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IRSTI 03.29.00

EPISTOLARY CULTURE: LETTERS AND POEMS FROM THE FRONT

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Abstract: The article is devoted to the study of the epistolary heritage of the Great Patriotic War, in particular the letters of the Kazakh man, by the will of fate and the Fatherland, who became a soldier, who wrote in a poetic form to his loved ones from the front. The article actualizes the kind of epistolary culture, which does not lose its significance in the modern global era, on the contrary, becomes great importance, since it reveals the Kazakh culture and philosophy. Despite the fact that so much time has passed, the correspondence of people of the war period, the stylistic characteristic of letters as a form of literary speech and epistolary culture attracting greater attention of researchers. The analysis of the translation of these texts from Kazakh into Russian is an important aspect, demonstrating Kazakh versification in its philosophy and beauty, indicating the richness of the Kazakh language in its epistolary genre.

Keywords: epistolary heritage, Great Patriotic War, poems, Kazakh philosophy, stylistic characteristic, versification, epistolary genre, letters from the war.

МРНТИ 03.29.00

ЭПИСТОЛЯРНАЯ КУЛЬТУРА: ПИСЬМА И СТИХИ С ФРОНТА

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Аннотация: Статья посвящена исследованию эпистолярного наследия времен Великой Отечественной войны, в частности письмам казаха, волею судьбы и Отечества, ставшего солдатом, который в стихотворной форме писал своим родным весточки с фронта. В статье актуализируется такой вид эпистолярной культуры, который не теряет свою значимость в современную глобальную эпоху, а наоборот приобретает особое значение, поскольку раскрывает казахскую культуру, философию. И, хотя прошло так много времени, но переписка людей периода войны, стилистическая особенность писем как разновидность литературной речи и эпистолярной культуры привлекает все большее внимание исследователей. Важным аспектом является анализ перевода этих текстов с казахского языка на русский язык, демонстрирующих казахское стихосложение в его философии, красоте, свидетельствующие о богатстве казахского языка в его эпистолярном жанре

Ключевые слова: эпистолярное наследие, Великая Отечественная война, стихи, казахская философия, стилистическая особенность, стихосложение, эпистолярный жанр, письма с войны.

ГТАХР 03.29.00

ЭПИСТОЛЯРЛЫҚ МӘДЕНИЕТ: МАЙДАННАН ХАТТАР МЕН ӨЛЕҢДЕР

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Түйіндеме: Мақала Ұлы Отан соғысы кезіндегі эпистолярлық мұраларды зерттеуге арналған, атап айтқанда, майдандағы өзінің туған хабаршысын өлең түрінде жазған жауынгер болған қазақ хаттары тағдыр мен Отан еркіне арналған. Мақалада эпистолярлық мәдениеттің қазіргі заманғы жаһандық дәуірде өзінің маңыздылығын жоғалтпайтын, керісінше, қазақ мәдениетін, философиясын ашатындықтан, ерекше маңызға ие болатын түрі өзектілендіріледі. Көп уақыт өтсе де, соғыс кезеңіндегі адамдардың хат алмасуы, хаттардың стилистикалық ерекшелігі әдеби сөйлеу мен эпистолярлық мәдениеттің бір түрі ретінде зерттеушілердің назарын аударады. Бұл мәтіндердің қазақ тілінен орыс тіліне аударылуын талдау маңызды аспект болып табылады, оның философиясында, сұлулығында қазақ тілінің оның эпистолярлық жанрында байлығын куәландыратын қазақ өлең тіркесін көрсетеді.

Кілт сөздер: эпистолярлық мұра, Ұлы Отан соғысы, өлеңдер, қазақ философиясы, стилистикалық ерекшелігі, өлең жинағы, эпистолярлық жанр, соғыс хаттары.

These letters of the war era,
What is stored in family archives -
On paper, the flight is yellow,
And read to pieces.

These letters of the war era
Require unusual reading:
Their short lines are strong,
Cause we ourselves- their continuation!

Igor Frolov

Eti pisma epokhi voyny.
Chto khranyatsya v semeynykh arkhivakh. -
Na bumage polet zheltizny.
I proterty do dyr na izgibakh.

