Dissertation is devoted to studying genres of non-fairy prose in the folklore of the Turkic peoples and systems.

**The relevance of the research work.**

The formation of the ethnic-genetic, socio-political, spiritual and cultural unity of the Turkic peoples is the creation of a great culture, which has a thousand-year history on the Eurasian continent. Currently, there is a great need for the Turkic world view to enter the internal structure of Turkic spirituality and its inner world. The challenge of today is to take the Turkic heritage onto the arena of the world science.

The revival of the Turkic unification poses new challenges to science and folklore criticism. Thus, the present research by a focus on fulfillment of this task indicates its urgency.

In general, a combination made in the framework of the research topics has a national character, while it is based on the non-fairy prose of individual nations. The aim and purpose of our research is to understand from the scientific point of view works already accomplished in this area, to consider the legend prose of each people and to identify in them any similarities in their genre, plot, motif and characters.

Moreover the study of folklore heritage of the brotherly Turkic peoples will reveal their harmony, the spiritual and cultural unity as well as determine the place of our nation in the world civilization.

Differentiation of legends, traditions and other folklore narratives is one of the ways to achieve profound fundamentals of folk history.

Genres of non-fairy prose are major sources of the study of the folklore aesthetic component. These works are of particular value to preserve the right understanding of the spiritual heritage.

Undoubtedly this research contributes to the formation of culture and spirituality, the proclamation of national values and national peculiarities of an independent state, performed in the framework of the “Cultural Heritage” program.

**The purpose of the research** is to analyze genres and systems of characters of legendary prose in the folklore of the Turkic peoples, the identification of their similarities and common features.

**The object of the research.**

The legendary prose in the folklore of the Turkic peoples.

**Methods of research.**

The study includes a comparative analysis of texts, as well as methods of organizing, historical and typological, historical and genetic methods.

**Scientific novelty of the research.**
It has been noted that the issues of the non-fairy prose of the Turkic peoples are considered at the state level. There is no doubt that there are a lot of works of a comparative nature. But these works belong to a specific genre. Scientific research of the legendary prose as a whole in accordance with the principles of Turkic studies is the novelty of this study. To achieve the assigned objective we have done the following: we determined the degree of investigation of genres of legendary prose of each nation; we singled out peculiarities and similarities in the scientific classification and terminology. We collected and compared folklore texts, described their ideological and thematic relationships, revealed Turkic features in the composition and system of characters. In addition, the novelty of the research is a comparative analysis with other nations.

The theoretical and practical significance of the research is directly derived from its relevance and scientific novelty. A comprehensive study of non-fairy prose of the Turkic peoples bears witness to the fact that folklore of each of these nations did not develop in isolation, but as a part of integration processes. This study contributes to the expansion of the scope of research of folklore criticism and has a theoretical significance for comparative research in Turkic studies.

The main results of the study can be used for lectures on literature and folklore criticism of the Turkic peoples, comparative literary criticism, for the development and introduction of special courses on folklore art and folklore theory. The thesis as a source of culture and cultural relationships of the Turkic peoples has a great value for folklorists and Turkic studies experts, as well as for a wide range of readers interested in historical and cultural interrelations.

Provisions for the defense.

1. In the classification of principles and systematization of genres of legendary prose of the Turkic peoples and in the issues of terminology, there are certain similarities and differences.

2. There have been identified peculiar in terms of communicative aspect features and characteristics of genres of the legendary prose. The degree of manifestation of the communicative act can be an indication of both their differentiation and integration with fairy prose.

3. In the ancient legends of kindred peoples there are historical and genetic similarities as well as plots that can be called “international” from historical and recessional standpoints. For example, the narrative thread as well as the functional nature of historical legends built on the basis of images of Alisher Navoi with the Uzbeks, Myrali (Alisher Navoi) with the Turkmen people, Chrysostom of Zhirenshe-sheshen with the Kazakhs and Kirgiz people, Erense-Sasan are the same.

4. Even if there is a discrepancy in genre terms of stories about giants that have become the basis for place names, there is an obvious harmony in the structure and of poetic and visual style.

5. Turkic features in historical legends about women’s minarets manifest themselves in their genesis, etiology, compositional structure; there is a
comprehensive analysis of the sacred bond originating from religious teachings, among the components girl/woman and minaret.

6. There is a formed Turkic pandemonium through the primacy of the concepts of metamorphosis, syncretism and typological features. It is clarified that the appearance among the Turks and evolutionary development of the image of albasty, demonic creatures as a woman, relates to the global folklore.

7. Kyzyr (Kydyr) not only occupies a central place in the ethnographic heritage of the Turkic peoples, but also is one of the main characters in the fairy-tale prose. However, it is worthy being considered the only evidence of the integration processes of folklore works.

8. The general description of the motifs combines images of the characters. Common for Turkic peoples folklore images of the dog and the bear come from the Turkic totemic knowledge and cult beliefs.

9. Systematization of characters in the legendary prose of the Turkic peoples and their various functions and numerous transformations have been considered in the religious and mythological aspect. For example, a) the composition of the demonological characters can be conventionally regarded as heroes of pre-Islamic era or the Islamic era; b) the image of Kyzyr is studied as a cult of ancestors of the shamanism age and under the influence of Islam as a messenger of God; c) in the folk tradition the bear, regarded as a cultic and totemic animal, after the consolidation of Islam lost its sacred status and turned into a negative character.

10. In describing the images of the heroes of the legendary prose of the Turkic peoples it is not always possible to match ethnographic materials and folklore texts. However, their functions and addressable tasks are aimed at achieving a common goal.

**Approbation of the thesis.**

Key provisions of the dissertation are reflected in 24 scientific publications, including 4 articles in journals recommended by the Committee for Control of Education and Science under the Ministry of Education and Science of the Republic of Kazakhstan, in scientific collections – 2, scientific-methodical and information journals – 2, proceedings of republican scientific and practical conferences – 3, proceedings of international congresses, symposia, conferences held in Kazakhstan – 6, proceedings of foreign international scientific conferences – 5, in the journal «Asian Social Science» (SJR_2014: 0.172), included in the Scopus database – 1 and 1 teaching aids.

**Compositions of the thesis.**

The thesis is composed of an Introduction, three chapters, Conclusions and a list of references.