

THE WOMAN'S CHARACTER IN THE STORY "JAMILA" BY CH. AITMATOV

Ч. АЙТМАТОВДУН "ЖАМИЙЛА" ПОВЕСТИНДЕГИ АЯЛДЫН ОБРАЗЫ

ОБРАЗ ЖЕНЩИНЫ В ПОВЕСТИ Ч. АЙТМАТОВА "ДЖАМИЛЯ"

Abstract: *The article deals with the expression of the progressive image of the Kyrgyz woman taken from the story "Jamila". The author describes the influence of war and old traditions on the woman's character in the story.*

Аннотация: *Бул макалада Чынгыз Айтматовдун «Жамийла» повестиндеги кыргыздын прогрессивдүү аялынын образы каралган. Автор «Жамийла» повестиндеги согуш жана эски кыргыз салттарынын аялдык образына болгон таасирин чагылдырган.*

Аннотация: *В статье рассматривается образ прогрессивной кыргызской женщины в лице Джамии. В повести «Джамийла» автор описывает влияние войны и кыргызских застоялых традиций на характер женщины.*

Key words: *personality, popular, image, passion, tradition, brevity, rebellion, reality, triumph.*

Түйүндүү сөздөр: *личность, популярдуу, кейип, ашыктык, салт, кайрат, каршылык, реалдуулук, триумф.*

Ключевые слова: *личность, популярный, образ, страсть, традиция, смелость, протест, реальность, триумф.*

"The most poignant love story in the world"

Louis Aragon

In the time of 90th anniversary of the outstanding Kyrgyz writer Chingiz Torokulovich Aitmatov- we write again about this literary personality, who made a revolutionary contribution into the development of the world literature. Chingiz Aitmatov, is a well-known Kyrgyz writer, who becomes very popular all over the world and made Kyrgyzstan very popular as well. And we, Kyrgyz are extremely proud of this fact. Everybody knows his novels and stories about ordinary Kyrgyz people's life. The most challenging in his stories is the fate of women, so the women's tragedy and love will be depicted in this article. In this article we strive to open the image of the free and independent image of the Kyrgyz woman in the person of Jamila.

The lives of writers are different: some of them have the great success; others have no fortune in their creations and are not noticed by the readers. Chingiz Aitmatov is lucky: he started his carrier at the early age; no one had such space popularity like him. At the age of 30 he published a masterpiece which gained the world publicity and he had Louis Aragon as the ideologist of his talent. At the age of 35 he became the winner of the Lenin award. "Jamila" was translated into more than 10 languages and even Sholokhov's and Hemingway's books were not translated into so many languages. Louis Aragon found the original expression of the moral values. He explained that he translated the book, because he would like the small book of Chingiz Aitmatov would become the witness of the realism which could tell the true story of the real love of the people who lived on the boundary of Kazakhstan and Kyrgyzstan.

The destiny of the heroes of the story "Jamila" is the destiny of ordinary people. The old dying traditions went back before the passion of people, educated in the new social conditions, proud, independent and really free. "Jamila" became the big masterpiece of art, because the love in the story reflected the dramatic conflicts of the epoch. Ch. Aitmatov could find the connection of moral collisions and important historical changes in the life of people, the link of the characters and inner world of heroes with the social processes. In order to understand the story, to value the brevity of the main heroine we should know that the old family traditions and the laws of shariat were still alive to the moment of the descriptions of events, described by Ch. Aitmatov. But to the beginning of 40th in the life of Kyrgyz people there were already some changes. Those dramatic events and the changes in the inner world of the people are reflected in the literary works. The role of such works

as “Jamila” is very great, as the process of the person’s emancipation is very complicated and long. The story starts with the scenes of the wellbeing life of the main heroine, she is happy with her marriage, loved by the husband and devoted to him. Neither the narrator nor the writer nor Jamila blame the mother-in-law, the keeper of the family, wise and strong woman, devoted to the old stable traditions. The readers sympathize with the power of the older mother, her friendly attitude and calmness. Due to the old mother the family has the wealth and peace at home. «She, mother, entered the nomadic family at the early and young age and, than respect their memory and traditions, lead the family, ruling the life. She was respected in the village as the most wise and experienced Hostess. The traditional Ethic is still living and kept due to people, like the Aitmatov’s baibiche-the natural keeper of the family. She absorbs these characteristics from the babyhood-the air, the sun, the nature, the speech, inherited hair and face. Probably, Jamila would be the excellent heiress of Baibiche if not Danyar. The wise oldest mother noted the fair and the most suitable heiress in Jamila and always dreamed to see her in her place.

