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## **KAZAKH LITERATURE AND THE FORMATION OF MODERN KAZAKH IDENTITY**

When constructivists speak of modern nations, they consider such instruments of its formation as a census, museum and press. In this case, the press is viewed from two sides: newspapers and novels. The press forms a single literary language, an idea of the territory and the people, as a single whole. The purpose of this paper is to consider the influence of works of literature on the idea of people's history, its unity, territory, and how literature influences the process of construction of modern Kazakh nation. The literature, which is studied in the school reflects not only different pages of history of the Kazakhs and their ancestors, but also other people who have little or no relationship to the history of the Kazakhs. Understanding of all this literature as of Kazakhs, has a goal of ethnic mobilization, formation of national identity and self-awareness.

**Key words:** works of literature, national identity, national self-consciousness, ethnic mobilization, constructivism.

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### **Қазақ әдебиеті мен қазіргі заманғы қазақстандық ұлттық бірегейлікті қалыптастыру**

Конструктивистер қазіргі заманғы халықтарды қарастыру барысында санақ, мұражай және баспа сияқты оны қалыптастырудың құралдарына тоқталады. Бұл жағдайдағы баспа қос тұрғыдан қаралады: газеттер мен романдар. Баспа бірыңғай тұтастық ретінде бірыңғай әдеби тіл, аумақ және халық идеясын қалыптастырады. Мақаланың мақсаты – көркем әдебиеттің халық тарихын, оның бірлігін, аумағын және қазіргі заманғы қазақ халқының қалыптастыру үдерісінде қаншалықты рөл атқарғандығын талқылау. Мектепте оқылатын әдебиет тек қазақ халқының тарихын және ата-баба тарихының түрлі қырларын ғана емес, сондай-ақ қазақтардың тарихымен іс жүзінде ешқандай байланысы жоқ өзге халықтардың тарихынан да көрініс береді. Аталмыш әдебиеттің барлығын Қазақ әдебиеті ретінде этникалық жұмылдыру, ұлттық бірегейлік қалыптастыру мақсатын көздейді.

**Түйін сөздер:** көркем әдебиет, ұлттық бірегейлік, ұлттық өзін-өзі тану, этникалық жұмылдыру, конструктивизм.

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### **Казахская литература и формирование современной казахской идентичности**

Конструктивисты, говоря о современных нациях, рассматривают такие инструменты ее формирования, как перепись, музей и печать. При этом печать рассматривается с двух сторон: газеты и романы. Печать формирует единый литературный язык, представление о территории

и народе, как едином целом. Цель данной статьи – рассмотреть влияние художественной литературы на представление об истории народа, его единстве, территории и на процесс строительства современной казахской нации. Литература, которая изучается в школе, отражает не только самые разные страницы истории казахов и их предков, но и других народов, которые практически не имеют отношения к истории казахов. Изучение всей этой литературы имеет целью этническую мобилизацию, формирование национальной идентичности и самосознания.

**Ключевые слова:** художественная литература, национальная идентичность, национальное самосознание, этническая мобилизация, конструктивизм.

## Introduction

Kazakh people, which have lost its statehood and independence during the various historical conflicts have dreamed of sovereignty like any other nations. Thus, it is not by accident that national literature had played an important role in ethnic mobilization during the construction of independent Kazakhstan. To this end, «ethnic mobilizers» – intellectuals, have expanded the scope of national literature by including a number of literary works.

The purpose of this article is to consider the influence of only works of literature on the idea of people's history, its unity, territory, and how literature influenced the construction process of a modern Kazakh nation...

For this aim we need to find out the following:

- Whether the historical events being described in literary works relate to the history of the Kazakhs.
- Whether these events relate with the history of the Kazakhs.
- Whether the works that currently being included into the range of Kazakh literature relate to the Kazakhs.
- Are all the works included in this circle genuine?
- What is the role of literary works in the development of historical identity of Kazakh people?

We should note that when talking about the Kazakh literature one should divide it into oral and written. But in fact the Kazakh written tradition have been originated relatively recently. On the other hand, the Kazakh people and their ancestors created a huge amount of oral works that belong to different genres, including epic literature, which reflect the most important historical events. These works were carefully passed from generation to generation, forming historical consciousness of its people. Most of them came to our days and formed the golden fund of cultural heritage. Therefore, nowadays, modern Kazakh literature can be roughly divided into written and oral. At the same time oral literature nourishes written literature by its life-giving juices.

