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LITERARY STUDIES OF RAKHMANKUL BERDIBAY AND A LEGEND OF KOZKAMAN

Abstract. The article deals with the literary research works and research articles of Rakhmankul Berdibay, a well-known literary researcher in the Turkic world and a scholar of turkology, that attracted public attention and contributed to the enlightenment of national consciousness.

The researcher's scientific works are distinguished by their scientific depth, novelty, and ability to timely address pressing issues of society. His works which were upraised to the national and universal ideals have been appreciated. In this article the author focuses not only on Rakhmankul Berdibay's works, which are important for the study of the Kazakh literature, but also analyzes his articles that reflect his civil position. The author also thoroughly analyzes his article "En ulken madeni bailyk" (The Greatest Cultural Wealth). The article considered the plight of the Kazakh language in society under Khrushchev's "Thaw" in 1956. It led to the author's persecution, expulsion from his job at "Kazak Adebiety" (Kazakh Literature) newspaper, and expulsion from the party. It also draws attention to the principles of the scientist, which were displayed in his struggle against spiritual diseases in the society. In the first years of independence, Berdibay wrote scientific articles for the purpose of reviving the national consciousness and enlightening the spirit of the people. The main object of this study is the article "Kozkaman turaly anyz" (The Legend of Kozkaman) by a scientist who attracted the attention of the nation. The ideological purpose of the article is to explore the introduction of the concept "kozkaman" as a separate category in the scientific community.

Keywords: literary research, kozkaman, Kazakh literature, folklore, culture.

Introduction. Rakhmankul Berdibay is well-known to the nation. His significant contribution to the study of the Kazakh literary criticism and the Turkic world in the form of more than 50 books and about 1,500 scientific articles made Berdibay one of the outstanding representatives of the Kazakh literary criticism and turkology. The scientific works of the researcher are distinguished by their scientific depth and ability to timely address the needs of the society. His works which were upraised to the national and universal ideals have been appreciated. One of the peculiarities of Rakhmankul Berdibay's scientific works, journalistic articles and interviews in periodicals is that no matter what topic he considers, his main idea is to address the nation's problems and topical issues of the nation.

Looking at the past of our people, the abyz researcher mentions the spiritual richness of history, the purity of literature and art dating back to the ancient times. He worryingly wrote about the cowardly generation who were ashamed of being called Kazakh, who were spiritually weakened and frightened of reviving the history, and became a group of cowards who turned the national heroes to enemies.

Then, in order to build a fundamental country Berdibay noted the most important issues for the future of the nation and offered his own ideas for solving them. They are: improvement of the Kazakh language, increasing the number of Kazakh schools, improving the quality of education, promoting traditional folk music, focusing on oral literature in educating the younger generation, strengthening relations between the Turkic peoples. He spoke openly about other issues that contribute to the strengthening of the independent state, and made some important suggestions.

Methodology and research methods Rakhmankul Berdibay began his career as a literary critic. He devoted his further studies to the history of Soviet literature and development of literature. His works in this area illustrate that he was well acquainted with the past and present of our national literature, and constantly searched for monitoring the daily literary process. In his books “Adebiyet zhane omir” (Literature and Life), “Kazirgi Kazak prozasinin zamandas beinesi” (Contemporary Image in Modern Kazakh Prose), “Biik paryz” (High Duty), “Zaman sazy” (Melody of the age), “Dastur tagylymy” (Lesson of the Tradition) R. Berdibay was recognized as a critic-researcher who supported innovations in literary life and was able to combat artificiality. Rakhmankul Berdibay is a scientist who brought a new breakthrough in the study of the formation and development of the Kazakh novel. His extensive research works “Kazirgi kazak romanindagi syuzhet problemalary” (Problems of the plot in the modern Kazakh novel) (1961), “Kazirgi kazak romanyyn teoriyalyk maseleleri” (Theoretical problems of the modern Kazakh novel) (1970) analyzed individual works as well as made a great step to the study of the Kazakh literature by revealing the laws of development of literary phenomena. R. Berdibay is one of the unique scientists who studied the theory of the novel. He devoted a lot of time to the study of Kazakh novels. In his scientific works “Roman zhane zaman” (Novel and time), “Kazak romany” (Kazakh novel), “Ot legendy k romanu” (From the legends to the novel), “Kazak tarihi romany” (Kazakh historical novel), “Tarihi roman” (Historical novel), and “Muhtar shyny” (Mukhtar’s peak) he studies the stages of birth, formation and development of the novel genre in the Kazakh literature. The scientist Serik Kirabayev wrote: “His works show a critic, a researcher who has a deep knowledge of the artistic features of literature, has mastered the methods of research, and who is able to analyze Kazakh phenomena in comparison with decorative literary patterns” [1, 31].

