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## THE PLACE OF ZHYRAU POETRY IN LITERATURE

**Abstract.** The article includes notes that the Kazakh Khanate founded in the middle of the XV century, made a significant contribution to the development of national culture and literature, Kazakh people and the country itself made efforts not only to preserve these heritages but also enriched and revived the original heritage of ancestors, which has been preserved since the time of the Golden Horde; and after the collapse of the Golden Horde, Kazakh people who created a flourished independent state, formed the distinctive culture and independent literature was facing a problem – to strengthen and defend the newly created state, understanding that this required a wise and valiant ruler who could unite all tribes together in one centre, to eliminate internal differences and repel external enemies, to work selflessly for the prosperity of the country, accordingly to promote the idea of unity the zhyrau (poets) and orators played the main role, as they made a great contribution to to realize this idea with their wise sayings, exemplary work and life style. Correspondingly, there was made an overview for works of zhyrau poetry representatives as Asankaigy, Kaztugan, Shalkyiz, Dospambet, Aktamberdy, Bukhar, etc.

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**Keywords:** zhyrau, tolgau (a praise song), text, manuscript, legend, review, poem, role, State, figure

**Introduction.** Zhyrau poetry is the Kazakh poetry genre of XV–XVIII centuries. It has reached our era mainly orally, passed on by word of mouth. Since the middle of the XV–century the culture of Kazakh people has flourished. Accordingly, being separated from the ancient, common direction an independent literature of Kazakh people was formed. The zhyrau poetry was inspired by rich spiritual treasures created by ancient tribes that settled on the territory of modern Kazakhstan, perfected as a result of developing the ancient traditions, forming new themes and new contents. The philosophical works in which there are diverse thoughts about society, religion, ethics, morality, duty and obligations, courage and oppression, wealth and poverty, the peace and world reflect the profound ideological nature of zhyrau poetry. Zhyraus are wise people who have created the folk poetry. They have mentioned in their work significant events and historical data of their time they witnessed. The first representatives of zhyrau poetry as Kodan Taishy, Sypyra zhyrau, Asankaigy, Kaztugan, etc., who once became famous throughout Desht–I–Kipchak territory are considered not only pioneers of contemporary literature, but also the progenitors of ancient heritage.

**Methods.** In the course of the study following approaches to be used: textual, comparative–historical, comparative–typological, documentary and other methodological approaches.

**The research result.** The research results can become a valuable textbook for scientists conducting fundamental research in the field of domestic humanities, as well as for teachers, students, masters and doctoral students of educational institutions and the general public. In the course of their study, readers and users will be imbued with the pearls of the word inherited from the ancestors, gets acquainted with the historical periods that our people experienced, will learn its value, will plunge into the world of deep cognitive, informative, instructive and educational thoughts. It assures that the history of literature is the history of the country and the whole nation. The "Kazakh textology: problems of identifying (attributing) the main text and author" can also be used during the implementation of the project.

**Discussion.** The centuries-old creative work of the Kazakh zhyrau can be divided into three stages. The first representatives of zhyrau tradition are Korkyt, Ketbuga, Sypyra zhyrau and they belong to the XI–XIII centuries. The second group includes works by Asankaigy, Kaztugan, Shalgez, Dospambet, Yer Shoban, belongs to period of the XI – XI centuries. The third group consists of representatives of the most mature stage of zhyrau genre: Umbetey, Zhiyembet, Tatikara, Aktamberdy, Bukhar zhyrau (The history of Kazakh literature, 2008: 248). Sypyra zhyrau can be considered as one of the first representatives of zhyrau poetry. And according to some sources, we know that there was the great zhyrshy named Atalyk (Ketbuga) zhyrau (XIII century). Even as Shokan Ualikhanov mentioned earlier:»There is also Korkyt, the first poet who taught others to sing» (Valikhanov, 200-1904: 29). Unfortunately, Korkyt ata poems did not survive to nowadays, but only short legends about him come down to us. As for Ulyk zhyrshy or Atalyk zhyrau (sometimes called Ketbuga) there are no other works of his preserved, except the mournful poem «Father saying to Zhochy Khan's death». And for the above-mentioned Sypyra zhyrau, his name is constantly found in fairy tales and heroic epics, namely «Yer Targyn», «Telaghys», «Karasai–Kazi», «Kokshe batyr», etc.

