

The Influence of Mayakovsky and His Free Poems on the Creation of Uyghur Poetry*

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Abstract—Mayakovsky, as a talented Russian, has created splendid literary works in the history of Russian literature, which adds a splendid color to the rich and colorful Russian literature. Mayakovsky specialized in the creation of free verse, observation and description of real life, with ironically flagellating artistic style. He has made a profound impact on the Russian poetry world and later scholars. Mayakovsky also had a great influence on Chinese poets, especially on poets and poetry creation of Xinjiang Uygur minority in the art form, structure, theme and style. In many aspects he has extremely profound positive effect and has promoted the development of China's national literature.

Keywords—Mayakovsky; Uyghur poetry creation; influence

I. INTRODUCTION

Mayakovsky (Владимир В Маяковский) was a famous Russian poet. His representative work, long verse, Lenin depicts the glorious life of Lenin in a positive way and the deep feelings of the masses on Lenin. His comedy satirizes the townspeople and exposes bureaucracy, and has made innovations in drama art. Due to long-term sectarianism crackdown and frustration in love, on April 14, 1930, the poet shot himself and left behind 13 volumes of poetry. Mayakovsky's ladder-like free verse is unique in the history of Russian poetry. In 1930s, a large number of Russian literatures were introduced into the Xinjiang area of China, which was widely disseminated and circulated in Xinjiang Uygur folk. It has produced a great influence. There were several reasons for the emergence of this social phenomenon: first, at that time, Xinjiang governor Sheng Shicai received the aid of the Soviet government, settled various opposition forces in Xinjiang and consolidated his own local regime because Xinjiang was close to the former Soviet Union. In order to please the former Soviet government and preserve his dominant position, Sheng Shicai implemented the six major policies of anti-imperialism, pro-Soviet, national equality, honesty, peace and construction. In addition to the military support, Sheng Shicai also received

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their support in human resources, material and financial resources. The Soviet Union sent a number of experts, technicians, cadres and Communists to Xinjiang to help Sheng Shicai formulate the "six policies" to restore and develop the economy and culture of Xinjiang. With the help and assistance of the Soviet Union, Xinjiang's economy has been restored and developed. Secondly, a few batches of Xinjiang students have studied in the National University of Uzbekistan and most of them were Uygur. They introduced and disseminated Russian and Soviet literary writers, including Pushkin, Gogol, Chekhov, Lermontov, Turgenev, Tolstoy, Dostoyevsky, Golgi, Mayakovsky, Yisakufusky, Yesenin and Fadeyev, and their works. At that time, a lot of translations works, Uzbek literature, Kazak literature and Kirghiz literature, from the Union Republic of the Soviet Union, poured into Xinjiang, which met the thirst and the spiritual need of Xinjiang people for many years. Third, Russian secondary schools were opened in Yining, Tacheng and Dehua (today Urumqi) in Xinjiang. New schools were opened by the tartar intellectuals in Urumqi, Turpan, Yining and Qitai. They came here because of the political persecution, and introduced and taught Russian and world literature. Therefore, the people of Xinjiang know and understand the Soviet Russian writers and their representative works, which was our first extensive contact with Russian literature from 1930s to 1940s. Mayakovsky, as a proletarian revolutionary poet, has a direct and far-reaching influence on the complicated-political Xinjiang Uygur literati with his hot democratic revolutionary thought and the spirit of struggle.

II. THE INFLUENCE OF MAYAKOVSKY'S FREE VERSE ON LEE MUTARIF

Lee Mutarif (1922~1945) was a modern Uygur poet. He was born in Nilka County, Yili. After graduating from high school, he had been studying in Dehua (today's Urumqi) Provincial Normal School. From 1941 to 1944, he was engaged in editing work in Xinjiang Daily and Akesu Newspaper. In the late 1930s, Lee Mutarif approached Marx's literary theory and works of Golgi, Lu Xun and Mayakovsky. He was one of the Uygur writers who were trained by the Chinese Communist Party and personally influenced by Mao Dun. "In 1932, Lee Mutarif left his hometown and went to a new school Tartar Primary school in Yining for study. After four years, he was admitted to Yining High Russian School. Here, the poet began to read a large number of Russian and Soviet literature, including the works of Russian literature