Eti pisma epokhi voyny
Neobychnogo trebuyut chtenia:
Tem ikh kratkiye stroki silny.
Chto my sami – ikh prodolzhenye!

Igor Frolov

Introduction. Letters from the front still have not received a complete description and analysis in the modern research paradigm, at the same time, being epistolary heritage they allow descendants, especially the younger generation, to take a fresh look at the history of the Great Patriotic War. Appealing to this source as an important material of epistolary culture as a whole allows not only to collect unique texts, but to characterize the emotional and psychological state of the soldiers, to see their attitude to the war, to feel that great love to their family and motherland, which gave them strength and stamina.

The letters of the participants of the Great Patriotic War, which addressed to their loved ones and friends, help to look at the terrible years through the eyes of the participants of that distant and at the same time close past years. Distant, because already the fourth young generation is growing up after the war, and the immortal regiment walks around the world year after year, and close, because still, the memories of that terrible war are still fresh in people's minds. Many who lost their loved ones in this terrible war continue to search for the missing family member or friend still hoping to find them. So far, tears of sorrow and loss can be seen on people's faces, especially on the day of the celebration of the Victory in the Great Patriotic War. And only letters, which re-read a hundred times, kept in archives and copied by hand by children and grandchildren, are still carefully kept and preserved in families. They are being copied from generation to generation, since it is so important to save memories for the descendants, and notebooks that have turned yellow of being re-written more than once are also ran down, just like the letters from the battle front. The content of the letters helps to represent the war years in the everyday life of the soldiers who sacrificed their lives for their Homeland, for the future of their descendants, for their families.

Methods. The research methodology of the article's topic consists of general scientific principles of historicism and objectivity; the research techniques were based on problematic, historical-systemic methods and comparative analysis. The main research approach is based on the use of general and specific methods of analysis as historical, biographical, cultural, and analytical. The use of these methods made it possible to

consider scientific knowledge as an integral system, in which each previous approach indirectly or directly influenced the following one, which together allowed to draw up a systematic series of scientific and theoretical postulates on the history of epistolary heritage, in particular letters, poems and articles from the front, as well as to study their impact on society, state and youth. A thorough comparison of historical facts and phenomena together allowed a comprehensive study of epistolary culture.

Results. Despite the technological progress and the modern era of globalization and change, letters from the war are the topical type of epistolary heritage. Epistolary heritage, epistolary style, epistolary genre - all these phrases are actively used in nowadays search in world wide web . And for the younger generation of the modern world there is so much new in these phrases. Publications of recent years give more precise definitions of these phrases and it is becoming obvious that, speaking of the epistolary style of letters, scholars turn to a unique source of all times and all nations. Despite the fact that the correspondence of people through the “Text in the form of a letter, messages, postcards, telegrams sent to the addressee in order to provide certain important information (Epistolary style 2019) goes far in the past, this stylistic feature of letters remains demanded and an important kind of writing literary speech.

If we think about this from the point of view of the present day of global time, to some extent it can be asserted that the letter already refers to the ancient form of written messages in the form in which they existed until the end of the twentieth century. In modern computer space, paper letters, like the epistolary style, unfortunately, have almost disappeared, replaced by brief messages via emails, social networks or using in messengers such as WhatsApp, Viber, Telegram, etc. SMS messages - business, sometimes brief and careless, in which brief information is presented, just to take note of the information, and in which you don't trace and feel the emotional and spiritual state of mind of the sender, become a new kind of communication these days. But at the same time, interest in the past history through epistolary culture is not lost. The importance of such a format of letters is invaluable, since it is in paper letters that people usually, not caring about the art of writing, express the emotional and mental state, and they are interesting and important only for its correspondents - for the writer and for the recipient.

