

opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Linguística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 35, mayo 2014 N°

89

Revista de Ciencias Humanas y Sociales

ISSN 1012-1017 ISSN-e 2377-8005

Depósito Legal pp. 1073402214-05



Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

Kazakh Variants of the Epic Korugly

Tokhtar Albekov¹

Auezov Institute of Literature and Art050010. Qazaqstan. Almaty,
st.Kurmangazy, 29
tokhtar58@mail.ru

Karashash Alpysbayeva²

Auezov Institute of Literature and Art050010. Qazaqstan. Almaty,
st.Kurmangazy, 29
alpysbaeva-k@mail.ru

Zhumashay Rakysh³

³Auezov Institute of Literature and Art050010. Qazaqstan. Almaty,
st.Kurmangazy, 29
zhumashay19@mail.ru

Pakizat Auyesbayeva⁴

³Auezov Institute of Literature and Art050010. Qazaqstan. Almaty,
st.Kurmangazy, 29
ksaryarka@inbox.ru

Togzhan Akimova⁵

³Auezov Institute of Literature and Art050010. Qazaqstan. Almaty,
st.Kurmangazy, 29
togjan_akim@mail.ru

Abstract

In the article, the questions of the appearance of the epic Korugly on Kazakh territory are investigated. The methodological basis includes theoretical works of national and foreign researchers in the field of Korogly studies and epic studies. As a result, the main character of the epic Korugly is born in a miraculous way. Most of the epic works develop into a voluminous story, being complemented by a

poetic form, and represent a whole work. In conclusion, more than ten epic variants have been revealed and about twenty variants as their conclusion that do not duplicate each other.

Keywords: Folklore, Epic, Plot, Variant, Version.

Variantes kazajas de la epopeya korugly

Resumen

En el artículo, se investigan las cuestiones de la aparición de la epopeya Korugly en territorio kazajo. La base metodológica incluye trabajos teóricos de investigadores nacionales y extranjeros en el campo de los estudios Korogly y estudios épicos. Como resultado, el personaje principal de la epopeya Korugly nace de una manera milagrosa. La mayoría de las obras épicas se convierten en una historia voluminosa, que se complementa con una forma poética y representa toda una obra. En conclusión, se han revelado más de diez variantes épicas y una veintena de variantes que no se duplican entre sí.

Palabras clave: folklore, epopeya, trama, variante, versión.

1. INTRODUCTION

In the second half of the XIX century, Korugly sultan hikayasy was first recorded on a paper carrier which was published in 1885 in Kazan. The epic consists of two parts. In the first part of the epic called Hikayat Korugly, the story of the battle of Korugly against the Persian khan Kunkhar is told, and how he brought to the country Gauazkhan who was the son of the butcher Buldyryk. In the second part, titled Kissa Gauazkhan, it is told about the repeated battle of Korugly with Khan Kunkhar, about his victory, the events connected with the freeing of Gauaz from imprisonment in zindan. It is known

that various Türkic-language versions of the epic Korugly were studied on a global scale, and fundamental works were written.

Kazakh folklorists Margulan, has done a comprehensive study of the epic from a typological, poetic, textual point of view, and identified the specific features of the original variants of the epic. Researcher AhmetAlyaz, having simultaneously considered the Kazakh and Turkish versions of the epic, outlined their mutual motivational identity, peculiar aspects of the characters' images.

ZadySakhitzhanova, the researcher of Korygly studies, made a comparative analysis of the history of collecting, publishing and researching national variants and versions of the epic Korugly which were found among the world nations; reveals the specific features inherent in the Kazakh version; defines national styles in the variant contents. Episodes of epic motifs of the work were analyzed by the method of comparison, by means of asynchronous and diachronic approach. In the Ph.D. thesis of folklorist Akan, the variant of Mazkozhayev was taken as the object of study, where common motives, events, characters from other national versions of Turkic-speaking peoples were identified from a typological point of view. The presented article discusses the structural, plot, textual and other aspects of the Kazakh versions of the epic Korugly.

