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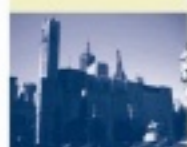
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Peculiarities of the image hero in Kazakh
and Tatar folk epics



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Peculiarities of the image hero in Kazakh and Tatar folk epics

When new approaches to the ancient history and spiritual heritage of the people are emerging, the society begins to search for new ways for the development of culture, the moral and aesthetic ideals. The study of the folklore and the revival of appreciation of it according to modern requirements prove that the Kazakh people are one of the most advanced developing nations.

The epic heritage of the Kazakh people is an integral part of its literary and artistic foundations. For example, folk art genres, such as heroic epos or historical epics, arise in the context of historical events and portray the images of specific historical figures. Of course, the people's epics, legends are not exactly a copy of the events that happened in ancient times. However, this genre has a scientific, historical, social, educational, and cultural importance. In the Turkic people's creativity, the origin of the Turkic, Kazakh, Uzbek, Tatar, Bashkir, Nogai epic poems are similar and there are similarities in their plot. There are several epic monuments, which can be attributed to the literary and cultural heritage of the Turkic peoples. Similar monuments are associated with the epos of Shora batyr.

The epic "Shora batyr" is epic poem that is widely spread not only among the Kazakh people, but also among Crimean Tatars, Nogai and Tatars. Scientists studying the Turkic heroic epic have also pointed to the widespread versions among other Turkic peoples. The poem "Shora Batyr" is spread to Turkey, Romania and Uzbekistan, compared to the other poems of the Nogai group. The relationships between Crimea, Kazan and Nogai Orda, Astrakhan, Siberian kingdoms and their various political and military relations with the Russian state are the historical events in the "Shora batyr" poem.

In the middle of the XX century, Orlov studied the Kazakh folk epos "Shora batyr". [1] The scientist V.G Zhirimmunskiy, who dealt with studying folklore, expressed his opinion in one of the Kazakh versions of the Shora batyr in the Turkic geographic epos. Later, M. Sikaliev (Sheikhaliev) who was engaged in studying the Nogai heroic pearls, compares individual motives from the Shora batyr with other epos of Nogai people. [3] In various scientific articles of R. Berdibaev various versions of psalms are national-typologically tested [4, 193-198]. The value of the H.B. Paxawy's article devoted to the story of the Crimean Tatars "Chora batyr" is that he attaches great importance to Chora's image.

Whatever the main hero of the epic poem, he may be called a king, khan, warrior, hero, he is primarily a public defender. The main hero of the poem is the core of heroic poetry. It can be said that any epic is based on epic biography of a hero, identifying common motives and trends. In some epics, an epic biography is born before a hero is born. Sometimes his image is revealed only through heroic deeds. The epic of the Turkic nations is characterized by military character. The story draws attention to the soldier who rides a horse.

An epic hero is namely a folklore hero. In order to clarify the meaning of "batyr", such expressions as "hero", "warrior" are often used. Basically, the main hero in the epic holds himself in a good mood. When we look at the origin of the word "batyr", we find that there are two approaches to the word in the scientific literature. It is widely believed that the word comes from the Turkic language. The one-volume explanatory dictionary of the Kazakh language explains the word "batyr" as follows: it is the title which is given to a man, who is the hero, for his outstanding heroic deed in military campaigns, who fights in the battle against enemies, the heroic man who loves his country, his heroic deeds.[5, 8].

In the Tatar folk epic "Chura batyr" are described more actions than hero's feelings, anxieties and worries. When comparing the Manas Hero of

Kyrgyzstan, the Alpamys of Uzbeks, the forty heroes of the Kazakh folk dances and the versions of Edige Batyr in different Turkic nations, one can not but notice the similarity of personality of these characters.

These characters are distinguished from ordinary people with their heroic character. From childhood, they have enormous power, courage, heroism and justice. But there is also a lack of self-confidence, self-esteem, haughtiness, and anguish. This feature appears not only in the Turkic poems, but also in the Kazakh version of the Shora batyr epos.

The main theme of the Tatar people's epic "Chura batyr" is the struggle for independence of the country, peaceful relations between people, patriotism, courage, honesty, loyalty, conflict and disagreement.

Numerous typological similarities are observed between the Kazakh epos "Shora batyr" and Tatar variant. In general, "Chura Batyr" is a heroic epos describing the most important historical events characteristic for folklore. We made a comparative analysis of the Kazakh version of the epic in the "Babalar Sözi" [6] and the versions of one or two Tatar versions. The Kazakh version of the epic "Shora batyr" has a special place among the works of the Turkic peoples. It is different from the Turkic epic in terms of its historical features, characteristic of the Kazakh people.