The circulation and analysis of wartime letters, in particular, written during the Great Patriotic War, show that, during this period, letters, unfortunately, often acquired social significance, a kind of political meaning, becoming “open letters” in difficult battle field situations. Wartime dictated its own conditions under which the private correspondence of soldiers was no longer a personal matter, but the property of censorship, which during the war period became the subject of state scrutiny. The entire postal censorship of that time was directly subordinated to SMERSH, the General Directorate of Counterintelligence in the USSR Commissariat of Defense. It is quite natural that the main focus of censorship was to ensure that the letters did not contain information about itinerary, movements, names of military units and their locations, etc. However, it was necessary to know about the emotional state and emotional mood of the soldiers (Military Postal Service 2019). Thus, letters of wartime, in spite of censorship and tough military regime, were the inner speech of the soldiers, their condition, were sincere and therefore, until today, they are object of great interest of researchers and studied as an epistolary genre and heritage, a testament left to descendants.

At the same time, during the war years, the army post provided uninterrupted work, letters went very quickly, and when the trains went to the front, postal echelons passed as the matter of priority, and stopping them was considered unacceptable, which was essential, because the letters supported the spirit of the soldiers and helped them win in these horrific conditions of war. As the author writes in her article “Military Postal Service during the Great Patriotic War,” “The Government perfectly understood that in order to maintain the emotional spirit of the fighters at the proper level, it was necessary to ensure uninterrupted mail operation” (Military Postal Service 2019). Thus, during the years of

the Great Patriotic War, about 70 million letters were delivered to the front line every month (These letters of the war era 2019). Until now, some letters remain in the archives without finding their addressees and, of course, it is necessary to consider the information potential of front-line letters in their completeness, in order to determine their values as a historical source, aspects of writing, structure, composition, language of writing. Informational and content capabilities of the battle front letters of the participants of the Great Patriotic War - the style of writing, the structure of the letter, language features, features of the epistolary genre, as a genre of literature is drawing attention.

Discussion. How legitimate it is to consider letters as an autochthonous source under conditions of strict censorship is a still debatable question, however, at the same time, there is every reason to believe that, despite the conditions of field time and censorship, the letters are still the most important reliable source that allows much to explain and describe in the field of interpersonal and emotional-psychological state of the soldiers. Letters from the front as an epistolary genre are a valuable source, a historical document, a document of special quality, a legacy for descendants, being true and, they are primary information from the scene, one of the most important evidences of World War II, revealing the true history and picture of wartime, and which keep interesting facts, which were witnessed by the authors of the letters. This is a reflection of the author's inner world in moments of calm, between battles, his feelings, emotional and mental state. "Letters are primary documents, same as the official decrees / orders, diaries of that time. They allow to reconstruct the history of everyday life, personal relationships of people, especially during the war years, to clarify certain aspects of the psychology and human perception of wartime people (Melikov I.V., Melikov N.S. 2019, Letters from the front 1986; They say the dead heroes of 1979).

In each family, you can find letters from the front (as there was no family that the war would not affect), which are carefully preserved and passed down from generation to generation. These letters are re-read, read to children and grandchildren, storytelling about that terrible period of the war, about their relatives who went to the front to defend their homeland. In the letters we observe the words of pain, appeals to relatives, as it would have been the last time, especially if they were written before the battle, as near-death notes. And, of course, the authors of the letters did not pay attention to the style of the letter, to its language, they were written spontaneously, quickly, in moments of calm. "Front-line letters, notes, near-death messages are all not an instant emotional explosion, not extremely condensed suddenly, in a moment of mortal danger before an attack, inner peace, and not a certain ritual with accompanying political stereotypes - these are passionate confessions, last appeals to relatives, to life, to the Motherland, to the native sky above your head. These are thoughtful and experienced words, thought out in those cases where there are only a few minutes left on the death row. The true spiritual world of people here is constricted by the slogan, is not distorted by prudence or compulsion, and even more so by punishment" (Lavrina T. 1985). Many poems and songs are devoted to epistolary culture, most impressive and heartwarming lines from the letters were published in front-line newspapers.

What is kept in memory of the war?
Letter to home, to the homeland,
Blockade bread and scars on the back,
Tears-filled death notice.

And if we make such a museum,
where to give both bread and photographic films,
Collect all letters, cards of friends -
And give there our death notifications.

But how much space is needed in order
to collect family archives!
Indeed, every family is full of memories,
almost all have the war marks.

A. Fedorov

Chto sokhranyayut v pamyat o voyne?
Pismo domoy. v rodimuyu storonku.
Blokadnyy khleb i shramy na spine.
zalituyu slezami pokhoronku.

