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KAZAKH-UZBEK LITERARY CONNECTIONS

Annotation. *Kazakhs are kindly disposed towards Uzbeks regarding them as brothers, and Uzbeks sympathize with words "If your friend is Kazakh, then you are not left in trouble". It is a sign of brotherhood between two nations. Proclamation of the year 2018 the year of Uzbekistan on the Kazakh land as a symbol of brotherhood and rendering honors to great Kazakh poet Abay's creative work in Uzbek country are made deliberately. These significant events in literary process also point to the dynamic development of cultural and literary intercommunication in the Turkic world. It is known that worldview features of the nation are reflected on its art of the word. For this reason, it is important to study Kazakh-Uzbek literature with common historical roots in the context of comparative literature studies. This article examines Kazakh and Uzbek literary relations originating from folklore, and literary relations between them are divided into chronological periods in accordance with principles of historical development. Accordingly the aim of the article is to identify historical bases of Kazakh-Uzbek literary relations and special aspects of their development.*

Key words: *Kazakh Literature, Uzbek Literature, common folklore, literary relations, literary translation, thematic integrity.*

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Introduction

Before getting to the subject matter of Kazakh and Uzbek literary relations, we need to make sense of the concept of "Literary relations". The development of the art and literature of any nation directly depends on the place where it is located and on its neighboring civilizations. This interrelated problem is studied by a branch of literature, which is known as comparative literature. Comparative literature is a branch of literary studies dealing with the history of literature, literary relations, the literary process and its peculiarities, and the problems of fiction.

Comparative method that allows comparing segments of different concepts and revealing national identity and international versatility (Tassilova, 2018: 322). It also deals with in breadth and depth an origin and formation of literature as a form of art, the ways of its development, as well as its relations with literatures of other nations, the place of fiction in world literature, interchangeability in the world of literature, translation, etc., by comparing the past and the present. In other words, comparative literature studies are methodological art that compares literary texts with each other and is aimed at bringing them closer in space and in time, analyzing similarities, relationships, and interactions (Rousseau, 1994: 182). Comparative literature studies are branch of study aimed at providing a cross-light of the history of cultural interrelation aspects in literature. Jonathan Locke Hart (2017: 490) claims that nations and national literatures are not isolated from one another, and it is impossible for world literature to exist without the stories of different regions or nations to compare or to aggregate in a constantly changing world. That means even though national, comparative, and world literature are considered as separate branches of literature they depend a lot on each other. Each of them exists alongside each other, sometimes

overlapping and rivaling each other (Hart, 2017: 483). Generally speaking, comparative literature requires a minimum of two texts or authors from two different cultures to make a comparison, and world literature is based on national and comparative literature in order to study different literature from around the world, often this literature is in translation (Hart, 2017: 490). Interpretation, typology, literary relations, national values and interaction of foreign cultures are considered as objects of comparative literature studies. One of the most important terms in this area is “literary relations”, which means continuity, and integration of artistic traditions between literatures of different nations. Symbols of literary relations appear as a result of the writer’s commitment to established literary traditions, as well as the typological similarity between single-root literatures. This is a distinctive feature of spiritual change, artistic development and literary process in the world of literature. Literary relations are an important form of literary processes, which usually take special places in the history of world literature. Any literature develops, grows and strengthens through literary relations, according to Sh. Satbayeva (1974: 62).

Literary communication is the result of intercultural relations that have been going on since the ancient history of mankind, initiating the process of globalization (Sútjanov, 2008). Kazakh literature is also a national literature that has passed stages of relationship processes with the literature of other nations of the world and which has formed its own features. The first versions of Kazakh folklore are common to all Turkic people. M. Myrzakhmetuly has noted that all the historical events of the Kazakh people are common events for the Turkic people (Çağdaş Türk Edebiyatları, 2013: 3). Kazakh literature was closely connected with the culture and literature of neighboring native Turkic peoples. In particular, the relationship of Kazakh and Uzbek literature was closely connected with historical events. The Kazakh sultans Kerey and Zhanibek founded the Kazakh Khanate, taking their inheritance from the Uzbek khan Abulkairkhan who had watched over the great steppe for more than forty years (Qojaquly, 2006). If the Uzbek statehood begins with the Shaibani tribe, today’s independent Kazakh nation has entered the arena of history from the Kazakh Khanate.

