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OF THE REPUBLIC OF KAZAKHSTAN

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HISTORICAL IMPORTANCE OF FOLK LITERATURE

Abstract. The article deals with the historical issues of folk literature historicism. Folk literature of any nation - literary works, which are based on features of everyday life, traditions and customs of the people and formed over thousands of years. Folk literature is an artistic chronicle of a national history.

The author of the article talks about the connection of some historical songs (legends) with the life truth, about their correspondence to reality. The examples of scientists who studied the Kazakh history of the VIII-XIX centuries, as historical sources and folklore heritage of epic narratives are given.

Legends and stories are considered to be a national heritage, coexisting with the people, passed down through the ages from generation to generation. The historical event experienced by the people lies at the heart of any folk legend. Along with this, most of the characters of legends and stories are historical figures that have left their mark on the development of the nation. The article emphasizes the historical truthfulness of the legends and stories kept in the memory of the people and special attention is paid to the importance of such works for writing national history.

Folklore is a national treasure, a national treasure transmitted from generation to generation through the ages, an indicator of the degree of artistic thinking of the people. Folklore is a mirror in which national customs and traditions, culture and art of the people, features of ethnography and vital activity are reflected.

A special place is occupied by folklore works in the study of the legacy left by the ancestors, about the magic mysteries of nature, its secrets, about the nature and purpose of various situations taking place in the life of society, about the truth and contradictoriness of the past.

The main distinguishing feature of this art is the use of collective work. M. Gorky, noting this feature of folklore, its importance for the life of man, society, emphasizing its artistic power and significance for the spiritual life of the people, wrote: "The power of collective creativity is most clearly demonstrated by , that for hundreds of centuries individual creativity did not create anything equal to the "Iliad" or "Kalevala," and that the individual genius did not give a single generalization, in the root of which there would not be a folk creativity, a single type of world that did not exist previously in the folk tales and legends "[1.61].

Along with the cognitive-aesthetic significance of oral folk art, its feature also lies in its historical character; it means that works of folklore are of great importance for the writing of national history.

One of the first researchers who paid attention to the historical nature of folk literature was Auelbek Konratbayev in Kazakh folklore. "Every nation wants to tell us about what it experienced. At the same time, works of folklore from the standpoint of historicism are much more authentic, more artistic than author's works. Getting acquainted with the works of folklore, you can get an accurate idea of the customs and traditions, thinking, different perceptions and feelings of the people. This is actually one of the manifestations of the historical character of Kazakh folklore"[2.11].

One of the main goals of each nation is to truthfully and reliably describe its history, its past. It is known that in oral stories, chronicles, legends, information about the history of the people, its struggle for national independence, historical personalities who dedicated their lives to the struggle for the future of

the people - khans, batyrs, biyz-orators has been preserved. However, it is quite another matter to write down these works, to give them a scientific character.

The first studies of Kazakh history began in the nineteenth century. The first researchers were Russian Oriental scientists and military officials. Due to the lack of written sources and literature, they mostly used folklore works. This tradition was then continued by domestic historians. For example, the historian E. Bekmakhanov wrote in connection with this: "When studying the history of Kazakhstan, folklore plays a big role as a source, since before the second half of the 19th century the Kazakh people did not have written literature. Therefore, information about significant events passed from generation to generation orally and preserved in the memory of the people through zhys, poems, epic poems (saga), heroic songs, fairy tales, stories and legends. The public and social structure of the Kazakh society, life, manners, customs, as well as the most important historical events from the life of the people were reflected in this folklore material"[3.42]. This emphasizes the special role of the oral folk art works in the creation of national history.

One of the significant problems of the national historical science is a comprehensive study of the historical experience of the continuous centuries-old struggle of the Kazakh people for their independence. A special place is taken by the historical epic in solving this problem. This is one of the directions of Kazakh folklore, rich in content and differing in proximity to real life.

The events from the people's life, about the life of outstanding personalities, their heroic deeds and struggle are narrated in historical tales, songs (poems). There are many such stories in the Kazakh historical epic, they differ in their realistic character.