In Kazakh legends and heroic poems Sypyra zhyrau's name is depicted as a wise old man who strives for the unity of the people, shows the right way in difficult times and finds a way out. Sypyra zhyrau's image also can be found in the epics of Nogai, Karakalpak, Bashkir, Barab, and Crimean Tatars. Although Zhyrau has always been described as the main hero of heroic song, we can see that he contributed significantly to the formation of zhyrau's poetry. The only *tolgay* that has come down to us by Zhyrau is «Men kartynmyn, kartynmyn – I became old.» There is no other information about the zhyrau. However, Academician A. Margulan praised zhyrau's role in the work about Sypyra zhyrau, calling him «the leader of many Kazakh poets of the XV–XVIII centuries and the only creator of Nogai–Kazakh epics («Nogai Song»))» (Margulan, 1959: 74-75). Zhyrau poets were often famous for their sagacity, foresight, being wise, and in general they were close to certain khan–ruler, giving advice in their trouble, helped to find solutions in different cases. It's obvious in the ancient poems which reflect the relationship between then zhyrau and khan, as Korkyt and Derse, i.e. Bayandur Khan, Ulug (Ketbuga) poet and Genghis Khan, followed by Sypyra and Toktamys, Asankaygy and Zhanibek, Shalgez and Byi–judge Temir, Zhiembet and Yessim, Umbetei and Abylai, Bukhar and Abylai.

The hero and orator of the XV–century Karga boily Kaztugan (the short Kaztugan) zhyrau, Dospambet zhyrau – journeying on foot, Shalkiz zhyrau – the one who starts sing

if only opens a mouth, Zhiyembet – one of the heroes of Yesim khan's army and the journeying zhyrau, Marghaska – a peppered tongue zhyrau, Aktamberdy – journeying on foot, a dynastic zhyrau, Umbetey and Bukhara – who were advisers to Abylai khan are the main representatives of the original literature of the Kazakh people of the XV–XVIII centuries.

Zhyrau was a statesman, poet, judge, outstanding orator and mentor of ruler khans. They were active members of the khan's council, directly involved in the management of the state, and were involved to care and cure public issues. During the war time zhyrau vent their opinion at the military council, as well to the khan. During fierce battles zhyrau could compose a poem for the soldiers, raising their spirits and cheering them up. If the circumstances so require, zhyraus took part in the battle by themselves. They showed an example of bravery in battle, some of them became warlords and led the army.

The main theme of zhyrau poetry was peace and unity of the tribes and kindred that formed the Kazakh Khanate, strengthening the state and develop its combat power. In their poems zhyrau formed a tradition of glorifying heroes and figures who fought tirelessly for selflessly fighting for independence and strengthening of their country. Thus, zhyrau poets in their works created the image of the ideal ruler, as well as described a utopian society in which people were happy and there was no poverty (Kaskabasov, 2008: 210).

Zhyrau poetry is composed in three forms: *tolgau* (a praise song), dedication, and praise (glorifying). The mostly used form is *tolgau*. *Tolgau* was the most appropriate form for the improvised, most spontaneous singing of nomadic poets. *Tolgau* is a poem composed by a zhyrau and poet dedicated to a particular event or someone. The rhythm is based on free style seven or eight syllables, grouped in different sizes and concentrated in a tuft (*tirade*) (folklore terminology, 2020: 212). The zhyrau topics are devoted to various issues, cobering philosophical thought, didactics and morality, etc.