Rakhmankul Berdibay is a scientist who newly approached Kazakh folklore and actively participated in the social works. He was able to raise important issues related to the fate of the nation, to write articles in the press, make suggestions, and combine the art of literature with the social work. This study concerns unusual researches and the articles of the scientist Rakhmankul Berdibay which were written at different times. This paper will take into account the scientist’s ability to identify and express the problems of society, to influence the consciousness of the nation. It will also consider the relevance of these problems today. The main purpose of this paper is to analyze the literary theoretical and analytical works of the scientist, to understand the issues raised in his articles, and to summarize the given statements.

To analyze the literary research works of Rakhmankul Berdibay, his following works were reviewed: “Kausar Bulak”, Adebiyet synynyn kokzhiyegi” (Horizon of Literary Criticism), “Yel bolamyn desek” (To be a country). Moreover, T. Kakishevich, S. Kirabayev, A. Kyraubaeva, Sh. Ibyrayev, D. Iskakuly, and Zh. Kamalkyzy, and other investigations about the researcher’s literary studies were reviewed.

Discussion and Control. Rakhmankul Berdibay came to the field of literature in the 1950s. He made a great contribution to the development of literary criticism. Rakhmankul Berdibay, who worked for the “Kazak adebiyeti” (Kazakh Literature) newspaper between 1955 and 1959, wrote thoughtful articles on the Kazakh literature and history, preservation of cultural heritage, study of literary heritage, and the needs of the Kazakh language. He helped the devastated nation under Stalinistic totalitarian regime to enlighten. In 1956, Berdibay published a problematic article “En ulken madeni bailyk” (The greatest cultural wealth) in the newspaper “Kazakh Literature”, describing the plight of the Kazakh language at that time (Kazakh literature, 22.08.1956) [2]. Unfortunately, the ideas expressed in that article, are still relevant today. The author of the article laments the fact that the life of the Kazakh language is shrinking day by day, and mentions the problem of teaching the Kazakh language in schools, and the shortcomings in terminology. “First of all, we have to say that the situation with teaching the Kazakh language in Kazakh schools is not happy. Grammar in the Kazakh language is taught in schools up to the 7th grade. Of course, most students will be literate during this time. But after that, the vast majority of graduates will not return to the Kazakh language. After all, none of the universities in Kazakhstan teaches the Kazakh language”.

Along with the need to open a faculty of the Kazakh language, it is obligatory for Kazakh students studying in institutes to learn the Kazakh language. The vast majority of university graduates, especially in the technical and natural sciences, do not know the Kazakh literary language at all. It gives a birth to the staff that can speak and write in Russian, but can not correctly deliver his opinion in Kazakh, both orally and in writing. Berdibay wrote in his article: “Life itself shows the outcomes of it. We have a shortage of engineers, agronomists, physicists and zootechnicians who can write in Kazakh. This can sometimes lead to ridiculous situations. Kazakh intellectuals do not know their native language” [3, p. 16]. In the first years after graduating from the university, Rakhmankul Berdibay worked at school and learned the situation of the Kazakh in the academic sector. Therefore, he openly discussed those shortcomings in his article: “Ignorance of the specifics of Kazakh schools is evident in the entrance exams to universities. It is known that graduates of Kazakh schools often can not fully express themselves in Russian. This, of course, is not a one-year issue. So, this fact must be taken into account. Every entrant should be given the opportunity to take the entrance exam in his native language. Isn't it violent to say, “Speak Russian, whether you know it or not”? In this way, we can lose some talented people, the young people who are dedicated to science and technology”, says the author [3, p. 18]. Taking into account the ideological conditions of that time, expressing such bold words required great courage.