History, culture, worldview, literature that is the whole essence of two fraternal nations that have common roots.

Material and Methods

Research methods. The article uses the basic principles and scientific methods developed in modern literary studies. Methods of historical-comparative, cultural-historical, social, textual analysis, narrative, generalization, typological, general scientific methods aimed at General-to-individual, individual-to-general, as well as methods of description and systematization were used.

The relevance of this topic is also evident in the fact that the regional literary contacts of Central Asia, which are of great importance for the history of national literature, are still episodic in nature. Achievements of domestic and world comparativism, principles of historical and literary analysis of social and artistic phenomena are considered in the works of such outstanding turkologists as V.V. Barthold, N.I. Konrad, A.N. Samoilovich, I.S. Braginsky, scientists A.N. Veselovsky, V. Alekseev, M.P. Alekseev, G.I. Lomidze, A.S. Bushmin, M.R., scientists who have made a great contribution to the development of the theory and methodology of Comparative Study of literature A.N. Veselovskij, V. Alekseev, M.P. Alekseev, G.I. Lomidze, A.S. Bushmin, M.R. Hrapcheko, I.G. Neupokoeva, Kazakh and Uzbek literary critics M.O. Auezov, S. Mirzaev, M. Shukirov, Z.A. Ahmetov, Z. Qabdolov, I.H. Gabdirov, M.B. Bazarbaev, Sh.Q. Satbaeva, R. Nurgali, O. Kumisbaev, B. Qosimov, R. Berdibai, N. Kelimbetov, N. Fozilov, Q. Qurambaev, Q. Seidanov, K. Nurmahanov, T. Sultanov, Sh. Turdiev. The study examines the comparative features of works

in Kazakh literature, written under the influence of Uzbek classical literature, mutual literary translation between Kazakh and Uzbek literature, and friendly relations between their poets and writers.

The article uses the basic principles and scientific methods developed in modern literary studies. Historical-comparative method, text analysis, narrative method, method of generalization, general scientific methods, as well as methods of description and systematization, were used.

The article identifies the historical origins of literary translation in Kazakh and Uzbek literature, historical, genealogical and geographical factors that formed the basis for their integration. The beginning, development, and modern stages of literary translation in Kazakh and Uzbek literature were clarified. The interaction of these languages is considered in the context of literary translation.