A esli sdelat by takoy muzey.
kuda otdat i khleb. i fotoplenki.
Sobrat vse pisma. kartochki druzhey –
otdat tuda i nashi pokhoronki.

No skolko mesta nuzhno dlya togo.
chtoby sobrat semeynyye arkhivy!
Ved v kazhdom dome pamyati polno.
pochti u vsekh «sledy» est boyevyye.

A. Fedorov

Carefully kept letters from the front, photos of family archives - all these are memories of the heroes of that terrible war, the fearless heroes of different ages and nationalities, who went to battle for the sake of their Homeland, their families, relatives and friends. For each family, the heroes of this cruel war are not just names, but blood relatives who have kept the memory of that terrible period of war and managed to contribute to the victory over fascism. Our family also carefully keeps letters from the battle front written by my uncle, who went to the front upon the first call of conscription - Tusupbekov Kuandyk. He was called up for military service in 1939 (1. - PP. 1419. In / part 0.75; 2. - PP. 1419. In / part 1277; 3. - PP. 91,126. B / part "B"), and with the beginning of the war, he, like all his fellow soldiers, was sent to the front in the first echelon (Shaimerdenova MD, 2013).

According to the memoirs of our mother, Kuandyk's little sister, he wrote poems from childhood, and, having gone to the front, sent letters home in a poetic form. In addition, while on the front, he recorded the songs of those military years that were well loved by everyone, translated them into Kazakh language and sent them to his native village, so that the Kazakhs could understand what these songs were about and all the people sang like at war, so in the rear, so that his relatives could sing their favorite songs in their own language. These songs sounded everywhere, in Russian and sounded in his native Kazakh language.

Mom kept her brother's letters, but since these letters folded as tiny triangles were dilapidated and often dripping tears erased the text, she rewrote everything into a notebook for the sake of their preservation. When we were kids, we remember how many times our mother re-read with tears letters of her past away brother. Those notes turned yellow because of her tears, and dilapidated, they were already time beaten, that went their way through the long road of war, eventually remained in my mother's notebook. It is in this form that they have been preserved for us, for his great-nephews and grand-grandchildren. He didn't have his children; a very young conscript never managed to marry, having gone to the front as a volunteer. So, after the heroic death of our matrilineal uncle Kuandyk Tusupbekov in one of the largest tank battles of World War II in January 1944 in Ukraine near the village of Zozovka, the Lipovetsky district of Vinnitsa region, the Tusupbekov genus have ended. I would like to note that in the culture of the Kazakhs,

the clan is conducted along the male branch and the genealogical Tree or Shezhire of the Kazakhs - this is evidence of the preservation, development and continuation of the clan, only the names of men are recorded in it. In memory of Kuandyk, only his verse letters and a document awarding him with the medal "For Courage" dated October 12, 1943 (Order of the 2015 division) remained.

Reading the poems of Kuandyk, we see how, in his word, he was able to heartily express his longing for his father, (his mother died when he and his sisters were little) sisters, family home. In the poetic form, Kuandyk writes in his letter about the pain that gnaws at his heart and soul, clearly realizing that if he dies, his family will not continue. After all, he was left alone from the male generation, and not having time to marry, he did not have time to leave the heir to the clan - the son, as the successor of the entire clan of Tusupbekovs. This is what the author writes with bitterness and bleeding pain in his heart and soul in his verse letters. Behind this lies the entire history of the clan, the traditions of the Kazakhs, customs, and this pain expresses the pain of many young guys who have gone to the front at such an early age.

While reading my uncle Kuandyk's pieces of poetry in Kazakh language I understand how difficult it is to translate from Kazakh into Russian these letters, imbued with pain and reflections, in which there is a deep philosophical thought of the culture of the whole clan.

Translations from one language to another is always a difficult task of transforming not only the text, but also the author's thoughts, the national-cultural coloring, the philosophy of the people are the most difficult to translate, and it is also often difficult to bring all the beauty and richness of the language. Therefore, until now, all the poems and letters of Kuandyk are still not translated, because there is so much sense in them that can be understood by all Kazakh language speakers, but at the same time, this text is so difficult to translate into Russian, because it includes philosophical reflection, deep thought and the inner monologue of a soldier with his emotions, known only to him and understandable only to his loved ones.

