

## **ABSTRACT**

**Doctoral Thesis on the theme "Mythological characters and motives in the contemporary Kazakhstani prose"**

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**The relevance of research.** The concept of mythology that bringing together the eastern and mythological thinking [1] is well known. Therefore, is not by chance the renewal and globalization (universalization) of modern world culture is largely based on the appeal to nomadism [2], Buddhism (in postmodernism), Confucianism and other Eastern "ecological" discourses.

A new reading of Eastern mythology, embodied in the artistic text, in the aspect of innovative analysis techniques on the basis of modern literary material today becomes especially relevant. As it can more deeply reveal the genesis and basic schemes of the most popular ideology of parity coexistence with the social environment and nature, overcoming various social contradictions.

Since the classical myth functions in the form of "fragments" (images and motifs) under modern conditions, it is these elements of poetics that are most productive to analyze in order to trace the forms of existence, evolution and transformation of myth in the literature of the modern period. Even more important as the focus of the study is the Kazakhstani neomythological material taken for analysis in this study, because Kazakhstani literature, due to the historical Eurasian conditions of its formation, has always been a successful mediator between the West and the East, and today it can become one of the leading cultural models for globalization processes and in the world art.

In the internal cultural policy of the Republic of Kazakhstan the study of the reflection of myth in modern Kazakhstani prose is also in demand. In connection with the aggravated processes of national self-identification, cultural and mental specifics of the Kazakh ethnos and other peoples of our multiethnic country.

In recent decades, the problem of studying mythology has acquired special significance as the first text which modeling modern form in various forms of art in general and literature, in particular. Despite the appearance of a large number of works, monographs and articles devoted to the study of this problem, there still remains a large un-reviewed and not systematized in this context artistic material. This is especially true of the literature of the period of independence, the "novel era", when the Kazakhstani literature received a large influx of new writers' names and texts, new themes and motives that have not yet received the proper scientific reflection. These problems are

the subject of this dissertation, carried out on the Kazakhstani literary material in the context of world mythology and literature.

**The subject of research** are the structure, semantics, model of functioning, artistic tasks of mythological motives and images represented in contemporary Kazakhstani artistic prose.

**The object of the research** in the thesis are the mythological motives and images presented in the artistic prose of A. Altai, O. Bokeev, A. Kim, A. Zhaksylykov, B. Dzhilkibaev, I. Odegov, L. Son, L. Konys, L. Kalas, Yu. Serebryansky, E. Aila (E. Klepikova) and N. Sakavova others.

**The purpose of the research** is to identify the mythological content of the works of Kazakhstani prose writers, relying on the mythological images and motives, most functional for their creativity, to trace their transformation and reveal artistic functions.

In accordance with the stated purpose, the following **tasks** are solved:

- To systematize theoretical and historical-literary sources, to identify the most productive of them in the aspect of the chosen topic and research methodology.
- Identify the imaginative composition of the analyzed Kazakhstani art texts ascending to the myth.
- To determine the mythological motives, characteristic for the Kazakhstani prose of the modern period.
- Identify and classify the most frequent, dominant mythological images and motives in modern Kazakhstani prose.
- To trace the forms and ways of representation of mythological images and motives in modern Kazakhstani prose and to designate their artistic functions.

**The material for the study** was prosaic works of different genres written by Kazakhstani authors at the turn of the 20th and 21st centuries. As the main focus of the research art works with a pronounced mythological intertext, highly artistic and mostly poorly researched, combining mythological images and motives of modern Kazakhstani prose in all their diversity and systemic nature were chosen primarily as the main focus of the research. This is primarily monographically studied works of A. Altai "Altai ballad" novel-myth, stories "Centaur", "Shahid", "Glass", "Laibaran", novel-fairy tale of A. Kim "Belka" (squirrel) and novel-grotesque "The village of centaurs", B. Dzhilkibaev's novel "The Blue Wolf", I. Odegov's story "Purusha" and the cycle of literary tales of L. Kalas from the collection of short stories "Pinata". As a comparative plan and a survey context designed to highlight and outline the revealed artistic tendencies, O. Bokeev's story "Man-deer", A. Zhaksylykov's novels "Another Ocean" and "Dreams of the Accursed", L. Son's stories "The Square of a Triangle" and L. Konys "Alma agashynynkudai" ("Goddess of apple") and "Su perisininziraty" ("The Mermaid's Tomb"), the cycles "Kazakhstani tales" by Yu. Serebryansky and "Fairy tales for adults" by E. Aila (E. Klepikova) and N. Sakavova and others are also analyzed.