2. METHODOLOGY

48th, 49th-volumes of the series of one hundred volumes collection *Babalar sozi*, published in the frame the State program Cultural Heritage of the Republic of Kazakhstan in 2004-2013, were used in the study. The publication is based on handwritten variants of the epic stored in the Rare Manuscripts Fund of the Auezov Institute of Literature and Art and the Central Scientific Library of the Ministry of Education and Science of our country. Among them are the works of famous scientists, such as Zhirmunsky *Turkic heroic epics*, *Berdibay Kazakh epic*, *Kaskabassov Mythology. Folklore. Literature*, *Konyratbayev Kazakh epic and Turkic studies*, *Ibrayev World of epic* (Ibrayev, 2009), *Korogly Interrelationship of the epics of the peoples of Central Asia, Iran and Azerbaijan*, *Propp Morphology of fairy tale*, *Putilov Heroic Epic and Reality*, etc.

3. RESULTS

The epic *Korugly* is a treasure not only of the culture of the Turkic peoples, but of the whole world. In the collections of rare manuscripts of Kazakhstan there are about thirty variants of the epic and written monuments dedicated to *Korugly* and his father *Raushanbek*, their descendants, who continued their feats. The storytellers who conveyed the Kazakh variants of the epic, as well as

publishers, popularizers and researchers, considered it their duty to inform the readers that the work is the Turkmen epic, the main character of which is a representative of the Turkmen clan Tekezhaumit.

Zhirmunsky, considering the Central Asian versions of the epic, using the comparison method, specified the tendency of their replenishment and development in two directions. The first one is the South Azerbaijan version of the end of the XVI century, and the second is the version of Central Asia. The scientist formulated significant differences between the two large groups in the following way: A comparative study of various versions of the legend on Kerogly shows that on the background of general tradition of the plot, each of them has its own national face, reflects the historically formed social structure, psychology and social ideals of the people. Azerbaijani Kerogly – is a daring jigit, ashug, noble robber, brave fighter against feudal oppression (Zhirmunsky, 1962).

For example, in the Azerbaijani version, Korugly is the son of a blind man. His horse Girat, a descendant of a sea horse, after the Turkish pasha had gouged out the eyes of Korugly's father, gave him this ugly foal. And in the Kazakh version, the future hero was born in the grave, that is, like many epic heroes, born in extreme conditions. The cunning king has also gouged his father's eyes. Girat - a descendant of the Arabian horses. In the Azerbaijani version, Korugly marries a Dagestani girl, becomes the father of a boy, and in some Kazakh variants he adopted children named Gauaz and Hassan. Korugly, went to a military campaign, kidnapped a girl, collected

tribute from caravans, etc. In the Kazakh works, the batyr fights only because of personal revenge.

In the variants of R. Mazkozhayev, M.Zh. Kopeev and E.Esenzholova, the future hero is born in extreme conditions. In the epic biography of the hero, the motive of a miraculous birth is a common motif, especially R.Mazkozhayev, who chanted the story of the character's birth in a grave at the level of a separate epic. In the course of comparing the main versions of the epic, it was clearly discovered that, along with similar motifs and plots, the epic has many differences.

4. DISCUSSION

The protagonist of all versions of the epic Korugly is the batyr Korugly, who throughout his life fought against the Shah of Iran and the Turkish Padishah. No matter how many nations, in whatever number of versions chanted this epic, the main idea of the epic does not change. Korugly fights against khans, kings, rulers, oppressors of the people. That is, the main idea of the epic- is to defend native country, native land from invaders. In different versions of the epic Korugly each nation, relying on the epic tradition, poetic skill, customs and traditions, life support, which are inherent only to them, the the mentality, the history of the people, turned it into their own work (Nazoktabar & Tohidi, 2014).