Literature review

The relations of Kazakh and Uzbek literature of different periods have been studied by scientists and researchers of the two countries in a generalized form. Among such studies, there are also those who considered this topic as a special object of research. However, in the course of the study, we found out that the number of fundamental research and scientific articles on the relationship between Kazakh and Uzbek literature is not too much. These include research articles by M. Auezov "On Literary Relations", S. Mukhanov "On Relative Literature", Sh. Satpayeva "Literary relations", M. Madanova "Topical issues of literary comparisons", B. Mamrayev "Kazakh literary relations began in the twentieth century", K. Nurmakhanov "Enlightened Literature", K. Seidanov "Friend of the Uzbek Literature", "Poems of friendship", "Mukhtar Auezov and Uzbek Literature", "He was a poet of friendship". These works explore issues such as the relationship between Kazakh and Uzbek literature, friendship of nations, kindred relationship, and degree of development of bilateral relations, comparative literature studies, and interpreting. Historical and cultural aspects of the two nations have been investigated in the monographs of I. Neupokoeva "Relations and interaction of national literature" (1961), S. Shermuhamedov and S. Mirzaev "Literary relations are life demands" (1975), and N. Kelimbetov "Eastern classical poetry and Kazakh literature" (1998). Some notable researchers of Kazakh-Uzbek literary relations include K. Nurmakhanov, who wrote the section "Friendly wishes" of the book "Literature of the Golden Land"; and T. Sultanov and K. Seydanov who are authors of the work "The artistic image of friendship of the Uzbek and Kazakh people". The book "Uzbek-Kazakh literary relations" published in Tashkent (1979) and specially developed for this topic is also of great importance. In his scientific and historical article "Historical and genetic typology of the epos of the Turkic people" the famous Turkologist R. Berdybai (2017) explores the essence of the synthesis of the Turkic people in the epics in three systems: historical and typological comparisons, historical and cultural typology, and historical and genetic typology. In this book, which focuses on the problems of the literature of the kindred nations the scholar notes that poems "Yusif-Zilihka", "Tahir-Zukhra", "Saypul-Malik" and "Layla-Majnun", which were developed by the Eastern poets have made a great contribution to the development of Kazakh and Uzbek literature. It is well-known that various cultural events such as theoretical conferences, symposiums, and cultural events devoted to literary relations of the neighboring countries were held in Almaty and Tashkent.

In all of the above studies, the object of the study was not Kazakh-Uzbek literary ties, but historical and cultural ties between the two nations. The research on literary relations often covered issues of which literary works were translated. That is why we can say that topic we are considering in the context of relations of the Kazakh-Uzbek literature in the field of comparative

literary studies of the Turkic people is done for the first time.

Results and discussion

At different stages of the evolution of the historical development of the Kazakh and Uzbek Turks can be seen inextricably. Their close relations are connected not only by common historical events, traditions, but also by the unity of religion and borders. Kindred of two nations were also strengthened by the blood of their ancestors in the battle against common enemy. Although a century has passed, the brotherhood and friendship between two countries have not been scratched. There are many common points in the history of the formation and development of the Kazakh and Uzbek nationalities, some of which can be summarized as follows: first, these nations belong to one ethno genetic family; second, the process of interaction between economic and social, cultural and domestic traditions has been reflected at a high level in the early stages; third, they spoke one common language (Baipakov, 1968: 192). We also need to pay attention to the fact that many tribes can be met in Uzbek, Kazakh and other Turkic people. In other words, we see commonality of two ethnic groups (Ermatov, 1968). Alash intellectuals, who had been forced to go abroad, and their companions-in-arms Uzbek jadits were known as members of Turkestan.

Kazakh literature developed in close co-operation with neighboring Eastern culture, brotherly Turkic literature. It can be proved by the most ancient historical monuments such as Kultegin, Bilge Kagan, and Orkhon Monuments devoted to Tonykok common to Azerbaijan, Kyrgyz, Uzbek, Tatar and other Turkic people. The deep and many-sided relationship between Kazakh and Uzbek people originates from their folklore and oral literature. Beginning with the myths of the creation of the universe, myths of the ancient times, such as "Altyn Er tonga", "Tumar khansha", "Shyrak batyr", "Shu", epics left as heritage of Hun times "Attila", "Kok Bory", "Oguz kagan", "Ergenekon" and sagas "Korkyt Ata's book" coming from ancient Turki, "Kosh" are the treasures of the Kazakh-Uzbek folklore (Kelimbetov, 2005: 330).

