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RUSSIAN-KAZAKH LITERARY RELATIONS: DOSTOEVSKY AND KAZAKH LITERATURE*Zhussupova A.U., Ashimkhanova S.A.**Al-Farabi Kazakh National University, Almaty, Kazakhstan**zhussupova.akb@gmail.com*

The article is devoted to the Kazakh and Russian literary relations. The development of any national literature is impossible without interaction with other literatures. The article highlights Kazakh themes and motifs in some works of a well-known prominent Russian writer F. Dostoevsky, and his influence on outstanding representatives of Kazakh literature.

Key words: Accession, oral poetry, folklore, written literature, political exiles, Kazakh motifs, Ch. Valikhanov, Abay, M. Auezov, Zh. Aimaurov, Crime and Punishment, Adolescent, the Gambler, Orphan's share, Akbilek.

Much research in the area of literary interactions has been produced by Kazakh philological science. Significant number of works has been devoted to the role of writers of different nations in the development of world literature. The problem has been analyzed in the books of K. Kireca-Kanafieva, Sh. K. Satpaeva, M. I. Fetisov, V.I. Kuleshova and others. Studying connections of Kazakh literature with the culture of other nations continues today. Of particular relevance we can highlight the traditional ties of Kazakh and Russian classical literature.

The beginning of Russian-Kazakh relations dates back to the XVIII century. Accession of Kazakh people to Russian Empire (30-s of XVIII) formed the basis for the literary connections. The initial but very important form of literary relations of Russia and Kazakh people were studying and the using Kazakh folklore by Russian writers. Songs, stories, legends, and proverbs served as the basis for the creation of a number of original works. It is very important to note that Russian writers made extensive use of artistic and expressive means of oral poetry of Kazakhs.

However, the real conditions for the Russian-Kazakh literary relations were created at the end of the middle of the XIX century. The educational activities of political exiles in the Kazakh steppes in the second half of the XIX century contributed much to the development of these relations. The representatives of Russian literature exiled to Kazakhstan, among whom there was an outstanding Russian writer Fyodor Dostoevsky, had a beneficial effect on the development of Russian-Kazakh literary relations. In the frosty morning of December 22, 1849 at the Semenov Square in Petersburg Fyodor Dostoevsky was announced a verdict - the shooting: "For the distribution of the letter of the writer Belinsky, which was full of expressions against the Orthodox Church and the supreme power". However the execution was replaced by four years of hard labor in a fortress with subsequent determination to the army. Thus the years of exile of the Great Russian writer began in Kazakh lands. Dostoevsky served his Penal servitude in Omsk, and from 1854 to 1857 he served in a disciplinary battalion in Semipalatinsk. Upon release from the Omsk convict prison Dostoevsky lived in exile for almost five years in Kazakhstan, which left its mark on his famous works, and led to the emergence of Kazakh motifs in some of his major novels.

He described his life in Omsk in his novel "The House of the Dead". Dostoevsky mentions the Kazakhs in the following way: "Everything in that place was dear and gracious to my eyes; the sun shining in the infinite blue of heaven, the distant song of the Kirghiz that came from the opposite bank. Sometimes I would fix my sight for a long while upon the poor smoky cabin of some baigouch: I would study the bluish smoke as it curled in the air, the Kirghis woman busy with her two sheep.... The things I saw were wild, savage, poverty-stricken; but they were free" [1]. This fragment of "The House of the Dead", dating from 1860, echoes with a passage from "Crime and Punishment", published six years later, in 1866: "С высокого берега открывалась широкая окрестность. С дальнего другого берега чуть слышно

доносилась песня. Там, в облитой солнцем необозримой степи, чуть приметными точками чернелись кочевые юрты. Там была свобода, и жили другие люди, совсем не похожие на здешних. Там как бы само время остановилось, точно не прошли еще века Авраама и стада его" [2]. "From the high bank a wide view of the surrounding countryside opened out. A barely audible song came from the far bank opposite. There, on the boundless, sun-bathed steppe, nomadic yurts could be seen, like barely visible black specks. There was freedom, there a different people lived, quite unlike those here, there time itself seemed to stop, as if the centuries of Abraham and his flocks had not passed" [3].