As noted above, the main character of the epic Korugly, as in all other national epic poems, is born in a miraculous way. Most of the epic works develop into a voluminous story, being complemented by a poetic form, and represent a whole work. In fairy tales, heroic epics and epic poems, the motive of a miraculous birth is one of the artistic techniques used to exaggerate the character. It appeared as a result of primitive beliefs, and different worldviews. According to the conclusions and well-reasoned statements of scholars who comprehensively investigated this issue, the matriarchy contributed to the emergence of the motive of miraculous birth, that is, the notion that a man had no relationship to the birth of a child during the matriarchal era. Consequently, the ancient people believed that the child appeared from nowhere (Kaskabassov, 1981).

Another handwritten variant Koruglynin kissasi (672-folder, 6th-notebook) has preserved, which was donated to the abovementioned fund in 1935 by Zhamal Balgynbaiuly from Aktobe, who wrote it down at the beginning of the XXth century in the territory of Kostanay region. This variant which is spread among the people in handwritten form has not been published anywhere by a preset period. Although in general, the content is close to Aidarkhanov's variant, nevertheless, there are significant differences in its structure. Firstly, the events are described in prose form, while in Aidarkhanov's version are narrated in a poetic form.

Secondly, such events and episodes as participation of Korugly, in the construction of the city Jambilbel, the love of many people for Bozuglan's wife Akbilek, Bozuglan's migration from his people and

dwelling in the Kuygen mountains, meeting of those 41 people who were in love with his wife, Korugly's fight with 41 persons, etc., in Aidarkhanov's variant were not found.

The third variant, recorded in 1910 by the collector Yergali Yesenzholov among the population, is called *Kissa-i Korugly*. The content of the epic, preserved in the collection of the rare manuscripts of the Central Scientific Library (924th-folder), is very close to Aidarkhanov's variant. However, in this variant, there are no events depicting the moments when Korugly became a Khan, when the giant Zangi kidnapped Akbilek, meetings with sorcerers, episodes of the battle of Korugly. On the contrary, the battle of Batyr with Raihan, the son of the Persian Khan Kaldarkhan is comprehensively described here. The variant was first published in the collection of 1973, the supplemented variant in the edition of 1989, and later in the 49th volume of a series of one hundred volumes *Babalar Sozy* (Ancestral Words, 2008).

Kissa Auezkhan. A collector by the name Koshanov in the thirties of the XXth century wrote down the text of the epic among the population, and transmitted it to the Scientific Society of Kazakhstan of that time. Later in 1937, this manuscript appeared in the collection of rare manuscripts of the Central Scientific Library at the newly established Academy of Sciences of Kazakhstan (672d folder, 3-4th notebook). However, the manuscript does not indicate the information in which year and where the text of the manuscript is recorded, who is the narrator, who delivered, who recorded. The variant has never been published. The content of the epic *Korugly Sultan* is similar to the text

of the collector Aidarkhanov. The similarity of the content of the epic *Kissa Auezkhan* with the variant *Korugly* by Mashanuly and its specific features can be seen in the following examples:

Once when Gauaz went hunting, a strong hurricane raged and he lost his hunting eagle. When he was looking for his hunting bird, he met an old man and a girl sitting on the bank of the river and fell in love with a girl. The girl was the daughter of peri Ahmet from the Cape mountains. The girl, having turned into a swan, flies away. During a search for this girl, Auéz enters the palace of Yernazarbek, the son of the Arab ruler Raihan, then arrives in the country of Korihan. He, having fulfilled the conditions of the Khan's daughter Zhuldyzayim, marries her. With the help of a young wife, he marries Kundyzayim - the daughter of the peri who has flown away. Korikhan, having learned that *Korugly* is his son, fights with Auez. When Auez was wounded, Yer Nazarbek came to the rescue, and two of them defeated Korikhan. Nazarbek brings Auez to his lands and arranged the marriage of him with his sister Zeynepkul.

The episode of the exit from the grave in the epic *Korugly*. The collector of this variant is Kulmukhamed Baigulyuly, a native of the current Tobylsky district of the Kostanay region. In the years 1880-1927, he recorded a variant of the epic from the residents of the Zatobolsk district of this region. The manuscript was kept for many years in the house of the collector of folk literature patterns, popularizer Asylbek Tashbayev, and in 1961, scientists collected it during the expedition *Kostanay-Ufa* and donated to the institute

foundation Kostanay-Ufa (127th-folder, 3d-notebook). The content is identical with Aidarkhanov's variant.

