basis for an analysis using the method of generalizing the materials. The system of values formed by linguistic units in Shakarim's works was revealed using the method of linguaxiological analysis. The method of interpretation allowed us to uncover the underlying meanings, symbolic content, and philosophical significance of evaluative vocabulary in the poet's poems. The combined use of these methods allows us to clearly determine the axiological nature of evaluative vocabulary in Shakarim's works.

The linguistic material for analysis was taken from Shakarim Kudaiberdyuly's poems "To the youth", "Anger and shame", "No more soul is created than a person", etc.

### **Discussion and results**

At present, the thesis about the axiological nature of human consciousness is generally accepted. Evaluation is an integral part of cognitive processes and the rules of behavior corresponding to them. Experimental psychology shows that "people "automatically" evaluate as good or bad "most, if not all... objects and events, both social and non-social"" [5, p. 248]. The specifically linguistic interest of evaluative activity is represented by the methods of its linguistic expression and description.

Values are a very broad concept, covering all spheres of human life. Values can be material and moral. Life values occupy an important place in human life. Consideration of values from the point of view of the philosophy of history allows us to reveal the essence of the value of the historical consciousness of the people. That is, understanding the value orientation in historical consciousness makes it possible to revive it. This is due to the fact that each historical period is distinguished by the accumulation of its own value system and is formed by the transformation from generation to generation in the historical development of society. Presentations on value allow us to understand the current essence of these problems, to learn the subject and practical significance of the study.

«Life values include: life, health, character, safety, good work, physical condition of a person, saturation, tranquility,

- social values include: status, social environment, prestige, work, wealth, profession, order, family, peace, freedom, etc.;
- political values include: freedom of speech, citizenship, parental rights, etc.;
- moral values include: goodness, well-being, love, duty, honor, honesty, benevolence, reasonableness, dignity, conscience, mercy, happiness, etc.;
- religious values include: faith, religion, belief, salvation, hell, paradise, angel, saint, etc.;
- aesthetic values include: beauty, beauty, ideal, style, harmony, art, literature, poetry, traditionalism, fashion, culture, etc.» [6, p. 12].

Values are a link, a spiritual being that awakens a person's feelings, reveals cause-and-effect relationships of activity and connects a person with the environment. A person develops true human qualities in himself and knows how to use in life the knowledge that he has accumulated with the help of reason about the surrounding world. In different eras there were different values, and representatives of different countries also had different values. Every society and culture has its own system of values, and this system reflects the uniqueness, stability, and the individual path of development of society and the state.

The concept of “value” was introduced into scientific circulation in the middle of the 19th century. It is widely used in philosophical and other specialized literature to emphasize the human, social and cultural significance of certain phenomena of reality.

The concept of “value” is examined in more detail in the works of M. Weber. The German sociologist understood values as generalized goals and means that ensure the integration of society and help individuals make socially significant choices about their behavior in life situations. M. Weber considered the system of values, which constitutes the inner core of culture, the spiritual quintessence of the needs and interests of individuals and social communities. «It also has a “reverse” effect on social interests and needs, acting as one of the most important motivators of social activity, the behavior of individuals» [7, p. 24]. Thus, as the scientist notes, each system of values and values has two bases: in the individual as a subject of his own value and in society as a socio-cultural system. American authors interpret values as objects that determine a certain psychological experience and actions of people - members of a social group. Charles Morris continues the research tradition of values. He links values with preferred behavior symbolic, «hidden values, offered in behavior depending on the preferences of symbolic objects, also manifest themselves in the case of evaluation» [8, p. 9].

«In a general sense, values are understood as “most people share ideas about goodness, justice, patriotism, romantic love, friendship and many other things with social approval. The classification of values is determined by various grounds: material, moral, spiritual, religious - in accordance with the spheres of public life; economic, political - thematic in content; traditional, liberal, universal - in accordance with the level of the socio-cultural system and others» [9, p. 22]. Values, in contact with each other, do not live independently, they always form a holistic system. The basis of the system are moral values, determining the desired path of interpersonal relations. Consciousness, acting in the direction of modernization of national values, forms a consciousness that serves interests shared for the benefit of the people, and not only for the sake of one's own ego.

«In the values of consciousness that care about the interests of the nation, the country will have a vital force that will live forever, which, in my opinion, is more rational than the categories of time and space. Preserves the value, essence and meaning of national ideology. If the state wants to ensure its freedom and independence, it is necessary to form the consciousness of the people and take into account that democratic freethinking must exist in society. A literate and healthy society is

formed through the awareness of the value vast of the nation. Ensuring internal stability within the country comes from peace and cooperation of the people» [10, p. 89].

