

## SIMILARITIES AND DIFFERENCES OF IMAGES IN KARAKALPAK AND KAZAKH EPICS

**Gaukhar Bazarbaeva\***

\*Lecturer,

Department of Kazakh Language and Literature,  
Nukus State Pedagogical Institute named after Azhiniyaz,  
UZBEKISTAN

Email id: bgauxar\_86@bk.ru

**DOI: 10.5958/2249-7137.2022.00571.7**

---

### ABSTRACT

*The article deals with the comparative study of Karakalpak and Kazakh epics. The object of research is the epic "Er Shora" of the Karakalpak nation and the epic "Shora" of the Kazakh nation. The destinies of the heroes in these epics, their survival, intelligence, respect for their parents, nation, and loyalty to their lovers are very similar, and some peculiarities of the characters are analyzed through examples.*

**KEYWORDS:** *Karakalpak Folk Epic, Kazakh Epic, Image, Typology, Folkloristics, Heroic Song, Version, Variant.*

---

### INTRODUCTION

Today, the study of comparative epics of the Karakalpak and Kazakh peoples is becoming one of the most important issues in the study of folklore. In particular, the study of the typology of images in epics is one of the issues that should be studied by comparing and discussing their similarities and differences.

The heroic epic of each nation is, first of all, closely connected with the historical events experienced by that nation. Heroic epics can be read from the indelible heritage of the people, which they have preserved for centuries, from the heroic epics of the people. By comparing the images of Karakalpak and Kazakh epics in the epics of heroes, it becomes clear that they are very similar to each other. For example, when we discuss the images of the hero of the Karakalpak people in the epic "Er Shora" [1] and the Kazakh people in the epic "Shora" [2], the fate of the heroes in these epics, their lives, intelligence, parents and people respect and loyal love for their loved ones are very similar. By studying these epics, we can see what the life of our ancestors was like.

In 2000, the Karakalpak folk epic "Er Shora" was specially studied by Zh. Nizamatdinov [3]. In 1998, the epic of the Kazakh people "Shora Batyr" was specially studied by A.A. Mamytovs [4] and B.S. Korganbekovs [5]. However, due to the lack of a special study of the Karakalpak epic "Er Shora" and the Kazakh folk epic "Shora", the main problem in folklore today is the typological comparison of similarities and differences between the two epics.

Whether it is a historical fact or a dream of the people, the heroic deeds of the people's heroes, who lived at any time, form the main content of the national epic, define its main idea, the hero is not depicted alone in the epic [6.8]. The main difference between the epics of the heroes is that

---

they are always the same as the hero, and there are heroes who are constantly portrayed around him.

"Er Shora" and "Shora" - came to us in the form of epics of the Karakalpak and Kazakh peoples in the work of the Turkic-speaking peoples. In comparing the images in the two epics, we agreed to analyze the images of the Karakalpak epic "Er Shora" by Uteniyaz Zhyrau Iimbetov and the Kazakh version of the epic "Shora" in the "Song of Heroes". In both of these epics, the heroes have a rich child. In the Karakalpak version, Er Shora's father, Narikti, is described as a rich man, and his mother is Akdaulet, and his sister is named Gumisai. In the Kazakh version, Shora batyr's father Narik is described as the khan of the Nogai people. His mother is Menli, his friend is Kulyshak. We know that in heroic epics the name of the hero and the weapon are mentioned in the first place.

In the Karakalpak and Kazakh versions of the epic "Er Shora", the heroes first choose a name. The image of a horse is depicted in epics in the same way as the image of a hero in heroic epics. Both folk versions of the epic "Er Shora" depict the heroism, strength and zeal of the hero. In the Karakalpak version, Er Shora's name is Shubar, and in the Kazakh version, Shora Batyr's name is Taspaker.

The heroic songs of the two peoples reflect the good qualities of the heroes, who say that nothing will happen to me or to my people, whether it is good or bad. The Karakalpak and Kazakh versions of the heroes' companions are also considered to be the most popular images in the epics. After Alibi's assassination, Er Shora asks his father, Shora, to leave the country without being hated by the people.

On the way, Shora sees a crying baby boy. When the boy sees Shora, he leaves the sheep and comes to greet him. After greeting Shora, the two of them cheered each other in the middle of the desert, their words matched each other, and Aidar and Er Shora became friends. Although Shora is older than the hero Aidar, he takes Aidar closer to him.

In the Kazakh version, Kulyshak is a friend of Shora Batyr. Kulyshak is older than Er Shora, and in both epics the names of the heroes are called by two different names. But his loyalty to his friend, kindness and compassion are the same. Thoughts of each nation, collected over the centuries, have several churches in their minds, so it changes in each epoch and is formed in different ways. That is why the images in these epics are described in different ways.

