

**Kabdesnova K.A.<sup>1</sup>, Harris O.<sup>2</sup>,**

<sup>1</sup>doctoral student of M.O. Auezov Institute of Literature and Art,  
al-Farabi Kazakh National University, Kazakhshtan, Almaty, e-mail: kuralay.kabdesnova@gmail.com

<sup>2</sup>PhD, lecturer of Manchester Metropolitan University, UK,  
England, Manchester, e-mail: oliharris801@hotmail.com

### **E. KANDEKOV'S LEGEND «SHAYAN BATYR»: A HISTORIC AND EPIC TRADITION**

The article discusses the story «Shayan Batyr» of the Semirechensk poet Esdaulet Kandeikov. The legend «Shayan Batyr», belonging to the author's oral poetry, did not attract the attention of prominent literary critics. Shayan Batyr, who was Suranci's companion, participated in the wars against the Kokand, Russian military. The material for the study was the manuscripts of the legend «Shayan Batyr». In addition, this legend is compared with the epics «Alpamys», «Koblandy Batyr» and is considered a continuation of the epic tradition. The analyzed image of the hero and the event in the article can be considered as prerequisites for further in-depth study of literary critics and historians.

**Key words:** E. Kandeikov, Shayan batyr, a historicity, an epic tradition, author's historical legend.

Қабдешова Қ.А.<sup>1</sup>, Харрис О.<sup>2</sup>,

<sup>1</sup>әл-Фараби атындағы Қазақ ұлттық университетінің оқытушысы,  
М.О. Әуезов атындағы Әдебиет және өнер институтының 2-курс докторанты,  
Қазақстан, Алматы қ., e-mail: kuralay.kabdesnova@gmail.com

<sup>2</sup>Манчестер Метрополитан университеті, PhD,  
Ұлыбритания, Манчестер, e-mail: oliharris801@hotmail.com

### **Е. Қандековтің «Шаян батыр» жыры: тарихилық және эпикалық дәстүр**

Мақалада жетісулық ақын Есдәулет Қандековтің «Шаян батыр» жыры қарастырылады. Авторлық ауыз әдебиетіне жататын «Шаян батыр» жыры бұрын-соңды әдебиеттанушы ғалымдардың назарына көп іліге қоймаған. Сұраншы батырдың жанында жорық жолдасы болған Шаян батыр қоқан, орыстарға қарсы жорықтарға қатысқан. Зерттеудің жаңалығы мақаладағы жыр оқиғаларының тарихпен байланыстылығы боп табылады. «Шаян батыр» жырының қолжазба нұсқасы зерттеу материалы ретінде қарастырылды. Сонымен қатар мақалада бұл жыр «Алпамыс», «Қобыланды батыр» жырларымен салыстырылып, эпикалық дәстүрдің жалғасы ретінде танылады. Мақалада талданатын батыр образы, жырдағы іс-әрекеттер мен оқиғалар әдебиетшілер мен тарихшылардың болашақта тереңірек зерттеуіне алғышарт деп санауға болады.

**Түйін сөздер:** Е. Қандеков, Шаян батыр, тарихилық, эпикалық дәстүр, авторлық тарихи жыр.

Кабдешова К.А.<sup>1</sup>, Харрис О.<sup>2</sup>,

<sup>1</sup>докторант 2 курса Института литературы и искусства им. М.О. Ауэзова,  
Казахский национальный университет им. аль-Фараби,  
Казахстан, г. Алматы, e-mail: kuralay.kabdesnova@gmail.com

<sup>2</sup>PhD, лектор Университета Манчестер Метрополитан,  
Великобритания, г. Манчестер, e-mail: oliharris801@hotmail.com

### **Сказание Е. Кандекова «Шаян батыр»: историчность и эпическая традиция**

В статье рассматривается сказание «Шаян батыр» семиреченского поэта Есдаулета Кандекова. Сказание «Шаян Батыр», принадлежащее устной поэзии автора, не привлекло внимания выдающихся литературоведов. Шаян Батыр, который был попутчиком Суранчи, участвовал в

войнах против кокандских, русских войск. Материалом для исследования послужили рукописи сказания «Шаян батыр». Кроме того, данное сказание сравнивается с эпосами «Алпамыс», «Кобланды Батыр» и считается продолжением эпической традиции. Анализируемый образ героя и события в статье можно считать предпосылками для дальнейшего глубокого изучения литературоведов и историков.