Folklore is a product of many times, a few eras, and different societies; accordingly it is multi-staged, multi-layered and multifaceted and has many aspects. Traditions and rituals, religious concepts and myths that emerged in the ancient times, are folklore in one hand, because they are oral stories and practically rituals. From this point of view, on the other hand, they were, culture of the society of that era, because rituals and myths of the people of that time played a cultural role for that community. On the other hand, various rituals, traditions, religious beliefs and myths were spirituality of the first community man in the process of world acquaintance. They were ultimately outlook of those ancient epochs (Qasqabasov, 2009: 7). Most of the elements we call "origin of the Turkic world" which are the roots of the Turkic world today, constitute the subject of the study of the subject of folklore (Oğuz, 1996: 36). Despite the different classification of literary researchers in the Kazakh-Uzbek folklore, such qualities as folk tradition, semantic characteristic of its content, and methods of art construction are the same (Sarymsakov, 1986). An example of this is the use of folklore, beginning with cradle song when he was born and up to farewell song when he dies. For example, the poem "Badik", which is one of the most common forms of life-style, is found among the Turkic people in Kazakh, Uzbek, Kyrgyz, and Karakalpak folklore (Sarymsakov, 1986: 164). "Badik" is the procedure used to treat the patient in our common folklore. All poems written in this procedure for treatment of the disease are called "Badik". As an example of the Kazakh and Uzbek folklore originated from the same channel, we compare some fragments of "Badik" poem:

Kosher bolsan kosh, badik
Taularfa kosh,
Tau arkasyn zhailagan

Bailarga kosh.
Onan oryn tappasan,
Kara basyn kamdagan
Khandarga kosh (Kazakh badik poem).
Kuch-kuch badik, kuch badik,
Busagada burilip turma badik.
Busagada burilb tursang, badik,
Egasining kungliga kelar khadik.
Kuch-kuch, badik, oilarga kuch,
Oi ostida otirgan boilarga kuch.
Tinik desang, soilarga kuch,
Zhuirik desang, toilarga kuch (Uzbek badik poem).

From abovementioned extracts we can observe the similarity of the content, structural and poetic features of Kazakh and Uzbek poems (Ocherki, 1977). According to the Uzbek folklore critic Bakhadyr Sarymsakov, the similarity of semantic meaning and artistic forms of Kazakh and Uzbek badik poems and even the whole textual similarity indicate that Turkic people lived in one socio-economic, political and cultural environment at different stages of history and similarity of their world outlook (Sarymsakov, 1986: 165). The most important issue for us is meeting of many traditions of Kazakh and Uzbek folklore. However, in general, Kazakh folklore is distinguished by aitys tradition, while eastern motifs dominate in Uzbek folklore. This difference in the two similar folklores can be related to nomadic life style of one nation and to the settled lifestyle traditions of the other. However, in the Uzbek folklore badik can be met as a type of aitys and the eastern motifs of the Kazakh folklore continued with the tradition of the nazira.

In addition to the common literary works, two kindred literatures developed in collaboration with fiction translation process. That is, the works of Kazakh and Uzbek folklore are translated into one another. For example, M. Nurmatov and Zh. Sarybaev translated "Uzbek proverbs and sayings"; "Uzbek legends" was translated by S.Tazhibayeva. A Kazakh researcher in Uzbekistan Kydyrali Sattarov translated patterns of Kazakh oral literature into the Uzbek language (Sattarov, 1972: 41-45). Also, K. Sattarov is also known for collecting and analyzing Kazakh literature patterns in Uzbekistan (Sattarov, 1972: 190).

The process of interaction of Kazakh literature with Uzbek literature continued with artistic translation. Literary translation is one of the most important forms of interaction between world literature and national literature, the translation of a literary work from one language to another, a branch of artistic creativity. In the Kazakh and Uzbek literature form the Middle Ages, there was a tradition of writing essays based on definite story line known since old times in the East. It should be noted that they cannot be called translation in the sense of definition given today. In the 30s of the last century process of mutual translation of works of Kazakh and Uzbek writers started. We see that collaboration in translation between two countries developed rapidly after the Second World War. This process was a result of literary decades as a sign of friendship between Kazakh and Uzbek writers, establishment of general and personal creative contacts, and translation of artistic works from one language to another. A bright example is translation of many poems of Gafur Gulam known as Uzbek encyclopedia poet by Kazakh poets T. Jarokov and T. Utebayev. Among the examples of Kazakh literature first translated into the Uzbek language we can see I. Zhansugurov's poem "Dala" translated by Uyghun in 1933, a collection of two-volume works of Zh. Zhabayev translated by M. Polat, Kh. Rasul and S. Khussan in 1938.

