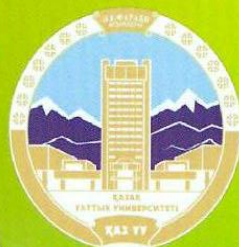


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ABAY AND SOME GREAT THINKERS OF THE EAST

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Key words: Abay, poetry, language, translation

Abay Qunanbayuli (1845-1904) is a great Kazakh poet, thinker, founder of the modern Kazakh written literature, philosopher, translator, composer, public figure, cultural reformer. Abay translated the works of Russian, European writers, like Alexander Pushkin, Ivan Krylov's fables, Mikhail Lermontov, Shakespeare, Johann Wolfgang von Goethe, Byron. Paramount importance of his work belongs to The Book of Words (Qara sozderi), where he motivates, encourages his nation to be educated, well-disciplined, kind-natured. His poems include «Black of my eye», «Summer», «Through windless night the glinting moon», «Winter» and so forth. The Book of Words is philosophical tractate, ethnic work. This is artistic, stylistically done text in prosaic form. This is immediate and unaffected appeal to a reader, straight talk- interview, life philosophy. If we take European tradition, this is genre of maxim, epigram, aphorism, and colloquy. Essentially, the Book of Words is confession.

The book of words consists of 45 short parables and philosophical treatise. Many illations and enlightening conclusions are still of major significance. The treatise covers the following themes: upbringing, meaning of life, youth, kindness, education, knowledge, society, science, culture, kindness, patriotism and etc. The first word in the Book of Words is dedicated to general problem, how to spend free time activity in the rest of life? Rule the people, multiply the herds, occupy himself with learning, Choose the path of the Sufi and dedicate myself to the service of religion, educate children, all these questions and matters were taken from his Word One. At last he sorted out to choose pen and paper, Abay decided to write the truth of life, no matter would anyone find something useful there or not. At least the words would remain with him anyway. One must admit, though that the readers of all time found and find much interesting in his words. Word One itself: «Whether for good or ill, I have lived my life, travelling a long road fraught with struggles and quarrels, disputes and arguments, suffering and anxiety, and reached these advanced years to find myself at the end of my tether, tired of everything. I have realized the vanity and futility of my labors and the meanness of my existence. What shall I occupy myself with now and how shall I live out the rest of my days? I am puzzled that I can find no answer to this question. Rule the people? No, the people are ungovernable. Let this burden be shouldered by someone who is willing to contract an incurable malady, or else by an ardent youth with a burning heart. But may Allah spare me this load which is beyond my powers! Shall I multiply the herds? No, I cannot do that. Let the young folk raise livestock if they need them. But I shall not darken the evening of my days by tending livestock to give joy to rogues, thieves and spongers. Occupy myself with learning? But how shall I engage in scholarship when I have no one to exchange an intelligent word with? And then to whom shall I pass on the knowledge I will have amassed? Whom shall I ask what I do not

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