

CONCEPT OF PERSONALITY IN ABAY'S "BLACK WORDS" AND THE PROBLEMS OF KAZAKH PROSE'S FORMATION

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I. Introduction. The end of the 19th and beginning of 20th century was marked in Kazakhstan by deepening conflicts within patriar-chal relations. The process of capitalization of the social life was gaining momentum. In the grips of material misery, the nomad was feeling more and more disillusioned in his hopes to get assistance from his clan, solitude was becoming a part of his renewed philosophy of life. The tribal man was slowly dying, and getting aware of this phenomenon was at the same time an act of obtaining individuality.

The first novels of Kazakh writers ("The selection of a fiancée" by T.Zhomartbaev, "Hapless Zhamal" by M.Dulatov, "Kaiym" by S.Kubeev, "Shuga's monument" by B.Maylin, "Beautiful Kamar" by S.Toraigyrov, "Adil-Maria" by Sh. Kudaiberdiev) attested to a widening scope of acceptability to an individual of outer social and cultural novations. The behavioral and judgment clichés common to the closed household and spiritual space of a clan didn't work in the situations that were occurring more frequently when the social and

moral conflicts burst through to the world. Discomfort got itself ingrained in the person and was related to the letter's deepening discontent with his place in society as well as limited opportunities to express his creative powers.

The fight for free love unavoidably develops into a protest against inhuman mechanisms of social coercion. The reaction of tribal institutions sanctified by centuries-old traditions to this protest gives rise to a phenomenon of fate - this personification of history's ever dramatic and tragic tendency towards an internal renewal of society. The main aspects of the aforementioned problems' interpretation in the prose of Kazakh writers of the first quarter of the 20th century were originally dealt with in the works of such literary critics as Sh. Eleukenov [Kazakh prose: Traditions and the present//Unity.-Moscow, Belles-lettres, 1972], A.Ismakova [Kazakh prose. Poetics, genre and style (beginning of the 20th century). Almaty: Gylym, 1998], Takhan S.Sh. [Principles for uncovering a fictional character in the modern Kazakh prose. Mono-

graphy. Almaty: Gylym, 1998] and other authors.

Given the objective connection between the genesis of the new time Kazakh epos - of narrative forms up to the novel - and individuality manifesting itself in the Kazakh society at the end of the 19th century and beginning of the 20th century, the question needs to be addressed as to what concept of personality was underlying the artistic elaboration of a person's character.

II. Problem statement. The obvious predominance of an enlightener's pathos in the Kazakh prose of the of the first quarter of the 20th century urges us to seek the key to the answer in a systematized source of views on the place of the Kazakh people in the world, their moral make-up and new spiritual purposes, which is Abay's "Black words". The method of describing the ethical component of Abay's publicistic legacy in combination with the comparative and typological analysis of the impact Abay's ideas had on artistic narration at the early stage of the Kazakh prose in terms of more developed subjectivism helps achieve the scientific objective sought.

III. Results. Abay's first and major discovery with regard to his "Black words" was the personalization of the process of national formation. The thinker dispels the illusion cherished by the Kazakh people about the epic unity of their physical existence with the unshakable laws of nature; he opened for them a new perspective in which everybody could realize their singu-

larity and the uniqueness of their life and for that reason feel opposed to the fundamentals of being. Abay emphatically focused on abstract categories the introduction of which to the minds of his compatriots would result in drawing a more defined line between good. In "The fourteenth word" Abay observes that the notion of "heart" is associated for the Kazakh primarily with courage and resolution - readiness to perform a heroic deed. It's easy to see that for the people such a conception relates to the inherent physical properties of a person and the firmness of his nervous system while for Abay the word "heart" occupies a more important place on the universal scale of spiritual and moral values.

