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POLITICAL LINGUISTIC PERSONALITY OF THE STATESMAN S. SEIFULLIN: DISCURSIVE CHARACTERISTICS

The article defines all the linguistic means denoting political vocabulary. Linguistic concepts such as “political communication”, “political discourse” are considered, a number of linguistic units that express them are defined. It is established that language and politics are not considered separately from each other, the analysis of the political system in Kazakhstan of various nature using the language, positions, statements of public and state figures, political leaders should be carried out at the junction of political, philological and linguistic research.

A number of basic terms and methods covering the main problems of political linguistics are defined, and an explanation is given to each. In Kazakh society the place in the political discourse of Alash leaders and figure S. Seifullin, recognized on the basis of his works as political leaders, statesmen, conducting political discussions of democratic-enlightenment, enlightenment-revolutionary orientation is characterized. So far, the language of political leaders has not been studied. Cognitively studied only on the basis of their works. Furthermore, the political linguistic image of S. Seifullin, who was recognized as a social figure, has been identified through the articles published in newspapers. In order to analyze the language of the statesman, the periods of S. Seifullin’s active service to the nation and state were taken as a basis, and the use of mottos has been defined.

The relevance of our research lies in the study of the political linguistic personality of public figures who lived in Kazakh society within the framework of political discourse, the formation of a political linguistic personality based on slogans, reports, journalistic articles of socio-political content using stylistic structures and types of tropes of artistic and political image in the language.

The practical significance of the conclusions formulated in the article is relevant for linguists, Alash scholars, literary critics and other readers.

Key words: politics, language, political linguistics, political lexis, political discourse, linguistic personality.

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Мемлекет қайраткері С. Сейфуллиннің саяси тілдік тұлғасы: дискурсивті сипаттамалар

Мақалада саяси лексиканы танытатын барлық тілдік құралдар анықталады. «Саяси коммуникация», «саяси дискурс» ұғымдары түсіндіріледі, оларды білдіретін тілдік бірліктер қатары анықталады. Тіл мен саясат бір-бірінен бөлек қарастырмайтындығы, саясаткердің тілді қолдана отырып, түрлі сипаттағы Қазақстандағы саяси жүйені, саясатты жүргізіп отырған қоғам мен мемлекет қайраткерлерінің, саяси лидерлердің ұстанымын, сөздерін талдау саяси, филологиялық және лингвистикалық зерттеулердің тоғысында жүргізілуі қажет екендігі қарастырылады.

Саяси лингвистиканың басты мәселелерін қамтитын негізгі терминдер мен әдістер қатары анықталып, әрқайсысына түсініктеме беріледі. Қазақ қоғамында демократиялық-ағартушылық, ағартушы-революциялық бағытта саяси әрекеттер жүргізіле отырып, еңбектері негізінде саяси

курстағы орны сипатталады. Осы уақытқа дейін саяси лидерлердің тілін зерттеу қолға алынбаған. Тек еңбектері негізінде танымдық тұрғыдан зерттелген. Сонымен қатар қоғам қайраткері ретінде танылған С.Сейфуллиннің саяси тілдік бейнесі газет беттерінде жарияланған мақалалар негізінде анықталды. Саяси қайраткер тіліне талдау жасау үшін С.Сейфуллиннің ұлтқа, мемлекетке белсенді қызмет еткен уақыттары негізге алына отырып, ұранды сөздерінің қолданысы анықталды.

Зерттеуіміздің өзектілігі – қазақ қоғамында өмір сүрген қоғам қайраткерлерінің саяси тілдік тұлғасын саяси дискурс аясында зерттеу, тілдегі стильдік құрылымдар мен көркемдегіш троп түрлерін қолдана отырып, қоғамдық-саяси мазмұндағы ұранды сөздері, баяндамалары, публицистикалық мақалалары негізінде саяси тілдік тұлғасын жасау.

Мақала тұжырымдарының практикалық мәні тілші, алаштанушы, әдебиеттанушы және өзге де оқырман үшін өзекті.

Түйін сөздер: саясат, тіл, саяси лингвистика, саяси лексика, саяси дискурс, тілдік тұлға.