"It is known that the history of the people, historical events are comprehensively reflected, the evaluation of the activities of outstanding personalities is given, the dreams and aspirations of the people are expressed in the epic, a large-scale genre of oral literature. The epic can be called an artistic, exaggerated history of the people. Although in comparison with written history in poems-zhys less specific, freedom of the chronological line is observed, in most cases, the truth is preserved in those works. Therefore, in some cases, the artistic truth described in the epic is much more important than official chronicles and memoirs "[4.65].

If we turn to the history of the Kazakh people, it can be noted that we had over three hundred large and small uprisings for freedom and independence. A national liberation uprising led by Kenesary Kasymuly takes a special place among them. The causes of the national uprising was the destruction by the Russian Empire of the khan's power in the Kazakh steppe, the construction of new fortresses in the border areas, the forcible conquest of Kazakh lands, and the escalation of social contradictions in the Kazakh society. The peculiarity of the national liberation uprising led by Kenesary Kasimuly consists in the fact that, in comparison with other uprisings that took place in the XYIII-XIX centuries, the masses of all three Kazakh zhuzes took part in it.

The goal of the national uprising led by Kenesary Kasimuly was the restoration of the territorial integrity of the Kazakh Khanate formed under Abylai Khan, the preservation of the independence of Kazakh lands that were not part of Russia.

Information about this uprising was first used in the scientific revolution by the historian E. Bekmakhanov. In his monograph "Kazakhstan in the 20-40s of the XIX century", he notes that when writing a chapter devoted to the national liberation uprising led by K. Kasymov, he used a poem of Nysanbay zhyrau "Kenesary-Nauryzbai" as a source [3.46].

The scientist notes that the events and time, the names of the best batyrs in the army of Kenesary, their exploits and battles correspond to reality. "... The poem correctly describes some significant historical events. For example, to negotiate with the Kyrgyz, Kenesary sent his representatives headed by Zheke Batyr. Information about where Kenesary led struggle, where he died, we are only aware of the detailed narratives of Nysanbay zhyrau. Reliability of these facts is confirmed by archival materials, "the scientist shares his scientific experience [3.45-46].

S. Mukanov wrote about the poem of Nysanbay zhyrau "Kenesary - Nauryzbai", used as a historical source by E. Bekmakhanov: "The poem of Nysanbay zhyrau, along with the historical, has a literary value. The virtue of the poem lies in its construction on real events, in the poet's ability to give a real event a rich plot, masterfully arrange the composition of a rich plot, reveal the internal and external qualities of people's images. "[5.107].

One of the significant events in the national history is the uprising led by Yeset Kotibaruly (1855-1858). Eset batyr together with Zholaman batyr in 1838 raised an uprising and attacked the fortress of Elek.

In 1847-1848, together with Zhankozha batyr, he fought against the Kokand and Khiva khanates. In 1847-1858 he led the Kazakh uprising against the colonial policy of the Russian Empire on the territory of the western coast of the Aral Sea, the Great and Lesser Borsyk sands and the Mugalzhar mountains, and along the rivers Zhem, Sagyz, Irgiz, Elek, Oyil, Kyil.

Russian researchers when describing this event use the poem (zhыр) "Becket batyr" as a historical source. For the first time, this poem was recorded and published in Kazan by the Russian orientalist I.V. Anichkov [6]. Then another version of the poem was recorded by A. Divayev and published in 1897.

The Turkish scientist N. Banarly expressed his point of view on the role of historical poems (dastans): "Dastans is a story seen by the eyes of the people, felt by the people's soul and transformed in its dreams into a fairy tale. The preservation of historical information is characteristic of the Turkish regions" [7.3]. This opinion of the scientist can be perceived as a scientific concept.

Every nation has its legends, stories, fairy tales and chronicles. They tell about historical events, exploits of batyrs, fast horses, dexterous birds, earth and water, the Moon and the Sun, and the stars. Depending on their content, they are divided into mythical and historical. Chronicle, epic forms of legends gradually began to be used in historical science. This is confirmed by the fact that when writing the history of Kazakhstan, historical sources are legends and stories.