masters, such as Pushkin, Lermontov, Nekrasov, Tolstoy, Golgi and Mayakovsky, as well as some works of the Soviet minority writers, such as, the Uygur poet Umair Mehmedi, Tartar poet Abdullah Tokyi and Ardi Tarash. These Russian and Soviet writers have had a great influence on Mutarif's later literary creation and the view of literature and art"¹. His friend Elicanm Artem affirmed and stressed this point in Mutarif's Poems and Articles. He said: "in 1932, he came to Yining, entered Tatar Primary School with the supported his relatives and studied for four years. Then he was admitted to Yining High Russian School. During this period he was eager to read the works of Russian classical writers, such as Pushkin, Lermontov, Nekrasov and Tolstoy, and works of other Russian writers, such as Golgi, Mayakovsky, Tartar poet Abdullah Dogge, Ardi Tactash and Uygur poet Umaier Mehmedi. ²In 1937, Lee Mutarif began to publish his works and made his mark in poetry, drama, prose, literary theory and literary criticism. His creation mainly reflects the Anti-Japanese salvation movement which was closely related to the life and death of the Chinese people at that time. When the war of resistance against Japan broke out, his poem To My People depicted the disaster faced by the motherland in a vivid language and summoned the people to go into fighting. The poem China, themed on the war of resistance against Japan, expresses the determination of writer to share weal and woe with motherland and the strong belief of Chinese people to win the war with sincere and heartfelt words. The Fighting Girl expresses the poet's love for the heart of the revolutionary base, Yanan and revolutionary leaders. Lee Mutarif was one of the earliest advocates of anti-feudal democracy. His play Chimanguli revealed the feudal marriage system, reflecting the desire of the oppressed farmers to destroy feudal tyranny and exploitation and pursue free liberation.

In 1943, Warlord Sheng Shicai brutally suppressed the people of all nationalities in Xinjiang and arrested and killed the Communists and progressives. Lee Mutarif was also persecuted and transferred to Akesu. The KMT authorities banned his poetic drama The Fighting Girl. During this period, his poetry became more mature, full of emotion and perfected in art. His outstanding representative work Reply to the Years showed unswerving determination of fighting, inspired the people to set off a storm that shook the earth to change the fate of being enslaved. His poem Pursuit in Meditation, praising the victory of the "Three District Revolution", fully reflected the author's high spirit for fighting. His works was deeply influenced by Mayakovsky's poetry in the form, theme and structure of poetry.

First, it is on the form and rhythm of poetry. Uygur classical literature consistently adheres to rhythms of Barmark and Aluzi, and rare poetry or hardly any poem is of free verse. The earliest similar free verses were from works of Aniwar Nasri and Lee Mutarif, like ladder-style poem of Mayakovsky. For example, Mayakovsky's Pull the Future Out!:

“War
Not only
Let you
Hold a gun
Run on the front of war
Attacks on families and homes
Also threats to us
Not small”

Mayakovsky's original free poetry seeks internal rules and forms. He didn't advocate rhythm, didn't pursue end rhyme or alliteration format. He always used unique poems and rhythms to accurately reflect the feelings on the war. Influenced by Mayakovsky's poetry, Mutarif broke the traditional strict Barmark structure of Uygur metrical poetry, and made a formal innovation and reform on the form of Uygur ancient poetry.

For example, May – Month for Battle wrote:

"In China, in this battle in May,
There has been a chain of
Disgrace, misery
A formidable century...
Blood sprinkled the streets
It has been written -
In the history of China.

Blood will not flow in vain
Flowers blossom from these blood
The wind of the May told us:
And then, let us
Hate,
Avenge,
Revenge,
Fight for our country!
... "

Comparing Mayakovsky's poem with Mutarif's poem, we can easily find the relationship of inheritance and innovation in them. Both of them adopted the ladder-style free poetry, strengthening the poetic sense of rhythm and music, full of the spirit of fighting, and using the usual words to discover new expressiveness. Although it seems that the outer forms of poetry are loose and free, the inner meaning is rich. And in the neat rhythm of the ladder style, the verses are varied, and the fighting power and the appeal of the poetry are enhanced. Lee Mutarif also created a lot of outstanding poems, such as China,

¹ Qi Xiaobing. Influence of Russian and Soviet Literature on Lee Mutarif's Literature Creation. Journal of Kashgar Normal College, 2009 (4).