**Ключевые слова:** Е. Кандеков, Шаян батыр, историчность, эпическая традиция, авторское историческое сказание.

## Introduction

The Kazakh historic poems describing the wars with enemies and the fight the injustice not only give us information on Kazakh history, but also they glorify the unity between the three Zhuz (tribes) of Altai and Atyrau, the brave warriors who withstood the outward enemy of the Kazakh people. Resilience of the people who fought the enemy, the injustice, its freedom, and love for the Motherland are among the main ideas of historical poems. The patriotic pathos characteristic of historical poems is also reflected in world poetry: Kyrgyz «Manas», Indian «Mahabharata», Greek «Iliad» and «Odyssey», Armenian «David Sassounski», and Mongolian «Gheser» etc.

Folk poet of Zhetysu Kandedov Edaulet's «Shayan batyr» is a model of traditional historical poems. He describes the heroism of Shayan batyr, who had led the warriors in Kazakh wars with Kalmyks, Sart, Cossacks and Russians. According to the author, the hero is the descendant of the Uly Zhuz Baba tribe (Great tribe).

Esdaulet Kandedov was born in 1887 in Akterek village, Zhambyl district of Almaty region. In 1916 he was a poet of the national liberation movement headed by Ali Nurgozhauly in Zhetysu. Many of his poems and eposes such as «1916», «In the mountains» were made here. The gendarmes of the Tsar violently repressed the uprising and severely punished those who were got caught. Esdaulet was exiled for 20 years.

He created the «The poor, your time has come» (1928) and other poems and songs supported by the Soviet era. During the Great Patriotic War, by joining his teacher Zhambyl poet, he wrote his works such as «For Victory», «Soldiers», «We give warm clothes», «Men Are not Forgotten» and «Today» and called the people for victory. He created poems and songs like «Zhetygen batyr», «Kurengbai batyr», «Shayan batyr», «Zhazylybek who has dual stars», and participated in a song competition with poets like U. Karibayev, K. Azerbaev, Zh. Zhantbosbetov, K. Japarbaev, A. Zhurgenbaev, R. Mazkozhaev. His works were published in local press, collections and as a personal book were published

in 1964. After the death of the poet in 1971, his collection of poems, songs, and eposes titled «Racer's hoof» (1982) was published in the «Zhazushy» publishing house (Encyclopedic reference, 2005: 315). One of the most valuable heritages of E. Kandedov, written in line with the historic events in the XIX century in the Zhetysu region, is «Shayan Batyr».

## Experiment

The poem «Shayan Batyr» has never been printed. The text of the poem is stored in the Rare Manuscripts Fund of the «Gylym Ordasy» (Center of Science) Library. The original 22 pages describe the fight of the Shayan against the Cossacks and Russians. These pages were restored and text replenishment was done. As the Shayan batyr has a great deal of fighting with the Cossacks and Russians, it seems that the author did not want it to be published under the influence of political ideology. The volume of the poem is 1967 lines. It is made of 7-8 syllable rhymes. The prose is mixed in the poem. Such statements are appropriate in the context of information and communication.

Like in other heroic eposes, in the «Shayan Batyr» poem the spiritual life of the Kazakh people, its crave for freedom, independence and aspirations are evident. In the poem the main enemies of the Kazakh people are Kalmyks, Uzbeks, and Russians sharing the borders. The whole epoch contains the life of Kazakh people in the troubled times of the 19th century. During his lifetime Shayan batyr fights all enemies of our land. At the beginning, the author gives the following information: «Shayan batyr is a descendant of the Uly Zhuz Baba tribe. He was a man in history. He lived in Zhetysu. Born in 1824, killed in one of the 1861 war» (Central Scientific Library of RSE «Gylym Ordasy», 678-volume, 5-notebook).

The summary of the poem is as follows:

At the age of ten, he was riding a camel and cut the head of Kalmyk with an axe. In order to prevent the Kalmyk people to take revenge on the country Baba Kara was forced to hide in the Black Cave.

At the age of sixteen, he heard that his relative Sat batyr was killed by the Kyrgyz.

«Hey, there, I have anger,  
I am sixteen,  
My brother Sat has died,  
I am on the race.  
Uman killed the Sat batyr,  
He brought trouble to the country,  
If you, my people, approve of that,  
I'm craving for his blood.  
If I do not take the revenge,  
Why am I born a hero?

(Central Scientific Library of RSE «Gylym Ordasy»,  
678-volume, 5-notebook).