Certainly, the authorities did not like this statement of the young author, who was ready to defend his native language. The persecution of the author began immediately. The scientist Iskakuly wrote: “According to the tradition of that time, they initially received an ideological blow. In a lengthy editorial entitled “Let's improve the culture of the Kazakh nation” which was published in the newspaper “Socialist Kazakhstan” (January 29, 1957), the issue received a politically appropriate “assessment” The newspaper “Kazakh literature” published several articles entitled “adil syn – algy mindetter” (Fair Criticism - Preliminary Tasks) (February 1, 1957), “Ushkary pikirler, eleuli kateler” (Extreme Opinions, Significant Mistakes) (February 8, 1957) [4] condemning R. Berdybay and a group of Kazakh intellectuals who wrote articles in support of him. Berdibay was accused of “spreading the ideas of Akhmet Baitursynuly”. In reality, Rakhmankul may not have familiarized himself with Akhmet's legacy yet, because, the Stalinist dictatorship destroyed the works of Ahmet Baitursynov and forbade to read his works. However, the worst manifestations of colonialism, which trampled on the national interest, had reached the peak where it aroused the consciousness of any patriot. Rakhmankul Berdibay was fired and expelled from the party for this article. Rakhmankul Berdybay's article was supported by a fellow scholar Tursynbek Kakishev's article about the Kazakh language. Later, he wrote about the persecution they witnessed: “The Soviet ideological apparatus always used to finish what it had started. We know him well not only from the 1920s, when he denounced Alash figures, but also from the history of the 1930s, when he exposed “enemies of the nation”, but from the campaign against “nationalism” in Kazakhstan in the late 1940s and early 1950s. Some of my peers were forced to keep silence, whole those who claimed to be the real party critics used to be published on newspapers and journals. There is a deep meaning in the sentence: “I am ashamed to name those who fought against nationalism, not out of fear, but when we became old” [5, p. 42]. At that time, the Soviet government had shown nationalism as a negative thing and instilled it in people's minds. R. Berdibay was one of the few people who continued the work of Alash pioneers in the 1950s, who had sacrificed their lives in the early 20th century to awaken the consciousness of the oppressed nation. The hard work of these people was not in vain. According to the scientist Alma Kyraubayeva: “The next generation has an outstanding debt to these people. Removing the obligation to write an exam in Russian has aroused the enthusiasm of the Kazakh youth in the countryside to study, and has given birth to the Kazakh intelligentsia of the 1960s, who made a significant contribution to society. The deep roots of our literature and culture have been reopened, and we have reunited with our great wealth” [6, p. 58]. Rakhmankul Berdibay did not give up, no matter how many times he was persecuted for his patriotism. He was able to raise important issues related to the fate of the nation, write articles in the press, make suggestions, and combine the art of literature with his work.