² Editor Geng Jinsheng. Research Collection of Teyipujiang Aliyefu, Karim Joga and Elicanm Artem. Urumqi: Xinjiang People's Publishing House, 1991, Page 457.

Come, Spring, Our Maimaiti - For Children's Day, The Struggle for Liberation and Chinese Daughter – Rehena Ordered the Wind of March, which expressed the spirit of the times and patriotism.

Secondly, it is on the theme. Realism in Russian and Soviet literature is a distinct feature. Mayakovsky tended to focus on the changes around him and realities of the times, taking them as the themes of his creation. Take this poem as an example. "lift the piano to the street, /hang the big drum out of the window with a pole, /don't be afraid to break the big drum / or the piano /we make thunderous sound / shock the earth and heaven... / railway - our brushes. / square - our palette. / Great / revolutionary chronicles / is not yet completed / on the streets..."³. In *The Order to the Army of Arts*, the poet Mayakovsky called on the artists to learn and create in real life with a strong tone, and not to stay in the house to imagine and conceive of the works out of touch. Lee Mutarif was also concerned about the realities of his life and times. He often took the focuses of the times at that time, such as the war of resistance against Japan, the Three-District Revolution and the new education, as his creation themes. "The poet used a sharp pen as weapon, appealing to the public to follow the pace of the times and to arm their own mind with knowledge and fight against war and aggression from a higher level"⁴. Mutarif correctly recognized the importance of scientific and cultural knowledge. Not only he himself studied hard, and but also composed a lot of poetry to call on young people to learn knowledge and technology. For example, *Study, Youth* wrote: "you shall observe carefully / be good at thinking. / What the times like is new-typed man. /Young man, you are thunder, and break out like thunder and lightning! / Now, it's your golden time. / Study, study hard..." Lee Mutarif was a hot patriot. He created many outstanding poems that sing the motherland, sing the people, oppose aggression, yearn for a happy life, criticize the decay and darkness of the society at that time and express the worries about the future of the motherland. In his China, he expressed his patriotic feelings. "China! / China! You are my hometown! / Because ten thousands of people/ grow up in your lovely / pure embrace. /It is you who let us learn reason / know ourselves and understand the truth... China! /So, ah, we / bear endless debt / we must pay this debt, / even if we give our life... / to build / liberate new China, / with one heart/ we have become a great body. /This vast land /has formed the great unity of all nationalities / think of it, this is our great honor. /Therefore, we are carrying out a great battle/ which shocked the world and the enemy. / We have become a solid iron wall /the Japanese invaders can only be defeated. / We need to keep chasing and / throwing away our arms and stepping forward. / Henceforth, China! / Open up your brilliant new history / Write the years of the battle clearly / Take this proud year / as a pointer to history. / Write it! / Write down your praise / Write down your pursuit and power. / Write it! Write the starting point of the battle / Northeast, Lugou Bridge / Write it / Write down the stories of patriots... Look, China / We run on the battlefield / to defend you / and to win / your good future. /

³ Li Yuzhen. *Sixteen Lectures of Russian Literature*. Beijing: China Youth Publishing House, 2010, Page 130 ~ 131.

⁴ Yang Xiyao. *Influence of Russian and Soviet Literature on the Creation of Uighur Lee Mutarif*. Heilongjiang History, 2012 (03).

Build / a sole / new and independent China in the whole world. /in your land/ we put up the flag of liberation/ flying eternally"⁵. The poet expressed his proud patriotic feelings with sincere and heartfelt praise, pointed out the final defeat of the Japanese invaders, expressed the confidence of China's for victory, and expressed the good desire to build a beautiful, rich and strong China. Patriotism, peaceful liberation and fighting spirit are the common themes of the two poets.

