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# **Modern literature epic character (typological common motive of the universal folklore)**

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## **Abstract**

The main purpose of the article is to study the folklore motives of the historical figure. Raiymbek's typological common stories, typical of world folklore, were described based on comparative, typological analysis of the formation of heroes, heroic growth. The results of the analysis have shown that the plot structure of the novel is systematized based on similar motifs and parallels that are inherent to archaic, heroic, historical, romantic, the epic of folklore heritage, including national folklore. In conclusion, the heroic epos has a great influence on the historical genres in the compositional, plot, thematic, ideological and artistic aspects.

**Keywords:** literature, history, folklore, hero, character.

# Carácter épico de la literatura moderna (motivo tipológico común del folklore universal)

## Resumen

El objetivo principal del artículo es estudiar los motivos folclóricos de la figura histórica. Las historias comunes tipológicas de Raiymbek, típicas del folklore mundial, se describieron en base al análisis comparativo y tipológico de la formación de héroes, el crecimiento heroico. Los resultados del análisis han demostrado que la estructura de la trama de la novela está sistematizada en base a motivos y paralelos similares que son inherentes a la arcaica, heroica, histórica, romántica, la epopeya del patrimonio folclórico, incluido el folklore nacional. En conclusión, el heroico epos tiene una gran influencia en los géneros históricos en los aspectos compositivo, argumental, temático, ideológico y artístico.

**Palabras clave:** literatura, historia, folklore, héroe, personaje.

## 1. INTRODUCTION

The link between fiction and folklore is one of the most interesting issues for today's literary criticism and folklore science. It is possible to differentiate different ways of poetical tradition, characteristic folk folklore, in the written literature. Certainly, the stylized style of oral literature, relief in modern literature, describes the mentality of the national historical memory and the peculiarities of speech. There are times when folklore genres are reproduced in modern literary works of compositional structure (SAURANBAYULY, 2005). In this regard, folklore heritage serves as

a rational organization of the entire compositional structure of the work. The process of revival of the folklore motives can explain the interconnection of literature and folklore at the event level. Zholdasbay Turlybayuly who fought for independence and freedom highlighted and gave examples in his writings and it is all illustrated in his novel-dilogy. The poetic elements of the heroic epic can be also found in the writings of 1972.

A deeper study of this point will enable you to discover specific epic traditions and epic heroes, which are specific to the art. In the study of the role of folklore motives in the composition of the heroic image of contemporary fiction, a number of literary approaches have been widely used. Particularly, the historical-comparative, typological, comparative, system-functional, textual research methods have been used to analyze the peculiarities of the typological common motives in the Raiymbek batyr novel.

As a result of the study of the novels-dilogy of the Raiymbek batyr, it has been established that the structure of the art texture is embedded in a number of folklore-epic motifs have been embedded into the structure of the literary text. Therefore, to describe the real feature of the historic character folklorism had prevailed. Because of comparative analysis, it has been identified that folklore patterns have a special impact on the novels-dilogy. Well-known Kyrgyz epos Manas influenced the artistic-poetic system of the whole work. In addition, the description of the main character, sequencing of episodic events, had been influenced by the medieval European song of the Roland, song of the Nibelungs, Song about Sid and Robin Hood.

The main reason why is the most widely circulated motifs in the folklore heritage of different people of the world, accompanied by nomadic stories, is the lack of archival documents about the historical personality of Raiymbek batyr. The popularity of folk history by oral narrators in the classical epic tradition has been the dominant factor of the novel history system in the historical context as it is a formed tendency.

According to the results of the analysis, comparable versions of typologically similar motifs of these motives in Kazakh, Turkic-Mongol, eastern and western folklore heritage were compared. Mahabharata, Gilgamesh, Iliad, Tristan and Isold, Manas, Korkyt, Zhangar, Geser, Song of the Roland, Song of the Nibelungs Etc. The epic motifs of the ancient and medieval epics have been systematized in the novels-dilogy of the epic Raiymbek batyr, which was adapted to the historical personality biographical chain. They are: a heroic childhood to have a special destiny; separation of a young hero from his/ her homeland and education in other environments; infant growth; horse riding; hurry to save the captive father; to become a sailor; to protect and defend the birthplace, to dream; liberating the bride from captivity by overcoming the snake/dragon, thus marrying heroic things, etc.