Rakhmankul Berdibay is a scientist who brought a new breakthrough in the study of the formation and development of the Kazakh novel. In his books: “Roman zhane zaman” (Novel and time) (1967), «Kazak prozasyndagy zamandas tulgasy» (A contemporary figure in Kazakh prose) (1968), «Kazak Sovet adabiyetinin kalyptasuy» (Formation of the Kazakh Soviet Literature) (1971), «Dastur tagylymy» (Lessons of traditions) (1973), «Kazak romany» (Kazakh novel) (1975), «Anyzdan romanga» (From the legends to the novel), (in Russian 1976), «Gasyrlar tolgaury» (Chanting of the centuries) (1977), “Kazak tarihi romany” (Kazakh historical novel) (1979), “Biik paryz” (High duty) (1980), “Zamana sazy” (Melody of the era) (1985), “Tarihi roman” (Historical novel) (1997), “Muhtar shyny” (Mukhtar’s peak) (1997) he made interesting researches on the development, theoretical and creative problems of the Kazakh literature of the 20th century. There are detailed conclusions about the influence of the epoch on the writer's work, the manifestation of the method of socialist realism in fiction, the plot and character, contemporary image, and the characteristics of the genre. In his works dedicated to M. Auezov, he analyzed the creative history of the novel-epopee “Abay Zholy” (Abay’s way), the plot composition system, the nature of the character, and the artistic features. He also analyzed the historical novels of the authors in Kazakh literature such as I. Yessenberlin, A. Alimzhanov, M. Magauin and A. Kekilbayev

Rakhmankul Berdibay set a new approach of looking at Kazakh folklore. In our opinion, it is necessary to note the special significance of typological research, while considering the main directions of R. Berdibay’s research in the field of oral literature. Folklore scholar Shakir Ibrayev claims: “For many years, nobody conducted a full comparative study on literary and cultural heritage of the Turkic peoples in Kazakh folklore, and thus there was not any consistent answer to the reasons for the similarities. Hence, the opinions about the origin and development of oral literature are often superficial. Such situation also had a significant impact on determining the origin and distribution of genre-stage features of epic works and their relationship with historical events” [7, p. 35]. In this regard, Rakhmankul Berdibay’s comparison of the Kazakh with the poetic traditions of the Turkic-Mongol nations was the most effective. The research work “Kazakh Epic” (1982) contains not only the genre types of the epic heritage of our nation, but also its generality and uniqueness as a result of a comprehensive comparison of historical origins and typical features.

It is no exaggeration to say that such large-scale research works as “Gasyrlar tolgaury” (Centuries of chanting), “Kazak eposy” (Kazakh Epic), “Sarkylmas kazyna” (Inexhaustible Treasure), “Kausar Bulak”, “Epos – yel kazynasy” (Epos is nation’s treasure), and “Epos muraty” (Aim of the Epic) set the bar high in Kazakh folklore. Rakhmankul’s research work “Epos muraty”, published in 1995, tells a lot about religious epics, Nogai-Kazakh songs such as “Forty Heroes of Crimea”, “Edige”, “Er Shora” and “Karasai – Kazi” and the oral literature of the Turkic peoples.

Many of the works of the scientist, who devoted his life to science, were full of good intentions and valuable ideas, born from the dream to see the Kazakh nation as equal as others.

One such thought-provoking article by a scientist is called “The Legend of Kozkamans”. Analyzing the images of kozkamans in the famous Kyrgyz epic “Manas”, the scientist Rakhmankul Berdibay introduced it as a separate category in the scientific and creative cycle. In this article, the scientist analyzes the chapter “Kozkamandar” of the world-famous Kyrgyz song “Manas”. The scientist claims that despite this chapter of the poem is short, it contains figurative meanings that require special attention. After a superficial review of the epic, it seems to be related to the actions and behaviour of the contemporary Kyrgyz and Kazakh communities [8, p. 50]. Kozkaman is an ancient word. Most people may be unfamiliar with this word. We could not find the meaning of this word in the dictionary of the Kazakh language. However, in Wikipedia it is defined as “a concept that expresses the extreme thoughts and actions of those who are indifferent to the interests of their nation”. Thus, the two words “koz” (eye) and “kaman” have a multifaceted meaning. “Koz is an eye, a normal organ of human vision. And what about kaman? Apparently, it might be the root of the word “kamandastyru”. It means to deceive or confuse the eye” [9]. We decided to use the term “kozkaman”, since it is difficult to find the right translation in

English too.

