



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 04 Issue: 08 Aug 2023
<https://cajipc.centralasianstudies.org>

Typology of the Youth Image in Karakalpak, Uzbek and Kyrgyz Prose

Kaniyazova Jupargul Orinbaevna
Doctoral student at Karakalpak State University

Received 15th Jun 2023, Accepted 16th Jul 2023, Online 17th Aug 2023

ANNOTATION

The article deals with the problem of description of youth image in prose of Karakalpak writer Sh.Seytov, Uzbek writer Sh. Xalmirzaev and Kyrgyz writer Sh. Aytmatov in the 1960s and 1970s. Similarities and differences were shown in the creation of the youth image.

KEYWORDS: writer, prose, image, youth image, hero, narrative, story, novel, typology.

In the 1960s-70s, the triad (lover-beloved-rival) images of young people in Karakalpak prose turned into tradition. Among such prose works there are perfect and non-perfect ones. Mostly, the triad in love of young people depicted in the literary work was criticized. I. Yusupov wrote about this: "Of course, young people tried to create the image of their contemporaries in their works. In other words, most of them show that they have little involvement in the life of the people. Sometimes, they can not keep up with his contemporaries.

In the field of lyrical prose, a lot of attention was paid to the writing of unsatisfied love affairs. Anyone, of course, can write on such topics. But there are too many such kind of short stories, cheap poems, etc." [1; 96-102p].

S. Bahadirova, K. Kamalov's critical articles on the development of short stories of 1960-70s have been published. S. Bahadirova also pointed out that one of the differences in the stories of this period is the use of "triad" images: "Firstly, the heroes are young (student life, school, industrial theme). Secondly, in the plot, there are similarities in the life paths of the heroes, their images are revealed in the matter of love, then the third person interferes the story and he is, certainly, an unpleasant hero. The dispute is resolved in favor of the heroes or one of them is offended by negative hero and cries, etc." [2].

In K.Kamalov's article the theme of Karakalpak stories of the 1970s (O. Khojaniyazov's "The story of one's life", "The tale about witch", "Excitable years", "Blooming summer", A.Bekimbetov's "Falcons", K.Jumaniyazov's "Two spring tale", "My valley", "My village", S.Bahadirova's "Women", S.Saliev's "Talk on the way", A.Aliev's "Chronicle of truth", "Regret", A.Tajimuratov "The aim", T.Halmuratov's "My villager", "Much is not known about springs", U.Pirjanov's "Picture", Night spent under the silver willow", A.Bekimbetov's "Near tomb"), the structure of the plot, the study of the hero's image are evaluated [3].

U. Rasulova, a researcher of Uzbek stories writes as following: "A collection of stories about the youth was created in the 1960s and 1970s. The main characters in works of such writers as Adil Yakubov, Askad Mukhtar, Pirimkul Kadirov, Ushkin Nazarov, Otkir Hashimov, Olmas Omarbekov, Shukir Khalmirzaev were

mostly young people. The heroes of Abdulla Kakhar's stories "Little girl", "Love" are also young. The characters of the teenagers in most of the stories are created in a novelistic way." [4; 44 b]

In the history of literature, works of various genres have been written, based on various ideas, themes describing complicated creation of nature of a man. They show the psychological changes of a person during his childhood, youth, and old age. Every person has his own character. In the course of his life, his experience of life-changing experiences increases, his horizons expands and changes. In the history of literature, such characteristics of human psychology can be found in similar works. In the article, we study the image of young in the works of Sh. Seytov, Sh. Khalmirzaev, and Sh. Aytmatov.