Shayan batyr goes to the Kyrgyz land to take revenge. In that battle he defeated the Kyrgyz Uman batyr and became famous for his heroism. In the days to come, he kills the dragon that threatened his people and becomes a respected hero.

He beat with calm and patience,  
The arrow he shot hit the target,  
And the dragon fell down there.  
A lot of people were on the road,  
Everyone was crying

(Central Scientific Library of RSE «Gylym Ordasy»,  
678-volume, 5-notebook).

The hero has the desire to get revenge on the Kalmyks. In order to achieve that dream, he goes to the Kalmyk land with a hundred warriors. The Kalmyk khan Balazhan comes to Zhetysu with two thousand troops to take the Kazakh lands Karakystak, Kastek, Akterek, and others. Shayan defeats the army of Balazhan, wins and returns to his country with a trophy.

Having lost before one hundred Kazakhs,  
The Kalmyks ran away.  
Shayan Batyr took the aim,  
Knock down the Balajan khan.  
After knocking down he cuts his head,  
And achieved his aim.  
Beating the Kalmyks  
He makes good.  
As the Kalmyks lose courage  
They pass through the water.  
In a hurry,  
They drown in the water

(Central Scientific Library of RSE «Gylym Ordasy»,  
678-volume, 5-notebook).

Shayan batyr takes the horse from Balazhan khan. One day, Bukhar's noblemen came to take the money from the Kazakhs and began to push the

people. Shayan batyr sets fire and frightens those noblemen. Thanks to Shayan Batyr, the country lives a wealthy life. Shayan batyr heads to fight the Russians who want to capture the Almaty. After he has rebutted the enemy he returns home and rests. At that time the Cossaks and the Russians attack the Kyrgyz. The Kyrgyz batyr Sabyr sends a message to Shayan asking for help. Shayan says goodbye to his people and goes to the Kyrgyz land. In the war with the Cossacks and Russians, Shayan gets wounded. He gets back home, tells goodbye to his people and dies.

The hero Shayan was gone to never come back,  
There was nobody who did not cry over him.  
All the people were sad and grieved.  
The people buried the hero  
Shayan went for a last trip.  
Now the Shayan's tomb  
Stands along the Shamalghan River

(Central Scientific Library of RSE «Gylym Ordasy»,  
678-volume, 5-notebook).

### Results and discussion

At the end of the poem there is information: «This is the end of a poem about Shayan batyr. This poem tells a story happened in the middle of the nineteenth century. It was written in the house of Esdaulet Kandekov, the member of collective farm Akterek, Krasnogorsk district of Almaty region. It was completed on February 5, 1939. This folk poem was collected by Esdaulet Kandykov. There are 1373 lines in total. This Shayan batyr was born in 1824, and died in 1861» (Central Scientific Library of RSE «Gylym Ordasy», 678-volume, 5-notebook). However, we believe that these data should be supplemented by scientific evidence.

The author did not know the historical facts, or in spite of knowing in order to glorify the hero's image he makes the Shayan batyr fight with the Kalmyks, the Bukhars and the Russian troops. As per author, he was wounded in the last war with the Russians and died after returning to the country. However, according to historical data, in the 19th century there was no Kalmyk attack to the Zhetysu region. The Emir of the city of Khiva, known as Babajan from the history is depicted as a military leader of Kalmyk troops.

In «Dzhankozha batyr» Babajan is characterized as a usurper who collected taxes from the people and made people's lives hard.

Bekarstan was  
 Ramankul's companion.  
 Babajan was corrupted and sell himself to sart,  
 He oppressed the people.  
 Until the Zhankozha came,  
 Bekarstan ran away

(Babalar sozi, 2010: 46).

In his poem «Shayan Batyr» the author by describing the Babajan as Kalmyk diverts from historical truth. In the historical record the Kazakhs of the Zhetysu met with the Russian troops in 1846 on the Lepsse River. Here they give an oath to go against Kenesary Kassymov who comes from the Central Kazakhstan region. Among them is Shayan batyr. The people of Zhetysu is known from the history to surrender to the Russian army without any warfare and recognizing them as a rescuer from the Kokand Khan's tyranny.

In a report by the chief of the expedition that aimed to examine the area between Pishpek and Tashkent, the staff captain, Venyukov wrote to the Alatau inspector Kolpakovsky: «From the number of honorable Kyrgyzs, I would like to present the most important persons: the warrant officer Suranchi-Batyr, Kyrgyz Hojagula Bayserkin, Shayan Tulebaev, these are the people who most showed diligence and dedication to our business (The creative work of Zhambyl, 1956: 39).