In the versions of both peoples, the performance of the zhyraus is especially noticeable in the development of the image of the horse. In the epics of both peoples, heroes and their names are vividly depicted. Not only Er Shora's father's name has been changed in human names, but also other people's names have been changed in the name of the rider. One of the differences between the epics of these two peoples is that in this Karakalpak version, when Er Shora came to the village of Adil Khan, he saw a lot of difficulties while working there. A wrestler named Kozmambet wins a fight, climbs over the mountains and comes to the ground like a Muslim shepherd. He drags his soul and looks at it, but when he sees a cool place with water, he falls asleep. But his eyes are closed and he is awake, and the spirit of Er Shora comes and says that you are the ancestor of your mother, who was born in the womb of Akdaulet. You get up, don't lie down, I took the horse like your dead horse to Omarkhan's country. You go there and say your name.

Omarkhan welcomes Er Shora well, but the officials of that people do not like Shora. They go everywhere and slander Er Shora to everyone. They also insult Er Shora to Omarkhan's daughter Karlygash.

Omarkhan gave his daughter Karlygash to Er Shora batyr for a big wedding, sent a letter to a distant person and a horse to a close one.

In the Kazakh version, he is Adilshe khan, who is interested in the heroism of Shora batyr and his morality, and gives his only daughter Khanzhan. When the hero was about to return to his homeland, Adilshe khan said to Er Shora:

Mina turǵan Qazanda,  
Atañ tuǵan qala edi,  
Qazanda atań xan edi,  
Aqlı kámil dana edi  
Sen sonnan tuǵan bala ediń,  
Alsań mınaw bolmayma,  
Atañnıń turǵan qalasın,  
Bereyin mingen atımdı,  
Basıma kiygen tájimdi,  
Balamdı alǵan balaǵa,  
Xanjandı alıp ketpeseń  
Qáytedi balam dalaǵa

***In English:***

You father lived in this Kazan city. Your father was khan. He was very clever. You are son of him. Why do you get the city, which your father lived. I will give you my horse, and my corona on my head. If you don't married to my daughter Khanzhan, what will do she then?

[2.84],-said Adilshe khan to Shora. It says that the city of Kazan is good for you, sit down. "I don't deserve to take this place from you," Shora said.

In the Karakalpak version, Sultan Sanjar says: Let the man return to Shora, - says his father Narik. When his father heard this, he was happy and called his brothers to come and find Er Shora. But none of his brothers want to go looking for him. Everyone denies that Narik was beaten by a god. Her daughter, Gumisai, who saw her father crying, said, "I'm looking for my brother." Narik was pleased with this and told Godar about it. Er Shora sends Mamytzhan, the son of Godar, his younger brother, in the footsteps of Gumisai. Two days later, Mamytjan followed in Gumisai's footsteps. Seeing this, Gumisai greeted Mamytzhan, the god, greeted him, and together they went in search of his brother Er Shora. Then the Qalender appear before them. He said that he had seen Shora and showed Gumisai and Mamytzhan the way. Gumisai was happy to hear this. Qalender, you are traveling for forty days. Then you will go to Omarkhan's country, my son. ' Putting them on the road, the ancestor disappears. Gumisai arrives in

---

Omarkhan's country safe and sound and sees that it is a big wedding. Then old man looked at Gumisai:

"Baba told me to come here, listen to me, I am a child of Sanjar Khan's country," he said. The old man says: "Whatever you do, I will go to work in the city." [1.190] They go to work and cry for their brother. He looks around to see where the khan is and where the prince is. Then Gumisai said that he had destroyed it. When Er Shora heard this, he jumped up and knew that his sister was Gumisai.

Shora Batyr is happy to find a relative. His sister Gumisai shows a sealed letter from Sultan Sanjar. Shora reads this letter and understands the purpose for which it was written. Then he came to his horse, fed him, took Gumisai and Mamytzhan with him, came to Omarkhan and asked for permission to visit his parents. Omarkhan summoned a royal servant, rode him on horseback, followed sixty-two officials, and for nine days drove Er Shora, Gumisai, and Mamytzhan out of his country.

My child will be back in six months, - said he. Then Er Shora handed over the letter of Sultan Sanjar. Omarkhan reads this letter. "Sultan Sanjar, come to Shora and take possession of your country, I will give you my property, I am tired of knowledge, now come and take possession of your people, I will go to the Kaaba", - he wrote in his letters. Sultan Sanjar, come to Shora and take possession of your country, I will give you my property, King Omarkhan returned to his country with sixty-two officials.

Shora accompanied Gumisai and Mamytzhan and returned to his homeland. On the way, Shora looks at his sister Gumisai and asks for the well-being of his parents and the country. Gumisai tells his brother that everything is fine.

Shora came and greeted his father Narik Bai and Sultan Sanjar with respect and they passed each other with respect to Shora. Sultan Sanjar khan followed in the footsteps of Er Shora, came to his daughter Sultan Sarai and said he to marry to Shora batyr. His daughter: I don't marry, he is very poor, - answered to father. Father said: «If I and your mother will be displeased to you, God also dissatisfied. [1.197]

The khan handed over the throne to Er Shora and went to the Kaaba with sixty-two officials. Shora becomes the khan on the throne. He visited his parents, saw Godar's grandfather and spent a few days in that country. Then he sat on the throne and made Mamytzhan a wrestler. Gumisai came to his country and stayed with his grandfather. King Shora achieves his goal by giving a big feast to his people.