III. THE INFLUENCE OF MAYAKOVSKY'S FREE VERSE ON ELICANM ARTEM AND ANIWAR NASRI AND OTHER POETS

Aniwar Nasri (1900~1945) was the pioneer and founder of modern Uygur literature. He was a literary tutor of Lee Mutarif. His friend, Mr. Elicanm mentioned in *Lee Mutarif's Literary Creation Activities and the Status in Modern Uygur Literature*: "the literary creation of Lee Mutarif began in 1927. His poems on patriotic themes were constantly published on the *Yili Daily*. At that time, *Yili* had a number of progressive young people, such as Aniwar Nasri, Hely sand Shatar, and Marif Saindi. Especially poet Aniwar Nasri, who guided the quality change of *Yili Daily*, had the greatest impact on the literary creation of Lee Mutarif and helped him most. With his warm encouragement, Lee Mutarif was constantly improved in his mind and art and became a promising young writer to understand the requirements of the times"⁶. This quotation indicates that Aniwar Nasri was more or less influenced by Russian and Soviet literature. His two representative poems, *Winter Wind* and *To Winter*, are dominated by free verse. For example, it wrote:

Hello!

You, the nature, having a brutal picture,

Do you want to spend your years in a few days?

In this way, will you put the merciless hammer

On the top of the people's head?

You're crawl shoes,

You don't understand what benevolence is,

You make men cry, and people suffer,

You are an absolute ruthless thug!

...

Do you know whose tears they are?

They are the tears of the poor, the tears of orphans.

When the tears flowed like a flash flood,

You laughed;

Sometimes, you howl and collide

⁵ Editor Ma Xiongfufu and Delimulati. *Xinjiang Uygur Poems and Proses*. Uygur: Xinjiang People's Publishing House, 2013, Page 1~7.

⁶ Editor Geng Jinsheng. *Research Collection of Teyipujiang Aliyefu, Karim Joga and Elicanm Artem*. Urumqi: Xinjiang People's Publishing House, 1991, Page 450.

The trees bowed down.
And the life that has no hiding and can't escape
Have been attacked and insulted by you!⁷

In the form of free verse, the poet likened the cold winter to the old society of darkness and cruelty. He was very sympathetic to the old, the weak, the sick and the disabled. His poems reflected the social reality that the rulers exploited and oppressed the people at that time, criticized the old society like the cold winter, and expressed the decision that people would drive away the cold wind of winter. The structure of free verse, which pays attention to internal logic and social connotation, was obviously influenced by Mayakovsky, Hardy and Umaier. Another poet, Eliqam Ahtem was also one of the poets influenced by Russian literature of Mayakovsky and other writers. Eliqam Ahtem (1922 ~ 1990) was born in a poor peasant family in Wodiyaruzi, Yining County, Yili City, Xinjiang. When he was very young, he lost his parents and had to make a living. He ever worked as child worker, miner, student and revolutionary. He was very fond of literature and art and studied the works of Russian classical writers and Soviet writers, including Nekrasov, Pushkin, Lermontov, Golgi and Mayakovsky. Elicanm and Mutarif were classmates in Xinjiang Provincial Normal School. They often studied together and discussed poetry creation. In the early 1940s, Eliqam began his poetry creation activities, and published a number of excellent poems, expressing his poet's wishes and yearning for revolution. His poetry creation was deeply influenced by Mayakovsky's literary creation in theme and structure.

A. The Revolution, Reality and the Times, the Main Themes of Elicanm Artem and Mayakovsky in Creation of Poetry

From the early Twentieth Century to the end of the 1940s, the great events at home and abroad, such as the revolution of 1911, the May 4th Movement and the establishment of the Socialist Republic of the former Soviet Union, produced a shock and stimulation to Xinjiang society. A series of revolutionary themes, such as the peasant uprising in Hami, the coup of Sheng Shicai, the war of resistance against Japan and the outbreak of the Three District Revolution, gradually became the theme of modern Uygur literature creation. In this period, the Uygur literati took the initiative to get nourishment from the May 4th new literature and Russian and Soviet literature, and had an important influence on the famous Uygur poet Eliqam Ahtem. The creating tendency of caring for realistic life was closely related to the social changes in Russia at that time. The First World War, the October revolution, the civil war of bandit suppression and the anti-aggression war were the themes repeatedly described in Mayakovsky's poems, reflecting the theme of the revolution. Mao Zedong pointed out brilliantly: "there are many things in China that are the same or similar to those in Russia before the October revolution. The oppression of feudalism is the same. The backwardness of the economy and culture is similar. Both countries are lagging behind and China is more backward. It is the same for