Ardaqty apama – Álpağa

Qayır qosh aman saý bol baýyrłasym
Qat jazdym júrek shirkin aýyrgan syn.
Úı tigip otan qylar ini de joq,
Basylsa qarly jańbyr daýyldan soń.

Ádirlep temir qalpaq kídım basqa
Paıdasız bolý kerek ómir jasqa
«Bolar» dep «qalaı qalqam keleshegiń»
Sıńbeıdi boıға tarap ishken as ta.

Ağańnyń býl juriste joly gayıp,
Qat jazsa qata ketedi qoly taıyp.
Baýyrym Alıpajan ne atamyn
Qayır-qosh, aman-saý bop jolygayıp.

Týrady qýmда qýdyq shegendegen,
Bolmaıdy olaq joldas sheber menen.
Qaýypсыз qan tagynda týrgan emes,
Kóp oilap qapa bolma degenmenen.

Áýede-jerde motor arылdagan.
At bolmas, alyс jolға arылmagan
Sagynyp sharasyzdan jazdym ólen
Attai bop júregimnen jalyndagan.

The point is that Kazakh people, according to the national code, are basically poetic people, who are from the time immemorial expressed their thoughts and feelings in a poetical form, such as aitys, zhyrau, etc. During the Great Patriotic War, almost all the letters from the war by the Kazakh authors were written in verse, so they expressed their thoughts through the poetic form, which was close to their soul and in this form they better conveyed their emotional state and thoughts, feelings and worries about their family and loved ones.

It is very difficult to translate verses from the Kazakh language into Russian, since any verse or song carries a semantic, emotional, philosophical filling, that is hard to find an adequate expressions and meaning in another language. This genre of Kazakh folklore is once again confirmed by the postulates of the German philosopher and philologist Wilhelm von Humboldt, who in his works draws close attention to the fact that the language is identified with the “spirit” of the people, has energy and independent character and influences not only culture, but and on the thinking of the people. The language can react to the impact of culture, and the reverse impact of the language is carried out through everything created by the people in the past (Humboldt T. 2019).

The Kazakh language is very capacious as well as comprehensive. And when translating from Kazakh into Russian, it is necessary to take into account the national spirit, specifics, features of the language, national color, ethnocultural code. Famous Kazakh translator, prose writer, publicist, literary critic Gerold Belger in his work “Kazakh word” (Belger G. 2015) “about the originality and wealth of the Kazakh speech” disclosed the issues of translating from Kazakh into other languages.

Murat Ali also pointed this out when he was talking about translations of song poems - zhyr (the common name of poetic works, poem-meditation, containing a large number of edifications and aphorisms, one of the genres of Kazakh poetry): “The quality of translations was poor and they did not keep the spirit of the steppe and the rhythm of the Kazakh verse. At the same time the impetuous thought of the poet of the improviser disappeared, alliteration and a play on words, so important for this genre, were not transmitted at all. Consequently, such translations did not arouse feelings of delight and it was difficult for readers to perceive these texts, and this, in turn, made this genre unknown for the Russian reader and for translations into other languages of the world” (Murat Uali 2019).

Unfortunately, I have not been able to translate my uncle’s letter-poem from Kazakh into Russian so far, since it is difficult to find words and phrases that are adequate and precise in the semantic aspect. Once Gerold Belger pointed out that the translation must take into account “some qualities, originality and dignity of the Kazakh speech” (Belger 2015), “I am captivated by the beauty of the Kazakh language”, “only the native language expresses the spiritual substance of a person, his heart, his soul” (Belger G. 2019). I reached out to the Kazakh journalist, translator Omyrzak Akzhigit, who, for a long time did not want to embrace the challenge of the translation of the poems, convincing me that it was almost impossible, but in the end he finally accepted my offer. At the same time, he cited many statements by translators who wrote that it was very difficult to do translations from Kazakh into Russian, since each line of the poem has sacred content and that the issue is to convey to Russian reader, so he can understand what was the author implying in his works, it is necessary to make descriptive explanations and that this requires considerable time. At the same time, it is necessary to give thorough enlightenment, comments and insights of the philosophical significance and deep thoughts of the author of the poetic letter. Let me give an example of his translation of the letter of our Kuandyk “Ardaqy apama - Alipaga”, dedicated to his younger sister, that is, to my mother with the translation into Russian.

