

THE VALUABLE COMPONENTS OF THE PROBLEMATICS AND THE IDEOLOGICAL WORLD OF LEONID YANDAK'S NOVELS

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Abstract

The axiological aspects of the problematics and the ideological world of Leonid Yandak's historical novels «Chotkar» (2000) and «Mamich Berdey» (2001) are analyzed in this article.

The national, sociocultural and philosophical problematics of these works involve «terminal» (desire to live in peace, security and non-conflicts) and «instrumental» (courage, boldness, honesty, politeness) values (M. Rokich's terminology) of Mari people and value orientation of main characters (duty, ability to love, courage, kindness, respect, honor, etc.).

The scene of the «Chotkar» novel is laid in 1236-1237, when Mari people, as well as other small nationalities, under command of the leader Chotkar, have risen to defend their land and national freedom. The main storyline action in the novel «Mamich Berdey» unfolds in the 16th century, during the turning period, when the destiny of the Mari nation was decided (the prospect of geopolitical domination of the Russian Kingdom or the Kazan Khanate).

In both novels, the writer speculates on political values (freedom, truth, justice, equality, peace and harmony), also mentions family (traditions, foundations, obedience, respect), religious (faith, moral principles, patience) bases of society. The main character are people, the spokesmen of political and religious interests of whose are the key characters, who are taken out in the titles of the works (Chotkar, Mamich Berdey). Their personal and moral values (humanity, charity, duty, love, dignity, fidelity, friendship, valor, courage) are formed the conceptual basis of the ideological world of novels. Key characters have all positive qualities of the leader: the mind, strength, courage, external and inner beauty, strong-willed character, inflexibility, courage. Prince Chotkar is represented already as a formed personality with an established worldview, and Mamich Berdey is given in the process of personal development and interaction with the people, who accurately estimate his intellect, staunchness, adherence to principles, knowledge of several languages and elect him sotnik.

The main composition technique of both works is the contrast (in the construction of the storyline and characters' images).

In contrast to high moral principles anti-values are widely represented in novels: betrayal, lust for war, enmity and quarrel, excessive pride, murder, fall, etc. One group of heroes with their life positions is contrasted with another: on the one hand, the defenders of people's interests, traditions, native land, on the other hand, barbarians and conquerors of foreign territories, who "sow" around death and fear. The art narration of Leonid Yandak broaches questions of the history his native land and people, affirms patriotism as a value.

Keywords: Mari literature, novel, Leonid Yandak, problematics, values, character, poetics.

1. INTRODUCTION

In 1968 the Mari legend «Ший калык» («Silver people») fall into the well-known Mari writer Leonid Loginovich Yandakov's (Yandak) hands, on the basis of which he wrote later the historical tragedy of the same name especially for the national theater. Unfortunately, due to some subjective factors, the play did not find a scenic embodiment, and was not published. But later the author decided to deepen the ideological and thematic range of the work, and began to study actively folk funds, historical archival documents (Gorshkov, 2002; Yandakov, 1999) And this time the collected material has formed a basis of his historical novels «Chotkar» (2000) (Yandak, 2000). and «Mamich Berdey» (2001) (Yandak, 2000), for which he has been awarded the State Prize of the Republic of Mari El for Literature (2002-2003) n.a. S.G. Chavayn.

In this article axiological aspects of the problematics and the ideological world of these novels are analyzed.

2. OPINIONS AND DISCUSSION

In both works, Leonid Yandak addresses to the national and historical problems.

The unequal fight of the Mari people of 1236-1237 under the leadership of Prince Chotkar against the Mongolian enslavement lay at the basis of the main plot line of the novel «Chotkar». In the Mari literature it was the first epic narration, revealing heroic pages of the history of the Mari people of that period. The national problematique of the novel is connected not only with the representation of life-changing political events (the fight for independence, national freedom) in the history of Mari people, but also with the representation of national character (patriotism, love of freedom, heroism, valor, courage – the characteristics of the Mari warrior; meekness, diligence, honor, naturalness – particular qualities of the Mari woman), the main instrumental values in world view of Mari people (kindness, courage, compassion, respect, veneration of ancestors, worship and careful attitude to nature).

This problematique is continued in the novel «Mamich Berdey». The main narrative action in it unfolds already in the 16th century, but also at the life-changing historical period, when the further fate of the Mari people was decided, when the geopolitical interests of the Russian State and the Tatar Khanate collided. At this crucial time, the Mari, like the most peoples of the Middle Volga region, who showed long and persistent resistance, ultimately, for the purpose of further survival had to join one of these State formations. The national character of the problematique of this novel also highlights interethnic relations (the desire of the Mari to live in harmony and consent with neighbors, etc.), and the ways of formation and establishment of the multinational structure of the Russian State. The chronological frameworks of this historical period and historical plot of the novel are 1521-1557 years; at that time the Mari people still were under oppression of the Kazan Khanate, however, it sometimes tried to take into account the opinion of the majority of its subordinates.