The story "Escapee" (1969) written by Sh. Seytov begins with the description of the images of a young man and girl. The central character in this story, the image of Nesibeli, who was taken away by Turkmen raiders. Once, in the literature, it was said about the similarities of this heroine with the image of Jamiyla in Sh. Aytmatov's story "Jamiyla", but they do not resemble each other in terms of spirit and other aspects. Each of the writers has created a national image of his hero. The existence of similarities in social life, national customs, and traditions of the Karakalpak and Kyrgyz people has been the basis for the foundation of similar images. In the story "Escapee" the process of life of a girl who was left in the arms of invaders, then managed to run away and return to her native land. In the memories of the hero of the story, Nesibeli, the image of Janabaydin is drawn. The relationships between the three characters in this story are quite different from the pictures of the contemporary characters.

For thousands of years, the bride theft has been turned into tradition in the life of the Kyrgyz people. In Sh. Aytmatov's story "Jamila" (1958), the main character Jamila's fate, her future is closely related to this tradition. First, she was taken away by Sadik, and they got married. But they didn't love each other, the reason was that Sadik could not reach Jamila in the game of running, so in anger he decided to kidnap her. When the war began Sadik was taken into the army. Jamila joined other workers in the village. Although Jamila was married, the reason why she began to get out with Daniar, who returned from the war because of serious injury, psychological state of characters was justified by dramatic situation in the story. In "Tall beauty", at the time when Ilyas and Asel fell in love with each other, Asel was engaged to one of her far relatives. Ilyas and Asel decided to escape and get married but their happy marriage didn't last for long. Such kind of unhappy love motive was given in other works of the writer. The stories of love of Tanabay and Biybijan, Rayımalı and Begimay, Edigey and Zarifa turned into dreams. These different, unique people loving each other searched for their happiness but could not reach it. The feeling of love joining them leads to parting. The writer based on the mentality of eastern nations while creating his works.

Sh. Aytmatov's short stories contain the image of characters who are not similar to each other in terms of character, lifestyle, past. Among them, Sayda, Jamila, Ilyas, Kamal are the descendants of Kyrgyz families with preserved patriarchal customs. During their lifetime, they kept these customs and social and political changes. The youths who have reached the age of maturity move away from their home and quickly get involved in various aspects of the society.

In Sh. Aytmatov's stories "The shores of Baydamtal", "Enemies", "White rain", and "the Beauty" the romance of youth, future aspirations of the young, their mistakes in the paths of life, and finding the right way with the help of society are told. These works are influenced by the socio-political ideology of the time. Finding the right way of living is not a change of personal psychology, but mostly it is formed under the influence of society. The youth image is enhanced in the process of labour, as a public figure. The images of

young in these works are painted in "white" and "black" colors. Successful characters achieve their goals at the end of the story, while unsuccessful characters are destroyed.

Nurbek, the main character of "The shores of Baidamtal" is ready for any kind of tricks, and he doesn't listen to other people's opinions. He is hardworking, Jack of all trades. Therefore, he is very self-confident. In his opinion, mechanics and tractor drivers should explore new territories by driving through steep rocks. But tractor owners do not agree with him saying it's too dangerous. Nurbek wants to start it himself and drives the tractor to the hills. The nose of the tractor turned to the sky, then to the opposite side, rolled down and crashed into the hill at the foot of the mountain. At this moment Nurbek managed to jump off the tractor. He becomes ashamed and runs away.

Then Nurbek going over mountains came to Baidamtal shores. The clouds cover the sky, it rains down and he becomes tired and exhausted. He falls on the edge of the river, running away from falling stones of the mountain. Bektemir, a hydro engineer, finds him lying unconscious and takes him back home. Asia, a hydrologist who works here, takes care of him. When Nurbek recovered he left without telling Bektemir and Asia. Nurbek tells Asia what happened in the letter which he leaves for her. The plot of the project was created retrospectively. The romanticism and stubbornness of Nurbek are also reflected in the character of Kamal in the story "Botakoz" ("the Beauty")

Kamal is the hero of Sh.Aytmatov's story "Botakoz" (1961). After leaving school, he goes away to work with the travelers to Anarhay desert. There are seven people there: two tractor drivers, two truckers, a cook woman and boy carrying water. The hero of the story, Kamal, meets people of different characters here. He works with tractor drivers who know their stuff, agronomist Sorokin, proud and mean Abubakir. Abubakir can not get on well with other workers because of his bad temper. He always laughs at Kamal calling him "academician". Kamal tolerate his words. The narrative conflict is also built on the mutual relationship of the heroes with two different perspectives. Kamal is younger than Abubakir. Kamal is always striving forward overcoming difficulties.