In the Uzbek Literature thematic field of the writer, playwright, A.Kakkar playing a great role with his epic oeuvre is very rich. His creative work began to be translated into the Kazakh language in the 1930s. For example, a collection of stories "Youth World" (translation of Daniel

Iskakov), a post-war comedy "Silk Susana" (translated by T. Sagambaev), "Diseased teeth" (translated by K. Mukhamedzhanov) were translated into the Kazakh language. His dramatic works were on parade of the Kazakh theater for a long time. Stories "Little Bird" (translation of A. Satybaldiyev) and "The Thief" (translation of A. Aspanov), "The voice from the grave" (translated by K. Seydikhanov) have also been translated into the Kazakh language.

In post-war years, in 1945, Uzbek readers were able to get acquainted with the works of Abai, the great Kazakh poet. Abai's poems and admonitions were translated by Uzbek poet Uyghun. The works of the great poet were published in 1961 by an Uzbek writer Gafur Gulam again in the Uzbek language (Qunonboyev, 1961).

Among Uzbek poets poems of Aibek are the most poetic works translated into the Kazakh language. The poet's historical work "Nauai" written during the Second World War was awarded with state award in 1946. Alikhan Suleimenov translated this work into the Kazakh language in 1949. This work, reflecting the life of Uzbek people in the XIV century through the life and creative work of the great poet of the Turkic people Nauai, is considered to be of great value for the people, awakening their love of country and pride to national spiritual heritage. In 1960, Kaltay Mukhamedzhanov translated the novel of Aibek "Sacred Blood", which is a fruit of social reality into the Kazakh language and contributed to the development of literary relations between the two nations. At the same time Zh. Nazhimedenov translated Aibek's poems "When the Great Day has come" and "Nauai" into the Kazakh language.

During the Soviet period Rashidov's creative work has its own place in the Uzbek literature. His novel "The Winners" (1951) describes postwar life; the novel "The Strong Storm" depicts heroism of those who embraced waterless alpine fields in the Altynsai mountain chains. In 1957, these compositions and his short stories "Kashmir's song" written later were translated by A. Satybaldiyev into the Kazakh language (Satybaldiyev, 2008: 406). Thanks to translations of A. Satybaldiyev works of A. Kahhar, S. Rashidov, N. Fazylov spoke the Kazakh language. A. Satybaldiyev also translated story "Heartbeat" by N. Fazylov which describes the first stage of collective farming. It described a friendly relationship between the Russian, Kazakh, Uzbek people and their joint struggle against the blunted. Rural life during the war, brotherhood relations of the Kazakh and Uzbek people, their continuous work, sincere affection and mutual understanding of the young people were also described in this long story. As A. Satybaldiyev notes language and traditions of the Uzbek people, his literary translations strengthen literary relationship between two folk literatures. Poems of one of the delicate representatives of Uzbek poetry poet Zulfiya were translated by G. Kairbekov and contributed to literary relations by means of art of translation.

It should also be noted that N. Fazylov himself was known for translating outstanding works of Kazakh writers into Uzbek language. For example, he translated novels of Kazakh writers G. Mustafin "Shyganak Bershev", "Millionaire" and "Karaganda" into the Uzbek language. His contribution in this field was mentioned by the First President of the Republic of Kazakhstan N.A. Nazarbayev in 1994 awarded him with title of "Peace and spiritual harmony".

In 1950s when literary relations between two countries reflected in literary and cultural decades, novels "Abai" and "The Way of Abai" by a Kazakh writer M. Auyezov were presented to Uzbek readers in the translation of "Zumrad".