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Политическая языковая личность государственного деятеля С. Сейфулина: дискурсивные характеристики

В статье определяются все языковые средства, обозначающие политическую лексику. Рассматриваются лингвистические понятия как «политическая коммуникация», «политический дискурс», определяются ряд языковых единиц, которые их выражают. Установлено, что язык и политика не рассматриваются отдельно друг от друга, анализ политической системы в Казахстане различного характера с использованием языка, позиции, высказывания общественных и государственных деятелей, политических лидеров должен проводиться на стыке политических, филологических и лингвистических исследований.

Определяется ряд основных терминов и методов, охватывающих основные проблемы политической лингвистики, и каждому дается объяснение. В казахском обществе характеризуется место в политическом дискурсе Алашских лидеров и деятеля С. Сейфулина, признанных на основе своих трудов политическими лидерами, государственными деятелями, проводя политические дискуссии демократически-просветительской, просветительско-революционной направленности. До сих пор изучение языка политических лидеров не проводилось. Познавательное изучение только на основе их трудов.

Актуальность нашего исследования заключается в изучении политической языковой личности общественных деятелей, живших в казахском обществе в рамках политического дискурса, формирование политической языковой личности на основе лозунгов, докладов, публицистических статей общественно-политического содержания.

Практическая значимость выводов, сформулированных в статье, актуальна для лингвистов, алашведов, литературоведов и других читателей.

Ключевые слова: политика, язык, политическая лингвистика, политическая лексика, политический дискурс, языковая личность.

Introduction

Today, politics has a very high social significance. The establishment of political relations of our country with other states, the extent to which political decisions affect our lives – all this contributes to thinking about politics. Any citizen is informed and worried about the political news and changes in society in their country and the world from media pages, television, and social networks. This is because the 21st century is the time of science and technology, the time of globalization, the period when the

political and economic knowledge of the people is perfected. People's involvement in politics is directly reflected in the election campaigns in the country. Recently, that is, on March 19, 2023, along with extraordinary elections of Majilis deputies, elections of deputies of maslikhats at all levels (district, city, regional) were held in Kazakhstan. All the citizens of the regions took part in this election. This means that the people interfered in the country's politics in a united manner, and elected the citizens who wanted to be the candidates for the deputies from their parties. Through them, it was possible to convey the

interests of the country, the social situation of the country to the government, and fulfill their wishes. Deputies are like a bridge to convey the needs of the people to the government.

A social activist, public figure, politician, statesman of any era published their speech, point of view, and position through newspapers and magazines, that is, on the pages of the press, and conveyed them to the people. At the beginning of the 20th century, such newspapers as “Kazakh”, “Dala Ualayaty”, “Tirshilik”, “Kyzyl Kazakhstan”, etc. describes the people’s needs, social situation, and place in the society through the published materials. Nowadays, these newspapers have been replaced by newspapers such as Egemen Kazakhstan, Jas Alash. The messages of the head of state and the president of the country were published in the mentioned printed pages. Speeches of state leaders, reports made at gatherings are being published. Through that, ordinary people can learn and gain knowledge. There are politicians who keep abreast of politics and monitor internal and external state issues in the country. Every citizen, not only politicians, should be aware of matters of state importance in the country. Social networks, mass media, radio and television are a golden bridge between the society and the people, a social and political tool that conveys all information. In our country, every citizen of the Republic of Kazakhstan who has reached the age of eighteen knows that it is a civic duty to participate in voting in election campaigns. That is, they can choose those who will lead our country and take part in voting. This means that every young person is simply obliged to be politically literate. They need to be competent, interested in the political structure of our country, should understand the political views and intentions of those who set the laws and regulations under which we live. Political structures such as elections, language units and phrases used in solving political problems in society are reflected in the socio-political lexicon of the language.