Giving meaning to language through artistic comparisons and evaluative vocabulary abounds in Shakarim's language. The poet appropriately uses traditional comparisons such as the moon, honey, oil, fire and wind. And also: "The battered grave looks terrible", "Whispers like a man with a horn", "Reliable as a windmill" etc. he depicts negative images through metaphorical structures.

In the poem "Believe in Science". This poem, which raises questions of science, contains the idea of morality, typical of the poet's lyric poetry. The figurative comparisons and reliable comparisons in these stanzas, the means of interpretation and the inner rhythm, the inner rhythm and sound harmonies show the poet's true artistic mastery. Like the sun, like the moon, like fire, like wind, like a river, like a cloud, it enriches the world of art. By showing the two-sided nature of water, the poet realizes that there are two sides to human character. He used the artistic and cognitive features of the equation as a descriptive method.

Shakarim in the poem "To young people":

Надандар төртаяқты малға ұқсайды,  
Қаңғырған тамақ іздеп аңға ұқсайды,  
Өз бетімен табатын өнері жоқ,  
Талапсыз, өлі сүйек жанға ұқсайды [11, p. 36].

The "ignorant" in the stanza is manifested through the likening of people to "cattle", "animal", "dead bone soul".

For example, Shakarim has a poem called "religion".

- he finishes with a deep knot.

In Shakarim's works, metaphorical use occupies a special place in the creation of negative-emotional evaluative vocabulary. In our language, there are metaphors that reflect the personal thinking of a specific writer, poet, conveying the author's perception. The main difference between these metaphors and other metaphors is that the author is the creator and represents the figurative game of an individual.

In metaphors of personal use, imagery is especially strong than in metaphors of other types. They reflect the specificity of cognition, the author's perception of the world, his own field of thinking, expression, what is the wealth of the soul or the abyss. Such metaphors in Shakarim's works with evaluative specificity reflect the poet's skill, the artistry of the language of the work, the depth of its content. In the nature of any word there is an evaluative meaning. In the same way, he can give positive, negative meaning to metaphors.

Metaphors that express negative emotions inherent in Shakarim's style are often associated with nature and animals. There are several types of negative metaphors that are freely used in the poet's work. For example: the poet uses the names of birds, such as crow, raven, bat, to express a negative meaning. The metaphorical words expressing negative emotions in Shakarim's works include the names of a predator and an animal. For example: if we take a wolf and a fox, one of them is used in the meaning of coward, insatiable, and the other in the meaning of cunning and has an evaluative meaning. Also, in Shakarim's works, the word monkey plays a rather productive role in expressing negative emotions.

Маймылдан туған кісі жоқ,  
Айырмасы көп оның.  
Адам деген арлы жан,  
Маймыл құрлы бола ма екен? [11, p. 129].

Shakarim considered the human being as a unique creature, superior to animals, endowed with intellect, honor, and conscience. He rejected the idea that man originated from apes and upheld

the view that “Man is a special creation of God” He emphasized that what distinguishes man from the ape is his spirit, conscience and sense of honor.

Among the names of predatory animals, another evaluative word expressing hatred in a metaphorical sense is the word beast. For example:

...Бірінен-бірі тартып жеп,  
Таласып жүрген аңнан без [11, p. 352].

Also, one of the evaluative words involved in creating the negative meaning of the metaphorical approach is the word dog. The most commonly used metaphor in Shakarim's work for evaluation purposes is derived from the word dog. It is known that whatever thoughts come to a person, they are expressed through words. He can only reveal the meaning of the word. Artistic and expressive speech is closely connected with the ability to accurately and clearly form thoughts.

In the poem that begins with the words “No soul is created better than man”, the poet expresses the opinion that in terms of persistence and fortitude, dogs are better than some, and they can learn a lot from them. “Otherwise a dog is better than another man, the best thing is that a dog does not forget friendship”, the poet says, using metaphors and complex metaphors to describe unpleasant human behavior.

“Жүз жылдық дос бір күнде жау болады,  
Көңіліне бір қылығың сыймаса да” [11, p. 135]  
says it accurately.

The next one:

Қарызы бар еді деп мойын бұрмас,  
Сол күні ақ дұшпаныңмен болар сырлас.  
Бұрынғы жақсылықтың бәрін ұмытып,  
Не қылса бір зияны тимей қоймас...

Ит иесін қаппайды құтырса да,  
Адамның шын досы жоқ иттен басқа [11, p. 135] concludes.