Leonid Yandak touches on in his novels not only the national and historical, but also the sociocultural and philosophical problems, forcing the reader to reflect on simple human relations, family values, traditional way of life and morals, human destiny, eternal terminal values (kindness and evil, the power of faith and love, the prerequisites of heroism), etc. These valuable aspirations of the author find a vivid expression in the literary identities of central and minor characters of novels. The main characters are idealised, they express the aspirations, thoughts and interests of the native people, embody the national character trait: fearlessness and cunning in battle, heroism and patriotism, staunchness and inflexibility if accepted crucial decisions, etc. It is possible to tell about them, that they are really goodies, therefore these works are entitled by their names. It is possible to tell about them, that they are really goodies, therefore these works are entitled by their names. From this perspective, Leonid Yandak is out of tune with the existent in the Mari literature tradition of description of Berdey from the negative side (he did not take into account the opinion of the majority of fellow villagers, he took the side of the Kazan Khanate to sake his personal interests and well-being, what is provoking the slowdown of social progress) and created a bright and attractive character of the leader of the Mari.

In the first novel Leonid Yandak hasn't shown a way of spiritual and moral formation of the main character Chotkar, and in the second work we can already trace the formation of Berdey's worldview, who goes at first before the reader as the eighteen-year-old young man and wins authority and people's respect due to his knowledge of several languages, staunchness and ability to carry essentially his point (the Moscow rulers couldn't persuade him to be on their side, even on pain of death). Berdey's fearlessness infected and strengthened his companion in arms (Boltush, Akpars, Alecko, Korkan): they didn't express fear of the enemy, even when they were chain-locked.

Truly national traits of character and value orientations are reflected in the female character of the novels. So, in the character of Snegiviy, Chotkar's daughter. Despite the tragic circumstances (artful Marshan tries to

match her to his own son in defiance of her will in order to seize power; he kidnaps her and keeps locked away for a long time), she remains faithful to her feelings and gets out of this tangled situation with dignity.

Family values are embodied in other female character of Elika, Mamich Berdey's wife: fidelity, devotion and submission in some degree to the beloved husband, diligence, compassion, ability to love, the aspiration to keep the family hearth.

The contrast opposition of the heroes of novels allows to disclose the eternal human values and antivalues: characters, who embodied evil, callidity, lies, treachery, subordinated to the greedy desire to own and control everything, lusted after power, oppose the goodies. The author tests them with power. In the «Chotkar» novel Marshan and his son Olykpay, Altys from «Mamich Berdey» don't pass this test. For the sake of a profit, money, gifts, own wellbeing Altys (in the novel he is on the side of the Russian Tsar Ioann) betrays the interests of his native people. Moral degradation, his spiritual decomposition are manifested also in the commission of mortal sin – the murder of loved and close people.

The antithesis is clearly manifested in the author's representation of the national interests and value orientation of the people's leaders. If some of them desire peace in all the world, stand for international consent, protect the interests of their native people, native land, then others, conquering foreign territories, sow death and fear around them. Anti-heroes are Genghis Khan and his grandson Batu-Khan, the Kazan Khan Safa-Girey. Memories of lesser characters help to re-create the character of Genghis Khan, the ruthless murderer of hundreds of people. His grandson, impudent and cunning Batu-Khan, continues business of his grandfather. Safa-Giray is depicted as an arrogant, short-sighted and cruel man, who destroyed hundreds of lives with his own hands.

Much attention is given by Leonid Yandak to expression value system of Mari's related people (for example, the Mordovians). He artly imprints their high moral qualities: love for the country, earth, nature, family, capable to push to any feats; stiff upper lip; singleness of purpose; love of freedom; fearlessness in fight. Strongly-pronounced animalhood opposes them (the desire to conquer and subdue at any cost), peculiar to the Mongolian tribes, as well as the desire of geopolitical domination of the Moscow State, headed by Ivan the Terrible.

3. CONCLUSION

So, the national, sociocultural and philosophical problematique of the Leonid Yandak's historical novels touches

«terminal» (desire to live in peace, security and non-conflicts) and «instrumental» (courage, boldness, honesty, politeness) values of Mari people and value orientation of main characters (duty, ability to love, courage, kindness, respect, honor, etc.).

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