While analyzing, we find out that the Kazakh version of the poem is not described in the tragic context of the hero's fate. The problems that were relevant to the Kazakh people of that time had been reflected in the poem. There are also similar moments with other Turkish versions. Each variant describes Shora batyr, according to the genre of the poem, his epic heroic qualities, as well as linking his fate with his native city.

The Kazakh poetry has a tendency to providencialism, a tendency to believe in powerful forces. From some episodes there are signs of idolatry. For example, illustrating the appearance of the Babylonian Thick Hair, the worship of the saints, and so on.

It can be said that all of this is connected with the medieval thinking, as well as with the influence of historical and cultural traditions of Iran and the Turkic peoples. The epic tradition associated with this kind of thinking is reflected in the versions of Nogai, Crimean Tatars and Tatars. This tradition refers to the image of the old man, who appeared in the Shora batyr and had given him a horse as a present. In the Kazakh versions of the epic "Shora Batyr", each event is illustrated in a figurative, detailed manner.

In the Turkic epos, the protagonist is often seen as the person who conflicts with the rulers. Here are some examples of the epic "Edige Batyr". In the Kazakh versions, this motive is the basis of the work and plays an important role in the development of the following events. The conflict with the khan is the result of relations among the tribe's peoples.

The Kazakh epos describes the characteristics of the protagonist, his actions and character, as well as the same methods as the heroic poems of the Turkic people. Motifs such as the birth of the hero and the adolescence of a man are considered elements of the epic in the biographical contexts. Shora grows not on a day, it grows over an hour, laughs for forty days, and differentiates parents from other people. At the age of three, he is as fast as a bird, completing his education at the age of four, and at the age of ten he begins his heroic feats. At the age of twelve, Shora batyr becomes solid like a cast iron. In one of the Tatar versions, the rescued girl saved by him recognized him from his chest. For his question "How have you recognized me?" she replied, "I've heard that Chora' chest is like an iron". This episode is proof of the similarity of Kazakh and Tatar versions.

As every epic heroes performs a specific function, the main character also has a definite function. The number of epic poems in Kazakh and Tatar folk epics can be identified by the number of heroes in them. But it is even more important to define their role. Thanks to the action of the main character and the socio-historiography of the story, it allows to consider the epic scenes from a functional point of view. The main focus of the epos is to describe the

battles of the hero and his fight against the enemies. Historically, the image of the enemy undergoes to changes. Thus, in the fight against the enemy, his heroic deeds, as well as his image and personality are completely revealed. The enemy of the main hero of the epic, i.e the hero, may also be true characters, along with mythical characters, in accordance with the historical periods. The epic "Shora Batyr", which is included in the Nogay cycle, ends with a hero's death.

According to folklore writer W.Propp, the main character preserves the former sacred tradition, but sometimes disrupts the situation incompatible with society [7, 294]. So, at the discretion of the people, a classic epic is formed. Of course, the humanity of the hero is directed only to the people, and only then he cares for himself. Additionally, the listener had to have some special qualities to be proud of, and to be of interest to his listeners. For example, the heroism of the Chura in the version of "Chura batyr" of the Tatar people will be associated with the firing of archery to shoot closer to Kolinchak. In the epic, this episode is given to discover the various aspects of the image of batyr i.e hero. The hero can be described in different ways. In the work of V.M. Zhirmunski it is said that the classic epic hero possesses a great deal of extraordinary martial power and strength [8, 20]. The hero, perfectly reflected in the poem, does the actions of brave and courageous people of that era. The fact that the hero is displayed as flawless is connected with the motive for the birth of a hero in a special way.

To conclude, the epic hero is the ideal of the people, the model of the peoples, the heroic standard, the heroic symbol, the patriot of his country. The epos is a link between all activities in the center of the hero. The hero's role in the epic is a hero of the common people's ideals and dreams. Epos takes a look at the heroic image, and true-historical events complement the heroic epic biography. The epic heritage of every nation has embodied the rules of heroism and made the image of exemplary heroes.

Over time, the image of the hero is transformed and begins to portray the true historical person. The image of a hero is filled with ethnographic appearances, world outlook and political convictions of the people. The epic mystery describes as being a good example of a hero's imitation. The concept of "folk hero" in the modern epic is used as a symbol of special national identity. Thus, the hero of the epic in his development had changed in accordance with the requirements of the society.

The image of the protagonist is the ideal of the people. People have been thinking about humanity, justice and social equality, which had been dreaming for centuries through the epic hero. By analyzing the epos texts, you can define several types of characters. The archaic hero, the classic hero and the hero of the post-modernity (religious heroism).

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