Materials and methods

The article is based on the works of foreign scholars, Russian journalists and scientists studying the vocabulary of texts in Kazakh linguistics. Political lexicon was studied by such scientists as V.N. Kiselev, N.A. Kupina, V.I. Maksimov, S.V. Molokov, A.B. Novikov, L.G. Samotik, T.B. Kryuchkova. Professor B. Momynova, who conducted a research on the connection of political lexicon with society in Kazakh language education, in her work entitled “Social-political lexicon in

“Kazakh” newspaper, said: “The mirror of the social, political, and economic changes taking place in society – the social and political lexicon accurately reflects the breath of the times.” (Momynova, 2005: 179). In the works of Kazakh research scientists, the issues of discourse theory are included in the form of special research and are analyzed while discussing other problems. In particular, G.G. Burkitbayeva defines the relationship between text and discourse (Burkitbayeva, 2008: 22). In her work on discourse, K. Sadirova mentions that the research objects of discourse and text and their mutual differences cannot be distinguished, because they are different (Sadirova, 2018: 15). L. Aktanova puts forward the following statement: “Discourse is a form of language communication. Broadly speaking, discourse is the cultural-linguistic context of time. It includes spiritual-ideological heritage, attitude, worldview”. (Aktanova, 2018: 11). M. Makarov says that it is impossible to analyze discourse without communication (Makarov, 2003: 49).

Among foreign scientists, P. Chilton said in his research that parts of political discourse form the basis of various cognitive-based schemes. (Chilton, 1993: 21) In the famous work “Language and Politics” by F. R. Dallmayr, not a single example is given of examples of political figures’ use of language to achieve political goals. (Dallmayr, 1984: 165). P.B. Parshin (Parshin, 2001: 222) and K.V. Kisilev’s (Kisilev, 2002: 184) research analyzed the methodological foundations of political linguistics and the features of political language and the concepts of idiopolitical discourse. In his work, Filinsky considers the strategy of manipulation in modern political discourse, describes such concepts as *cooperation*, *defamation*, and *delegitimization*. (Filinsky, 2002: 10). Lexical and phraseological innovations in the political lexicon in recent years were analyzed from different angles in A.D. Vasiliev (Vasilyev, 2000: 193) and O.I. Vorobiev’s articles (Vorobyov, 2000: 56). Lexico-phraseological innovations in political vocabulary of recent years were introduced by A.D. Vasiliev (Vasiliev, 2000: 193) and O.I. Vorobyov (Vorobyov, 2000: 56) and A.P. Chudinov (Chudinov, 2019: 192) and V.V. Kolesov, who recognized political linguistics as the main field of study and studied the concepts of “nature”, “Homeland”, “people” as cognitive habits from the standpoint of political conceptualism (Kolesov, 2019: 18) analyzed from different angles in articles.

General scientific methods were used in the article. The issues analyzed and discussed in the article were collected as necessary materials and facts. As

a result, the collected data was sorted and analyzed. Based on the facts made in the research, theoretical conclusions and assumptions were made. The methods used during the writing of the article: collection, analysis, grouping, description, comparison – revealed that there are many relevant problems in political linguistics.

Literature review

Political lexicon is a lexicon that is comprehensible to the majority and is displaced (determined) from its terminological meaning, supplemented with new words: administration, leader, law, society, politics, etc. (Nurzhanova, 2016: 24). The language has the concepts of political vocabulary and political terms. The two should not be confused with each other. The two have points of intersection. Political terms complement the political lexis and clarify the object of research. Political terms, like any terminology, are used only in scientific and other special texts aimed at specialists, including political science specialists, approved by the standardized terminom, and do not belong to the general vocabulary. Political vocabulary is a thematic association of common words that should be understandable to everyone. At the same time, the political lexicon is constantly updated. New phenomena in the society, new phenomena in the life of the country naturally require the emergence of neologisms. For example, many words frequently used in the Soviet era (executive committee, councils, party committee, communist labor force) will already remain political terms of past history. Therefore, the boundaries between political vocabulary and political terms, political neologisms and political archaisms are very conditional.

Political lexis is one of the most mobile layers of the language system. Certain words and phraseological units, including those which have been in constant use in public language, become out of use and are replaced by other units.

Professor B. Momynova notes the following: this branch of lexicology roots in 1920s Soviet linguistics and deepened in 1950s, while the first work in Kazakh linguistics that studied sociopolitical lexis specifically and noted the nomenclature types and their semantic, phonetic and grammatical characteristics was the work of Rahym Barlybayev, candidate of philological sciences, titled «Sociopolitical lexis in the contemporary Kazakh language» (Momynova, 2022: 89). However, this work was intended to analyze the realities of the past, that is, the ideology of the Soviet era (Barlybayev, 1978).

