

SUBPLOTS IN CHINGIZ AYTMATOV'S NOVEL THE DAY LASTS MORE THAN A HUNDRED YEARS

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Annotation. As Chingiz Aytmatov's first full-length novel, The Day Lasts More than a Hundred Years (1980) is featured with multiple layers of subplots, i.e. the life of Yedigei and his friends in the Boranly-Buranniy junction, the astronauts' encounter with extraterrestrial civilization, and the ancient legend of the Mankurt, representing respectively the present, the future and the past. With the story of Boranly-Buranniy junction as the main plot, the author uses the subplots so skillfully that created an illusion that different dimensions of time are intertwined, breaking the intuitive linear view of time, thus invoking the readers' reflection of the relationship of the past, the present and the future. The article aims at revealing all subplots in this prominent masterpiece.

Key Words: subplot, The Day Lasts More than a Hundred Years, Chingiz Aytmatov

CHINGIZ AYTMATOVNING "ASRGA TATIGULIK KUN" ROMANIDA HIKOYA SATIRLARI

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Annotatsiya. Chingiz Aytmatovning "Asrga tatigulik kun" (1981) birinchi romanida bir necha qatlamli hikoyalar taqdim etilgan bo'lib unda: Edigei va uning do'stlarining Buranniy bekatidagi hayoti, kosmonavtlarning erdan tashqari sivilizatsiya bilan uchrashuvi, va Manqurt haqidagi qadimgi afsona haqida bo'lib, bunda muallif hozirgi damni, kelajakni va o'tmishni ifodalashga harakat qilgan. "Buranniy" bekatidagi voqeani asosiy syujet sifatida olgan muallif ikkilamchi syujetlardan mohirona foydalanadi, bu esa vaqtning turli o'lchamlarini bir-biriga bog'lash illyuziyasini yaratadi, vaqtning intuitiv chiziqli ko'rinishini buzadi va shu orqali o'quvchini vaqtlar munosabati haqida fikr yuritishga majbur qiladi: o'tmish, hozirgi vaqt va kelajak. Maqolaning maqsadi - romandagi barcha mumkin bo'lgan syujet satirlarini aniqlash va tasvirlash.

Kalit so'zlar: hikoya, "Asrga tatigulik kun", Chingiz Aytmatov.

СЮЖЕТНЫЕ ЛИНИИ В РОМАНЕ ЧИНГИЗА АЙТМАТОВА «И ДОЛЬШЕ ВЕКА ДЛИТСЯ ДЕНЬ»

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Аннотация. В первом романе Чингиза Айтматова «И дольше века длится день» (1980) представлено несколько слоев сюжетных линий: жизнь Едигея и его друзей у Буранного полустанка, встреча космонавтов с внеземной цивилизацией и древняя легенда о Манкурте, олицетворяющая соответственно настоящее, будущее и прошлое. Взяв в качестве основного сюжета событие на Буранном полустанке, автор умело использует второстепенные сюжеты, что создает иллюзию переплетения разных измерений времени, нарушая интуитивный линейный взгляд на время, тем самым вызывая у читателя рефлексию взаимосвязи времен: прошлое, настоящее и будущее. Цель статьи – выявить и описать все возможные сюжетные линии в романе.

Ключевые слова: сюжетная линия, «И дольше века длится день», Чингиз Айтматов.

Introduction. The Day Lasts More than a Hundred Years is a remarkable novel written by Chingiz Aytmatov. In this novel, the author demonstrated his superb story-telling technique with three subplots which are seemingly unconnected while actually interlocked. "The science fiction facet of the story highlighted the quest of the United States and the Soviet Union to explore outer space. The two superpowers have a shared dream of domination, not only on Earth but also beyond it. Ironically, the space station the two nations shared was named Parity." [1] The three subplots, namely the ancient legend of the mankurt, the memory of Yedigei during his journey to bury his best friend Kazangap, and the spaceship Parity's encounter with Lesnaya Grud, a highly-developed extraterrestrial civilization, represent respectively the

past, the present and the future.

1.1 The Story of the Mankurt

In the first subplot, the author told the story of mankurt, a kind of unthinking slave who was deprived of memory, self-identity and independent thinking. In ancient time, the Kazakh nomads, the native inhabitants of the Sarozek was constantly at war with the Zhuan'zhuan, a ruthless nomadic group for pastures and water. In one particular war, the son of a local mother, Naiman-Ana, was captivated by the Zhuan'zhuan. Everyone thought he was died, but neither his body nor his horse were found. And the mother Naiman-Ana always had a funny feeling that her son was still alive. One day a group of merchant came and she heard an astounding news from them: they saw a mankurt on the Zhuan'zhuan's territory who was about the same age as her son. Hardly could she contain her astonishment and excitement, Naiman-Ana decided to ride her camel and look for her son on her own. She sneaked out of the village at midnight and went a long way until she saw a lone camel-herder on the steppe. As she came near, she could be sure that the herder was her son. She burst into tears but only to find that the most dreadful thing had happened: her son became a mankurt. And there is no doubt that a mankurt has no soul, as the author described:

The mankurt did not know who he had been, whence and from what tribe he had come, did not know his name, could not remember his childhood, father or mother --- in short, he could not recognize himself as a human being. [3; 126]

