

SECTION 29. Literature. Folklore. Translation Studies.**Zhazira Begadilovna Abdualieva**candidate of philology,
associate professor of the Department of «Kazakh philology»
Taraz State Pedagogical Institute, Kazakhstanjiboj@mail.ru**Asima Zhenisbekovna Nusupova**candidate of philology,
associate professor of the Department of «Philology and journalism »
M.Kh. Dulaty Taraz State University, Kazakhstan**THE THEME OF HISTORICAL ESTABLISHMENT OF KAZAKH PEOPLE IN
KAZAKH LITERATURE**

Abstract: *The article describes the establishment of Kazakhstan as an independent country, the definition of the main goals of the new age and plentiful opportunities for solving national spiritual problems.*

It presents the lives of Alash leaders, their historical roles in literature and describes the importance and meaning from different perspectives.

The article describes the present and the past of literature studies and the Russian Empire's discriminating attitude toward Kazakh people in the "Abai zholy" epic by M.Auezov.

Key words: *kazakh literature, writers, novels.*

**ТЕМА ИСТОРИЧЕСКОГО СТАНОВЛЕНИЯ КАЗАХСКОГО НАРОДА В
КАЗАХСКОЙ ЛИТЕРАТУРЕ**

Аннотация: *Статья посвящена вопросу становления казахского народа в казахской литературе (на примере художественных произведений писателей).*

Тема независимости всегда была и есть актуальной и отражена в статье историческими подвигами лидеров партии Алаш.

Также говорится о том, что жизнь казахского народа и его историческая роль и значение описываются в романе М.Ауезова «Путь Абая».

Ключевые слова: *казахская литература, писатели, романы.*

The establishment of Kazakhstan as an independent country has led to the evaluation of its history, the definition of the main goals of the new age and plentiful opportunities for solving national spiritual problems.

Therefore, literature is the legacy and an artistic idea of the people and a spiritual chronology. From the literary and scientific point of view these peculiarities need to be organized as a special system in national literature; this unquestionable evidence needs thorough and meaningful analysis, research, objective evaluation, accurate conclusions, suggestions and exact description. To be more accurate, the contemporary demand is to show the lives of Alash leaders, their historical roles in literature and to describe the importance and meaning from different perspectives. By evaluating spiritual legacy, literature has special role of describing the truth of those times, facts and life paths as clearly as possible.

If we analyse the present and the past of literature studies, we can see Shokhan's image in *Sh.Ualikhanov* by S.Mukanov that Shokhan was highly respected by people. Shokhan Ualikhanov told General-Governor Gasfort about the need for education, the value of opening educational institutions and the importance of knowledge in the future of Kazaki people. The dialogue between Shokhan and Gasfort reveals the meaning of many things.

Shokhan. You know that ignorance is the enemy of progress. You are aware that except for my father Shyngys and my relative Musa Shormanov none of the *sultans* of the six districts named "the Siberian Kazakh" speaks Russian. Some of them do not know even Arabic. Instead of signing their names, they put their singer prints... Gustav Christianovich, didn't I tell you that the main tool of saving the Kazakh people from ignorance is learning Russian. I said this to the *sultans* and *bii* 's who gathered in Omsk as well. But they do not listen to this idea. Why do you think so?

It is easier to humiliate laid-back, hardworking people if they are ignorant. Even though, they are not ashamed of their actions, I am. Young man, you have interesting thoughts in our head. Oh, Shokhan. I did not think that you would support democracy like this. The conversation between General-Major Frederix and General-Governor Gasfort goes:

I do not have a right to keep the state issue from you. Shokhan is planning to open Russian schools for Kazakhs. What is the use of these schools? Isn't it enough for an ignorant Kazakh to shepherd? You are a humanist, Gustav Christianovich, that is why you are kind to Kurgyz-Kaisak people. To tell you the truth, I only let them come near me because of business, otherwise, I would not do that. To me they are all bastards. Isn't it outrageous that instead of "Kazakh" they are being called "Kyrgyz-Kaisak"? Yes, true, it was a difficult situation in that century for a Kazakh not to be accepted as such. A conversation between Shokhan and Katerina:

For example, if I marry, would you be happy to live in the *aul*. Never! To do this, I would need to run away from civilization and join ignorant people.

You see, Katya? As for me, I will only marry a woman who will live with me under any circumstances. Everybody loves his own people, I love my people too. They lag behind culture. Educated sons and daughters of the nation must promote their people. My people have almost no sons and daughters like this. Therefore, I need to live with my people and enhance their level of art and education.