For greater reliability and reasoning of the research, the selection of material for the analysis of the dissertation also represents a certain chronological section of

contemporary Kazakhstani prose developing in its main trends since the mid-1980s of the XX century.

Since in Kazakhstani philology an old and very developed tradition in the study of Kazakh folklore, myth and artistic mythology is exist. In this dissertation the analysis of primarily Russian-language Kazakhstani works, much less studied in the aspect of the chosen topic is actualized.

**Methods of research.** With the help of comparative analysis, general and specific features of the reproduction of mythological elements in various works of Kazakhstan and world literature, myths and folklore genres are revealed. Through the historical-typological method, the laws of myth transformation in the modern texts under study are investigated. For a generalized analysis of archetypes, mythology, myth and mythological motifs and their information in a single system of representations of Kazakhstani authors, a mosaic methodology for the classification of mythology is used, which includes, along with genetic, image-associative, structural methods, as well as methods of psychoanalytic and, in part, cognitive literary criticism.

**The methodological bases of the work were** the works of scholars A.N. Veselovsky, A.A. Potebnya, V.Ya. Propp, E.M. Meletinsky, V.N. Toporov, V.V. Ivanov, O.M. Freidenberg, J.E. Golosovker and others devoted to the problems of historical poetics, the genesis and structure of mythological and folklore genres: the functional and ritualistic principle of the systematization of the mythology of J. Dumezil, J. Frazer, M. Eliade, J. Campbell, the psychoanalytic interpretation of the mythological images and motives of Z. Freud, K.G. Jung, V. Rudnev, J. Lacan, and others. Cognitive analysis of E.A. Rezhbek, V.L. Burova and others.

Of the modern Kazakhstani literary criticism, especially relevant for this study were works on the close relationship of literature, myth and folklore of S.A. Kaskabasov, E.D. Tursunov, S. Kondybai, R.B. Berdibaeva, K.S. Buzaubagarova, Sh.I. Ibrayeva, G.B. Shainova, Z. Nauryzbaeva, S.M. Altybaeva, B.A. Zhetpisbayeva, etc. The scientific concepts of B. Abdigaziuly, V.V. Savelieva, A.S. Ismakova, L.V. Safronova, G.Zh. Orda, T. Asemkulov, E.N. Luludova, K. Zhanabaev, A.A. Dzhundubaeva, Sh.T. Adibayeva, B.U. Azibaeva and others were considered.

**The scientific novelty of the thesis is ensured by the fact that this study:**

- reveals and systematizes the mythological images and motives inherent in Kazakhstani prose and prevail at the present stage of its development;
- broadens the notion of the forms and reasons for the reproduction of mythological images and motifs in modern Kazakhstani prose, the peculiarities of the influence of mythopoetical thinking on contemporary artistic prose texts and their functionality;
- connects innovative methods of analysis (psychoanalytic literary studies, etc.);
- introduces into the scientific circulation of separate little-studied artistic texts that do not have a fundamental theoretical reflection, and have not received the proper literary analysis.

**Research hypothesis:** The actualization of certain mythological images and motives in contemporary Kazakhstani prose reflects the ideas of contemporary authors

about the most important, essential problems of the development of Kazakhstani culture and society as a whole, setting the direction of their solution through appealing to authoritative tradition (national and universal myths) as well.