Although dedication *tolgau* genre is addressed to individuals, such *tolgau* works also have their own characteristics. Especially, in ancient time such *tolgau* works arose in case of disputes between the ruler khan and the zhyrau over important issues of the community, tribe, or society. In the XIV century the only single «unfair» deed by Zhanibek khan caused Asankaigy zhyrau to compose a dedication speech to khan, and in the XV century the revolt of Yedige byi–judge caused Sypyra zhyrau to write a verse *tolgau*. And in the XVII century one «unfair action» by Yessim Khan gave rise Zhiembet batyr to oppose and threaten him.

Praise *tolgau* is used when praising someone's good qualities to the skies. Zhyrau was supporting and always by the side the ruler–khan during the unity and solidarity of the community. In their *tolgau* they praised the greatness of the khans and extolled their glory. Once, one of them made down and dedicated praise speech (Omiraliyev, 1983: 33) as Shalgez: «You are the gold, I am a fabric, you are the Sultan, I am the slave, you are the falcon, I am the swan, when is a talk about wealth, I'm here for you. The one who is your enemy, is my opponent, too, on the right day when you need my highly regarded Sultan, I'm ready to go out of my way» (Aldaspan, 1971: 81).

The focus of zhyrau's attention on major social issues dates back to the XV–XVIII centuries.

If we turn to history, we see that the formation and development of zhyrau poetry begins with the work by Asankaigy, whose poems carries his name. At the same time, the social

importance of *tolgau* genre was emphasized, become more acute and was filled with the dedication genre. It was also influenced by the complexity of the epoch in which Asankaygy lived. For the first time, Kazakh people became a separate country, constitute and established the independent state (XV century). Zhyrau poets of this period composed more and more works about important national and state problems, and often interfered in the ruling policy of the first Kazakh khan Zhanibek..

The Kazakh Khanate, founded in the middle of the XV century, had a significant impact on the development of national culture and literature. The Kazakh people and the state have made efforts not only to preserve the heritage of their ancestors following on from the Golden Horde, but also enriched and modernized, revived it. After the collapse of the Golden Horde the original culture of Kazakh people that have created an independent state started to flourish. And the independent literature of Kazakh people has been formed.

The main task of Kazakh people, who founded their own country was to strengthen and defend the newly created state. Understanding that this required a wise and valiant ruler who could unite all tribes together in one centre, eliminate internal differences and repel external enemies, work selflessly for the prosperity of the country. And zhyrau (poets) and orators played a key role to promote and spread this idea. They made a great contribution in this direction with their wise sayings, exemplary deeds and lifestyle.

**Asan kaigy Sabituly** (end of XIV-beginning of XV centuries) was a statesman, poet, zhyrau, judge, philosopher, also he was an authoritative and outstanding zhyrau of period of the Kazakh Khanate formation, becoming an independent state. He was an adviser to Kerey and Zhanibek khans. His father Sabit lived on the bank of Syr–Darya River near the Aral Sea. Asan Ata mausoleum in the cemetery “Zheti Aulie – Seven Saints” of Shieli District of Kyzylorda region is called the grave of Asan kaigy. People called the priest, who was worried about the future of his country and people “Asan kaigy”. He had high hopes for the new Khanate and the happy future for Kazakh people. For this purpose, he made efforts to fully integrate and unite the Kazakh tribes into the Khanate. He wished to find a place with fertile land abounds in water, where the people would be independent and could live in peace and prosperity, and where “the one does not die before the age of one hundred, lambing would happen twice per year.” Zhyrau called this ideal place “Zheruiyk.” He loaded prime necessities onto six camels and spent six years prospecting for the comfortable settlement, studying the entire Kazakh land, giving a serious assessment by criticizing and evaluating each settlement. These assessments still remain unforgettable in the country. **Kaztugan Suinishuly zhyrau** is one of the founders of Kazakh literature. He was born in 1420 near Krasnyi Yar town of nowadays Astrakhan region. He was zhyrau that journeying on foot and known as Karga boily Kaztugan (the short Kaztugan). Kaztugan comes from the noble nomadic dynasty. Himself was the ruler of the tribe, nation and a hero who led the army during the war (Psalms of ten centuries, 2006: 124). Kaztugan left behind a lot of legacy about the life, motherland, native country, nation and on military theme. Most of them have not been preserved and we have only a few *tolgau*, thoughts by Kaztugan zhyrau.