To understand the essence of the problem, let's look at the content of the chapter "Kozkaman" of the poem "Manas". In this chapter, Usen, the brother of Manas's father Jakyp, was captured by the Kalmyks and taken prisoner in a massacre. Usen gets married in a foreign country and bears six children. His children spoke Kalmyk, they are brought up according to the traditions of that country. The story describes the ruler of Kangai Yessen khan who took advantage of this situation and tried to destroy the Kyrgyz state by turning Usen and his children to "kozkamans". Even though kozkamans are Kyrgyz, they want to destroy all Kyrgyz qualities. The people who felt that they were wild and completely alien, expressed their desire to beware of them. However, the kind, naive Manas did not believe them. In the end, kozkamans invited Manas as a guest, added poison to the horse milk and tried to kill the hero. As a result, Manas suffered a lot, but recovered from the poison. In this way, kozkamans threatened to destroy the country with their treachery. The assassination did not take place, and kozkamans were shamed in front of the nation.

Manas is a traditional epic of the Kyrgyz people. Scholars say that the volume of the song is twenty times the volume of Homer's *Odyssey* and *Iliad*, and twice the volume of the *Mahabharata*. The poem tells the stories of Manas, his descendants and successors. The epic consists of three main parts: the song of Manas, the song of the son of Manas, Sametei, and the song of the grandson of Manas, Seitek. Now, what is the peculiarity of the chapter "Kozkaman", which attracted the attention of the scientist Rakhmankul Berdibay among others? What is the secret of the scientist in choosing this chapter and writing an article? The scholar also analyzes the meaning and significance of the concept of kozkaman, which came to us through the poem "Manas", in his article "Kozkamans or about national betrayal and its distinction from mankurtism" [10], published in Russian. The author uses the image of kozkaman in order to describe our compatriots in today's society, who have refused their language and mentality, and speak out and act against the issues of the nation. Berdibay states that kozkaman should not be confused with mangurt. According to the author, mangurtism and kozkaman are two distinct phenomena. Mangurts are mentally ill people. "The mangurts were captured by the enemy, witnessed all kinds of violence, and suffered brain damage. They do not remember where they came from, where they were born. They only have a soul in their chests, and are able to eat and do some odd job. They can not distinguish between close and distant, benefits and harms, and can even shoot his own mother as an enemy. Therefore, the nation called them migula, mangurt, who can not remember anything" [8, p. 53]. In contrast, kozkamans are healthy and conscious people. "Kozkamans are those who don't know and don't want to know their native language, don't care about their own history, but are interested in learning other people's culture. They are educated and open-minded people. Kozkamans are more harmful and evil than mangurts" [8, p. 53]. However, it is incorrect to consider all people who do not know their language and culture as kozkamans or dangerous individuals. Here, the scholar distinguishes between those who only speak a foreign language and those who do not respect their own nationality and act against it. Historian Yesbol Omirzhanov argues: "Actually, kozkamans are common phenomena in all former and recent Russian colonies with turkic background. The Russian colonial policy killed all the intelligentsia in its colonies, and supported and applauded those who smeared Russians and wanted to be like Russians" [11]. According to the historian, this phenomenon is common to the nations of the post-Soviet countries. In general, we have already mentioned that it is a mistake to accuse someone who does not know his native language of being kozkaman, because it is not a secret that, nowadays, there are people who speak their own language and think in their own language, but sacrifice the nation's interest for their own sake.

In 1997, in an interview with a correspondent of a republican newspaper, R. Berdibay was asked to reflect on his article "Who are the kozkamans?". His answer was: "Kozkaman is a term that clearly describes a negative phenomenon. Kozkamans are criminals who consciously oppose our nation. This incurable disease is present in the body of our society. I found this concept in the famous Kyrgyz poem "Manas". I used it to explain the unpleasant phenomenon. This is the history of kozkaman" [12]. The researcher added that, if our compatriots recognize the modern kozkamans, who cut the nation's aim and are not ashamed of their betrayal of the nation, and

instead consider themselves heralds of advanced civilization, it would be possible to find the ways of protecting the nation from kozkamans”.