The artistic truth and thoroughness of ideas in the play are in harmony with Shokhan's teaching, humanistic, researcher qualities. This is a valuable legacy for people and youth.

The Russian Empire's discriminating attitude toward Kazakh people described above is depicted in the "Abai zholy" epic by M.Auezov. For example, if we analyse it: Official Koshkin beat up Bozaraly, Orazaly young Kazakh men in front of Abai and Abai was against it. Abai was sent to prison and sued for this. Official Koshkin was ashamed of sitting next to Kazakh man, Abai, during the court hearing. It was an impossible situation for a person from the embassy of the Great Empire to be sued together with an average steppes boy.

Or let's look at this piece: There was an official with neat moustache, curly hair and shining face sitting by the door in the room. He often looked at young fashionable woman with a high hairstyle sitting in his row. Even there he did not forget his pervert habits.

This man showed Abai entering the library to the young arrogant woman, his neighbour, sitting next to him. He made a dirty joke in a hurry, so that each of the students in the room could hear. This joke was intended to hurt Abai, a stranger.

What is this wonder! He said: since when are camels sent to the Gogol library?

Mr.Official, if a camel comes in so what here we have not only camels but also donkeys.

Here we can see a steppes boy from the Sahara being told such bitter, mean things like "you are worthless" or "this is not your place".

Eleman from Abdizhamil Nurpeisov's "Blood and sweat" novel attacked an official named Fyodor and this was not a personal issue but a response to the hardship of Kazakh people.

The same happens in Gabit Musirepov's "An awoken place" novel where Russian men stole salaries from the Kazakh miners, humiliated and ignored them and this caused national movements.

The law about giving a child to the tsar described in "Different epochs" novel written by Mukhtar Auezov resulted in mass protests. In this novel heroes like Uzak, Zhamenke, Serikbai fought for people's interests and suffered for this.

Young men from Kazakhstan worked hard in the rear as plain workers not as soldiers with arms. There was a word "rear" in the order. That is Kazakhs are not able to be armed and are ignorant. Also, it is possible that this was done to prevent Kazakhs from having arms.

This situation also takes place in the "Truth and legend" novel-dialogue written by A.Nurshaiykov.

December 16, 1941. "AH non-Russian regiment leaders and politicians are to come to the division headquarters, today. December 16, at 18.00" was announced in the order.

Commissar Egorov ordered them to go to division 100 from the rear and teach the warriors. At that time Bauyrzhan Momyskul said:

No, Comrade Commissar! I have human intend, father's kindness as well as a soldier's honour and pride. We all worked hard for the division to be named guards. There is a lot of our blood in the way of this division. So, we have a right to stay here. We all must die wherever the division dies. Then the members of this division must go on until they win and must not give up. Pass our opinion to the Higher Military Council. This provides us with a lot of information. It is clear that the Soviet leaders did not trust the representatives of other nationalities. This also makes one wonder if World War II became a "Russian war", just like the expressions "Russian winter". "Russian steppes".

Literature is the mirror of the society. These facts can be an evidence for all of the problems mentioned above. Of course, it's impossible to reveal the complicated history of the society by just a short literary analysis. At all times the easiest way of torchering and humiliating dependent nations was to rip them off their spirit, language science and to diffort their spiritual legacy. We survived the times when we were destroyed and slandered and our men were proclaimed as deficient.

Nowadays, it's time to honour our independence because it awoke national pride, our traditions and consciousness.

We need to appreciate what we have and to replenish what we need. We are a generation of independent Kazakhstan and we strive to be one of the 50 competitive countries. We must continue the deeds of Abylai khan, Tauke khan, Kabanbay, Bogenbay, Nauryzbay, Kenesary, Makhambet, Isatai, Kairat that led to our independence.

References:

1. S.Mukanov. Selected works. Volume V. - Almaty: Writer, 1974.
2. M.Auezov. A blaming girl. - Almaty. Zhalyln, 1994.
3. M.Auezov. Abai zholy. 2 - Almaty: Writer, 2007.
4. A.Nurshaiykov. Truth and legend. - Almaty: Atamura, 2004.
5. The short history of Kazakh literature. - Almaty: Kazakh University, 2001.
6. *Нурпеисов Р. Ауэзов и Алаш. — Алматы, 1995.*
7. *Анастасьев Н. Трагедия триумфатора. — М., 2006.*
8. *Анастасьев Н. Трагедия триумфатора. — Алматы, 2007. — Издание 2-е, исправленное и дополненное.*