The whole body of modern Kazakh literature that forms historical consciousness can be divided into five groups:

1. Literature that goes back to ancient tradition and exists in modern days.
2. Literature that had existed in ancient times among the ancestors of modern Kazakhs, but was forgotten.
3. Literature that had existed in ancient times, but had no relation to the Kazakh people.
4. «Invented tradition». Literature that has never existed.
5. Modern Kazakh literature that relates to the historical genre.

## Methods and Methodology

Scientists, who study the processes of nation building from the perspective of constructivism, theory, showed that various tools were used for mobilization of ethnicity. B. Anderson proved that most of such frequently used means include museum exhibitions, census data and historical maps (Anderson: 1983).

As is known, museums and maps are something that has to do with history. Thus, nation-building, although being a phenomenon of modern time, appeals to antiquity, trying to show the eternity of the nation (primordialism). Hence, there appears the desire to use all available baggage of the past as well as to invent new one in case of insufficiency of it. Especially clearly we can illustrate an existence of a great past by demonstration of ancient literature and all that applies to it (written literature, alphabet and ancient literary monuments).

At the same time, it is difficult not to agree with the words of V. Shnirelman, who have rightly observed that writing system and statehood are of special value among all cultural heritage in the eyes of ethno-nationalists, according to the most of them, only this can make people «cultural» (V. Shnirelman: 2001).

In some cases this can be a real literary heritage, but often it is being invented or constructed. Classic

examples of «invented traditions» are the «Veles book», «Kraledvorski manuscript», «Kalevala» and etc.

The presence of this kind of literature is mentioned in the history of many nations, hence the fact of its occurrence is regularity rather than an accident. This and other «evidences of the past» come up in a crucial, key moments of the history, and have their own functions. The main objective of this literature is to show the history of people as more ancient, and therefore, this fact entitles nations to a certain territory, own statehood or territory of another state. The existence of ancient written literature should contribute to the growth of national consciousness and ethnic mobilization.

This kind of mobilization was necessary to many nations of the Soviet Union during the perestroika in the 1980s, when there was an opportunity to build their own independent state.

### Discussion

The first group of literature is very small because of its antiquity. It includes fairy tales, myths, legends, and etc.

Fairy tales constitute the fragments of ancient myths and preserve the traces of ancient era. Some of it has a character like Zheztyrnak, which means a wicked witch. Her name is translated as «a woman, who had the nails of bronze». As known, Kazakhstan possesses a very rich deposits of copper, which was mined here since antiquity (XVIII – VIII centuries BC). In the Bronze Age people believed that this metal was one of the strongest one. There is no doubt that given image dates back to this era. Interestingly, in Iranian languages, words meaning copper, lead and silver are of Altaic origin (Kambolov: 2017, p.20).

The people of the Bronze Age, Indo-Iranians, spoke in Indo-European languages and they had three-functional model of the world and society, which was reflected in myths, fairy tales and ideologies (Emily B. Lyle: 1982). The Kazakhs have also maintained these kind of perceptions (Abaev: 1990, p.425).

The Kazakhs, as well as some of Turkic people (Azerbaijanis, Turks and Turkmens) have a very popular myth about the first shaman – Korkut. This myth, «A Book of my Grandfather Korkut» has been preserved mainly among Turkic people who speak Turkic languages that belong to Oguz group. There is no doubt that this myth dates back to the era of the Oguz, who inhabited the territory of Southern and South-Western Kazakhstan in IX – X centuries.

According to the legends of Kazakhs, the tomb of Korkut is located in this area. A monument in the form of kobyz, musical instrument invented by Korkut, was built in this place nowadays. In addition to the myth about the first shaman, the Kazakhs have preserved also instrumental pieces (kui) composed by him. The combination of myth and the musical work is not only a unique phenomenon, but also a way to preserve historical information. Thus, the Kazakhs have a legend about the first son of Genghis Khan, Jochi, who received from his father the territory of modern Kazakhstan for his rule. The legend tells the story of Jochi, who was killed by a wild horse during a hunt. Genghis Khan had felt that Jochi was in a trouble, but he did not want to hear any bad message and ordered to fill the throat of the person with lead who would tell him bad news. Then, one musician played the kui on the dombra, and delivered this terrible news through the music. Then Genghis Khan ordered to pour out the lead into dombra that is why it has become hollow.