It is known from history that in the 18th-19th centuries the relations of the Kazakh Khanate with Dzungaria, Russia, Khiva, Bukhara, China were periodically exacerbated, then adjusted. This depended primarily on the experience of the khans and sultans governing who ruled during that period. In this critical period, Tauke Khan, Abylkhair Khan, Eset khan and batyrs, Zhanibek, Zholaman, Bokenbai, Bukharbai, Kabanbai, Syrym, Aryngazy went to the historical arena.

The beginning of the political activity of Aryngazy Abilgazyuly, his participation in solving the socio-political, economic problems of the junior juz coincided with the important historical events of the early 19th century in Western Kazakhstan.

The death of Khan Zhantore Aishuakuly, who was strongly supported by the tsarist government, Karatay Nuralyuly's open struggle against the Russian administration, the arrest of Orman Nuralyuly, his son Shukurali, the son of Esimkhan Kara Sultan in connection with the death of the khan, all this undoubtedly had an impact on Khan Abilgazy and his son Sultan Aryngazy, who ruled on the banks of Syr Daria river.

In the 19th century, Russia began researching the history of Kazakhstan at the state level. This was due to the planned establishment of colonial policy in the Kazakh steppe.

With a view to such a study, in 1820 a Russian embassy headed by A.F. Negri was sent to Bukhara. After returning to Russia, Captain E.K. Meyendorff, who worked as a member of the embassy, began publishing materials from 1822, collected during his trip to Bukhara. The monograph by E.K. Meyendorff was published in 1826 in Paris. The value of the monograph is that its author met with Aryngazy, wrote down the folk legends about khans, sultans and biys he heard from him, which then he used as his historical source in his work. At the same time, the monograph determines the place of Aryngazy in the history of Kazakh statehood [8].

The materials collected by A.F. Negri and E.K. Meyendorff during their trip to Bukhara were discussed at the Orenburg administration and handed over to the official of the Ministry of Foreign Affairs A. Levshin. Having supplemented in Orenburg the materials he collected in Moscow in his time about the Kazakhs, A. Levshin wrote the history of the Kazakhs until 1824 [9].

Of course, in this work on the Kazakhs history, there are certain shortcomings, but the scientist carefully studied and described the history and life of the people. Calling the Kazakhs "kaisaks", he notes that this name is incorrect, i.e. the people call themselves "Kazakhs." It should be noted that the appearance of such a scientific work, close to the historical truth, was largely promoted by legends and stories written from the words of Aryngazy Khan.

In the Kazakh history, protection from internal and external enemies, national liberation struggle contributed to the emergence of hundreds of batyrs from the people's environment. One of them is Zhankozha Nurmukhameduly.

In 1893, a Russian scientist N. Veselovsky recorded in Kazalinsk from the words of Musabai zhyrau "Zhankozha batyrdyn tolgauy" ("Meditations of Zhankozha batyr"). In 1894, in St. Petersburg, he wrote a research paper "Kyrgyz story about the Russian conquests in the Turkestan region". The volume of research is about 170 lines. In the same year, on September 24, the historical singing (zhyr) about the batyr was recorded by I.V. Anichkov from the words of Musabai zhyrau. In 1895, in St. Petersburg, he published it as a separate book titled "A Legend about the Kyrgyz Batyr Zhankhozha Nurmukhamedov."

Here it is necessary to note the following. Some researchers believe that that historical legend about the batyr was published in 1894 in Kazan. Published in Kazan in 1894, the work of I.V. Anichkov is called "Kyrgyz hero Zhankhozha Nurmukhamedov (Essay from the first steps of the Russians on the Syr Darya)." This work is considered one of the first studies on Zhankozha batyr and his struggle against the colonial policy of Russia.

Here is how I.V. Anichkov remembers the history of writing an essay "Kazakh Batyr Zhankozha Nurmukhameduly: «... The second source is legends and stories about the life of the batyr, popular among the people in the oral form, very interesting and sometimes reminiscent of amazing tales. Many of them I heard from the old batyr Iztleu Bayzhanuly, who was a warrior in the Zhankozha batyr detachment (as evidenced with the spear on the wall of his dwelling); today he lives in his village in Zhanaryk" [11.10-11].