At the same time, Professor Momynova points out that after this work, there was no study of the socio-political lexicon of a certain newspaper-magazine, media language in Kazakh linguistics until 1993, and it was not taken as a special research object. Professor B. Momynova, who specially studied the language, spelling, lexical-grammatical features of the “Kazakh” newspaper, and the semantic groups of the socio-political lexicon in it, based on the examples in the given newspaper, divides the meaning groups that make up the sociopolitical lexicon into the following: socio-historical categories and concepts, descriptive names, state building names, administrative system names, law, legal system names, political names, military names, war and weapons names, educational, public education names, religious names (Momynova, 2022: 182). Further, every group is analyzed from synchronic and diachronic viewpoints. The scientist generally explains the concept of sociopolitical vocabulary in “Kazakh” newspaper published between 1913 and 1918. The basic form of political vocabulary is political discourse. Discourse is the transformation of a ready-made text into a complex and specific communicative situation according to the purpose of the speakers. Currently, it is known that the topic under consideration is divided into several types depending on the scope of application. Types of discourse: scientific discourse, sports discourse, military discourse, business discourse, rhetorical discourse, poetic discourse, children’s discourse, mass media discourse, political discourse, advertising discourse, economic discourse, pedagogical discourse, electronic discourse, etc. In general, since this concept is at the junction of pragmalinguistics, psycholinguistics, sociolinguistics, anthropology, literary studies, linguistic and cultural studies and philosophy, defining it as a specific category is problematic. The concept of “political discourse” (or political-publicistic discourse) is essentially multifaceted. Political discourse encompasses public speeches and texts of politicians and political figures. It is done for a non-linguistic purpose, that is, its purpose is to fundamentally change the political situation and alter the attitude of a group of people.

Results and discussion

The concepts of text and discourse are intrinsically linked. In world linguistics, the analysis of the text from various angles, including the analysis from the perspective of relational and text pragmatics, led to the problem of discourse at the end of the previous century.

The term *discourse* is used when analyzing the living oral speech, as well as when considering the text as a product of speech activity within the broad sociocultural and psycholinguistic context.

Since the discourse is understood as a lively speech, the influence of the speaker is special in its creation: the speaker's own actions, knowledge, and emotions are reflected. Therefore, there is a certain cultural and social space for the emergence of discourse. These are taken into account in the study of discourse.

The basic object of political vocabulary is political text and political discourse. Discourse is the transformation of a ready-made text into a complex and specific communicative situation according to the purpose of the creators of the speech act. Nowadays, it is known that the topic under consideration is divided into several types depending on the scope of application. Types of discourse are the following: scientific discourse, sports discourse, military discourse, business discourse, rhetorical discourse, poetic discourse, children's discourse, mass media discourse, political discourse, advertising discourse, economic discourse, pedagogical discourse, electronic discourse. In general, as this notion is at the junction of pragmalinguistics, psycholinguistics, sociolinguistics, anthropology, literary studies, linguistic and cultural studies and philosophy, defining it as a specific category is a problem.

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Discours in French means speech. According to Yu. Stepanov's definition, discourse is language within a language, but it is understood as a special social phenomenon. It exists in the form of a text with its own unique grammar, unique lexicon, word usage and semantics; that is, it is a special universe, and every discourse has its own world. The thesis «Language is a home for spirit» is proved by dis-

course itself» (Shalabay, 2004). The concept of "political discourse" (or, as it is also called, political-publicistic discourse) is multifaceted. Political discourse includes public speeches and texts of the statesmen and political figures. It is made for a non-linguistic purpose, i.e. the purpose is to fundamentally change the political situation and alter the attitude of a group of people, which means that political discourse is the discourse of politicians and political figures.