### **Provisions to be protected:**

1. The dominant (the most frequent) in the work of Kazakhstani prose writers are the *archetypes of the revival* with five forms / stages of realization: *metempsychosis (reincarnation of souls)*, *reincarnation / transformation (the prototype of death and the underworld)*, *resurrection, rebirth and transformation* (B. Dzhilkibaev, A. Zhaksylykov, A. Kim, L. Son, I. Odegov, L. Kalas), the archetype of *the spirit/ totem* (O. Bokeev, A. Altai, B. Dzhilkibaev, A. Zhaksylykov, A. Kim), *trickster* (B. Dzhilkibaev, A. Zhaksylykov, A. Kim, E. Aila, N. Sakavova), *the archetype of Heaven* (B. Dzhilkibaev, A. Kim), *the mother* (B. Dzhilkibaev, A. Kim, I. Odegov, L. Kalas, E. Aila and N. Sakavova), *the archetype of memory and destiny* (the prototype of own land and ancestors) (O. Bokeev, A. Altai, B. Dzhilkibaev, A. Zhaksylykov, A. Kim, L. Son, Yu. Srebryansky), *the archetype of the Warrior and the Shepherd, the Great Father* (the will of the person and the human ideal) (B. Dzhilkibaev, A. Zhaksylykov, A. Kim, Yu. Srebryansky), *the archetype of the nation* (O. Bokeev, A. Altai, B. Dzhilkibaev, A. Kim, A. Zhaksylykov, L. Son, Yu. Srebryansky), *the archetype of eternity* (stopped time) (B. Dzhilkibaev, A. Kim, I. Odegov, Yu. Srebryansky, L. Kalas).

2. The leitmotif *mythologemes* in the texts of contemporary Kazakhstani prose are dyads of *nature / civilization* (O. Bokeev, A. Altai, B. Dzhilkibaev, A. Zhaksylykov, A. Kim), *own / other* (B. Dzhilkibaev, A. Kim, A. Zhaksylykov, L. Son), *the top (sky) / bottom (earth)* (B. Dzhilkibaev, A. Kim, A. Zhaksylykov, I. Odegov, L. Kalas), *the first person* (A. Kim, B. Dzhilkibaev, I. Odegov), *predestination* (B. Dzhilkibaev, A. Kim, A. Zhaksylykov, L. Son). The *myth of "centaurism"* (*man-horse* (A. Altai, A. Kim), *man-deer* (O. Bokeev), *man-wolf* (A. Kim, B. Dzhilkibaev), *man-dog* (A. Kim, B. Dzhilkibaev), *wolfhounds, man-duckling, man-eagle owl* (A. Zhaksylykov), *mermaid* (L. Konys).

3. The above-mentioned archetypes, mythologemes, myths and motive-forming characters (Amazons, antihero, wolf, bear, etc.) are associated with the *motives of the hero's birth and initiation (motives of duality, death and resurrection, catabasis - the hero's journey to the other world, the afterlife)* (A. Kim, B. Dzhilkibaev, L. Kalas, A. Zhaksylykov, Yu. Srebryansky, E. Aila and N. Sakavova), *the world and human realizations* (A. Kim, B. Dzhilkibaev, I. Odegov), *the apocalypse (eschatological motives)*, *alienation* (A. Kim, B. Dzhilkibaev, A. Zhaksylykov, L. Konys), *oedipal motives* (B. Dzhilkibaev, A. Kim, I. Odegov, L. Kalas), *the motives of werewolves* (B. Dzhilkibaev, A. Kim, A. Zhaksylykov, L. Kalas).

4. The selected elements of the mythopoetics of modern Kazakhstani prose are the "fragments" of the plots actualized in the modern period of Kazakhstan's development (the period of "creation" and the strengthening of the new statehood):

*Cosmogonic myths* (about the apocalypse or the re-creation of the world, the origin of the cosmos from chaos, the transition from the mythological (the time of the first

creation) to the historical time; *Anthropogenic myths* (about the creation of man and social norms by cultural heroes, about the mythical ancestors of the people, the first human couple or the first person); *Totemic myths* (about the transformation, reincarnation of people into totemic animals or about "finishing" people by cultural heroes, about the evolutionary path of man).