But in its turn, they give a lot of information about zhyrau’s work, about the breath of life of that period. Namely these few *tolgau* are: “Madak”, “Alan da alan, alan zhurt”, “Belgili biyk kok sengir”, “Tugan zhermen koshtasu”. The poet’s works as «Madak zhyry»

and "Tugan zhermen koshtasu" can be attributed to the best examples of ancient Kazakh poetry. In *tolgau* «Madak» the *zhyrau* narrated about his heroic appearance, the art of *zhyrau* poetry, and in the rest of works he depicted motherland, respect for his native land and heroic deeds in the defense of the country. The richness of the *zhyrau's* imagination, the perfection and beauty of his depiction techniques reflect the high scale and originality of ancient Kazakh poetry. *Kaztugan's* vision in national colouring is amazing, rich in aphorisms, artistic phrases, and the bright reflections of the spirit are among the examples of our native literature (*Psalms of five centuries*, 1989: 8).

Famous literary scholars such as S. Seifullin, M. Magauin, A. Derbisalin, K. Sydyikov, H. Suyunshaliyev, Zh. Tilepov, S. Korabay wrote about the life and work of *zhyrau* (Seifullin, 1964:10). *Kaztugan zhyrau* is a man who loved his country, his land and fought for his people, for their freedom. He also urged other poets to do the same initiation.

***Shalkiyiz Tlenshiuly*** (1465-1560) was one of the most influential *zhyrau* poets in the development and golden age of *zhyrau* poetry. He was *zhyrau* and an outstanding representative of medieval Kazakh poetry. *Shalkiyiz* was famous as a brave warrior from his early ages. He spent his youth near *Musa biy*—judge in the *Nogai Horde*. Later he spent his life near the ruler of the *Great Horde*, *Mansuruly Temir biy*—judge and *Nogay tribes Yusup biy*—judge, but the last years of his life he spent being near ruler *Kazakh khan Khaknazar*.

The literary heritage by *Shalkiyiz* is preserved in abundance in comparison with other *zhyrau* of that time. His thoughts in *tolgau* which have come down to us, are distinguished by the sharp, concise but with clear and deep utterance forms. *Tolgau* works as «*Askar, Askar, Askar tau*», «*Orr, orr koyan, orr koyan*» praise the spirit of courage, noble feelings raising the morale of the country. *Shalkiz's* works are full of heroic spirit and high romanticism, namely: «*Alashtan baitak ozbasa*», «*Zhapyragy zhasyl zhau terek*», «*Yer Shoban*», etc. The most popular *tolgau* works by the poet among people are "*Biy Temirge aitkany*", "*Biy Temirdy Khazy saparynan toktatuga aytkany*"

*Shalkiyiz zhyrau's* works are widely distributed among *Kazakh, Nogai, and Karakalpak* peoples. And he is the poet who has enriched the poetic expression of ancient Kazakh poetry.

***Dospambet zhyrau*** is the well-known Kazakh poet and military commander. He was born in the 90s of the XV century in *Azau town* (in nowadays *Rostov region*). *Dospambet* have visited *Bakshasaray* and *Istanbul* cities, received a good education and grew up educated of his time. *Zhyrau* took part in the battles between the *Crimean, Nogay and Kazan khanates*. He was killed in one of the inter-tribal battles in 1523 near *Astrakhan*. *Zhyrau*, who lived only about thirty years left his valuable poetic heritage to his descendants: «*Aynala bulak basy tan*», «*Togai, togai, togai su*», «*Azau, azau degening*», «*Argymakka ok tidy*», «*Kogaly kolder, kom sular*», «*Aynalaiyn, Akzhaiyk*» and etc. His poems depict the battles and exploits of soldiers in the spirit of defense, patriotism and struggle for the motherland. He was able to perfectly glorify the soldiers who fought for the conscience and honour of heroes.