Another unknown to the majority feature of Berdibay is his poetry. The scientist, who spent his life fighting for the national heritage, did not pursue a poetic path. He accompanied science in his life in order to express the heroism of his nation and accompanied journalism to narrate his nation's sorrow. He left behind a rich legacy for future generations. However, he has never given up poetry. Zhanymgul Kamalovna, a researcher of Rakhmankul Berdibay's legacy, says: “We found a lot of his rubaiyats in his notebook. It seems that the in poetry art the rubaiyat, that adhere to Eastern wise men, was close to his nature. This is because he has repeatedly published such poems in Turkestan” [13, p. 94].

R. Berdibay's thoughts about the riskiness of the hypocrisy of those who are not nourished by the great culture, but became spiritually dependent on another nation, can be seen in his rubaiyats.

Yel edik sharapaty tan bop atkan, (We were a nation full of beneficence)

Darhan konili alemdi tanyrkatkan. (Our kindness amazed the world)

Shynymen azdyrmak pa or halykty (Do they really want to deceive the proud nation?)

Kozkaman tilin, dinin, dilin satkan? (Kozkaman betrayed his language, religion, mentality?)

[p. 14, 35]

This is a factual determination that accurately diagnosed a serious disease in the society, which hurts the heart of every person who grew up according to the country's virtues. According to Alma Kyraubayeva, after this article by Berdibay, the concept of “kozkamanstvo” began to appear in the pages of Russian newspapers. This is probably the great achievement of the work [6, p. 61].

Outcomes. In history, a person who raises the important issues of society and writes about them is called a thinker. The attempts to awaken consciousness and form a national concept and friendship of nations and attempt of unity are considered as a national value and a priceless treasure. In general, the closer look into the works of Rakhmankul Berdibay reveal that the scientist dreamed of reviving the ties between the Turkic peoples, who in ancient times were a strong state, and then scattered under the influence of difficult circumstances. He wished to reestablish the former strong state which could be realized if former Turkic nations reconciled, shared the joy of one another, accepted the good of each other, were spiritually mature and worked together on the path to common goals. The main topics of the author's works were: a concern for the present and future of the nation, reestablishment of the national consciousness, formation of the national consciousness, development of the language, propagation of religion, the issues related to the relationship with other nations living in our country, the ways of improving them, the issues of effective integration of positive experience of other countries in the development of Kazakhstan, and other suggestions, recommendations and thoughts. We have already mentioned some of them.

Conclusion. Analyzing the works of Rakhmankul Berdibay, we realized that the life principle of a scientist was “the value of each person is measured by his benefit to the nation”. According to the professor Rymgali Nurgali, no matter what he does, whether he writes an article, publishes a book, participates in the work of the national university, presents in the auditorium, scientific conferences, on television, radio, makes proposals to prestigious institutions, and finally meets at the table, the core of all works of Rakhmankul Berdibay lies in his concern for the nation, the idea of freedom, and the essence of freedom. Rakhmankul Berdibay himself confirms this with all his personality and life. “My interests, joys and sorrows are Kazakh, Kazakh history, its rich heritage. All my efforts for the Kazakh nation give me joy, even if I am beaten or left without anything”, he says. A thorough study of Rakhmankul Berdibay's heritage is one of the things to be done in the future.

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ӘБДІҒАППАРОВА Ж.Ж.