The literature of post-Mongol period is often called as «Nogaylinski's cycle». Characters of this oral literary works are not the Kazakhs, Uzbeks or Karakalpak, they are Nogai people. Nogai Horde, as is known, was a powerful state, and the memories of this period had been preserved in oral tradition of the Kazakhs as a «golden age» as well as a period of unity. No wonder that the song «Farewell of the Kazakhs with Nogai people», which refers to the tragedy of the split of a single nation, imbued with the pain of parting.

The Kazakhs also preserved the story of the origin of the Kazakh people (XV cent.). It can be compared with the story of the historian Mohammed Haydar Dulati, who was a contemporary of given events. These stories have the same historical characters as Abul Khair Khan, Khan of the Uzbeks, Kerey and Janibek – first Kazakh Khans, however the events associated with the split of the Kazakhs and Uzbeks were illustrated in a different way.

Subsequent history of the Kazakhs was connected with the fight against Dzhungars and this page of the history was reflected in the Kazakh epic, for example, in the «Kozy-Korpesh and Bayan Sulu». In this lyrical tragedy they act under the name of Kalmyks. Invasion of Mongolian Jungars to the territory of Kazakhstan and Central Asia has become one of the most tragic pages in the history of the peoples of region. Hence, major defeat of Kazakhs who had suffered from Jungars in 1723, had brought untold disaster to the people and a lot of songs and stories concerning this event appeared. Severe winter of 1723 killed many cattle. Dzhungars robbed

Kazakh villages and did not spare even children and the elderly. People ran from their enemies, and this time was preserved in the peoples mind under the name of «Ak taban shubyryndy, Alkakol sulama», which can be translated as «Running away from the enemy and falling down in the lake Alkakol».

This time was immortalized in the famous song of «Yelim-ai». The songs and legends about battles with Dzhungars glorified the exploits of warriors and soldiers, chanted their courage and hatred the enemy.

The Songs about Kazakh Khan Abylay, his life and exploits during the fights against Dzhungars was widely spread. But Kazakh akyns (singers-improvisers), disapproved his campaigns against the Kyrgyz. In XVIII century many historical stories were created, which were based on real historical facts.

Interestingly, the written literature of this period (XVI-XVII centuries) in the Kazakh language, was distributed in the form of books of religious, historical and legendary content.

Kazakh Khans, presented mostly highly educated people of their time, payed great tribute to the literary activity. For instance, Kazakh Khan Tevekkel, wrote poetry in Persian. The court of the Kazakh Khans had writers and chroniclers. Miraculously preserved examples of this literature belong to the second group (Yudin: 2001, p.18).

The second group includes the literature of ancestors of modern Kazakhs that existed in ancient and medieval times, but not preserved now. More precisely, this literature has been preserved, but was forgotten for various reasons. This group may be called as the revived traditions. It is composed of all literature that was written in an ancient period with the help of Turkic runes. This type of writing was forgotten by Turks after converting to Islam and adopting Arabic script. Now students learn the subject of «Kazakh Literature» at schools. Textbooks have the texts of ancient Turkic epitaphs (VI cent.) in honor of the rulers, excerpts from the Buddhist sutras «Golden Shine» (VIII-IX cent.) that was translated into the Old Turk language, «Book of Signs», «Oguz-Name». An attempt to introduce all this group of literary works into the Kazakh literature is an attempt for appropriation of the common heritage of all Turkic peoples.

The «Dictionary of Turkic Dialects» by Mahmud Kashgar and numerous scientific papers of «Second Teacher» Abu Nasr Al-Farabi can be considered as a heritage of all the Turkic-speaking peoples, and excerpts from these works have also been included into the tutorial materials of the schools.