Due to close collaboration of Kazakh and Uzbek writers on various issues of literature in 1960-1980, the best examples of Kazakh literature were translated into the Uzbek language, and works of the Uzbek literature were translated into the Kazakh language. Literary works aimed at promoting friendship of nations have also emerged at this stage. During this period Uzbek and Kazakh literature were frequently accompanied by a special emphasis on the artistic translation and the strengthening of the relationship between the two literatures. Specifically, in order to improve the quality of translations, it was said that the most important works of the two nations

should be translated directly from language of origin.

In the 1980s, as a result of the collaboration between the Kazakh literary magazine "Zhalyn" and the newspaper "Young Guard" with introduction of A. Nurpeisov the works of Kazakh young writers was published in the Uzbek language by the title of "Qardoshlik Kushagi" ("Poem of friendship") (Qardoşlik Qūşığı, 1982: 287).

According to historical data, relocation of Uzbeks to Kazakhstan has several reasons such as historical, political and economic. Uzbeks have a special place in the interethnic relations of Turkic people in Kazakhstan. They live in the southern part of Kazakhstan, namely in cities and towns Shymkent, Turkestan, Sairam, Saryagash, Tolebi, Kazygurt, Kentau, Taraz and Merke. There are 11 branches of Uzbek ethnocultural center in these cities and districts. The regional Uzbek cultural center coordinates activities of these centers and provides them with methodological and practical assistance. Traditionally, since 1992, Uzbek Association "Dustlik" annually celebrates the Day of Languages, Traditions and Culture, organises contests "Opharin", "Lapar", and "Askya" laugh festival. At present, 10 publications in Turkestan are published in the Uzbek language. Two of them are public: a social and political journal in Turkestan "Zhanubiy Kozogiston", "Turkiston"; private newspapers "Sairam Sadosi" (Abdusattor Umarov), "Sairam Sadosi" and "Jamiat va ma'rifaat", "Adabiyot va San'at", "Zhanub zhorchilari", "Isfizhob", "Robita", "Ikonim-iymonim"; private magazines "Saodat Sari" for children, "Boichechak" and "Kamalak", "Bolajon" and "Bolalar olami". In addition, regional TV channels "Kazakhstan-Shymkent", "Otyrar", district TV channels "Sairam Akshamy" show news in the Uzbek language.

In 2003, when Uzbek regional drama theater was opened in the Sairam district, it was visited by the First President of the Republic of Kazakhstan N. Nazarbayev who took part in the presentation of it.

There is a large group of writers and poets who have been contributing to the development of the Uzbek language and literature in Kazakhstan. Such men of letter as Ernazar Rozmetov, Bakhadir Sabitov, Khavazmat Kochkarov, Zakirzhan Mominzhanov, Abdurakhim Pratov, Ibrakhim Khukkiev, Ikram Khashimzhanov, Muradjan Abubakirov are members of the Union of Writers and Journalists of Kazakhstan. Writers who serve for the sake of friendship and solidarity with the pen are closely cooperating with the Union of Writers and Journalists of Uzbekistan to organize meetings of poets and writers in Kazakhstan. For example, in the Sairam district while celebrating "Day of the Uzbek language and traditions" poets and writers, led by the chairman of the Republic fund "Nuroniylar Zhamgarmasy" Numan Kasimov visited and took part in it. The Uzbek Cultural Center also maintains close contact with the Kazakh Cultural Center in Uzbekistan. The Kazakh Drama Theater and Sairam Drama Theater in Gagarin town of Zhyzak Oblast share their professional experiences with each other.

It should be noted that 2018 has been declared the Year of Uzbekistan in Kazakhstan. Then, on March 13, 2018, Uzbekistan's President Shavkat Mirziyoyev issued a decree to promulgate creative heritage of the Kazakh poet Abai Kunanbaiuly and a special organizing committee to implement this decree has been set up. This decree clearly shows that the great poet and philosopher Abai Kunanbaiuly's name and rich creative heritage left a specific imprint not only in the history of the Kazakh people, but also in the history of the spiritual development of all Turkic people including Uzbek. From these political events, we see a new era of relationships between the two kindred literatures.