The Kazakhs are also mentioned in a short novel of Dostoevsky "The Gambler", written in 1856: "I would rather live a wandering life in tents". I cried, "than bow the knee to a German idol!" [4]. In the original: "А я лучше захочу всю жизнь прокочевать в киргизской палатке, - вскричал я, - чем поклоняться немецкому идолу" [5].

It is interesting that here Dostoevsky emphasize the free steppe life - most etched in his memory. However, we can note that this information is not conveyed in the English translation.

Thus, Kazakh motifs found specific reflection in a number of novels and stories of Dostoevsky, although the writer never wrote any work, dedicated to the Kazakhs, or a character of which would be Kazakh.

Dostoevsky's life in Kazakhstan with five years of exile in Semipalatinsk was very important in the creative biography of the writer. It was no coincidence that the great thinkers and educators such as Chokan Valikhanov and Abay Kunanbayev started their activity during the period of political exiles. [6]. They were heavily influenced by many Russian intellectuals and invaluable contribution was made by the greatest Russian writer Fyodor Dostoevsky.

The fruitful ideological and literary relationship of the first Kazakh educator, the outstanding scientist, thinker, translator, critic, journalist and writer Chokan Valikhanov Chingisovich (1835-1865) with the outstanding representatives of Russian literature and culture marked the beginning of significant interactions of Russian and Kazakh literature. His friendship with Dostoevsky above all contributed to the development of literary relations between Kazakhstan and Russia [6].

Chokan Valikhanov lived a short but bright life full of quests and creative enthusiasm. He made an enormous contribution to the development of national geography, ethnography, oriental studies, Turkic studies, history, and literary criticism. He was a truly gifted and great scholar. Russian Orientalists unanimously recognized in Chokan his phenomenal skills and expected from him great and important revelations about the fate of the Turkic people. As an officer of the Russian army, Valikhanov remained a loyal son of his native people, believing that its fate was closely linked with Russia. He dreamed about the cultural unity of Kazakh and Russian so each could influence the other in a reinforcing manner. [6].

Literary activities of Valikhanov connected with a thorough examination of samples of works of oral folklore of Turkic people deserve special attention. Knowing the Turkic dialects very well, Chokan freely translated into Russian the excerpts from "Manas" poem. In addition to the Kyrgyz epic "Manas", Chokan also makes notes of Kazakh poetic legends "Kozy-Korpesh and Bayan Sulu", then epos of "Idige", which was translated into Russian by him and published in 1904 under the editorship of N. Veselovsky.

Dostoevsky saw a brilliant combination of the best traits of the national character in Valikhanov - spiritual freedom, courage, poetry, self-confidence, and European erudition. The friendship with Chokan left a deep trace in the spiritual world of the writer. This friendship not only just supported Dostoevsky in a difficult time, but also helped in enhancing his creative activity. Dostoevsky encourages Valikhanov to devote his life not to the military, but to science and art. There is no doubt that Valikhanov deeply thought out and took the advice of his friend. Chokan Valikhanov was the dearest friend for Dostoevsky till his death. Dostoevsky was glad about every success of Chokan. He introduced him to the literary circles of St. Petersburg, Apollon Maikov, Vsevolod Krestovsky, and others, and he was interested in everything Chokan did. In rough drafts of the novel "The Adolescent" (1875) the name of Valikhanov is preserved. It is associated with the name of Versilov - a dreamer and a poet. Thus, in the character traits of the protagonist Versilov of the novel "The Adolescent" the author tried to keep the image of a dear to him Chokan Valikhanov. [6].