⁷ Ma Xueliang. *Literature Works of Chinese Minorities*. Shanghai: Shanghai Literature and Art Press, 1981, Page 145.

advanced people to struggle for national rejuvenation and seek revolutionary truth, and thus revive the country"⁸. In his poem *War and the World* (1916), he revealed the anti-people essence of the imperialist war, and pointed out that the reason for the outbreak of the war was the existence of the capitalist system.

Where people can't see with short sight,
Led by a hungry crowd,
In 1916,
Come with the crown of the revolution...

In the poem *Cloud in Pants*, the poet has drawn a passionate picture of the future revolution blueprint for the collapse of the capitalist system, calling on people to fight for liberation and freedom, and expressing the wish that the revolution would win. He satirized the enemies faced by the Soviet Union's socialist revolution with his short and forceful poems, reflecting the belief that the Soviet Union's revolution would win.

The arms of the Allies - money
The weapon of the white bandits - lies
The weapon of Menshevik - a hidden knife
Truth,
Open your eyes,
Plus long guns -
This is the weapon of the Communists.⁹

The poet Mayakovsky revealed the essences of the western capitalist, white bandits and Menshevik by the way of judgment sentences. The Soviet Communist Party defeated these strong enemies by truth and finally maintained the victory of the revolution, reflecting his own great confidence in the socialist country and the government.

After the 1911 Revolution in Xinjiang, the autocratic rule of Yang Zengxin and the warlord Sheng Shicai and the Anti-Japanese war that broke out in 1937 all became the creation themes of Eliqam. During his study in the Provincial Normal School, he accessed to Marxism theory and works of Golgi, Mayakovsky and others writers. Eliqam Ahtem also wrote many works that exposed the dark decay of the old society. For example, in the poem *Kashgar Girl*, created in 1945, the poet described the deep suffering of Uygur people in the dark old China under the oppression of the reactionary ruling class through the girl's mouth.

The Kashgar girl is sad and sobbed,
In this world, cuckoo is hard to fly with wings because of being lost.
The night is sinking, and the ghosts are wandering,

⁸ Mao Zedong. *Selected Works of Mao Zedong*. Beijing: People's Publishing House, 1991, Page 123.

⁹ Zhu Weizhi. *Concise Edition of Foreign Literature*. Beijing: Renmin University of China Press, 1986, Page 533.

My heart will break, and my blood tears flow in the eyes.

The Kashgar girl prays silently,

Wish the mysterious wind, get over the ice peak, and come to the garden,

Wish the mysterious wind, blows my heart warm,

Although the darkness is still around me...

One day, the cuckoo will fly in the spring.

The flowers and trees in the garden will come back to life...

This poem indicates the darkness of the old society and pain of the motherland by means of hint and symbolization, reflecting the depressed and anguished mood of the people, bursting with the spark of the revolution ideal and giving people ideals and beliefs to struggle for their dreams. "In art, it cannot be ignored that the poet pointed out the majority of the Uygur people's optimism personality and desire for free and happy life through the Kashgar girl. It has strong local flavor and deep connotations of the times"¹⁰. Elicanm Artem also wrote *My Wish, My Guarantee Shall Be Realized* and *My Example* and other poems, reflecting the realistic theme of loving people and the country and caring people's livelihood. Take the following poem as an example:

The spring of the mountain stream, / singing and flowing,
/the tiny waves, /make me full of joy; / look up the mountain, /
the lover smiled / Do you know? / It is she who light up the
torch in my heart.

I miss summer, /and the happy days, / In the sweet reverie /
I laughed; / I felt like / bright summer /was just before me, /
Oh, I am full of energy...