Of course, the emerging trend to consider Al-Farabi as Kazakh does not stand up against criticism, but often we are faced with another trend of implicitly calling this great scientist as Iranian (Abdullah: 2003, p.76).

Although, of course, the biography of Al-Farabi has many unknown moments, such statements are not based on facts but only on Irano-centric stereotype, according to which the Turks were unable to create cultural values. Meanwhile, another great scholar and expert of Iranian culture V.V. Bartold believed that Al-Farabi was «an ethnic Turk». He brings an interesting story that Al-Farabi came to the teachings meeting on the Turkic clothes and was ridiculed (Bartold:1966a, p.166; 1966b, p.627).

In the Middle Ages, clothing served as an ethnic marker, and of course, if he was an Iranian scientist, then he would apply to the Turkish clothing in the same way as other participants of the meeting.

We mentioned earlier that the courts of the Kazakh rulers had the chroniclers. Unfortunately, the works created by them did not reached our times. A happy exception was the only work written by Kadeer Ali bii ben Hushum bij-biydzhalair that is known under the conventional name «Jamiat-Tawarikh» («Collection of Histories»), which is devoted to the history of the Kazakhs during XV-XVI centuries.

Kadyrgali was a teacher and advisor of Kazakh Sultan Uraza Muhammad, a nephew of Khan Tevekel. In 1587, he was captured and sent to Moscow along with Uraza Mohammed. Uraza Muhammad was raised as Khan in Kasimov, and was killed in the Time of Troubles by False Dmitry. Kadyrgali dzhalair wrote his essay in Kasimov. The «Complete Collection of Histories» gives genealogy of Kazakh khans and sultans, information concerning the biy as well as provides genealogy and brief biography of Sultan Uraz-Mohammed (Jami 'at-Tawarikh:1854; Velyaminov-Zernov: 1864).

This work is of great importance for the history of the Kazakhs, it was written in Kazakh language and based on historical traditions, but it existed for a long time outside the context of Kazakh literature, and therefore we refer it to the second group.

The third group include appropriated works of antiquity. Legitimization of the last group helps to include it to the circle of national literature and gives the impression of an ancient written tradition and great antiquity of the Kazakh people.

The first Chapter of the book of «Kazakh Literature» written for 8th grade of Russian schools consists of a number of ancient works, written long before the emergence of the Kazakh people. Some

of this literature was created by people, who had not any relation or had little to do with the Kazakhs (Kazakh literature: 2001).

Textbook is opened by the section of «Proto-Turkish literature». This section includes fragments of Sumerian «Epic of Gilgamesh», created in XXVI century BC. The thought of direct succession of Kazakhs from the Sumerians was consistently given by A. Bahti (Bakhti : 2002).

A desire to be the direct descendants of Sumerians is understandable. Well-known American expert Omelyan Pritsak said: «We all have the desire to come from the Sumerians». This is not surprising, the Sumerians considered to be one of the nations who stood at the origins of human civilization (Pritsak:1993).

Until recently, few have raised doubts that the Sumerians spoke in proto-Iranian language. This assertion entered into the non-fiction and fiction literature. Interestingly to note that an attempt to reanimate this theory in the mid-1970s by the Kazakh poet Olzhas Suleimenov (Suleimenov:1976) met hostility by Russian scientists, party and government. Perhaps it happened because the rulers saw in this a threat to the entrenched Soviet version of history, which legitimizes the existing order. But pursuit against poet and widespread concern around the book led to different effect: the theory of relativity of Sumerian and Turkic languages promoted the growth of national self-consciousness of not only Kazakhs, but also other Turkish people (Avdiyev:1948; Voiskunsky:1975; Keram: 1986.).

The next text material that was included in the tutorial is the passages from scripture of Zoroastrians «Avesta».

One of «researchers» of ancient literature Alimkul Burkitbayev went further from the authors of the textbook, saying that it was wrong to attribute «Avesta» to the ancient Iranians, since it was established by Turks and its true name was «Ak Bata» (White, i.e. pure blessing) (Kazakhskaya Pravda).