The Alash figures united language and politics, took the path of democracy and enlightenment, tried to find ways to form the Alash state as an independent country, and fought for the needs and the bright future of the Kazakh nation. The Alash figures who cooperated with the Russian democrats of the time and worked tirelessly on the path of independence are the following: Alikhan Bokeikhanov, Akhmet Baitursynuly, Turar Ryskulov, Khalel Dosmukhamedov, Smagul Saduakasov, Sultanbek Kozhanov, Mukhamedzhan Tynyshbaev, Mustafa Shokai, etc. Although there are few slogans and speeches written by leaders of the political process of the beginning of the 20th century within the framework of a special political discourse, there are no special research works that identify and testify to the views of political leaders. Through their scientific works and literary works, they raised issues of social and political importance, such as equal rights of the nation in a democratic sense, raising the culture of the people, protesting against the land and water seizure by the colonialists. In other words, they took up a pen in their hands and gave a speech at the language-related conferences and expressed their political and social views based on the direction of democratic enlightenment. These views and principles were manifested in such media as "Awaken, Kazakh", "The mosquito", and "Language tool". Language itself is politics. They are twin concepts. Political actions in society are realized through political discourse, political text, and political vocabulary. Language was and will be a tool of power. Language, known from history, is one of the most important factors in the implementation of politics, it (language) creates it (politics) and at the same time is subject to it. Language and politics develop, evolve and change with the emergence of man and society. Therefore, politics cannot be considered separately from language.

Alash figures, although they did not take up arms against the tsarist government, went to the open front in the cause of independence. They first laid the foundations of the Kazakh alphabet. They raised the status of the language, made a great contribution to the development of the language. While

they fought on the basis of democratic enlightenment, the society, statesmen, poets and writers led by S. Seifullin were among the rulers of the country and strongly supported the Soviet government in their time.

Saken (Saduakas) Seifullin (1894-1938) is a Kazakh poet who directly participated in the socialist revolution, was officially engaged in social and political issues, directly encouraged the development of the Kazakh language and opposed the implementation of the reforms carried out by the Soviet authorities in Kazakhstan, who were directly engaged in the national issue, and participated in state affairs. His life was full of struggle. He served in various governmental positions in different periods of time. He carried out political activities based on the enlightened-revolutionary direction. At the age of 28, Saken Seifullin was appointed the chairman of the People's Commissariat of the Council at the 3rd Congress of the Council. The position of the Chairman of the Committee is currently equivalent to the position of the Prime Minister of the Republic of Kazakhstan. In this position, Saken Seifullin fought tirelessly for the return of the name "Kazakh" instead of "Kyrgyz" and for the declaration of the Kazakh language as the state language.

He was able to comprehend the politics of his time and served his country tirelessly. This year marks the 130th anniversary of the birth of Saken Seifullin, a political figure who was worried about the future of the newly created society and worked hard for the future of his country. In his conscious life, the public figure got involved in politics, promoting the freedom of his country, the land issue, and the language issue. In October 1920, S. Seifullin became a member of the presidium of the KazASSR CC, and was appointed a member of the land committee. From this year, S. Seifullin will begin to determine the territory of the Kazakh Republic, meet with the representatives of the northern, western and eastern regions, and resolve the controversial border issues. The Kazakhs have returned the Kazakh pasture lands, they have inherited millions of lands needed for mowing grass and grazing livestock. The first decrees of the Kazakh government were implemented, and on the basis of these documents, the Kazakh people got about 500 thousand hectares of land. He made a significant contribution to the unification of the Kazakh republic and the republic. It was not easy. Many difficulties arose while trying to regain the lands that had been owned by the Kazakhs for a long time. It can be seen in Seifullin's 1923 political article "Kazakh city". What we noticed in this article is about the cities that Seifullin

wants to build for Kazakhs. We can see the sign of joy and pride. He insists that a Kazakh cannot go to art and education, cannot join the ranks of developed countries, if he does not have a permanent occupation or a place to live. He claims that 4 towns will be built out of one city, a hospital, a pharmacy, and a school will be added to it, and that these places are very fertile and suitable. In this article, S. Seifullin often uses the purposeful future tense suffixes *-мақ, -мек*. For instance, through the use of such verbs as *болмақ (will happen), салынбақ (will be built), бермек (will give)*.

Бұл қазақ қаласы Қызылжар уезіндегі бұрынғы «Важен» участогіндегі № 3 кеңес шаруа жайынын (совхоз) орнында болмақ. Сол № 3 кеңес шаруа жайының барлық мүлкі, саймандары қазақ қаласынкі болмақ. Жетпеген сайман, мүліктерді үкімет тарапынан бермек.