The poet, inspired by the victory of the Three District Revolution in Xinjiang, expressed the happiness of liberating and free society, hoping to strive for the common liberation and freedom of the people of the whole country on this basis and jointly set up a socialist country. In the Dawn, he expressed the joy of the founding of new China and the gratitude to the Communist Party of China. The poem wrote:

Come up to the rostrum, / Oh, people all over the world /
see, China shine! / Chairman Mao announced: / China was
liberated; / I happily shouted: / we found the way.

It's dawn, my friends / Look, it's daylight! / Life is boiling /
the world is shocked; / the people are cheering, /joyfulness / is
beating in the heart.

I cozily / look at the distance./Today / night is over. / Light
/ is shining on China, / the hearts of people/ are cheering.

¹⁰ Editor Geng Jinsheng. Research Collection of Teyipujiang Aliyefu, Karim Joga and Elicanm Artem. Urumqi: Xinjiang People's Publishing House, 1991, Page 447.

Ha ha / happy people, /this is the great dawn / communist triumph. /Overthrow the ruler, /let the night shine again, /for it is the gateway to happiness...¹¹

This poem reminds the readers of the hard struggle and revolution of the new China, which tells us that this wonderful time is hard-won. Therefore, it is worth of our praise and gratitude. Eliqam paid attention to the changes of the times and the atmosphere of the times, was good at writing the lyric poetry, and expressed his views and thoughts on the events of the times in time. As the spokesman of the people, he reflected the thoughts and feelings of the people. In the period of Kuomintang rule, Eliqam wrote *Kashgar Girl*, *Winter*, *Looking Forward to Spring*, *Miss Summer*, *You Drive Away the Darkness and Leave Light* and other popular lyrics. In the 1948, the poet wrote the poem *Miss Summer* at the end of severe cold. This poem, perfectly combining the character of the times and the artistry, expressed the writer's expectation and belief for a good future and a bright prospect. It is full of poetic flavor in art expression.

The spring of the mountain stream, singing and flowing,

The tiny waves, make me full of joy;

Look up the mountain, and the lover smiled.

Do you know? It is she who light up the torch in my heart.

I miss summer, and the happy days,

In the sweet reverie, I laughed.

I felt like

bright summer was just before me,

Oh, I am full of energy.

"Literally, it seems to be just a poem about summer scenery. However, its connotations of expressing aspiration by things and expressing emotion through scene are clearly revealed. See 'the torch in the heart', "full of energy" and other verses, and then associate to the whole poem. The field is full of red flowers in full bloom, and then the flowers of my youth will open"¹². In addition, Eliqam and Mayakovsky have a lot of excellent poems on love themes. For example, Mayakovsky's *I Love* and Eliqam's *Dilber* and *For You* all shape a beautiful image of lover, describing their affection to the lover and praising love.

B. The Common Characteristics in Structure of Poetry, Including Verse, Stanza and Rhyme

In Elicanm's poetry, we see the poems with short and forceful structure and profound connotation, just like those of Mayakovsky. Uygur classical poetry is mainly composed of poetry of two lines, four lines and five lines. But Eliqam's poems, like Mayakovsky's poems, are free and coherent, and

¹¹ Editor Geng Jinsheng. Research Collection of Teyipujiang Aliyefu, Karim Joga and Elicanm Artem. Urumqi: Xinjiang People's Publishing House, 1991, Page 151~156.

¹² Zhang Yuling. Influence of Russian and Soviet Literature on the Poetry Creation of Elicanm Artem. Science and Technology Guide, 2012 (09).

unlimited in lines. Sometimes they are of seven lines, eight lines, nine lines and ten lines. Mayakovsky's Rumor Maker satirized the unhealthy tendencies of bureaucrats and empty talker.