Kissa Gauazkhan. Akyn, narrator Yertay Kulsariev recorded this variant in 1939 on the territory of the Ili district of Almaty region, in the same year he donated to the rare manuscripts foundation at the Central Scientific Library (672 folders, 8thnotebook). The text of the epic in his collection Zhyr Keruen was published by Candidate of Philological Sciences Albekov, later published in the 49th volume of the one hundred volumes collection

Babalar sozi. Comparing the variants of Zhambyl and akyn Yertai, we become convinced that their content, the plot line is different. In the variant performed by Zhambyl, the main event develops around Korugly Sultan, and in the Yertai's variant, it is told on the feat of his adopted son Gauz Khan. Although the content of the epic in Koshanov's variants Gauazkhan, Azimkhan Muhammedrakhymov's variant Korugly balasy Gauazkhan angimesi is a bit similar, nevertheless, own manner and style of the storyteller are most noticeable in the plot line.

However, in other variants of the epic, the mother of the future Batyr dies under strange circumstances. In Amiresh Jumagazin's variant, when Bozai went to the trip in order to match his seven-year-old son with the daughter of Kozey Khan, his parents, wife and son, who remained in their homeland, fell ill and died from the disease. In the variant of Turgai Gazette, the enemy who attacked Bozai's land when he was on a trip, killed Korugly's mother. The adoption of Korugly by the black slave is also not found in other national variants

of the epic. In the variant of Jumagazin, Korugly, having learned from kulkara that he is a relative of his father, arrives to Kenzhebai's aul, and in the variant Torgai uyalaytinin gazeti Kenzhebai was previously described as a person who has no kinship with Korugly.

Episodes, where Korugly, while searching for the beautiful Meden, kills a tiger, frees a child from his claws, and this boy later becomes a companion of the main character, and Korugly, after he brought the beautiful Meden to his land, builds a fortification called Kigash Karatau are described only in the variant Torgay ualayattinin gazeti. It is known that replacing the Jambilbel fortification which is often mentioned in the epic with the names of the mountains of the Kazakh steppes in most national variants is a typical Kazakh manner, invented by the narrators.

Auezkhan son of Korugly. The akyn, narrator Suinbek Mussayev – is the performer, popularizer among the people and recorded on paper. After his death, his wife Sara Mussayeva in 1964 handed over the manuscript to the foundation of rare manuscripts of the M. Auezov Institute of Literature and Art (523-d folder). The text has never been published before. Although it is close in content to the Kulmuhammed Baygululy's variant, there are still some differences. For example, craftsmen Auezkhan meets the old man not on the bank of the river, but in the city of Kumbez, and immediately Khan Burkansha comes. Khan's enemy is not Auezkhan, but Raihan's son Yernazarbek. And in general, in the epic there is no image of Zeynepkul, the younger sister of Auezkhan, etc.

The epic begins with the praise of the grandson of Korugly, the son of Hasankhan, and the ancestors of Kasymkhan. At the age of fifteen, he also searches for enemies far from his homeland and intends to attack Persians who did not obey his father's will. Having ignored the advice of his father, who was against this trip, without a large army, he went to war with only one companion.

The Persian king Janadil, his batyr Karaman are depicted as fearless batyrs. Kasymkhan's companion, Karabay, Beitkhan's son, at the request of Hasankhan, personally defeated the fortress, which even a large army could not win, the main Persian batyr defeats Karaman in a duel. The thousandth army of the enemy fell, and the stone fortress failed from his incredible cry. At the order of Hasankhan a guru Kerey goes to extinguish the fiery fortress of the enemy, which was built with the help of witchcraft. Kerey does not cope with witchcraft with the help of the witchcraft or prayers, but accidentally finds a path located between the fire. Kasymkhan was suddenly killed by enemies.