Introduction of works relating to the second and third group into the scope of Kazakh literature gives an impression of an exceptional ancient origin of Kazakh people. But these books are not sufficient for ethnic mobilization, therefore, there have been created new works that claim to be considered as ancient and genuine. As discussed above, examples of such literature exist practically in all nations, namely appeared in the period of nation-building. And Kazakhs have such literature. This kind of works are referred to the fourth group. This category, along with a variety of literary imitations of popular

folklore materials include a fake source like «Shezhire Shapyrashty Kazybek Beg Tauasaruly». This work describes the events of Kazakh-Jungar wars. It came to light at the beginning of the formation of independent Kazakhstan in 1992-1993. During this period, concrete steps were taken for formation of state ideology and Kazakh press started to publish topical issues of history concerning liberation struggle of the Kazakh people against foreign invaders and colonizers. As an author of these books was called a very real historical person who participated in given events.

Most of the facts and textual analysis of the book indicate that this product is not genuine. At the same time, there are reasons that might affect the creation of this book. This is an aspiration to exalt its own family, many of whom are now represent national business. The aim of this work is to historically legitimize high informal status existing in modern Kazakh society.

The ideological content of the work associated with some group interests and perceptions spread among Kazakhstan society in the end of 80-90 of the twentieth century concerning the history of international relations in Central Asia in the first half of XVIII century. Critical reassessment of almost all the provisions of pre-revolutionary and Soviet historiography of Kazakhstan was started during this period (Massanov: 2007. p.166).

The fifth group include the modern literature on historical genre. This group, unlike other groups is not related to the sources. On the contrary, all the above-mentioned categories serve as sources for formation of this group of literature. Many historical books of Kazakh writers have gained international recognition. The works by B. Zhandarbekov, D. Doszhan, I. Esenberlin, M. Simashko and others reflect different periods of the history of Kazakh people and their ancestors. Particular attention is paid to such key events as the fight of Saks against Persians, fight of Kazakhs against Dzhungars. Perhaps, one of the most popular works of this genre is the trilogy of I. Esenberlin «Nomads». One part of the book is devoted to the struggle for independence led by Khan Kenesary Kasymov.

It is also necessary to mention the book of «Aldaspan» by Mukhtar Magauin, which tells about the life of the Kazakh Sultan Uraz-Mohammed in the distant Russia. Thanks to this book, the reader can learn that the Kazakh Sultan had played an important role in Russia's destiny at one of the key moments of its history.

This article might have been incomplete if we did not touch upon another question related to the role of

literature in the formation of identity. B. Anderson, in his famous book «Imagined Community», where he examines the problem of constructing a nation as an imaginary community, talks about the important role of print media in this process, especially newspapers and novels. Anderson highlights it was these forms that gave the technical means to «represent» the kind of imaginary community that a nation is.

The question of the role of newspapers in shaping self-consciousness of the Kazakhs and the Kazakh people was examined by the Japanese scientist Uyama Tomohiko in his article «A Strategic Alliance Between Kazakh Intellectuals and Russian Administrators: Imagined Communities in Dala Walayat alayatining Gazeti» (Uyama: 2003), that is why there is no point in going back to this question. As for the role of the novel in the formation of nation, B. Anderson shows this by the example of the novel «Don't Touch Me» (Noli me tangere) written in 1887 by the father of Philippine nationalism Joseph Risalem, which is now considered to be the greatest achievement of modern Philippine literature. He also talks about European novels. The idea of B. Anderson is that the heroes of the novel do not know about each other, but they all belong to the same community, to one nation, which therefore constitute an imaginary community. The reader travels with the characters of the novel and also imagines himself as belonging to this nation. Of course, this is not any reader, but the one in whose native language this novel is written and to which the author, designer of the nation addresses his work.

What Kazakh novel can claim such a role in the formation of nation?

Thus, G. Mukanova, the candidate of historical sciences, states that thanks to the epistolary heritage of M. Dulatov, it became known that in 1910 a play was staged in Petropavlovsk based on his novel «Unhappy Zhamal» (Mukanova : 2009, p.59).

The performance was played by young amateur actors, and its director was Magzhan Zhumabaev. In 1910, Petropavlovsk was the socio-political center of the northern region of Kazakhstan. It was here that Dulatov completed his novel «Unhappy Zhamal», as evidenced by the author's handwritten record in manuscript. And the events described in the work, really took place near the Lake Saumalkol (Aiyrtau district). This historical fact is confirmed by the letters of the writer, which was published by his daughter Gulnar. The novel describes the life of an oppressed Kazakh woman who was sold, as a thing, for a dowry and it was a huge success and provided the author an unprecedented fame.