Conclusion

In conclusion, we would like to emphasize those basics of the dialogue between literatures and cultures, that is, common history, migration are the opportunities given by literary

translation and technology. These basics were fully reflected in the process of interaction between the Kazakh and Uzbek literature. In our opinion, the two nations have a rich heritage of common Turkic people with a common language, history, traditions and customs. In other words, if the historical basic of the interaction between the Kazakh and Uzbek literature is their brotherhood, then their destiny and development have created common themes in art of writing. Problems of studying of the Turkic people vocabulary, which has not been addressed enough in the field of comparative literary studies, require complex research. Studying issues of interrelationship resulting from literary relations is one of the most important tasks of research in this area.

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Қазақ-өзбек әдеби байланысы

Аңдатпа. Қазақтар өзбектерді қашан да «өз ағам» деп құрмет тұтса, өзбектер «Жолдасың қазақ болса, жау алмайды» деп, ыстық ықыластыран білдірген. Бұл – екі туыс халық арасындағы бауырмалдықтың көрінісі. Қазақстан жерінде бауырластықтың символы ретінде 2018 жыл – Өзбекстанның жылы деп жариялануы, өзбек елінде болса қазақтың ұлы ақыны Абайдың шығармашылығының жоғары деңгейде дәріптелуі тегін емес-ті. Әдеби үдерістегі мұндай елеулі оқиғалар Түркі әлеміндегі мәдени-әдеби өзара ықпалдастықтың қарқынды дамып келе жатқанын да айшықтайды. Ұлттық дүниетанымда көрініс табатын барлық ұғымдардың іздері оның сөз өнерінде сайрап жататыны белгілі. Сондықтан да тарихи тамыры бір арнадан өрбіген қазақ-өзбек әдебиетін салыстырмалы әдебиеттану аспектісінде зерттеудің маңызы зор. Бұл мақалада қазақ және өзбек халықтарының фольклордан бастау алған әдеби байланыстарының өзара ықпалдастығы зерттеліп, олардың арасындағы әдеби байланыстар тарихи даму принциптеріне сәйкес хронологиялық кезеңдерге бөлінеді. Сол себепті мақаланың мақсаты – қазақ-өзбек әдеби байланысының тарихи негіздерін және олардың даму ерекшеліктерін анықтау.

Кілт сөздер: қазақ әдебиеті, өзбек әдебиеті, ортақ фольклор, әдеби байланыс, көркем аударма, тақырыптық тұтастық.

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Казахско-узбекская литературная связь

Аннотация. Казахский народ всегда уважал узбеков как родных братьев, а горячая взаимная любовь узбеков выражалась в пословице «Если твой друг казах, то враг тебя не тронет». Это проявление братского взаимодействия между двумя родными народами. Недаром 2018 год объявлен в Казахстане годом Узбекистана как символа братства, а в Узбекистане дана высокая оценка великому творчеству Абая. Такие значимые события в литературном процессе свидетельствуют и о бурном развитии культурно-литературного взаимодействия в тюркском мире. Известно, что отголоски всех понятий, отраженных в национальном мировоззрении, лежат в его искусстве слова. Поэтому важное значение имеет изучение казахско-узбекской литературы в аспекте сравнительного литературоведения, исторические корни которого восходят к одному каналу. В данной статье исследуется взаимодействие литературных связей казахского и узбекского народов, исходящих из фольклора, а литературные связи между ними распределяются в хронологической периодизации в соответствии с принципами исторического развития. Поэтому цель статьи – выявить исторические основы казахско-узбекских литературных связей и особенности их развития.

Ключевые слова: казахская литература, узбекская литература, общий фольклор, литературная связь, художественный перевод, тематическая целостность.

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