The creation of a new man completes such a cosmogonic cycle, and, as a rule, the researched artistic texts of modern Kazakhstani prose writers can be brought together to the same subject-the process of individuation, the emergence of the Other in Oneself (the archetype of the Selfhood, according to K.G. Jung), the painful and contradictory process of self-determination of modern man and ethnos.

5. In the Kazakhstani artistic prose of the modern period, the trend of re-mythologization of contemporary realities, literary motives and characters with the aim of national / personal self-determination and the designation of purposeful development of society and individual personality, as well as the identification of deviant social processes (O. Bokeev, A. Altai, A. Kim, L. Konys, I. Odegov, Yu. Serebryansky) prevails. Demythologization in modern Kazakhstani prose is connected with the processes of postmodernization and is represented peripherally (L. Kalas, E. Aila and N. Sakavova).

**The theoretical significance of the work** consists in an attempt to solve the problem of systematics and classification of mythological images and motives of contemporary Kazakhstani prose, analysis of its mythopoetic elements and ideological and thematic fund, in the context of which they are formed and function.

**Practical significance of the study.** The materials of the work can be used in the conduction of high school special courses and special seminars of "Modern Literary Process in Kazakhstan", "Problems of Mythopoetics", "Theory of Literature", in the process of teaching literature in the school, as well as in compiling directories, encyclopedias on the problem under study.

**Approbation of work.** The main provisions and results of the thesis are reflected in the scientific and methodological seminars of the PhD doctoral students, at the meetings of the Department of Russian Language and Literature of Abai Kazakh National Pedagogical University (from September 2014 to May 2017), including in journals recommended by the Committee for Control in Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan, in collections of scientific, practical and scientific-theoretical domestic and international conferences, and also in the collection of a foreign monograph. The main provisions of the thesis are reflected in 12 scientific publications.

The main results of the thesis were reflected in the scientific publication included in the Scopus Indian Journal of Science and Technology ISSN 0974-6846 (2016, Vol.9.9 Issue 22) in reports and reports made by the author at international scientific and practical conferences: international scientific and practical conference of M.O. Auezov Institute of Literature and Art "XIII Auezov Readings" (Almaty, 2015, September 28), an international scientific and theoretical conference devoted to the 550th anniversary of

Kazakh Khanate "Problems of tradition and innovation originality of artistic expression of the national idea "Mangilik E "in Kazakh literature" (Almaty, Al-Farabi Kazakh National University, 2015, June 3), the international conference "Science and Education Studies" (Stanford, USA, No.2.(16), July-December, 2015), the international conference of the Camplutense University "Myth and Emotions" (Madrid, Spain, 2016, 24-28October), the international conference of Vilnius University "Man in the space of language"(Kaunas, Lithuania, 2016, 12-13 May), the joint international scientific conference Al-FarabiKazakh National University and Hanguk University of Foreign Languages "Korean Studies in Central Asia and Digital Humanities in Korea" (Seoul, South Korea, 2016, 22-23December), IX International Scientific Conference "East-West. Dialogue of Languages and Cultures of the Pomeranian Academy of Slupsk (Slupsk, Poland, 2017, 18-19September), II International Scientific Conference "Man at the intersection of material and spiritual challenges of modern times" of the Linguistic and Technical University in Sveče (branch in Psashnish, Poland, 2017, 15 September), the 5th Central Asian Scientific Conference on Korean Studies "Education in the field of Korean Studies in Central Asia: the Present and the Future" K. Karasayev Bishkek State University (Bishkek, Kyrgyzstan, 2017, 6-10July).

1. "Neomythologizm as an art phenomenon of modern literature" // Bulletin of the L. Gumilev Eurasian National University.–A series of humanities. –Astana: 2015.– No. 5 (108). - 67-71 pp.

2. "On the question of the content of the phenomenon of the neo-myth in contemporary art and literature" // Bulletin of the AbaiKazNPU.–A series of philological sciences.–Almaty: 2015.–No. 4 (54). - 121-124 pp.