Abubakir is angry, rough-spoken and short-tempered. He argues over trifles with almost all of the people who work together with him. The events of the story full of excitement are described by romantic Kamal. He was inspired by history teacher Aldiyarov's stories about the land of Anarchay and at will came to take possession of this land. When Kamal saw this country on the map, he was delighted and began to daydream. When he gets there he remembers historical events, gets excited and even created a song. But when he meets Abubakir, he becomes frustrated and despaired. Even he was ready to leave Anarchay. but he refuses to do so, as he is ashamed to leave the place where he asked for it. The agronomist Sorokin allows Kamal to work in the truck as he wanted. Abubakir protests this. The trucker Khalipa agrees to give her place but warns Kamal that working with Abubakir is hard. Even though he tried to please Abubakir, he couldn't get rid of his words. After that, Kamal understood the difficulty of working with people in life. However, he did not worry.

"I still can't understand: what have I done that Abubakir hates me so much? If I knew what expected me here... I am ready to tolerate with any kind of natural disasters. Anyway I have not come here as a guest. But why I had never thought about people that would surround me here. I thought that all people are similar..."[5; 20 p].

Abubakir is a sad character in the story, "painted" with dark colors. He does not care about the people around him. He doesn't care about feelings of women. He leaves the pregnant Khalipa, who came with him to the desert. Then he begins to go out with the girl who takes care of the sheep. Abubakir is described by Kamal so;

"Abubakir is so hot tempered, so wicked. He is not old yet, he is over thirty. He's not handsome, with tight jawbones, his arms are as strong as lion's paws, but he is a little fat, his eyes are cold and full of blood. If you are not careful at such times, he will crush you" [5]. He has only one goal, to earn money. Although he is a specialist who knows his business, he treats Kamal like an old rich man. He swears if Kamal does not bring water in time, does everything to make Kamal leave the place. At night, he orders the plugs to be changed, and he doesn't give him a chance to have a rest by sitting in the truck. He teaches Kamal how to drive a tractor, and gave him a running tractor, took the gold and money, and left without telling anyone. Khalipa hears about Abubakir's leaving leaving, and cries. And Kamal says that Abubakir will regret for leaving Khalipa one day.

The characters like Abubakir in Sh.Aytmatov's story "Botakoz" have typological and evolutionary characteristics. One of them is Orazgul in "White ship" and the other one is Ilyas in "Tall Beauty". Although Ilyas is a master of his trade and a good driver, he always considers himself right and believes that everyone should do as he pleases. All of these characters' vanity and arrogance led them astray in life and lead to unhappiness.

The image of the young in Sh. Aytmatov's story "Tall Beauty" is very unique. Their attempts of finding their way and happiness in life are described. The characters of this short story are similar to the images in Shaudirbay Seytov's "The path of life" (1975) and Shukir Xalmirzaev's "Who was not on is eighteenth?" (1965)

These works can be included among the best works depicting the image of the youth in the literary process of the 1960s and 1970s.

The image of young people are given also in stories of Sh. Halmirzaev. In the story "In the light of the moon" a young man Samar looks for happiness from the village, as engaged village girl search for her happiness in the city. In the story "The village of Arpali" engaged to each other young people Badamay and Eshquat coming of age decide to live on their own. Here to sides agree not to conflict about customs but stay good friends.

The difficulties of young people in finding their happiness in life are described in stories of the writers of three nations. The presence of similar stories and characters is connected to the living in the same social conditions, and the closeness of their views.

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