The Shayan Tuleubayev batyr here is the hero of «Shayan Batyr» poem which was praised by E. Kondekov. Shayan was a trusted man of the Russian army, a friend of Soranchy batyr. While in the poem Shayan batyr fights the Russian army. It can be argued that the poet was unaware of the historical fact, or that he had been opposed to the Russian colonialists.

The poet glorifies the figure of Shayan batyr in an epic tradition. Specifically, the hero kills an enemy from the very childhood, asks for blessings from the elderly before going to the war, and he has a racer horse – all of this characteristic of heroic epic poems. At the beginning of the poem, a ten-year-old boy Shayan kills a Kalmyk sleeping among camels with an axe.

He was snoring,  
 He did not wake up.  
 I took the axe,  
 I thought once again.  
 If he wakes up after I go,  
 And comes after me to kill me.  
 I was excited,  
 That I wanted to kill him.

He was sleeping on his back,  
 He was sleeping tight.  
 I cut off his head,  
 I was calm, never scared

(Central Scientific Library of RSE «Gylym Ordasy», 678-volume, 5-notebook).

The incidents when a hero kills someone as a child can be found in heroic epos as well. In heroic poems a hero to become during his childhood often would kill children unintentionally or accidentally while playing them.

In the poem «Alpamys batyr»:

At that time, Alpamys was ten years old, and living in the village of Zhidely Baisyn, and was a governor of Konyrat. Those kids beaten by him would die. People would keep their children at home and would not allow playing outside.

One day when Alpamys could not find a child to play with, he saw a baby sleeping beside old lady and said, «Hey, boy, let's play», the child dies as it could not bear the touch of Alpamys (Babalar sozi, 2006: 70).

The motive of accidentally killing as a child in the poems is a sign that the child will become a hero in the future. The author seems to have let his imagination run and followed the example of epic poems. The motive of asking for permission from the elderly when the hero of the epic poems going to the war is also found in the poem «Shayan Batyr»

My heart can't be calm  
 Unless I do a great thing,  
 If you allow me, dear brothers,  
 I want to fight the Kalmyk.  
 When you stand in front of me,  
 What is my concern?  
 Because of this Kalmyk  
 I was lost for a long time.  
 I want to take revenge,  
 Fighting the Kalmyk

(Central Scientific Library of RSE «Gylym Ordasy», 678-volume, 5-notebook), -

This way he suggests his intention to fight the enemy to the old heroes Kerim and Kuat. But Kerim Batyr does not like Shayan's intentions. However Kuat batyr gives his permission to Shayan who is not going to step back:

- With the help of protectors,  
 Let his requirement be satisfied.  
 So this was how  
 the Kuat's response sounded

(Central Scientific Library of RSE «Gylym Ordasy», 678-volume, 5-notebook).

Shayan batyr who was angry to have been unable to spend his childhood in the place of birth was intended to revenge from the Kalmyk. Before the military campaign, he takes permission and blessing from the elderly. The motive of asking for permission before going to the war, getting of blessing also can be found in heroic poems.

In the poem «Koblandy Batyr»:  
Koblandy was speaking there,  
In his speech, he said:  
«Mother Mengdy,  
Do not think that  
Your child Koblandy would be wretched  
Give him permission and let him go,  
We will follow the dust  
That we saw at the lake.  
Father and mother give permission

(Babalar sozi, 2006: 102).

Although there are motives of heroic poetry, the realistic truth, the heroism of the enemy is added to the poem without belittling. The author

praises the heroism and courage of Kalmyk Khan Balajan:

Babajan khan took his spear,  
And stroke fiercely.  
He was as brave as a lion,  
That defeated many

(Central Scientific Library of RSE «Gylym Ordasy», 678-volume, 5-notebook).

### Conclusion

E. Kandekov's poem «Shayan Batyr» is one of the less studied, unpublished, and unpopular poems. It is significant in instilling love for the Homeland, teaching heroism to future generations. In the future it is necessary to study the poem. As we can see, at some point the events and activities in the poem are incompatible with historical and political events in real life. However, the author could reveal the image of Shayan batyr. I am convinced that the poem «Shayan Batyr» where the heroism of a hero in the fight with the enemy for freedom is praised, will attract attention of the literary scholars in the future.

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