Dostoevsky also had a very significant influence on Abay Kunanbayev (1845-1904) - the great Kazakh poet, composer, educator, thinker, public figure, and also the founder of Kazakh written literature and its first classic. He in every way contributed to a rapprochement with the Russian people. The poet propagated classic Russian literary values by translating the works of A.S. Pushkin and M.Yu. Lermontov, I.A. Krylov, into the Kazakh language.

It so happened that Abay and Dostoevsky were in Semipalatinsk at the same time. However, neither was born in this place, they were of different nationalities and they were from different social milieu. The oldest was 34 years old and the youngest was 10 and he was going to enroll in school. It was interesting that Abay attended the church school to learn the Russian language. This was one of the most likely points of intersection with Fyodor Mikhailovich [7].

Dostoevsky influenced on the artistic style of the Soviet Kazakh writer Mukhtar Omarkhanovich Auezov (1897-1961). Auezov's family was in close relationship with the family of Kazakh poet Abay. Auezov was a friend of Abay's son Turagulom and married Camila, granddaughter of the great poet. One of the most outstanding works of Auezov is an epic novel "Way of Abay". The novel is about the life of the greatest Kazakh poet Abay Kunanbayev. The life of Kazakh society of the second half of the XIX century and the period of collapsing of Kazakhs nomadic style is depicted in this work. Auezov admitted that during the creation of this novel he thought about the work of Dostoevsky "The Brothers Karamazov" [8]. Relationship of Fyodor Karamazov with his children became the basis for the creation of the situation of conflict between Abay and his father

Kunanbay. Auezov had a special attitude to Dostoevsky. He researched the problem of relations between Dostoevsky and Valikhanov. Nowadays modern researchers are trying to draw parallels between Auezov's Gaziza from the novel "Orphan's share" and Dostoevsky's Sonya Marmeladova from "Crime and Punishment". According to them these two characters are very similar in their tragic lives, and difficult female share [8].

The impact of Dostoevsky can be observed in the works of Zhussupbek Aimaurov (1889 -1931), a talented writer and translator who enriched the Kazakh literature. His works have been silent for many years. Recently, researchers are increasingly turning back to the names forgotten by times and history. Zhussupbek Aymaurov is the first Kazakh writer who turned to the genre of the psychological novel. His novel "Akibilek" is the first work written in the psychological genre. What is a human? What is the nature of a human? What is the drama of human relationships and human existence? What determines the meaning and value of human life? Such questions are posed in philosophical texts of different eras. Age gives way to age and every writer confronts thinkers and artists with the same question: "What is a human?" The answer to this question varies in different eras and in the works of different authors, but in the XIX century, two great masters of the art - Russian writer Fyodor Dostoyevsky and the Kazakh novelist Zhussupbek Aymaurov approached this problem at certain periods of their careers in many respects in the same way [9].

Kazakh land was not alien to the prominent Russian writer Fyodor Dostoyevsky. He was a disenfranchised soldier, but still his service in Semipalatinsk did not go in comparison with hard labor of prison. The Kazakh land, its people and the great Chokan Valikhanov became dearest to the genius writer. A strong friendship existed between Dostoevsky and Valikhanov; their relationship can serve as an example of selfless friendship of the sons of Russian and Kazakh peoples.

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РУССКО-КАЗАХСКИЕ ЛИТЕРАТУРНЫЕ ОТНОШЕНИЯ: ДОСТОЕВСКИЙ И КАЗАХСКАЯ ЛИТЕРАТУРА

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Данная статья посвящена русско-казахским литературным отношениям. Развитие любой национальной литературы не возможно без взаимодействия с другими национальными литературами. В статье освещаются казахские темы и мотивы в произведениях великого русского

писателя Ф. Достоевского, а также обсуждаются вопросы его влияния на выдающихся представителей казахской литературы.

Ключевые слова: Присоединение, устное творчество, фольклор, письменная литература, политические ссыльные, казахские мотивы, Ч. Валиханов, Абай, М. Ауэзов, Ж. Аймауытов, Преступление и наказание, Подросток, Игрок, Сиротская доля, Акбилек.

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