In this notion many valuable achievements of the human spirit are coalesced that are seen as a pledge of man's immortality. The heart unmistakably leads the man's mind to a solely right solution of any life dilemma, sometimes in defiance of his instinct of self-preservation. The heart urges a person to sacrifice comfort and benefit to common weal. The heart makes a person speak even when defending someone might end in a physical demolition. The heart for Abay is a repository of God; only the heart shows a way for each person to unite with others in an attempt to overcome the imperfections of earthly life.

Living by the dictates of the heart means never following wicked impulses of the mob, having each step authorized by the reason, not fearing solitude once led by truth. Abay calls upon his compatriots,

the youth in the first place, to beware of self-delusion while taking willfulness and swagger as a manifestation of a big heart. Such self-delusion only unleashes low passions and sucks a person into the quick grounds of vices that blind the mind.

Abay tells one to protect one's honor which refers to a conscious measuring of one's desires by the society's capacity to ensure necessary conditions for the formation of a personality. Man should give a meaning to his life by seeking a niche in the society, this search being impossible without a clear account of one's own intellectual capacities, without understanding that any, even the most distinguished, will be limited by the borders of universal laws of development for anything that exists.

Abay expresses confidence in man's finding truth if he by his deeds contributed to the preservation of the equilibrium between the desire to stand out and acknowledgement of the universality of the laws regulating human relations. The real courage is shown only where one is strong enough to suppress pride and dedicate one's intentions to serving to people according to one's powers and capacities. This implies a conscious self-restriction aimed at general weal, which Abay sees as the main meaning of man's life as that of a bearer of reason.

For Abay the level of nation's social development and everyday life is definitely a function of each person's, as of that of the nation's representative, refining the qualities

with which they were endowed by nature.

According to Abay, individual scholarship is a prerequisite for the crystallization of national unity and for nation's finding its generally valid objectives. A person should strive to knowledge and pursue sciences. Scholarship for Abay is an integral notion. Willingness to learn is a sign of fullness of personal existence, while the cult of learning enhances national self-cognition and leads the nation to a common perception of its organic relation to the civilization that searches keenly for ways of spiritual and moral /perfection.

Abay in his thoughts is guided by the postulate unshakable to him that without developing knowledge it's not possible to attain an adequate level of material culture which by the fact of its existence influences the extent of spirituality in society.

The thinker doesn't overlook social problems which he closely links to the state of morals prevailing in the society. He warns of the moral invalidity of money-grubbing and rigorously reprobates compatriots who substitute lust for wealth for a determination to learn the spiritual fundamentals of existence so necessary for self-improvement. Making wealth an end in itself is fraught with a destruction of the foundations for society's unity that are solidified by morality. Universally valid moral principles that for Abay are epitomized in Islamic tenets teach people to be reasonable in consumption and ready to share their wealth.

Abay is convinced that being rich is morally acceptable where one justifies this status by honest labor and where one's deeds and thoughts reflect superiority over others in terms of knowledge. So, ideally, acquiring wealth is a manifestation of the highest virtue. Man attains freedom to support all who strive for spiritual perfection.

IV. Conclusions. Abay's lessons were very important for Kazakh writers of the beginning of the 20th century. Portraying a person in his spiritual manifestations became the main criterion for artistic merit. In the first attempts of Kazakh prose writers we already see an analysis of social reasons behind the intense conflict between the wretched and the well-off, though in general there is an ever growing tendency towards an individualization of the objective process of society's moral regeneration.

The first Kazakh prose writers primarily show how the intensifica-

tion of social contradictions unavoidably urges everyone regardless of property status to more deeply realize the lack of moral regulators in situations dangerous for national unity. Social conflicts make it more obvious that its high time life was regulated by principles of good, justice and honor. From this perspective, a Kazakh can assert himself as such through intense internal work the latter being traced in all its contradictions with sufficient depth by the best novelists of the incipient Kazakh literature.

Abay's call for national identification is embodied in the search of such artistic techniques as can most fully show the crystallization in the minds of uniting oracles, and at that, in accordance with Abay's philosophic views, the new state of national consciousness is to be attained not through external factors but each individual's spiritual quest.

Literatura

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