In his poems, which symbolise the defence of the motherland, the love for the homeland and the nation there is a feel of yearning for the time when the *Crimean, Nogay and Kazakh* people were independent and recalcitrant. When *zhyrau* sings about the past life,

he describes his warm love for his homeland, for the place where he was born and grew up, in relation to perspectives of future generations (Abay encyclopedia, 1995). Unfortunately, the works by Dospambet zhyrau have not reached us in full. Most of them were improvised, spontaneous thoughts that composed during the campaigns. Accordingly, only a small number of works have been preserved among the people. And these works reached to us were included in Osmanov's earlier collection "Nogai ua kumyk shygyrlary" (St. Petersburg, 1893). It was later published in V.V. Radlov's collection «Samples of ancient folk literature». Also have been published in many other anthologies and collections as «Aldaspan» (1971), «Kazakh Poetry in the XV–XVIII centuries» (1982), «Psalms of five Centuries» (1985), «Psalms of ten Centuries» (1896), etc.

**Zhiyembet Bartogashuly** was born around 1570-1575 and died in 1643. He belong to the Tana subtribe of the Baiuly tribe of the Younger zhuz. He spent his childhood in the vicinity of Ozen, Zhem rivers and Aral Sea of the West Kazakhstan region. Zhiyembet Bartogashuly zhyrau was born in the military aristocracy family of nomads. According to the legends and ancient chronicles Zhiembet's great-grandfather was Alau batyr, the support of the Nogai people. Alau was known in the history of the first half of the XVII century.

The era of Zhiyembet was a time of struggle of Kazakh people against external enemies. The main enemy at that period was Kalmyks from Dzungaria. At that time, Zhiembet was distinguished by his courageous heroism and brilliant poetics. He took part in many battles and displayed heroism. He displayed particular courage and ingenuity, especially during the war of Yesim Khan with Oirat–Kalmyks in 1620, when he defeated the invading enemy (Togysbaev, Suzhikova, 2009, p. 443). He was also a most influential aristocrat of that era in the Younger Zhuz state during Ensegei boilu Yer Yesim ruler–khan and was the chief biy–judge who played an important role in the state affairs. When the khan, who considered Zhiyembet's younger brother Zholymbet guilty for one of his evil deeds and tried to punish him, the poet opposed him and said: "Dear ruler–khan, your deed is not the way, the brave as the tiger Zholymbet's deed is not reason to sacrifice him" (Psalms of five centuries, 1989: 131). The courageous judge, who talks broadly opposes some of Yesim Khan's arbitrary actions. Yessim Khan being enraged with this, punished Zhiyembet himself.

**Marghasqa Zhyrau** is a poet. In Kazakh poetry there are no exact facts about the life and origin of zhyrau's poems, which praised the spirit of courage and continued the ancient tradition. He was the hero serving to Yessim Khan and a military commander. He participated in the suppression of the rebellion against Yessim Khan by Tursun Khan, who ruled the Tashkent region (1627). Only a few poems by Marghasqa zhyrau that have come down to us show that he was of peppered tongue, "sickle–mouthed" zhyrau. In the poem «Hey, Katagannyn khan Tursyny» appealed to the conscience when the Tashkent khan treacherously attacked the Kazakh village and killed innocent people. In general, there are very few sources about the life and work of zhyrau, and only a few of zhyrau's poems that have come down to us indicate that he was a peppered tongue, "sickle–mouthed" zhyrau. It is believed that Marghasqa zhyrau was the first performer of seven–thousand–line historical poem «Ensegey boily Yer Yesim», which describes the life and heroic deeds of Yesim Khan (Dautov, 2004: 368).