It is clear that the pose of the two-faced man is cleverly depicted. Especially when he says that he will run to his enemy after thinking about it, this is a true statement. At the same time, we must also understand that the poet is exaggerating and exaggerating. This was done intentionally. Ultimately, of course, a dog cannot be better than a man, but this deliberately suggests the idea that “there is no friend but a dog”. All this should be understood not in a literal sense, but in a transitional sense. In social lyrics, which occupy a special place in Shakarim's work, the lexical layer that reveals the moral face of a person is widely used, such as conscience, Faith, humanity, ignorance, ignorance, demand, shame, liar, evil, anger, gestures, lust, etc. In the poem “anger and rage” Shakarim does not always use these words in the literal sense. Words denoting abstract concepts such as patience, Kairat, grace, shame, lust, laziness, etc., speak, laugh, cry, like the owner of the soul, a person [10, p. 80].

One of the types of variations is metonymy – renaming – the use of interrelated concepts and conventional words of interrelated things and causal phenomena. It is called metonymy if one side of a phenomenon or name is taken and replaced by another not in its own meaning, but in another sense, due to the closeness between them, and can show the entire phenomenon. This constantly affects the feelings, causing expression in the language of Shakarim applied artistic approach. For example, in the poem “anger and rage”:

Ашу келді арсылдап,  
“Елді сөк те жаманда,  
Деп ұрысты ашуым,  
Жамандықтан аман ба,

Шынын қалай қашуың [11, p. 120].

The way the word anger changes its meaning can be called metonymy. In this way, Shakarim shows the behavior and character of an angry person. Any of these behaviors and feelings can be found in any person. But if someone is controlled by character, someone can control their own behavior. Shakarim was able to make an artistic and impressive presentation, correctly judging that it would be more expressive and visually attractive than simple propaganda. Shakarim's poems define and clarify the meaning of words that are commonly used in common parlance. It is very important that the poet's thoughts are clear and the meaning in simple language becomes clear.

One meaningful complex idea is effectively changed by using various artistic and figurative words. For example, in several of his poems he praises the brevity of human life, its constant changes, the flow of life. This philosophical thought is depicted in the poem "Life" by comparing it with the situation in the human world. As a visual example, the example of a peasant trying to make a fire in a large house, the spread of flame, its usefulness, its warmth and, finally, turning into coals and ashes is given.

In his lines, the poet conveys the idea of seeking knowledge, do not waste your days and leave a legacy to your generation through the word of fire. "Mind is an immeasurable bright light," the poet sheds light on the mind. The metaphor of light was accompanied by the epithet of immeasurable light. If we take into account the synonymy of the words light and light, then this is a pleonastic phrase. Thus, the poet doubled the effect of light. In the line "At first you were a boy,

Your mind is whole, you are happy" [12, p. 196] Shakarim considered a cheerful child. If the word "child" itself is a metaphor, it can be called a metonymic use. Since reason is a human feeling, it was revived and replaced by man. In Shakarim's poetic language, linguistic units become part of the artistic and aesthetic structure. Conveying the poet's high aesthetic taste, he acts as a stylistic figure. Kazakh poetry before him, the tradition of Abai, Shakarim's poetics under the influence of the East opened up a wide field of activity. Shakarim's language enriched Kazakh poetry with artistic images and figurative turns. In the poem "Flowers in the Garden": Who is in the village with an open soul and open eyes? [12, 196]

Dead heart, egoism, envious sorrows! [12, p. 196]. And, apparently, Shakarim also went on a quest on this topic, created unique expressions, images. Drooping eyelids of attention, an unawakened ominous heart metaphorically call envious people "dead heart". At the same time, offensive souls are also transmitted in their alternating sense: "dead heart" instead of "Stone liver", "stone heart" (selfish sorrows).

Адамдық борышың,  
Халқыңа еңбек қыл.  
Ақ жолдан айнымай,

Ар сақта оны біл [11, p. 267] the poem has a special axiological significance. That is, the main duty for a person is to work for the people. The most correct way to work is to work the white way. Seduced, deceived, insulted, he can't get to the road. In this poem, Shakarim reveals that the main value of a person is his further development. Draws the reader's attention to the fact that it is the human quality that elevates a person. Shakarim warned that it is humanity that makes a person the most special of creatures.

In the poem, "there are no more insects created than there are people. The poet will conclude that no more living beings have been created than humans, and nevertheless said that all abuses come from humans. Sometimes violence comes from a person. At a time when a person will lose his conscience. The poem begins with the following lines: "No more living being has been created than man," says the people, worse than a dog that does not have a beast. I have an idea from someone else about this, very similar, I'll tell you, my friend, to you [115, p. 151]. In this poem, Shakarim creates the image of a kind man. Mercy, kindness, honest work – that's who made these



four, that's the true man [11, p. 151]. In these lines, we really see the specifics of character in human nature.

