



POETIC PROPERTIES OF PROSE

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ANNOTATION

Each text and each movement has its own style. Literary type is a product of written speech that does not have elements characteristic of poetry, such as weight and rhyme. Prose as a form of written speech appeared later than poetry, as in the literature of European nations, as well as in the literature of Eastern nations. If the prose speech was quiet and lofty, like the poetic speech, when it first appeared, by the first quarter of the 20th century, it began to be devoid of excess luxury, and it increasingly obeyed the rules of realistic imagery. Artistic simplicity, naturalness, tendency to approach real life became the main criteria of Nasr. At the same time, writers did not forget that prose is a form of artistic speech. Based on their own creative style and the nature of the work being written, they chose the necessary rhythm (tone) and effectively used and are using image tools.

KEY WORDS: *Literary type, dialogic event, concentration, plot, poetry, genre, prose.*

INTRODUCTION

The birthplace of Pio Baroja y Nessi was a small border town called Vera del Bidasoa. The writer was a Basque, born on December 28, 1872. In the period from 1872 to 1879, Baroja lived in San Sebastian, and his first and most vivid impression was the bombing by the Carlists.

In 1895, Barokha's articles about Russian and French masters of the word were published. In 1897, his story "Hidden Kindness" was published, then, in 1900, the book "Shadow Life" appeared. Since 1901, the writer worked in the publication "Juventud", which also published literary works by Giner, Costa and Unamuno. Then, after the termination of the magazine, Baroja began to cooperate with the daily newspaper "El Globo", which published Baroja's first novel entitled "Adventures, attempts and Mystifications of the Sylvester Paradox", but the author became widely known in 1902, after the release of the work "The Path of Perfection"¹

All representatives of the "generation of 1898", including Baroha, experienced the collapse of youthful beliefs in their younger years. In the well-known book "The Tree of Science" the writer told about his own youth. He has been an agnostic all his life, but has not been seen to be religious. While researching Catholicism, Baroha concluded that the church has a destructive effect on society and political life. At the same time, he gravitated towards a scientific worldview, but he understood the existence of problems and phenomena that can never be known by reason, but which will always attract him with their incomprehensibility.

In his youth, the writer believed that suffering reflects the specifics of human nature, it is proportional to the intellectual development of the individual, while all actions only aggravate suffering. In his mature years, Barokha came to the conclusion that life is purposeless and meaningless. In the literary work "Shadow Life" he expressed his bitterness and disappointment caused by the injustice of society and the cruelty of people².

ANALYSIS AND RESULTS

Baroha's literary work is not focused on Spain as a country and a state, since the writer evaluated everything through the prism of human nature. Most likely, that is why he followed Asorin in favor of anarchism, although he understood the utopian nature of his ideas. The writer believed that the government and the state can in no way ensure human freedom through ethical restrictions and morality, freedom is born and strengthened in the human soul.

Baroja generally supported the desire of the "generation of 1898" to make maximum creative efforts in order to see the revival of Spain and its people in the future. In the work "Lonely Hours" (1918), he drew attention to the fact that Spain should improve its health, become more intelligent, because this will lead to the restoration of justice in society, the culture of the country should always be versatile, unique and rich, strive for perfection, a full expression of national flavor.

¹ Панченко Н.Г. «Волшебная страна великих подъемов и контрастов»: восприятие культуры Испании в России середины XIX – начала XX века // Современные проблемы науки и образования. – 2013. – № 3. – С. 60.

² Тожибоева Р.Р., Танжарикова А.В. Испанская литература на рубеже XIX-XX вв. // Международный студенческий научный вестник. – 2015. – № 5-1. – С. 63.



According to D. Shaw, Barokha and his fellow writers belonging to the "generation of 1898" were mistaken in the fact that it is easier for each individual to develop highly spiritual qualities in himself than for the whole society³.

CONCLUSION/ RECOMMENDATIONS

Baroja saw life not as an ordinary series of tragic days, but as the life of an individual with destructive feelings of hopelessness. It can be called otherwise life for the sake of life.

Baroja was convinced that Catholicism was taking anti-life positions. He believed that a person is free to move away from creative activity and do "earthly" things, preserving the energy of the creator and creating a family. The writer sought to create the ideal of a new person who is able to overcome life's difficulties and get maximum pleasure, but he himself was different, and the ideal appeared as unviable. Baroja believed that Spain suppresses creative people who are not like the rest and who, in their desire to gain freedom, can be above morality and even immoral. The heroes of his literary works tend to a simple submissive life, preferring family life in Madrid. Baroja believed that vicious and immoral people quite often, after a series of hardships and vigorous activity, choose the side of the law and good and high morality.

It is impossible to accept life through personal struggle, strong-willed qualities and noble aspirations due to the following factors: 1) the absence of an ultimate goal – life does not have a peak to which one could strive throughout the journey; 2) few people have the necessary firm will – there are rarely heroes who can overcome all the hardships of life; 3) this lifestyle conflicts with ethics, since one should live in such a way that don't hurt the others⁴.

The results of Barokhi's philosophical reflections are presented in his work "The Tree of Science" in 1911. In this book, the hero Andres Hurtado goes through serious trials, overcomes spiritual and moral upheavals. The work presents a deep analysis of the inner evolution of the hero in the conditions of overcoming the vicissitudes of fate and upheavals in society. The writer shows by the example of the hero's family what the moral and ideological crisis of the Spanish middle class turned out to be, since in 1898 ordinary teachers and small trading businesses took on many tragic blows of fate in the country⁵.

Baroja presented the specifics of social relations in Spain at the turn of the XIX – XX centuries, criticizing everyone, including workers. The main character of the literary work gradually realizes the futility of revolutionary ideas and ideals that previously seemed clear, clear and correct to him, so he avoids further struggle.

In essence, Baroja writes that the problem of Spain is of an individual nature, so each person is called upon to cope with it independently. Andres does not pretend to find solutions to problems for the whole country, he is engaged in settling his own everyday circumstances. Hurtado is not a hero, he is presented as an ordinary person who just lives with his ideas about a better fate for his country and himself, but he is not a visionary and cannot solve the problems of a large number of people alone. When his younger brother Luisito died, the hero is even more convinced of the fatality and meanness of life.

Barokha in his literary works showed the death of innocent children as a symbol of the fragility of positive ideas about life⁶.

Andres' dialogue with Iturries is a dispute between people who hold different views on life and everything that happens around them. Both share the opinion that it is necessary to accept life with all its features, in which there is no justice and a high final goal. The characters have a lot in common, but are limited in their knowledge and faith. Andres is a supporter of the triumph of science and the power of reason, and Iturries insists that even such negative manifestations as saving lies and illusions are important in life, allowing to soften the blows of fate and somehow interpret the inexplicable.

The journey of the main character of Baroja's literary work from their capital to the province opens up to the reader the reality of the Spanish world. Alcolea, to which the hero went, is a representation of Spain in miniature, it is a kind of "microcosm" of a people constrained by political and economic destruction. The aristocracy of Alcolea lives with memories of its former greatness, the middle class does not refuse any meanness in trying to at least temporarily improve its bleak socio-economic situation. The workers are characterized by complete passivity and total indifference to everything around them, they were enslaved by exploiters. In an attempt to save Andres moves to Madrid, where he starts a family, but after the death of his wife, everything in his life begins anew, unable to withstand the trials of fate, he commits suicide.

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⁶ Гарсия Х. *Испания XX века*. – М.: Мысль, 1967. – С. 13.



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