**Aktamberdi Saryuly** (1675-1768) was time zhyrau, narrator, poet, military commander. He was born in Karatau village of nowadays South Kazakhstan region, and died in 1768 in

Zhurekzhota of Abai District of the East Kazakhstan region. Aktamberdy was recognized for his poetic talent very early, at the age of ten or twelve, and focused on zhyrau poetry. Since the age of seventeen he has participated in the battles of Kazakhs against invasion of the Central Asian khanates and is known for his special courage (History of Kazakh literature, 2008: 389). He was many times on the sharpest edge of death and life. Once he was captured by the enemy, but managed to escape. In 1723, when Kazakhs were defeated in the war with Dzungars and lost all of their southern and eastern regions, Aktamberdy was famous hero and one of the elder leaders of the Middle Zhuz. Aktamberdy zhyrau brought all his zeal and excitement, deep meaning tolgau thoughts organized the fight of the people against Dzungars. After the final defeat of the Dzungarian state, Zhyrau made a great contribution in resettling the Kazakh tribes to their eastern homeland.

The most important motif in the warrior zhyrau works is a call for courage, bravery, never be insulted by the enemy, and to fight without fear. The works by Aktamberdy zhyrau that narrated and collected by his descendants as B. Bokasov, S. Nurpeiisov, S. Sepbossynov are included in the collections «Aldaspan» (1970), «Psalms of five centuries» (1989).

These poems are full of courage, kindness, patriotic feelings, namely:» Kumbir–kumbir kisinetip», «Ua, kart Bogembay», «Hey, azamattar, shoralar», «Zhauga shaptym tu bailap», «Zamanym menin tar boldy», etc. The poem «Balalaryma osiyet» by Aktamberdy is probably one of his last works. Zhyrau calls on his children for unity in life, aspiration, and to live peace. He warns that the younger generation to cling together in order to lead the country to its goals. He insures the population against being at feud (Magaujin, 1992).

**Bukhar zhyrau** (1685–1777) was an outstanding poet, zhyrau, and public figure. He was born and died Dalba mountain places of Ulyanov region, nowadays Karaganda region (former Bayanaul). During his 99-year-old life he saw many khans on reign. He served to Abylai khan as a poet, orator and adviser mentor. During the great disaster that befell Kazakh people as a result of Dzungarian aggression (“Ak taban shubyryndy, Alkakol sulama”) together with Abylai khan he was the organizer of the liberation war against the enemy, life and soul of the Khanate center (Abay encyclopedia, 1995: 170). He spent most of his life in Southern Kazakhstan. Bukhar zhyrau openly spoke about the terrible tragedy that befell the people with his fiery poems and called on the people to unite and fight back against the enemy. He welcomed the good initiative by Abylai Khan in the management of the country and spoke out against his negative policy. The motives of zhyrau’s thoughts in tolgau genre are very diverse. Many of them are based on philosophical concepts and conclusions (Zharmukhamedov, 2008: 375).

Zhyrau’s poems «On eki ayda jaz keler», «Abylai hannyn kasynda», «Hanga zhaup aytpasam» touch the future of the people and the living in continuous peace, the transition from a colonizing country to Zhideli baysin. Zhyrau has many other poems that combine nature and human life: «Bul, bul uyrek, bul uyrek», «Alemdi tugel korse de», etc.

All this demonstrates the skill and sophistication of zhyrau. Bukhar Zhyrau’s thoughtful tolgau works are, in essence, a mirror of the Abylai era. The actions by Abylai Khan during the march or campaign, the noble, fiery struggle for the great ideals of his nation are reflected in the zhyrau’s heritage with true sincerity.

They are fully included in the collections «Aldaspan» (1970) and «Psalms of five Centuries» (1989). The best versions are published in anthologies and other collections.

**Conclusion.** Zhyrau poets expressed their works in the form of proverbs, commandments and testaments. The main themes of their tolgau thoughts are love for the homeland, the country, defence of Motherland, call for unity of the country, propaganda of moral virtues.

M. Magauyn collected and studied the zhyrau poetry of the XV–XVIII centuries. M. Magauyn's monograph «Kobyz saryny» and the collection «Aldaspan» can be considered as a great work in the field of recognition and study of Kazakh zhyrau and poets lived in XV–XVIII centuries.