«In modern linguistics, the issue of values has become especially acute» [13, p. 76]. Shakarim accurately identified the negative traits of a person's character by comparing them to those of a dog. This is the fickleness of a person in friendship. Quickly forgetting how much is good, criticizing the variability. As in the case of destabilization. The poet broadly described human nature in poetry. Kazakh worldviews are widespread in the poem “For Youth”: we have learned cunning and lies. And where did we go ourselves at the very bottom, holding hands, grace, shame? We broke up the country, and we did a useless job without any strings attached. Today, at dawn, a friend stayed in the clouds and said: [11, p. 34]. This is how Shakarim reveals the nature of a mutable phenomenon in character. The main idea of the poem is to encourage young people to follow the Path of Abai, and the Path of Abai is the path of man, the path of man, the path of striving for wisdom. To nurture Abai's dreams is to learn knowledge, science, work hard, cultivate humanity, justice, fight ignorance, laziness, discord. Shakarim taught Abai all his life.

Think about where the mind will be, the knowledge, what is the place in the body, where will it be? To know, to love, to like is a matter of mind, if you go back, what harm is it if you go back? Character-sense of touch, hearing-hearing, eye contact, nose – sense of smell, tongue – taste. From five people, thoughts in the brain come to a message, and both the good and the bad check each case [11, p. 58]. We know Shakarim's philosophical treatise “Three Clear Ones”. That is, obviously, this is a theme that Shakarim introduced into Kazakh poetry. He is not an accidental word, “clear” is found not only in his artistic work, but also in his philosophical work. He was treated as an “acquaintance.” Thus, we see that Shakarim used a concept in man that distinguishes good from bad.

In addition to the phrase “gadilet zhurek”, used by the poet in the poem, “pure heart”, “kind heart”, “loving heart”, “broken heart”, “healthy heart”, etc. refer to the heart. They give a broad definition to phrases. The concept of the heart, considered by a thinking poet, is the noblest of human organs, the pillar of spiritual life. In addition, all moral qualities that go back to morality penetrate the heart. The heart fiercely criticizes the situation when the spirit does not take over, but lust wins, saying: “play with Saitan, heart.” The poet, while simultaneously using the concepts of white heart and pure mind, pays special attention to the essence of the concept of “white heart”. A kind-hearted Allah is the way to a metaphorical symbol. Shakarim deepens a theme in poetry. One of the poet's poems is multi-volume. There are also several concepts that correspond to the theme in one poem. For example, Shakarim said, “Educated people write a lot of propaganda...” there is such a feature in a poem that begins with”. In this poem, the concepts of sadness, peace, life, image, pleasure are taken as themes for the “plot” of the lyrics and their nature is revealed. The poet spreads the game of grief in the poem: “the lies of the world,” I said, – Deceive, that's what you get.” No matter what you say, it's that everything you've written in the past is that I've been disappointed. 16 “I also ate a punch,” he said, “from this world,” I wrote a lot and regretted it. If you think about it, then what you saw, the grief you saw, happened either from someone or from yourself [11, p. 63]. Shakarim opposes criticism of the variability, impermanence, and insight of life, and advocates that one should not blame life, but look for flaws in oneself. He warns that those who read should reflect on themselves. Both Abai and Shakarim urge you to go honestly, not to waste your life.

### Conclusion

The evaluative vocabulary in Shakarim Kudaiberdyuly's works reflects the linguo-axiological richness of Kazakh language. His poetry and philosophy convey human values through language and contribute to the formation of the spiritual foundations of national culture.

The study revealed the following features of evaluative vocabulary in Shakarim's works:

1. Moral and ethical evaluation. Values such as honesty, justice, truth and humanity are frequently mentioned. For example: "goodness", "truth," "pure heart" - through which the poet glorifies human spirituality.

2. Aesthetic evaluation. Shakarim masterfully depicts the beauty of nature and human life. Expressions such as "summer radiance", "bright day" convey an aesthetic appreciation of natural beauty.

3. Religious and spiritual evaluation. Spiritual values occupy a leading place in Shakarim's philosophical reflections. For example: "radiant faith", "spiritual purity".

4. Semantic and stylistic features. The evaluative vocabulary in Shakarim's language has an emotional and expressive character. It enhances the artistic impact of his poetry and evokes deep feelings and reflections to the reader.

Thus, the evaluative vocabulary in Shakarim's works is an embodiment of the linguo-axiological wealth of the Kazakh language. He deeply and artistically conveys the spiritual, cultural and moral values of the Kazakh people. His works not only preserve the historical and cultural heritage but also elevate such high ethical principles as honesty, justice, truth and humanity.

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