Жолдас Шәріпұлының жобасы бойынша қалаға ылғи жарлы, ешнәрсесі жоқ қазақтарды жимақ. Қала жүз үйден кем болмайды. Төрт қала салынса төрт уезде салынбақ: Қызылжарда, Көкшетауда, Атбасарда, Ақмолада.

Бұл қалалар ылғи қолайлы, жақсы жерлерге салынбақ. Оған мал һәм керекті сайман құралдар үкімет тарапынан берілмек. Қалаға кіретін қазақтың бәрі жұмысқа жарайтын, еңбектен қашпайтын адамдар болмақ.

Translation: This Kazakh town will be situated in the place of the 3rd common Soviet farm on the previous «Vazhen» farmland in Kyzylzhar county. That farmland No 3 will donate all of its property and equipment to the Kazakh town. The government will provide the rest.

As comrade Sharipov proposes, the town will unite poor Kazakh people who possess nothing. There will be at least one hundred households in the town. Four towns, if built, will be situated in four counties: Kyzylzhar, Kokshetau, Atbasar, Akmola.

These towns will be built in comfortable and good places. Money and equipment necessary for it will be provided by the government. Kazakhs who enter the towns will all be able and eager to work.

These messages are not sarcastic or ironic, they convey joy and the fact that it is good news for the Kazakh people. Also, the following sentence proposes that if Kazakh people start moving to towns, education and science will also develop: *«Қазақстанның басқа аймақтары да Ақмоладан қалмай қала салып, қазақ жарлыларын оқыту ісіне кірісер (Other regions of Kazakhstan will also, much like Akmola, build towns and educate the poor people)»*. As the suffixes *-мақ, -мек* are the suffixes of the target future tense, it means that a certain in-

terest is intended for the word to which it is attached, that the set goal will be realized. We can see that Seifullin's article, which has rationally used this application, confidently conveys that the problem will be solved quickly rather than appealing to the people. At the same time, the skill of political leadership is also demonstrated by the command modality. For instance: «Қазақ өнерлі халықтардың қатарына шын кірсін деген адамдар құр көкиюдi тастап, қазақты тез ірге бекітіп отырту ісіне кірісулері керек (If people want the Kazakh nation to become one of the creative nations, they need to stop bragging and start working on the fundamentals)».

Seifullin's political articles published in newspapers ("Tirshilik", "Kyzyl Kazakhstan", "Enbekshi Kazakh") are full of struggle. In every article, he appeals to the people to study, to unite, to fight against the rich, and he uses the slogans "need to speak Kazakh" and "must" a lot. 1923 жылы «Еңбекші қазақ» газетінде жариялаған In his article «Қазіргі уақытта Қазақстанның әр жерінде Кеңес сайлауы басталып жатыр (Today, elections of the Soviets are taking place in different regions of Kazakhstan)» published in «Enbekshi Kazakh» in 1923, the vocabulary of the language preserver and the public figure contains such modal motto words asking for wellness, unity, and education as «қажет», «керек» are used abundantly. In his political works, such political parenthetical words as «ағайын (brothers)», «халайық (nation)», «азаматтар (citizens)», «жолдастар (comrades)» are not witnessed very often. At the same time, we come across a number of effective uses of an emotional nature, influencing the objects and phenomena of reality. For example, showing a hateful emotional state, having a sarcastic tone, etc. A series of tools is often found in Seifullin's publications of social and political content. We call the tools that show such stylistic features paraphrases. For instance: «арамтамақ сұмдар» (gluttonous bastards), «арамтамақ қулар» (gluttonous deceivers), «жуан жұдырықтар» (the thick-fisted), «байлардың шаибауын көтеруші үкімет» (the government which serves the needs of the wealthy), «залым байлар» (the evil rich), «байлардың құйыршықтары» (the servants of the rich) – these author paraphrases are utilized successfully. In other words, it can be seen that a public figure was a person who was able to fully understand and protect the goals and interests of the people through such stylistic structures that show the political linguistic personality of a public figure, and who was able to accumulate qualities suitable for a political figure. In this article, Seifullin shows that the era of the

wealthy is over, the view that «The Soviet government will grant power to the rich and the evil» is wrong, the rich can no longer exploit the working class and the folk, deceit is no longer present during elections. He also claims that «Кеңес үкіметі байлардың һәм ол байлардың шаибауларын көтерушілердің үкіметі емес, Кеңес үкіметі – кедейлердің, еңбекшілердің үкіметі» (The Soviet government is not the government of those who serve the rich, it is the government of the poor and the working class), accentuating that there is no place for the wealthy, and people do not have to be afraid of the rich, there will be organizations to protect the rights of the working class and the righteousness of the elections so that the wealthy do not get elected by deception. Here is another extract:

«Қазақтың еңбекшіл табы байлардан баяғыда бір қорқып қалғандықтан, әлі ол байлардан бұға берсе, еш уақытта онан соң теңдік, бостандық ала алмағаны, көп уақытқа шейін көздері ашылмағаны». Бай бір жеңіп кетсе, енді болмас деп отырып қалмай, дауам байлармен һәм олардың құйыршықтарымен аянбай күресе беру **керек**. Ақырында бай жеңбейді, ақырында еңбекшіл тап жеңеді! Бірте-бірте қырдағы **қулардың** да үндері өштек. Мұны олар білуі керек еді. «Күшігім» деген сайын ұяттан безбей, құйрықтарын қысып ұстаулары керек еді. Міне, осының бәрі биылғы Кеңес сайлауында қатты есте болуы **керек**.

Translation: «If the working class of the Kazakh people, once frightened by the wealthy, will continue to bow their heads, they will never reach equality and freedom, their eyes will never open. If a rich man wins once, it does not mean he will be victorious forever: we must combat the rich and their servants. Eventually, the rich will be defeated, and the working class will win! One at a time, the deceivers will also be silenced. They should have known that. They should have kept their tails between their legs every time they were called pets. This all must be in mind during this Soviet election».

S. Seifullin not only wrote mottos, but also in the same year, sitting in the position of the chairman of the Council of People's Commissars of the KASSR, evaluated the manifestation of "richness", "nationalism" as contrary to the communist idea, and went into action.

It should be noted that types of tropes, which are considered artistic means of literature, are not only used in literary texts. In political discourse, the linguistic personality of a public figure or political leader would not be fully defined without political figurative tools such as metaphor, metonymy, sim-

ile, and hyperbole. (Political metaphor can be considered freely in the linguistic and cultural sphere. Political metaphor is the effect of speech in order to form a positive or negative opinion about a certain political unit (policy, party, program, event) in society. Metaphor itself means the concept of exaggerated speech. It means a hidden figurative comparison, renaming based on the similarity and commonality of the same signs. Metaphor has similar properties to other tropes. In the political language of S. Seifullin, we also find metonymy, a type of trope that is considered an artistic tool. Metonymy is one of the most important tools of expressiveness used in political and journalistic texts. If the public figure does not use metonymic expressions, then his speech may not reach the people correctly, may not be able to change people's thoughts and attitudes and direct them in the right path. Therefore, this type of metonymy is found in Seifullin's speeches excessively. For instance, such expressions as *қулар* (deceivers), «арамтамақ сүмдар» (gluttonous bastards), «арамтамақ қулар» (gluttonous deceivers), «жуан жұдырықтар» (the thick-fisted), «залым байлар» (the evil rich men), «байлардың құйыршықтары» (servants of the rich) are formed with the help of plural endings *-лар, -лер* and are used as parts of the whole. We can see that such expressive-emotional linguistic units, which are considered to be a facet of a political leader, such as grumbling, hatred, and dislike, are used in the framework of the social situation.

Along with this article of the statesman, in 1923, the newspaper "Enbekshi Kazakh" published an article with a political significance and a slogan, entitled "Equal to the Law Commissariat of Kazakhstan". All official affairs should be conducted in the Kazakh language already at that time. Even after more than 30 years of our independence, official documents, legal bodies, and state institutions still use the Russian language. Along with the state language, the Russian language is also used, official documents are kept in both languages. And in this article, S. Seifullin claims that the status of the Kazakh language should be raised within the framework of the law. The legal commissariat of Kazakhstan ordered its gubernatorial institutions to use the Kazakh language as soon as possible, but this order is written with regret that documents and office affairs are not conducted in the Kazakh language in many places due to "the lack of intentions and enthusiasm of the people at the beginning of the case." However, Semey and Torgai settlements are gradually following the order, and in the judicial institutions of other Akmola, Yrgyz, Aktobe gubernias,