Currently, there are articles and individual research works that study the poetics, aesthetic power and other aspects of zhyrau poetry. However, it can be said that the mystery, intrigue and secrets of zhyrau poetry are still not fully revealed. Therefore, it is an urgent problem, task and challenge of contemporary literature to compensate for the reality that was rejected during Soviet years and study it from a realistic point of view.

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### **Жыраулық поэзияның әдебиеттегі орны**

**Аңдатпа.** Мақалада ХУ ғасырдың ортасында құрылған Қазақ хандығы ұлттық мәдениет пен әдебиеттің өрістеп-өркендеуіне айрықша ықпал еткені, қазақ халқы мен мемлекеті Алтын Орда заманынан бері жалғасып келе жатқан бабалардан қалған мұраларды сақтап қана емес, оны байытып, жаңғырта дамытуға күш салғаны; Алтын Орда ыдырағаннан кейін, дербес мемлекет құрған қазақ халқының төл мәдениеті өркен жая бастағаны, қазақ халқының дербес әдебиеті қалыптасқаны, өз мемлекетін құрған қазақ елі үшін ең басты мәселе жаңа құрылған мемлекетті күшейту мен қорғау болғандығы, ол үшін барлық ру мен тайпаларды бір орталыққа біріктіріп, ішкі алауыздықты жоя алатын әрі сыртқы дұшпандарға тойтарыс беріп, елі үшін аянбай еңбек ететін ақылды да айбарлы әмірші керек екендігін түсініп, сол идеяны дәріптегені, сол идеяны үгіттеуге ерекше күш салған қайраткерлердің ішінде жыраулар мен шешендер ең басты рөл атқарғандығы, олардың өздерінің құдіретті сөзімен, үлгілі ісімен бұл іске орасан еңбек сіңіргендігі айтылады. Сол сияқты жыраулық поэзияның өкілдері: Асанқайғы, Қазтуған, Шалкиіз, Доспамбет. Ақтамберді, Жиёмбет, Бұқар т.б. жыраулардың шығармашылығына шолу жасалды.

Мақала ҚР БҒМ Ғылым комитетінің АР 08855749 «Қазақ текстологиясы: негізгі мәтін мен авторды анықтау (атрибуция) мәселелері гранттық жоба аясында дайындалды.

**Тірек сөздер:** жырау, толғау, мәтін, қолжазба, аңыз, шолу, жыр, рөл, мемлекет, қайраткер

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### **Место жырауской поэзии в литературе**

**Аннотация.** В статье повествуется о том, как созданное в середине XV века Казахское ханство оказывало исключительное влияние на развитие национальной культуры и литературы, прилагало усилие не только на



сохранение наследий, доставшихся от своих предков, но и на обогащение, возрождение и развитие культуры казахского народа и казахского государства, сохранив преемственность, продолжающуюся со времён Золотой Орды; о том, как после распада Золотой Орды самобытная культура казахского народа, создавшего самостоятельное государство, начала процветать, у казахского народа сформировалась самобытная литература; о том, что перед создавшим свое государство казахским народом стояла архиважнейшая задача – укрепить и защищать только что созданное государство, для этого консолидировать все племена и роды в единый центр, осознавая, что для того, чтобы ликвидировать внутренние разногласия и дать отпор внешним врагам нужен мудрый и авторитетный правитель, который не покладая рук готов трудиться во благо страны; о том, что среди особо отличившихся деятелей, разделяющих эту идею, внесших огромный вклад в дело пропаганды данной идеи, главнейшую роль играли сказители и ораторы, а также какую громадную лепту внесли эти люди своими мощнейшими речами, образцовым поведением в это дело. А также сделан обзор на творчество представителей поэзии жырау, таких сказителей, как Асанкайгы, Казтуган, Шалкииз, Доспамбет, Ақтамберды, Жиёмбет, Бухар и т.д.

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**Ключевые слова:** жырау, толғау, текст, рукопись, легенда, обзор, эпос, роль, государство, деятель

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