In 1928, an employee of the newspaper "Turkistan tuzemdyk gazety" Molla-Alim-Mahmud-Kazhy published the work "Tarikh-Turkistan" about the history of the Fergana khans of the 19th century before Khudiyar Khan. According to the author, he wrote a section on Kenesary Khan on the basis of the stories of Bukharbai batyr. There are reports that the author of the work in 1870 met with Bukharbai batyr, talked with him about the national liberation rebellion led by Kenesary Khan. Bukharbai batyr performed zhyrs, which were distributed at that time among the participants of the rebellion [3.19].

In conclusion, it should be noted that historical poems (zhyrs), depending on the real events nature described in them, can be divided into several areas. For example, in Nogai Zhyrs, in many cases, historical events are not reflected accurately. This is due to the fact that narrators add mythological stories to the plot line of the poem, based on a well-known historical event.

Artistic and historical images dominated in the works of the XVIII century. This is also a trace left by the storytellers. Historical poems of this period have passed through literary processing; therefore their characters are represented either in the literary image, or in the form of a real historical personality. This explains the existence of various variants of the zhyrs-dastans. Nevertheless, in some works truth prevails, true historical events are truthfully displayed. Let us note that the literary heritage, reflecting the events of the nineteenth century, is historically realistic.

The bases of folk legends are historical events. Of course, we cannot deny the fact that over time, performers-narrators bring in their content various additions. Nevertheless, there is no doubt that the essence of the legends lies in their truthfulness, in their close connection with the historical events that took place in the life of the people.

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ИСТОРИЧЕСКАЯ ВАЖНОСТЬ НАРОДНОЙ ЛИТЕРАТУРЫ

Аннотация. Мақалада халық әдебиетінің тарихилығы туралы сөз болады. Кез келген ұлттың халық әдебиеті сол халықтың өмір тіршілігі мен салт-дәстүрінен, ғасырлар бойы қалыптасқан әдет-ғұрпынан сыр шертетін әдеби туындылар. Ең бастысы, халық әдебиеті – ұлт тарихының көркем шежіресі.

Мақалада бірнеше тарихи жырлардың өмір шындығымен байланысы, шынайылығы туралы айтылады. XVIII-XIX ғасырлардағы қазақ тарихын жазуда тарихшы ғалымдардың фольклор мұралары мен эпикалық дастандарды тарихи дерек көзі ретінде пайдаланғандығы туралы мысалдар келтірілген.

Аңыз-әңгімелер - халықпен бірге өмір сүріп, ұрпақтан ұрпаққа, ғасырдан ғасырға жетіп келе жатқан ұлт мұрасы. Ел аузындағы әрбір аңыздың негізінде халық басынан кешкен тарихи оқиғалар жатады. Сонымен бірге аңыз кейіпкерлерінің көпшілігі ұлт дамуында із қалдырған тарихи тұлғалар. Мақалада халық жадында сақталған осындай аңыз-әңгімелердің тарихи шынайылығы да сөз болып, бұндай шығармалардың ұлт тарихын жазудағы маңызына ерекше назар аударылған.

Г.А. Туякбаев

ХАЛЫҚ ӘДЕБИЕТІНІҢ ТАРИХИ МАҢЫЗЫ

Аннотация. В статье рассматриваются вопросы историзма народной литературы. Народная литература любой нации – это литературные произведения, в основе которых лежат особенности жизни и быта, традиции и обычаи этого народа, сформировавшиеся на протяжении тысячелетий. Народная литература – это художественная летопись национальной истории.

В статье говорится о связи некоторых исторических песен (жыров) с жизненной правдой, об их соответствии реальной действительности. Приведены примеры использования учеными, исследовавшими казахскую историю XVIII-XIX вв., в качестве исторических источников фольклорного наследия и эпических повествований.

Легенды и предания – это национальное наследие, сосуществующее с народом, передаваемое на протяжении веков от поколения к поколению. В основе любой народной легенды лежит историческое событие, пережитое народом. Наряду с этим, большинство персонажей легенд и преданий – это исторические личности, оставившие свой след в развитии нации. В статье подчеркивается историческая правдивость легенд и преданий, оставшихся в памяти народа, уделяется особое внимание важности таких произведений для написания национальной истории.

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