The novel is based on historical facts and traditions that existed among the Kazakh people. It is likely that this novel and the performance could play a certain role in the formation of a common self-consciousness of the Kazakh people, helped to feel the connection of each reader with the fate of their compatriots. But on the other hand, this novel was still less known to every Kazakh than, for example, the epic novel by the famous writer Mukhtar Auezov «The Path of Abay». Indeed, this work, known to every Kazakh and translated into many languages of the world, represents the Kazakh people in the world. It could claim the same role in the formation of the Kazakh nation as an imaginary community that Jose Risal's novel played in the formation of the Filipino community. But by the time of writing the novel, the modern Kazakh nation had been formed within its modern borders. Here we must note that we are talking about the nation, as a phenomenon of modernity, and not about the ethnos that had existed much earlier. What novel, as a phenomenon associated with the spread of literacy and the press, belongs to this role? In our opinion, we can talk about the historical-memoir novel by Saken Seifullin «Tar Zhol, Taigak Keshu». Its excerpts are published in the magazine «Kyzyl Kazakhstan» («Red Kazakhstan») in 1923. Why did this particular novel have the fate to play a leading role in the formation of modern Kazakh nation? First of all, this is a novel of historical memoir and Saken Seifullim took an active role in the turning points of people's life, which was described in his novel.

The described events begin with a story about how Saken traveled to different parts of Northern Kazakhstan as part of a group that deals with population censuses. Here, an analogy immediately arises with the function that belongs to the census in the formation of nation, about which B. Anderson speaks. As we know, the census is an important tool in the formation of a nation, in the conduct of ethnic politics. Of course, in the novel, this census function had been reflected vaguely, but let's not forget that the novel is a work of art, and Saken Seifullin was not a government agency that constructs a nation. Nevertheless, the art form shows how the Russian Empire had conducted a census among non-Russian peoples, among those who were called «inorodtsy», «inovertsy», that is, people who were not Eastern Slavs as well as not Christians. The purpose of the censuses conducted by the Royal power, first of all, was to identify the number of Kazakhs and the amount of land that belonged to them, in order that this land could be withdrawn and transferred to immigrants from the western part of the Russian

Empire. Although the Tsarist government, while conducting the census, did not set itself the goal of forming the Kazakh nation of the modern type, all the same, by this time there were many literate people in the Kazakh steppe (Trepavlov: 2018, p. 245), including the «ethnic mobilizers» who had used these data to form a nation. In particular, one of them, Mukhamedzhan Tynyshpaev, who had referred in his works to such data. And later, the leaders of «Alash» in the Party's program clearly described the contours of the future Kazakh autonomy, which was impossible without the data on the territories inhabited by Kazakh clans and their numbers, ethnic composition of these territories.

S. Seifullin, despite the fact that almost all the described events were taking place in Northern Kazakhstan and partly in Southern Kazakhstan, also had created a picture of the Kazakh country: he had outlined the boundaries of the Kazakh nation – the novel referred to various kinds of Senior, Middle and Small Zhuz. The novel mentioned not only the geographical names of Northern and Southern Kazakhstan, but also other lands of the Kazakhs – in the West and in Central Kazakhstan.

The representatives of other nations with whom the Kazakhs, including S. Seifullin himself, had interacted, can help outline the borders of Kazakh nation, including the Kyrgyz, Tatars, Russians, Hungarians, Austrians, Poles, and the Czechs. By the way, the separate mentioning of the Kazakhs and Kyrgyz, also influenced ethnic identification and, accordingly, the formation of modern nations in Central Asia. We will not specifically dwell on this issue, but it should be said that during the period when the region had been the part of the Russian Empire, there was a tendency to mix Kyrgyz and Kazakhs. The Kazakhs of the Senior Zhuz could include northern Kyrgyz. At the same time, the Kazakhs had been called Kyrgyz. Often, travelers and officials had confused two peoples, and this trend continued in some works of art even during the Soviet period (Chekmenev: 1977).

