

# THE THEME OF THE CIVIL WAR IN THE KARAKALPAK STORY OF THE 30S OF THE TWENTIETH CENTURY

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**Abstract:** This article deals with the theme of the civil war, the problem of the development of the Karakalpak story of the 30s of the twentieth century, the formation of literature focused on modern European artistic principles in their specific Soviet version.

**Keywords:** Karakalpak story, civil war, theme, historical process, statement, character, Europeanized and Russian vocabulary, plot, narration, figurative and speech means.

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The development of a new genre of the story for Karakalpak literature required writers to comprehend new forms and artistic searches. The development of the genre of the story was due to the specific features of the literary and historical process.

The theme of the civil war was not reflected either quantitatively or qualitatively as could be expected, given its ideological significance and prevalence in other national literatures. The more "peaceful" nature of Karakalpak literature in comparison with them is one of the problems that await comprehension.

The Civil War, the struggle for the establishment of Soviet power in Karakalpakstan, and the subsequent struggle against the Basmachi are presented only in the stories "My Memoirs" (1933) by K. Salimov, "The Historical Press" (1936) by M. Daribayev, and his "Active Hero" (approximately of the same time).

"My memoirs" by K. Salimov - about the revolutionary situation of 1918-1919 in Turtkul, Chimbay, the struggle of the red askers against Junaid Khan, Khan Maksum, volost Ibraim, Inayat, Khalmurat-bai, ataman Filchev. "Historical Press" by M. Daribayev - about the fate of the poor man Embergen before the revolution, about his participation in a detachment of volunteers in the struggle for Soviet power.

Here we see a way of ascertaining instead of depicting events and characters. The characters are polarized to the extreme. If he is a villain, then he is an exceptional villain. In "My Memoirs" [1, p. 21]. Khalmurat-bai shot the captured Red Army soldier Abdullah (only here and named by name) for the fact that once, working in his garden, he ate one carrot. The author needs the positive character to be modest and moderate, and the negative bai to be bloodthirsty (life for a carrot).

In the story "Historical Seal" the Turkkul rulers "Korsky, Konoplev - both turn out to be "prophets, heroes" for all Karakalpaks. They will say white and black, i.e. by force, by fear,



they are forced to admit everything in accordance with their will. "If Konoplev walks, the crying child falls silent, if Korsky walks, it is as if the dead come out with sobs. The fear of the ignorant people before these two is so great that the oppressed people lived in great need and torment" [2, No174]. He burned the hemp of two farm laborers who were looking for work in the sands, pouring kerosene on them, saying that they were going to steal.

There are no positive heroes in "My Memoirs", but there are in "Historical Press" - this is Embergen, who "signed up for the squad to show heroism. The goal of this detachment is the good of the ignorant people, to fight the enemy, to fight the invaders, to establish peace. I consider myself a newborn, happy person..." [2, No174]. - he declares.

The authors of both works retell historical facts and events. "My Memoirs" by K. Salimov have the form of a chronicle (mostly military events), sometimes - an elated, solemn report, when the narrator directly addresses the reader. The story begins with a number of messages: "1918. Mid-May. A revolutionary committee was organized. Although some order has been restored in the city, time is like the ice drift of Daria, the Soviet power was not yet strong.

Nevertheless, several institutions were organized in the city, which began to work, yet it was a time when the people received freedom. As a result, in the city of Turtkul... Armed askers, hearing the voice of freedom, scattered to their villages." [1, p. 21]. The beginning of the second part: "On November 24, at about 7 o'clock in the evening, the news came that Junaid was near Turtkul"; of the third part: "In July 1919, in the month of Chimbai, they organized the District Committee, negotiated with Khan Makhsum, Ibraim-bolys, Inayat-bolys, Khalmurat-bay"; the next part is called "Assault" and tells about the capture of Chimbai and the murder of members of the revolutionary committee, the last "Taskara" [1, p. 21]. - about Shaidakov's campaign with the Red Askers and the liberation of Chimbay.

The events in the story "Historical Press" are reported on behalf of Embergen: "Today's cotton factory No. 89 in Turtkul was the factory of Bai Pavlov, and having said: there is work there, they take workers; rather than wander around, it is better to go to this plant and get a job, I went to Turtkul" [2, No174]. However, there was no work at that time, "in 1918 a detachment was created in Turtkul", and Embergen signed up for it. The news comes that the Reds have been killed in Chimbay. Inayat-bolys, Khan Makhsum, Seitnazar Khazhi, Ibraim-bolys and the Ural bais, united, creating a powerful detachment, marched against the Reds. Shaidakov sends 50 people to Chimbay to liberate the city. "In Chimbay ... from 1918 to 1925 I served in the ranks of the Red Army..." [2, No175] declares Embergen.

Embergen's speech is interrupted in some places by the author's comments: "... Having spoken, he struck the horse with a kamcha, took a snuffbox for nasvai... deftly threw it into his mouth" [2, No174]; Later, an interlocutor appears, who turns out to be the narrator. Embergen's words are addressed to him: "... And now, in the cold, we are trotting."

Next, a dialogue with him:

"Dear, if you are interested in how the civil war in Karakalpakstan went, I have something to say, now we have already arrived at the collective farm, I will tell you later" [2, No175]. At first, the author is silent about who exactly the narrator is addressing and with whom he is traveling. (This reminds me of "One of Many Days" by N. Davkaraev, where Aralbay, still unknown to the reader, responds to someone's request to tell something). At the beginning of the story, it seems, with the narrator, then it turns out that there is another listener, named Gulzada.

"-Pai, the events were not told to the end, we came to the village" [2, No175].



The story "A Historical Story" ends with a description of the evening village from the point of view of the three commissioners: "With barking, as if saying: "Welcome, guests," the dogs ran out to meet them.

Listening, the day fades away. The frost is crackling, a winter evening, a winter village: the bleating of sheep, the mooing of cows, the barking of dogs, noisy talking people. Noise, turmoil... The curling blue smoke of the village, rising into the sky, disappears. Three plenipotentiaries, having looked around the village, entered it" [2, No175].

Attempts at vivid descriptions can be seen in the above excerpt, as well as in the transmission of Embergen's feelings on the way: "When I came out, it was the summer of 1918, the sun was hot, you disdained to put your leg forward, you put it, and it was as if it were going backwards,..." [2, №175].

This conveys the feeling of terrible heat. In the story of M. Daribayev, the village is perceived with all the sounds coming from both people and animals. But both in "My Memoirs" by K. Salimov and in the "Historical Press" by M. Daribayev, there are few pictorial means. In "My Memoirs" there are comparisons "time is like Daria's ice drift", the idiom: "to show the life of a dog", i.e. to torture, metaphor: "to stand, resting on one's heels", i.e. to oppose, colloquial language "pitegendei" ("a little later"), onomatopoeic words: "pakka-pakk" (sounds of shots) - [1, p. 21]; in the "Historical Press" - the epithet: "black frost", i.e. strong frost; figurative comparison: "as if a dead man comes out of the grave, weeping"; idiom: "they drink pus, eat maple", i.e. they live in great need and torment; Proverb: "At kadirin zholaushylyk bildirer, as kadirin asharshylyk bildirer" (literally, "the value of a horse is learned on foot, the value of food is in hunger" [2, No174].

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