To my dear sister - Alipa

Goodbye, my sister, my true blood!
I am writing you a letter – and it became hard in my heart again.
I am here fighting, and there is no one to continue our bloodline,
When the war stops its bloody march?

We put an iron helmet on our head,
Will she save us, knows only God
What awaits you, what is the future bringing you
As I think, I lose both- sleep and peace

At the razor's edge we walk in here
Awaiting for death night and day
I can tell you, dear, only one thing
To see each other alive was given

The well in desert braded with straw rods,
Craftsman and amateur cannot be friends
Even the king can't be inaccessible on his throne
All is the will of God, do not think much about me

Motors are buzzing on earth and in heaven,
The horse is losing weight on a long journey.
From the melancholy, I picked up the verse,
To subside the fire in my heart ...

Dorogoy sestrenke – Alipe

Proschay, sestrenka, rodnaya moya krov!
Pishu pismo – stalo tyazhelo v serdtse vnov.
Ya - zdes, i nekomu prodolzhit nash rod,
Kogda ostanovitsya voynyi krovavyyi hod.

Nadeli zheleznuyu kasku myi na golovu,
Spaset li ona nas, izvestno lish odnomu bogu
Chto tebya zhdet, chto budet v buduschem s tobou,
Kak podumayu, teryayu ya i son, i pokoy

Na ostrie lezvii hodim myi zdes
Zhdem smerti i nochyu, i belyiy den ves
Mogu tebe skazat, rodnaya, lish odno
Chtobyi uvidetsya nam zhivyim bylo dano

Kolodets v pustyyine spleten prutami,
Umelets i neumelyiy ne mogut byit druziyami
Dazhe tsar ne mozhet byit vne opasnosti na trone
Na vse volya bozhya, mnogo ne dumay tyi obo mne

Gudyat motoryi i na zemle, i na nebe,
Ne mozhet ne hudet kon na dalney doroge.
Ot toski neimovernoy vzyalsya za stih,
Chtobyi hot nemnogo ogon na serdtse zatih...

In 1944, a notice came his three sisters and father Tusupbek that Kuandyk was missing (Report of irrevocable losses in 2015). About how Kuandyk's father waited for his son from the war all his life, I wrote an article in the newspaper "Liter" (Shaimerdenova MD 2013). Only many years later, thanks to a long search that was conducted by Kuandyk's father, his sisters and their husbands, and then we, his nieces, found our missing uncle in the year of the 70th Anniversary of the Victory in the Great Patriotic War. An article on the newspaper "Kazakhstanskaya Pravda" was published on the search and history of the Kuandyk family (Shaimerdenova MD in 2015). In 2015, in the year of the 70th Anniversary of the Victory in the Great Patriotic War, we were able to learn about the fate of the young defender of his Motherland, Kuandyk Tusupbekov, at that time: documents were found that indicated where where he served and where he died (Reports about irretrievable losses 2015) Kuandyk Tusupbekov was buried in a mass grave of soldiers who defended the borders of our Motherland on the outskirts of the village of Zozovka, Lipovetsky District, Vinnitsa Region (Zozovka 2016), according to sources, in one of the large tank battles of the 1277 rifle regiment, 389 rifle division, North-Caucasian Front, which turned out to Kuandyk the last battle in his life. And only after 70 years, our family found out that Kuandyk Tusupbekov was awarded the medal "For Courage" on October 12, 1943 (Order of the Unit 2015). His poems are re-read by his family and every year Kundyk goes along with the Immortal regiment and with his relatives, reminding everyone that there is his contribution to the Victory and Peace in the new independent Kazakhstan.