they come to the conclusion that "office operations can be carried out in the Kazakh language and move on." At the end of the article, there is a saying that goes "If there is intense enthusiasm, if there is a sincere intention, no matter what, the case will progress gradually like this. The legal commissariat of Kazakhstan should be an example for other commissariats in this matter. And now you are equal to the law commissariat!". That is, it shows the intensity that other commissariats, such as the legal commissariat, will monitor the implementation of the order to conduct office and court proceedings in the Kazakh language. In this text we also see metaphorical and phraseological phrases full of emotional expression. These are: *сары уайым, қауіп-қатерлерді жаңбырдай жауғызу, ынтасыз іс, көңілсіз іске сансыз бөгет, сансыз уайым, екпінді ынта*. The expressions *сары уайым, сансыз уайым* are phraseological units.

A feeling of longing, sadness, yellowness of sadness for a long time, associated with longing and feeling of spiritual need in the soul of a person, means that there is no limit to grief. «In the expression "сары уайым», the word *сары* is a borrowing from Persian, and one of its meanings is "sorrow, grief". Then, the given expression is a pleonasm which is formed by putting together the words both signifying sorrow. The word "сар" that signifies worry and grief is not used as a free unit, so it has changed into "сары" by the rules of the Kazakh language» (R. Syzdyk. Words speak). The second expression *сансыз уайым*, as it is impossible to count the sorrow, means endless grief, endless worry in an abstract sense. There are expressions like *сансыз мұң, сансыз қайғы* in our language, while the word combination *сансыз уайым* is the author's metaphor. The expression *қауіп-қатерлерді жаңбырдай жауғызу* (raining dangers and threats) is both a metaphor and a simile. Also, irony might be noticed. The phenomenon is described in a completely opposite meaning. There is dissatisfaction with the heads of offices, judicial bodies, complaints, complaints. There are a lot of excuses, such as the fact that things that need to be carried out in the Kazakh language are not progressing, there is no money, there are few specialists who know the Kazakh language. This is the meaning which the author wanted to convey. In addition to equation, we can see hyperbole, a type of trope that determines the nature of exaggeration, in S. Seifullin's political discourse. The expression "the rain of dangers" is the exaggeration of the increase of the excuses that simply appear for the language to become an official language. This is also considered a type of authorial trope. There

is a lot of danger and obstacles – one of the reasons why documents and office affairs are not conducted in Kazakh is a lot of excuses (it is used in the sense of increasing obstacles, such as lack of money, lack of specialists who know the Kazakh language, and refusing to work in search of excuses). Such expressions as *ынтасыз іс* (*a reluctant affair*), *көңілсіз іс* (*a sad work*), *екпінді ынта* (*reluctance*) are characteristic of S. Seifullin's authorial political texts.

Conclusion

It has been mentioned that statesmen are the leaders, superiors, social figures etc. This group includes people who have the qualities of a political figure, that is, they can regulate the connection between politics and society, feel the needs of the entire nation or a social group and protect them through their speeches, mottos, political knowledge and principles. Studying the language of Kazakh political leaders and statesmen who lived in different epochs is one of the most crucial linguistic issues nowadays (Kuznetsova, 2023:105)

The interconnection of language and politics shows itself via the fact that no social system is able to operate without communication. Considering that, it becomes evident that studying the political system of Kazakhstan, the principles of the social

and political figures who rule the country, and the study of their speeches must be carried out on the junction of political, philological and linguistic research. Such branches of language as semantics, syntax, and pragmatics dominate the analysis of a certain political leader's speech and understanding their political system. In order to fully comprehend the language of the leaders in political communication, methods and tools of pragmatics are widely used. Any sign operates in the three-dimensional space, the dimensions being syntax, semantics and pragmatics.

Furthermore, emotionally expressive mottos reflect the sharpness of S. Seifullin's political language. Saken, who was regarded as the social figure, could brightly demonstrate the dominant aspects of political ideology in the articles he published. He not only published articles, but also carried out these words and worked tirelessly on the path of enhancing the social state of the Kazakh nation.

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