In the Kazakh version, Shora Batyr returns from the land of Adilsh Khan and goes to his homeland. Kulyshak sent a man to his country to welcome Khanjan as a guest. He said to Shora and Hanjan, "You will be a guest for three days when you see my people." Shora said to Kulyshak: "You are older than me, you know a lot. Follow me and go to my country. Go to my father Narik and mother Menli and tell them that I am well." [2.88]

Then Kulyshak went to Narik khan and said that your son Shora would bring the daughter of Adilsh Khan named Khanzhan at noon tomorrow. Narik khan said, "Announce, I will give a big wedding to the people of Nogai." Upon hearing this, the women of the Nogai people rejoiced and said, "The Nogai people will wear a bride." The wedding lasted for three days and Shora and

Hanzhan had a big family. After the wedding, the friend Kulyنشak goes to his homeland. Six months later, Shora Batyr is looking for her friend Kulyنشak. Two heroes say let's conquer Kalmykia. "Shora, go to Kalmykia, Kalmykia, I'm a nogai," says Shora. I am looking for the Kalmyk people, I came to capture you and join my country Nogai. Then, with two thousand troops, Shora Batyr and Kulyنشak defeated the Kalmyks.

In time, Shora and Kulyنشak decided to visit Kalmykia, so the two friends came to the top of a large mountain and said, "Let's rest here for a day or two." Then Shora says, "I have a ghost." Kulyنشak tells Shora what kind of ghost you are, I would like to see. Shora says: a dragon came from the east and said that he would swallow you. But you did not force him or shake his hand. If you want to use force, you don't want to see me.

Kulyنشak, I'm not afraid of anything that has a soul, you mean I'm afraid? he said. Shora goes behind Kulyنشak. The new dragon comes and opens his mouth to swallow Kulyنشak. Kulyنشak pulls out the sword from his waist and tries to strike the dragon. Then the dragon disappears. Looking back, Shora was swallowed up. This dragon can't swallow Kulyنشak, because it was Shora's ghost.

Kulyنشak cries that he lost his friend Why didn't God take me, I'm older than you. How can I tell Hanzhan now? - he complains.

The name of Kulyنشak Shora batyr came to Nogai with Taspaker. Let the Kalmyk people die, - he said, leading Shora's horse. After walking for fifteen days on the mountain Jylandy, Kulyنشak came to homeland. He called Nogai's younger brother and told him what had happened. Tell Hanzhan, I'm in pain and can't go. Let her come and take the horse. An older man reports to Hanzhan. Hanzhan came to Kulyنشak's country, tying a silk ribbon around his waist. Then he saw Taspaker and said:

Ústindegi qayda er?

Jibermey uslap qaldıma,

Er Shoranı qara jer?

Kórgen bolsań kózińmen,

Kómgen bolsań qolińmen men

Qulınshaqqa xabar bereyin

Mollasın erdiń kóreyin [2.106]

**In English:**

Where is my husband, he went with you?

Has the earth been swallowed up?

If you have seen with your own eyes,

If you burn him with your hands, Let me tell Kulyنشak.

Let me see the mullah

-she cried. Hanjan says it's all from God, I don't blame anyone and said to Kulyshak, come to our village in a week. Kulyshak visited village in a week. Hanzhan took Shora's sword and set it on fire. She said, "There is no hero who can hold you." He then slaughtered Taspaker and fed the people. The Karakalpak and Kazakh versions of this epic "Er Shora" are based on two different events.

In the Karakalpak version, Er Shora achieves his goal, while in the Kazakh version, Shora is associated with the death of the hero.

In conclusion, one of the most important issues in modern folklore is the study of comparative discussion of similarities and differences in the songs of the Karakalpak and Kazakh peoples, the study of the differences in the plot and the typology of images.

#### REFERENCES

1. Batırlar jırı. –Almatı, «Jazushi». 2020.
2. Qaraqalpaq folklorı. Kóp tomlıq. 14-26-tomlar. – Nókis, «Ilim», 2010.
3. Qorǵanbekov B.S. «Shora batır» eposı jáne onıń ulttıq varianttarı. (Genezis, tutastanu, tarixiliq máseleleri) –Almatı, 1998.-23 b.
4. Qazaq xalıq adabietı. Batırlar jırı. \_almatı, 1986.
5. Mamıtov A.A. «Shora batır» jırınıń poetikası. Kand.diss.avtoreferatı –Almatı, 1998.-24 b.
6. Nizamatinov J. Karakalpakskiy narodny dastan «Er Shora» (istoriko-tipologicheskoe sravnenie). Avtoref. diss.na sois. uch.step.kand.fil.nauk. –Nukus, 2000.