The folklore motif in the novel Raiymbek batyr in the context of folklorem in the literature can be an example of the actual stage of the history of artistic-poetic development of the historical novel genre of Kazakh literature. "The development of literature and folklore is closely related to the history of the literature. We should always put

them together” (KASKABASOV, 2011: 17). In this connection, we should look at the relationship between literary and folklore, as an example of a realistic picture.

The artistic works on Raiymbek Tukeyev, who is one of the historical figures and who had been memorable with the heroic deeds of the Dzhungar invasion era, was born in different historical periods. The name Raiymbek batyr can be met in the folklore literature along with the great historical figures such as Abylay khan, Kabanbay Batyr. Among the literary texts, depicting the heroic image as a central hero, the following poems and songs can be given as the best sample: My noble Raimbek and Moken Bolysuly’s Raimbek batyr poems variations, M. Makatayev’s Raimbek! Raimbek! Raimbek! poem, Zh. Turlybaiuly’s novel-dilogy (TOLAGAY & KAUPYNBAYULY, 2005). Moreover, many poetry poems dedicated to the spirit of Batyr are a major theme in Kazakh literature. In these folklore-literary works Raiymbek batyr's life is described by a harmonious folklore legend.

It is difficult to differentiate the historical background of works related to Raiymbek batyr. There are not so many historical facts and documents about the hero's biography. At the same time, there are only a few historical sources in the history of the historian, ethnographer, literary scholar. They are a letter from a tribal tribe written in the archives of the Russian archive Anna Ioanovna (VESELEVSKII, 1873), Historical documents kept in the Central State Archive of RK. The Oldest Zhuz, Chronicle of the Albanian tribe, Tuke – Raimbek – Zhuman – Kozhagul chronicles DOSMUKHAMEDULY (2012) and

the manuscripts Raiymbek batyr battles (AKYSH, 2009). Historical documentary materials about Raiymbek batyr's life, his father Kangeldi and son Kozhageldy can be found in the archive database called Kazakh Russian relationships in the XVI-XVIII centuries. It should be borne in mind that the latter is historical memories kept by the people.

In any case, it proves that Raiymbek batyr is a real historical person. The fact that the legends and stories about Raiymbek Tukeyuly's heroism have been in the memory of the people for centuries and still remain among the people which shows greatness and historical background of the historical person and the example of heroic deeds. Turlybaiuly's Raiymbek batyr novels-dilogy describes the heroic way of life from the childhood of the main character to the last days of his life. In this case, it is impossible to understand the dynamics of archaic and classical heroic, in some cases the epic of the epic, from the series of episodes, which are based on the plotline of the epic art. Each meaningful component of the heroic story that begins with his childhood far from his home reminisces traditional composition-compositional composition of the heroic epic.

## **2. METHODOLOGY**

Historian M. Koygeldiev says: "Historical figures, especially those of the heroes, tend to show the tendency to classical epic traditions, and sometimes consciously give priority to its methods"

(KOBLANDY, 2007: 14). It is remarkable that the narrators of historical narratives in the oral literature about the battles of Raimbek batyr are also influenced by this heroic epic, namely Manas. In Veselovsky's scientific works, the reason for plot analogies in world literature is to study the peoples' historical and cultural development (KOIGELDIEV, 2005), Zhirmunsky, studying the folklore heritage of various peoples and emphasizing the factors that affect their similarities.

They are the historical genetic origin (origin); historical and cultural relations and the laws of social development - the similarity in the common typology. As the whole Kazakh epic is a part of the world's epic heritage, the integrity of the law of typological continuity and sequence in its development is a natural phenomenon. Heroes of the epic heritage of the Kazakh people reached a new form of identity that defines the personality traits of antique myths, combining the oppressive forces of the patriarchal-era society, choosing their own way of life. As it is known, regardless of the population, the epoch layer plays a special role in the formation of a nation and cultural prosperity.

B.N Putilov listed thematic motives of the heroic epic, the battle with snakes, the battle with the monster, the hero and woman warrior, father and the son's fight, the bridegroom, the hero's rescue of his sister, the hero's rescue of the stolen bride, the man's encounter with his wife's wedding, the hero's fights with a hero or warrior of another country, repulse to the attackers and destroying the hostile army,

liberating the city from the enemy, such as the return of the dead animal, fighting the enemy, the death of a warrior.