Now, unfortunately, some Russian historians have been reviving this imperial tradition (Ganin).

Even more regretfully, this tradition has found a response from a number of Kyrgyz cultural, scientific and political figures.

Meanwhile, it is very important to remember that the name «Kazakh» was returned thanks to the efforts of representatives of the Kazakh intelligentsia. Especially great merit in this belongs to the writer, poet, statesman and public figure Saken Seifullin. His article «Let's call the Kazakhs «Kazakh» and correct the error» was published in

the newspaper «Enbekshi Kazakh». He was the Chairman of the Council of People's Commissars of the Republic, that is, the Head of government, that is why his word meant a lot. In his articles S. Seifullin wrote: «Every Kazakh citizen needs to stop calling himself «Kirghiz», it is necessary to say «Kazakh» more often in order for this word to become familiar to the ears of other nations. The central government of Kazakhstan should stop using the word «Kyrgyz» and should issue a decree on the use of the word «Kazakh» in the name of its people. Then followed other articles by Saken Seifullin on this subject. Where, he constantly raised the issue of renaming Kyrgyzs to Kazakhs and stubbornly referred to the Republic not as the Kirghiz Autonomous Soviet Socialist Republic, but as Kazakhstan. And the same had broken public opinion! And finally, on April 15–19, 1925, the V Congress of Soviets of the Kazakh ASSR adopted a Resolution on the restoration of the historically correct name of the Kazakh people: «To restore the historically correct name of the Kyrgyz people, the V Congress of Soviets decides: henceforth to call Kirghiz as Cossacks» (Socialist construction in Kazakhstan during the recovery period (1921–1925): Collection of documents and materials) (Rakhimbekova)

As mentioned above, S. Seifullin in his novel «The Thorny Path» in artistic form speaks about the closeness of various Turkic peoples. He talks about meetings with Kyrgyz and Tatars, about the help they all give each other in different situations, but nevertheless he clearly distinguishes between ethnic groups. Thus, in the novel various tribes are mentioned, which he calls not Kyrgyz, but Kazakh, shows their position in the structure of the united Kazakh people. By the example of the meeting of the prominent Alashordin Mirzhakup Dulatov with sarts, it was shown that other peoples distinguished the Kazakhs and knew about their ethno-differentiating signs. Even M. Dulatov's attempt to level these signs did not work. The novel describes the moment of meeting Dulatov with the Sarts and his unsuccessful attempt to emphasize his religious, rather than ethnicity.

At the same time, speaking of Dulatov, it should be noted that his life and work, and especially his poem «Oyan, Kazak», had also played an important role in the development of Kazakh self-consciousness, which the Japanese scientist Uyama Tomohiko wrote in his dissertation. In this regard, it is necessary to say a few words about S. Seifullin's relationship with Alash. Of course, we all would like to see the Kazakh intelligentsia cohesive in solving

common problems. S.Seifullin was an educated person and could have been one of the leaders of Alash. But we should not forget that the action took place in a very difficult period, the Kazakh people, like other peoples of the Russian Empire, found themselves at the point of bifurcation, and no one could guess which way would be right. Some, as members of Alash, saw Kazakhstan as democratic within the Russian Federation, others, such as K. Togusov and his party «Ush Zhuz», had shared socialist ideas, and others, such as A. Dzhangildin and S. Seyfullin, had shared the ideas of proletarian internationalism. In any case, almost all the participants in the events that was described in the novel, both the Bolsheviks, including S. Seifullin himself, and the Alash Orda people had shared the same fate. The novel itself was an important historical source about the period of the civil war in

Northern Kazakhstan. In addition, it can be said that the «Thorny Path» played an important role in the formation of the modern Kazakh nation.

### Conclusion

Thus, the literature, which is studied including in the school reflects not only different pages of history of the Kazakhs and their ancestors, but also other people who have little or no relationship to the history of the Kazakhs. Understanding of all this literature as of Kazakhs, has a goal of ethnic mobilization, formation of national identity and self-awareness.

Authors realize that this paper is just an attempt to study a big problem – the study of the role of works of literature in shaping the self-consciousness of the modern Kazakh nation.

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