Put plan in the head
 Put determination in the chest
 Put a pen and party document
 in your pocket
 He waved a favorable gesture
 to make arrangements,
 As if
 a new era has begun

To the people
 He is of no use,
 As if we cannot get milk from ghost
 In the wheat paste
 we can't find gold.¹³

Mayakovsky didn't define the number of lines in the composition of poetry. He has eight lines, five lines, six lines or seven lines and even thirty lines as a stanza. His masterpiece, the long poem, Lenin, used a series of lines and verses, short and deep words, depicting the image of the great leader Lenin, such as: "living / people / the most ordinary people / but not /the vulgar / whose eyes / only see material. He / looked through / the whole world / saw through/ everything/ time concealed. / He, just like you /and I, / are exactly the same, / but / maybe / near his eye socket, / thoughts, in the lower place, / has more wrinkles / than us, / and lips are more interesting / stronger / than us. / He / treats people/ with warmth/ and amiableness of the world. / He /stands / in front of the enemy, / stronger than/ steel/..."¹⁴

The poems of Elicanm Artem are all of short and free structure, and verse lines were designed and arranged freely according to the poet's creative intention. His poem Miss Summer is completed in the form of seven lines and eight lines as one section. And Dawn has six lines, eight lines, nine lines, and even sixteen lines as a stanza. On the creation of short poems, poet Elicanm said, "The beautiful and rich folk oral literature gives me the initial literary enlightenment, which has a great influence on the way I go to literary creation later. Since then, I have begun to write short poems like folk songs"¹⁵. The short poem structure used by Elicanm was from

¹³ Li Yuzhen. *Sixteen Lectures of Russian Literature*. Beijing: China Youth Publishing House, 2010, Page 133.

¹⁴ Li Yuzhen. *Sixteen Lectures of Russian Literature*. Beijing: China Youth Publishing House, 2010, Page 136~137.

¹⁵ Editor Geng Jinsheng. *Research Collection of Teyipujiang Aliyefu, Karim Joga and Elicanm Artem*. Urumqi: Xinjiang People's Publishing House, 1991, Page 447.

the folk, and the free verse came from Mayakovsky and other Russian poets. Take the following poem as an example.

It's dawn, my friends / Look, it's daylight! / Life is boiling / the world is shocked; /the people are cheering, /joyfulness /is beating in the heart.

I cozily / look at the distance./Today / night is over. / Light / is shining on China, / the hearts of people/ are cheering...¹⁶

The poems of Elicanm Artem and Mayakovsky's poems emphasize the inner sense of rhythm and the music melody in rhythm, do not deliberately pay attention to alliteration or end rhyme, and are more particular about arrangement and word selection for readers to read aloud. Give an example of two prosodic characteristics. "Look, / Envy, / I am / Soviet / Citizen" (Soviet Passport, written in 1929). "Then/ the spring came back to Tianshan Mountain / Tianshan Mountain smiled/ and looked at you; / you put the red flag, / in Xinjiang,/ you created / an external daytime"(You Drive Away the Darkness and Leave Light). From the poems of the poets, we can see that these two poems described their thoughts and emotions in strict sequential order, pursuing a form of beauty and connotation, and don't obey the rules of traditional poetry.

IV. CONCLUSION

In a word, Abdulhalik Uygur, Lee Mutarif, Aniwari Nasri and Eliqam Ahtem as the founder and cultural celebrity of modern Uygur literature have been deeply influenced by Russian and Soviet literature in many aspects, including subject, theme and structure. Patriotism, thinking of loving people, advocacy of knowledge and spirit of the times were the main themes of their poems. The poetic creation of the poets always followed the rhythm of the times, truly and profoundly described the changes of Xinjiang society from 1930s to 1940s. The suffering of the nation, the future of the war and the fate of the motherland constitute the theme of the times of poetry. Owing to the adjacent relations between Russia and Xinjiang and its worldwide status, the Russian literature in the Nineteenth Century and the Russian and Soviet literature in the Twentieth Century had a great influence on the creation of Chinese people in Xinjiang. Therefore, modern Uygur poets Abdulhalik Uygur, Lee Mutarif, Aniwari Nasri and Eliqam Ahtem carried the historical mission of Uygur, learned from Russian literature and free verse structure of Mayakovsky, naturally expressed their thoughts of saving the country and patriotism. They added a new poetic style to Uygur literature, enriching and developing the wealth of Uygur poetry.

¹⁶ Editor Geng Jinsheng. *Research Collection of Teyipujiang Aliyefu, Karim Joga and Elicanm Artem*. Urumqi: Xinjiang People's Publishing House, 1991, Page 151~152.

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