In general, these nomadic folklore motives can be distinguished from the typical formula of the epic motif, which is part of the epic story. When we look into the poetics of the world folklore, we see the stability of the epic and story combinations. For example, a genetic set of epic motifs, a series of eastern peoples, is a series of epic motifs that have close links to various epochs of the historical epoch, such as a long haul, a horse, a bridegroom, and a brotherhood. This plot scheme has also been adapted to a realistic situation in the novels-dilogy of Raiymbek batyr of Zholdasbay Turlybayuly's artistic solution. The reason for this is primarily related to the main character Raiymbek batyr as a material that is largely associated with the use of folklore texts.

It is obvious that the legendary epics and poems, enriched by different folklore elements by each carrier, have typical characteristics of the universal versus centuries. For example, Raiymbek's story about the snake that got into the baby's mouth and which was killed by him is still preserved and remembered by people (NURGOZHAEV, 2013). Undoubtedly, the archetypal roots of legendary imagination in the popular consciousness are rooted in a folklore motif characteristic of the archaic epic, such as a battle with a snake or a dragon. The mythical motive about the common snake brawl is found in most eastern and western countries.

MELETINSKY (1963) about the childhood of a hero: Heroic childhood - with the unusually rapid growth of a child, with the

manifestation of his physical strength, with heroic pranks (playing with peers) and early male activities (hunting, war) - can be described simultaneously as a period of accumulation of forces and a kind of identification of the hero. One of the main signs of epic specific creation is the fact that young heroes are separated from their parents and educated in other environments (MELETINSKY, 1963). Raiym's childhood in the Raiymbek Batyr romance follows following this scheme: Raimbek with his mother moved to his cousin Bieka, as his father Kangeldi (in the novel is not the son of Khangold, but Raimbek Tuke).

Conflicting with a parallel child and subsequent fights - although it seems absurd, it is obvious that the child is a folklore motive element that serves to reveal the character of a hero. The discovery of discrimination by the live orphan, the bark of a nighest, and your dad's slaves begin to diminish the child's dignified, aggressive behavior and begin to dream about the release of his captive father. You see the rainbow, and the wind will blow. If you chase, you will reach and if you run away, you will get rid of it, the father praised his enthusiasm. At that moment I wish I could learn and reached my dad one day! The boy dreamed about it.

### **3. CONCLUSION**

Based on the analysis of a number of folklore motives in the novel-diction of Raiymbek batyr, Turlybayuly's ideas have been made

about the novel's personal poetics and the transformation of the genre of the novel in the common era. Analyzing the historical works of Central Asia and Kazakhstan, Tolmachev says:

If some major works of the historical genre in the literature of the region continue to develop and not always unsuccessfully folklore poetization of the life and customs of the native land, its historical being, and in others there is a deviation from the canons of the legendary folklore narrative towards socialization, strengthening of psychologism and historical characterization (and these processes, outlined in the 20-30 years are not completed today), then in a number of historical life-describing novels of the purely realistic trend today folklore poetics is relegated to the background (Tolmachev, 2007: 14).

The above-mentioned opinion of the literary scholar confirms the consistency of different trends in the development of literature and folklore. If we look at this approach, the novel-dilemma of Raiymbek Batyr is described by Turlybayuly as a transcript of artistic cognition in the context of national literary development, defining that the genetic link between literature and folklore is still in the foreground.

The storyline, developed on the basis of the epic motifs of the archaic and classical epic motifs in the novel, shows that the heroic epos has a great influence on the historical genres in the compositional, plot, thematic, ideological and artistic aspects. In this sense, Raimbek's image in the Raiymbek batyr dilemma is a patron of the people's guardian, dictator, great warrior, loyal to friendship and love.

Together with the epic heritage of the Kazakh people, the epics of the world epic Gilgamesh, Iliad, The Poet about Roland, Nibelungs zhyr, Sid pear, Tristan and Isolda, Manas, Korkyt, Geser, based on common typological folklore (epic) motifs, has been influenced by the artistic-stylized effects of the novel-dilogy subscription. It is appropriate to refer to the patriotic spirit, heroism and courage of the heroes, and the kindness of the evil against evil as a common denominator of the novel-diligence Raiymbek batyr and the legacy of this famous folklore heritage.

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