5. CONCLUSION

The article includes a brief scientific analysis regarding the performance, writing on paper, publication, research on about thirty variants of the epic Korugly, which have preserved in the manuscript fund. Despite the fact that there are many variants and versions of the epic, they often contain common motifs and similar events and episodes. Although the variants of the epic were subject to multiple

changes, in most cases its main character is not a representative of the nation that was praising this ethnic group. In the Kazakh variants, it is also indicated that Korugly is a representative of the Turkmen clan Tekezhaumit.

If you pay attention to the biography of the storytellers who performed the Kazakh variants of the epic, storyline and motifs, the system of images, we see that there are different ways of how the variants appeared in the Kazakh land, and developed. For example, from the statements of Mazkozhayev one can be convinced that the roots of the variant in his performance are based on the Karakalpak version. Further, in their storyline, it is clearly seen that some variants have been introduced through the epic tradition of the Turkmen people, and the epic Korugly men Besergen was introduced based on the Far Eastern version of the epic (Sakhitzhanova, 2010).

Summarizing the above, we can conclude that more than ten epic variants have been revealed and about twenty variants as their conclusion that do not duplicate each other, which are designed for a comparative analysis of all variants preserved in the collections of rare manuscripts for the description of the father of the main character Raushanbek, history of Korugly's birth, his specific trips, the exploits of his adopted son and grandson. Among them, as variants with a full-fledged plot, one can name the variants performed by Mazkozhayev and Zhurgenbayev.

In the framework of the Cultural Heritage program the 48th and 49th volumes of a series of hundred volumes Babalar Sozy, which were prepared and published by the scientists of the Manuscripts and

Textology Department of the M.O. Auezov Institute of Literature and Art, devoted to the epic Korugly, were published in 2008. These two volumes include scientifically systematized and selected sixteen variants of the epic. The authors of this article have actively participated in the preparation of scientific collections for publication. We think that the rest of more than ten variants of the epic and legends in the future will be published as a collection, and the history of the texts will be studied from a textological point of view.

REFERENCES

- ALBEKOV, T., ALPYSBAYEVA, K., & AUYESBAYEVA, P. 2017. **Distinctive and educational features of Kazakh folklore by the example of Words of Ancestors.** Espacios. Vol. 38. Venezuela.
- ANCESTRAL W. 2008. **One hundred volumes collection.** Vol. 49. Astana, Foliant.
- IBRAYEV, S., ALPISBAYEVA, K., & ALIBEK, T. 2009. **Methodological manual on collection.** Systematization and storage of folk literature. Almaty. Kazakhstan.
- KASKABASSOV, S. 1981. **Subject typology of fairy tales and epic.** Typology of Kazakh folklore. Pp. 235-265. Almaty. Kazakhstan.
- KONYRATBAYEV, A. 1987. **Kazakh epic and Turkic.** Gylym. Almaty. Kazakhstan.
- MARR, N. 1911. **Life of Saint Gregory of Khandzi and a diary of a trip to Shevysya and Clarija.** SPb. New Zealand.

SAKHITZHANOVA, Z. 2010. **Variants of the epic Korugly: genesis and typology (Abstract of dissertation for the degree of Candidate of philological sciences)**. Institute of Literature and Art named after M.O. Auezov. Almaty. Kazakhstan.

SCIENTIFIC, B. 1975. **description of Kazakh manuscripts**. Almaty.

ZHIRMUNSKY, V. 1962. **Folk heroic epic**. Moscow-Leningrad. Russia.

NAZOKTABAR, H., & TOHIDI, G. (2014). **Shanty Town and Socio-Cultural Problems in Sari City, Iran**, UCT Journal of Social Sciences and Humanities Research, 2(2): 29-31.



**UNIVERSIDAD
DEL ZULIA**

opción

Revista de Ciencias Humanas y Sociales

Año 35, N° 89, (2019)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.

Maracaibo - Venezuela

www.luz.edu.ve

www.serbi.luz.edu.ve

produccioncientifica.luz.edu.ve