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РАХМАНҚҰЛ БЕРДІБАЙДЫҢ ӘДЕБИ ЗЕРТТЕУЛЕРІ ЖӘНЕ КӨЗҚАМАН ТУРАЛЫ АҢЫЗ

Андатпа. Мақалада есімі түркі әлеміне танымал, тұлға әдебиет зерттеушісі, түркітанушы ғалым Рахманқұл Бердібайдың әдеби зерттеу еңбектері, әр жылдарда қоғамның назарын аударған, ұлттық сананы оятуға септігін тигізген зерттеу мақалалары талдауға алынған. Ғалымның ғылыми зерттеу еңбектері ғылыми тереңдігімен, жаңашылдығымен, қоғамдағы өзекті мәселелерді дер кезінде көтере білгендігімен ерекшеленеді. Ұлттық, жалпы адамзаттық идеалдар биігіне көтерілген ғалымның зерттеу еңбектері өзінің лайықты бағасын алып та қойған. Мақалада автор Рахманқұл Бердібайдың қазақ әдебиеттану ғылымы үшін маңызды әдеби зерттеу еңбектері мен қатар азаматтық ұстанымын танытқан проблемалық мақалаларына арнайы тоқталады. Жеке адамға табынушылық сыналып жатқан А. Хрущевтің «Жылымығы» тұсында, 1956 жылы қазақ тілінің қоғамдағы мүшкіл халін көтерген, соңы автордың қудаланып, Қазақ әдебиеті газетіндегі қызметінен шығарылып, партиядан қуылуына себеп болған «Ең үлкен мәдени байлық» атты мақаласына жан-жақты талдау жасайды. Сонымен қатар ғалымның қоғамдағы рухани дерттермен күрескен қайраткерлік ұстанымдарына назар аударады. Р. Бердібай еліміз тәуелсіздік алған алғашқы жылдары халықтың ұлттық санасын жаңғырту, рухын ояту мақсатында ғылыми-көпшілікке арнаған мақалалар жазды. Сондай елдің назарын аударып, қоғамға ой салған ғалымның «Көзқаман туралы аңыз» атты мақаласы да осы зерттеудің басты нысаны болды. Мақаланың идеялық мақсаты, көзқаман деген ұғымның жеке категория ретінде ғылыми айналымға енгізілуі мақалада зерттеліп, зерделенеді.

Түйін сөздер: әдеби зерттеу, көзқаман, қазақ әдебиеті, фольклор, мәдениет.

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**ЛИТЕРАТУРНЫЕ ИССЛЕДОВАНИЯ РАХМАНКУЛА БЕРДИБАЯ И
ЛЕГЕНДА О КОЗКАМАНЕ**

Аннотация. В статье взяты труды тюрковеда Рахманкула Бердибая. Исследования ученого отличаются научной глубиной, новизной, умением своевременно затрагивать актуальные проблемы в обществе. В статье автор акцентирует внимание на важных для казахской литературоведческой науки работах Рахманкула Бердибая. В работе проведен всесторонний анализ статьи «Ең үлкен әдеби байлық» («Самое большое литературное богатство»), написанной во времена хрущевской «оттепели». В статье рассматривается проблема **казахского языка в обществе**. Данная статья стала причиной преследования, а в 1956 году – увольнения автора из газеты «Қазақ әдебиеті» и исключения его из партии. В первые годы обретения независимости нашей страной Р. Бердибай написал много научно-популярных статей для возрождения национального самосознания, пробуждения духовности народа. Обратившая на себя внимание и вызвавшая интерес в обществе статья ученого «Көзқаман туралы аңыз» («Легенда о козкамане») (в словаре дается перевод этого термина как «нигилизм», хотя данный перевод не в полной мере отражает глубинный смысл оригинального термина) тоже стала основным объектом данного исследования.

В настоящей статье осмысливается и исследуется идейная основа статьи, введение в качестве отдельной категории в научный оборот понятия «козкаман».

Ключевые слова: литературное исследование, козкаман, казахская литература, фольклор, культура.

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Жарияланған материалдар автордың көзқарасын білдіреді, олар журналдың редакциялық алқасының пікірімен сәйкес келмеуі мүмкін. Жарияланымдардағы деректер мен мәліметтердің дұрыстығына автор жауап береді.