So, here we could see the image of a good mother or mother-in-law of the Kyrgyz people, which Aitmatov wanted to depict. Sure, all the sample baibiche should be like that. The talent of Jamila, her nature is seen immediately and readers approve her. The head of the house and the younger mother treated the young kelin in a good way-loved her and understand. Even Baibiche defended her from the bad neighbors, supported her honesty. Jamila was not afraid to express her own thoughts, baibiche listened to her, but the decision was made by baidiche. Here we could see the respect to old people and to young also. Within the village people Jamila had very nice relations; she was strict and polite to her beaus. Here the critic Victor Chalmaev is right in the comparison of humiliated Jamila to the relations between beloved Daniar. The love of Danyar and Jamila was born in the process of spiritual development and the wakening of personalities of the story. Really, not all the women could have such brevity like Jamila to make such a step. And most readers blame the betray to the husband with the lover and so the mother in law blame also. The character of Jamila, the reasons of her actions are not clear. There is the “strike” against weak traditions. But it’s very important to clarify what meaning is there in the elements of such rebellion about the conflicts of the story. Like many other people, Kyrgyz people had traditional form of the correspondence with relatives. In the family where Jamila lived the correspondence with relatives was complicated by unusual ritual. Brothers were writing letters to the name of the father-the head of the family. But the real head of the family was the mother, and she got the letters from the postman. But mother was illiterate and that’s why Seit read letters and wrote answers. Seit all the time predicted the content of the letters: all letters were alike-first Sadyk greeted his members of the family according to the age and range. Here was the ignorance and disgust toward the wife. Yes, it’s really not polite to address to the wife first while parents and aksakals are alive and even its rude. It goes without saying; this was the set custom for all the men in the village. Any respected man first mention parents, relative and in the end the wife. Jamila started to analyze that fact, she dared to call that custom as the fettered event. Jamila herself respect the traditions of the country, so she is not risky to say about it aloud. At that moment Baibiche caught her condition and strictly but fair scolded her daughter in law: *“What’s up? Not only your husband at front? Not only you in trouble, the disaster is common. You should stand! All women miss their lovely husbands...”*

Jamila’s protest against traditional greeting in his letters-is one of the signs of her unique character, the omen of unusual personality. Let’s remember from the book: “Jamila was different daughter in law, not ordinary like others. Some character in Jamila confused mother-in-law.” The scene after scene we became the witnesses of the puzzled woman, different in character, the view at the life, the manner of behavior. Perhaps, that was the only one of rebellions before the meeting with Danyar. The second rebellion was when she left the family, husband, the village with her lover and that fact was not connected with the critical attitude to the traditions of the society and national traditions. The silly figure of Danyar at first, turn into the romantic shape, wrapped with the mystery. Village people didn’t notice him, because of his silent and not accessible character, but he was not ordinary man. He had no any friends in the village, unfortunately, he stayed lonely, as if friendship, sympathy or jealous were unknown to him. Being strange Danyar couldn’t pay any

attention to Jamila. He was stricken by her decisiveness and confidence, he looked at her not friendly, but with admiration. Yes, first Jamila was against Danyar's magnetism, but after time she was seized by his love. Here we could see the Kyrgyz women's strong character and passion.

Two bright characters come across, at first, different, but born for each other. That meeting couldn't disappear traceless. And the image of flood was not just an accident. When author described the flood, how water was coming filling the banks, roaring and threatening people as if attacking folk in the village. Seit was awakening from the trembling of the river. The river was filling with the unbelievable noise. It was fearful. That description was associated with storm in Jamila's soul. It was a sort of culmination- the symbol of the explosion of feelings. That moment everything reminded Danyar's songs. All around was changing: the narration, scenes, nature, and the image of heroes. Seit was waiting for smth pleasant happened. The strange behavior of Danyar was clear. How Jamila changed! It was the feeling of smth new and fresh which born in the heart. Seit had smth inside which he wanted to get to the people, especially the beauty of the earth. The celebration of anger and kindness in the heart of the characters.

So, the topic of the appearance of a new personality became the main philosophic theme of the story. It is connected with the theme of the start of a new life of the right less people on the edge of the enormous country. The reader sharply feels the modernity of the modern characters-Seit, Jamila and Danyar. Those people were formed by the soviet reality. Within these those people are the Kyrgyz. They perceive and keep the best traits of the national character, brightly expressed national traditions. That unit guarantee Jamila, Seit and Danyar the moral superiority. The kind feeling of love was carried by the main characters. They couldn't be wrong and that's why they had the triumph. The main point is not the happy end: the heroes of Aitmatov's story had the main victory-in the hearts of the close people, neighbors and village inhabitants.