Conclusion. The extraordinary personality of the hero, a Kazakhstan warrior who, due to circumstances, was at the crossroads of time and fate, having managed to take all the responsibility on himself, like many soldiers at war. We read about them, the heroes of the war, in the Books of Memory (Uly Otan sogysy 2015; Heroes of the Great Victory 2016; The memory books of Kazakhstan people 2019). Archival materials about the individuals, who distinguished themselves by acts of gallantry at the risk of their life above and beyond the call of duty, in order to bring great peace for their descendants - this is an opportunity through the fate of individual soldiers to deliver to the modern youth everything that was created during different periods of our country's development and show the bravery and responsibility of young soldiers for the fate of the family, the fate of the country.

Working on textbooks on the history of Kazakhstan, my attention is particularly attracted by people of different fates and different countries, which is why the main information base for my research is materials about historical personalities, public and political figures, cultural figures, science and education, and creative work of extraordinary people. In recent years, special attention has been paid to epoch-making events and the biography of various personalities, which has become evidence of the importance of each individual in the historical process of different periods. In a remarkable way, these individuals are highlighted through letters, poems, songs. It is not by chance that at present interest is growing in such areas as the epistolary genre, epistolary heritage, personology, in the search and extraction of unique documents from the archives of states - all this allows preserving the cultural heritage of peoples. I think in the future it is necessary to compile catalogs and biographies of certain heroes, publish letters and include their biography in school textbooks. Letters from the battle front is a very important documentary source of epistolary culture, in which our heroes, contributors to our history so clearly manifested. An important component of historical science, as well as other sciences, is the life story of people whose contribution to the development of society is priceless, they are an important spiritual component of the development of a civilized society along with its common human, and national-specific values and culture.

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ТӘУЕЛСІЗ ҚАЗАҚСТАН ТАРИХЫНЫҢ КЕЗЕҢДЕЛУ МӘСЕЛЕСІ

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Түйіндеме: Бұл мақалада Қазақстан тарихының қазіргі кездегі өзекті мәселесінің бірі – қазақ тарихының кезеңделу мәселесі қарастырылған. Тарихты кезеңдеу мәселесінің өзектілігі, егер тарихи оқиғаларды уақыт бойынша дұрыстап жіктемесе, тарихи зерттеулерді жүргізудің өзіндік қиыншылықтары туындайды. Тарихты кезеңдей отырып, зерттеушілер ең біріншіден, тарихи оқиғалардың ерекшеліктерін түсіндіруге мүмкіндік алады. Екіншіден, тарихты дұрыстап кезеңдейтін болса, сол кезеңге сай деректер қорының жіктелуі де жеңілдей түседі. Үшіншіден, тарихи кезеңдеуді қолға алып, қазіргі тарихи кезеңнің ерекшеліктеріне сай оқиғаларды топтастыру - әртүрлі тарихи дәуірлердің ерекшеліктері мен айырмашылықтарын дұрыс түсінуге көмектеседі.

Қазақстан тарихы тәуелсіздік алғаннан кейін осы мәселе түбегейлі түрде қайтадан қарастырыла бастады. Атап айтсақ, бұрынғы тарихи кезеңделудің қазіргі зерттеулерге сәйкес келе бермейтінін көрсетіп отыр. Бұрын тарихи мәселелердің барлығы таптық тұрғыдан қарастырылып, көптеген шектеулерге түссе, қазіргі кезеңде шектеулердің алынып тасталуы, тарихты зерттеудің еркін жолға түсуі, тарихқа қатысты ой-пікірлердің сан алуандығы зерттеушілерге жаңа тұрғыдан зерттеуге мүмкіндік беріп отыр.

Осындай мүмкіндіктерді пайдалана отырып, осы мақалада, біріншіден, ұлттық тарихи мүдде тұрғысында - тарихты жаңаша көзқараспен кезеңдеу мәселесі көтерілген. Екіншіден, осы мақалада Қазақстанның тәуелсіздік алуынан бастап бері қарайғы кезең – Тұңғыш Президент – Елбасымыздың қабылдаған тарихи шешімдері негізінде жіктеліп қарастырылған. Үшіншіден, аталмыш мақалада осы уақытқа дейінгі кезеңдеу мәселесімен айналысқан зерттеушілердің еңбектері тарихи уақыт тұрғысынан кеңінен көрсетілген. Төртіншіден, бұл мақала Тәуелсіз

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