3. "Functions of the myth in the work of art : the classification aspect " // Science and Education Studies .– Volume III, "Stanford University Press ".–USA: 2015.–No. 2 (16).–449-460 pp.

4. "Neomyth as a symbolic form" // "XIII Auezov Readings", proceedings of the international scientific and practical conference.–Almaty: 2015. – 258-266 pp.

5. "Myth and Kazakh mythology: Retrospective Analysis and Prospect of Research". Indian Journal of Science and Technology. – 2016, V.9. Iss. 22 ISSN (Print). 0974-6846. Impact Factor 2007: 0.273;

6. " Қазақ жазушыларының шығармаларындағы миф " // Bulletin of the Sh . Valikhanov KSU. – Philological series. – Kokshetau: Sh. Valikhanov KSU, 2016. – No. 1.–189-194pp.

7. "Kazakh novel-myth: semantics, structure," narrative frame "» // Izvestiya of the National Academy of Sciences of the Republic of Kazakhstan .–A series of social and human sciences.–Almaty: 2016.–No. 1 (305).–217-222 pp.

8. "Myth in the Creative Work of Modern Kazakh Writers" // Collection of scientific publications of AbaiKazNPU.–Almaty: "Ulagat" press. 2016. -82 p. - 28-32 pp.

9. "Mythology of Narciss and the motive of the first creation in the story of I. Odegov "Purusha" // Bulletin of the Al-Farabi Kazakh National University.–Philological series.–Almaty: 2017. – No. 3 (167).–75-83 pp.

10. "Myth and folklore in their function as the main centers of the creative method of O. Bokeev and A. Altai" // "Man in the space of language " IX international scientific conference.–Kaunas: Vilnius University, May 12-13, 2017.–407-417 pp.

11. "Mythological characters and motives in the modern Kazakhstani literary fairy tale (based on a series of fairy tales by L. Kalaus from the collection "Pinyata")" // "M.O. Auezov and spiritual revival of the nation" international scientific symposium dedicated to the 120th anniversary of the birth of M.O. Auezov - Almaty: 2018. – 420-429 pp.

12. Protopoetics of the post-modern novel of A. Kim "Belka" (Squirrel) // Gumanistica 21, Świecie: Wydawnictwo Uczelni Lingwistyczno-Technicznej, 2018. - T. 2. – 332-354 pp.

**Structure of dissertation work.** The thesis consists of an Introduction, three sections, a Conclusion and a List of used literature. In the Introduction the topicality and novelty, goals and objectives, the theoretical basis, methods, the theoretical and practical significance of the research are determined, the hypothesis and provisions to be defended are formulated. In the first section, "The Study of Myth in Literary Studies and Other Humanities" the concept of myth, the history of its study, forms and ways of interaction between myth and literary creation (mythology) are given; the schools and directions of studying the myth and the neo-myth in the western, Russian and Kazakhstani scientific traditions are examined; the conceptual apparatus were denoted, classification, functionality of the most important terms for research; the most influential and productive research methodologies and methods of analysis are determined for the chosen topic.

Mythological characters (archetypes, totems, mythologems, myths) and mythological motives (motive of initiation, the motive of the first creation, the apocalypse, the motif of werewolf and centaurism (chimerism), etc.) are classified and systematized in the second section "Mythological images and motive series in the modern Kazakhstani prose" in the works of O. Bokeev, A. Altai, B. Dzhilkibaev, A. Kim, I. Odegov. In the third section "Folklore and mythological origins of modern Kazakhstani prose" on the material of artistic prose of L. Konys, L. Kalaus, A. Altai, A. Zhaksylykov, Yu. Serebryansky, L. Son, E. Aila, N. Sakavova, and others mythological images, ornamentality, eschatological motifs, ancient and biblical origins of the Kazakhstani neo-myth, its mythological chronotope, ritualism and totemism are considered. In the Conclusion results of the study are presented.

Volume of the dissertation is 161 pages. The reference list is 257 items.