The positive woman's character is the main component in the esthetic of social realism, as far as, in the image of the positive character there is the common concept of reality. In the character of the main personages the author opened the ideal heroes and we know the main role of the start in art. Not only the described subject is important, but also the depiction of the author. Aitmatov himself told that Shakespeare was "the great artist of the positive character". In Aitmatov's writings everywhere we could see bright, passionate personalities. In the story "Jamila" we also vividly saw the positive characters of women: the model mother in law, the brave and modern daughter in law. Behind those positive characters we feel the sense of Love and Passion. The characters of women in this story-are the embodiment of humanity ideals. Aitmatov put onto the pie distal the ordinary women, giving all the sympathetic feelings. May it was the modern trend to glorify the simple and primitive people. Very wise heroes were taken away and even treated with a kind of irony. The high interest to the routine activities was on the top of the social interest. In front of the readers there is a simple woman, very primitive with the sense of old traditions, but she became very strong and brave with the help of Love to a man; it was a real love and passion.

Really, in this story we could feel two aspects of love: the pure love of the woman to a man and the unforgettable love of the small boy Seit to Jamila. All the people from the story are the ordinary ethnos who are very close to the earth, respecting the old generation and the debt before the motherland. In the story we feel the topic of war also, because the husband of Jamila is at front. And here again, Ch. Aitmatov described the image of the woman who is waiting for husband and had to do the hard work instead of men. It was exactly the war, which destroy the stable traditions of the village. Jamila had to work together with Danyar, from that very moment their love began. The author would like to tell that at any case people don't ruin their feelings and emotions. Especially at that moment the strong feelings could born and nothing could prevent it. The whole story is penetrated with the Kyrgyz spirit and color. Men should marry the widows of their close relatives, if their husband died, because the gender tradition prevented to leave the family with children. For the main characters there are only two main feelings-the love and sincerity. Their act opened the eyes of Seit and after years he told about his dream to become an artist, even his parents were against it. We could see here that the image of Jamila helped Seit to be adult, to be devoted to his dream and to understand what love is and what passion is. Here the image of Jamila played a

great role in the growth of Seit, in the modern thinking of other people and relatives. Jamila herself became the symbol of independent position of all the women in the Soviet Kyrgyzstan.

So, many controversial ideas are born after debating the main personage of Jamila: the negative and positive ones. In our opinion, Jamila is the great symbol of the free woman of Kyrgyzstan: it says that Kyrgyz woman could defend her rights and position in the society. And no one and nothing could stop her in doing whatever she likes to do.

We must confess we read the story in one day and was totally fascinated by the fantastic description of the landscape, the nature and the most humane story of the main character. The lake of Issyk Kul then became one of my dream locations to visit. Enchanted by the story, we decided to read more works of Aitmatov and came across the novel Jamila which, if possible, moved by imagination even more. The plot, construed in a perfectly harmonious manner, allows the author to powerfully describe the moral and physical strength, as well as the beauty of the protagonist Jamila. We will not give any spoiler of the story and invite everybody to read the book. To my mind, Kyrgyz Republic became the land of natural beauty accompanied by very courageous and brave women. In my heart I didn't hesitate for a second and the first images that came to my mind were the ones of the lake of Issyk Kul and the strength of Jamila. Love, however, remains at the core of the story. It was through love that Jamila discovered something wonderful in Daniyar, something that had been her desire to find in a man but which Sadyk had failed to give her. In Daniyar, she found inner strength, compassion, and love. Unlike with Sadyk, from whom she only received a note of 'regards' at the end of his letters home, with Daniyar, she did not need reassurance. From his songs, his actions, and later his words, she knew that he loved her just as plainly as she loved him. He "called her every loving Kazakh and Kirghiz name," but even when not in conversation, they communicated with the language of love, a language that did not require words.

The love that grew between Jamila and Daniyar and which eventually swept them away had a tremendous impact on the impressionable Seit. He realized that the couple was at one with the beauty of the land and with the freedom of the steppe. In fact, they epitomized the land and the steppe, the very essence of the songs of the *akin*. Their departure meant their flight to freedom to join other Soviets in a collective effort for a bright future. It further meant that beyond the village environs, they were privileged to contribute to the building of the new Soviet life and the new Soviet citizen; they could join their brethren in the trenches, in the factories, on the collective farms, and in the hospitals.

Conclusion

In *Jamila*, Aitmatov shows with care, love, and enthusiasm that while the apparent circumstances might seem different, the underlying facts of life remain a constant. It is up to the individual to distinguish those facets and break with tradition to employ them for his or her own benefit, as well as for the elevation of mankind. He also shows the image of Baibiche, who is the keeper and the supporter of any kind of traditions in the Kyrgyz society. She was the model of a perfect mother-in-law and mother; looking at her we must understand that this is the woman who strives to preserve the family, following the strict traditions in spite of any hard situations, whether she likes those old traditions or not. But, anyway, she is a real Kyrgyz wife and the person, who gives the way to respect traditions, left by ancestors. Despite of any modern changes, young generation should know how to act and live, following the customs and superstitions. But in the image of Jamila the author would like to express his opinion about Kyrgyz kelin, who is humble, obedient, but at the same time progressive and modern.

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