Despite this cruel fact, Naiman-Ana decided to evoke her son's memory anyway. But her son didn't reply her at all, and it seemed that all he cared was the order of his Zhuan'zhuan masters. When the mother persistently tried to awaken her son, she was spotted by the Zhuan'zhuan, who ordered the mankurt to shoot his mother and the latter did so without any hesitation. Naiman-Ana was killed by her own son and when she fell off her camel, the white scarf she wore suddenly flied and became a white bird, who cried: "Do you remember whose child you are? What's your name? Your father is Donenbai! Donenbai!" And the place where Naiman-Ana was buried was called Ana-Beiit, meaning the Mother's Resting Place. "This mixture of observing Muslim traditions, sense of ethnic pride, as well as the elements of Jaddism finds clear expression in *The Day Lasts More than a Hundred Years*. The depiction of the funeral is a powerful literary statement on tradition and belief in modern Central Asia." [2]

1.2 The Memory of Yedigei

In the second subplot, the author told the memory of Yedigei, which revolved mostly around the Boranly-Burannyi junction, a deserted place with horrible weather. One day Yedigei came back and heard that his friend, Kazangap was died. So he decided to give him a proper funeral. According to the Kazakh tradition, he should be buried at the Ana-Beiit, where Naiman-Ana was resting. But due to the length and difficulty to get there, the son of Kazangap rejected this idea and suggested that they should simply bury his father nearby. This irritated Yedigei and he insisted on burying his friend in Ana-Beiit. So they set off, and on their way, Yedigei couldn't help but remembering the old days. Both Yedigei and Kazangap used to live near the Aral Sea. But due to the irrigation projects of the Soviet planners, they were forced to leave their homeland and come to the barren Boranly-Burannyi junction, which was called by the local people "the mailbox".

Later another couple, Abutalip and Zaripa also came to the junction. They were also the 'outcast' of their previous world. Abutalip was a veteran who had fought at the front in Yugoslavia, during which he had been captivated once. When he returned from the war, he found that he was rejected everywhere simply because he was once a captive, and people doubted he may be a spy. So the couple had no choice but to come to the Boranly-Burannyi junction. Although life was tough at the junction, the couple never lost their hope for life. They worked hard, and educated their children well. In his free time, Abutalip often wrote his days in the front and also recorded the ancient legends passed by their ancestors. However, unfortunately, what he had written was reported by someone they knew to the authority. And soon he was arrested and the reason was that he didn't praise Stalin in his writings. In the end, Abutalip died from heartbroken in prison and his wife Zaripa left the junction with their two children.

When Yedigei and his fellow men finally reached the Ana-Beiit, they found that it has become a secret military base, and they were not allowed to enter, let alone burying a man. But Yedigei decided to persuade the guard and the officer who was also a Kazakh by telling them the traditions of the Kazakh people. But the officer seemed quite indifferent, because in his eyes, there was nothing more important than the order of the authority. In despair, Yedigei and his fellow men buried Kazangap outside the

military base. And when they finished, they saw the flames of a rocket and none of them knew what had happened just now.

1.3 The Encounter with the Extraterrestrial Civilization Lesnaya Grud

In the third subplot, the author told a science fiction. Two superpowers, the US and the Soviet Union, jointly launched a project named Demiurgos, aiming to explore the energy reserves in outer space. So they sent two astronauts on the spaceship Parity to explore the outer space. However, the two astronauts suddenly stopped answering any signals without warning. So the authority decided to send two more astronauts to search them. However, the truth was that the former two astronauts were no longer on the spaceship, and there were no traces of blood or any accidents. Only when they caught sight of a letter did they know what had happened. It turned out that the two astronauts had received radio signals from an extraterrestrial civilization and were invited to their planet, Lesnaya Grud. Out of a strong curiosity and a sense of responsibility for the whole human race, they decided to accept the invitation and embarked an unprecedented journey. But they didn't report their plan to the headquarter, and they explained the reason as follows:

We have acted in this way because we can all too easily foresee the various feelings, contradictions, passions which will arise as soon as political forces begin to act --- those forces which see in every extra goal in a hockey match a political victory and the superiority of one state system over another! Who can be sure that the possibility of contact with an extraterrestrial civilization will not become just another reason for internecine conflict? [3; 60]

In Lesnaya Grud, the astronauts saw how people there master high technology et have no concept of war. And they believed people on Earth should build a diplomatic relationship with Lesnaya Grud, because it was far more advanced than the Earth and the people there were friendly. However, when the leaders of the two superpowers learned about all this, they decided to carry out the Operation Hoop, which contains a train of anti-satellite rockets that could destroy other spacecraft. And they ordered that the two astronauts should never return to the Earth. So just like that, the prospect of contacting with higher civilization was denied by the leaders, while the ordinary people had no idea about this event that changed the destiny of the whole human race.

The Function of the Subplots in The Day Lasts More than a Hundred Years

Different from the conventional usage of subplots, the three subplots in this novel take place at different times and have no direct connection with one another. And it is also worth noticing that the three subplots are intertwined and are not arranged in a linear order, so the author seemed to consciously blur the boundaries between the past, the present and the future. So it makes one wonder what purposes these subplots serve.

First of all, by blurring the boundaries between the past, the present and the future, the author wants to convey the message that we should not forget the past. In the story of the mankurt, the mother reminded the son of his father, and when Yedigei tried to persuade the officer, he asked the question: "Slushai, a kto tvoi otets?" ("Hey, Who's your father?") This is not a coincidence. This question seems constantly hovering in this novel. The author's intention is to let the readers think about the importance of their tradition.

In this novel, the son of Kazangap has no belief, he only believes in power. This arrangement showed the author's deep concern about the next generation. In his view, it is an extremely dangerous thing to forget one's tradition, because in this way, one would become a modern mankurt, a slave to power and money. So this again echoes the story of the mankurt. It also made the readers feel that the history always repeats itself, and if we don't learn from the past, then tragedies will happen again and again.

Secondly, the subplot of the science fiction suggests that everything in the world is interconnected in some way. The science fiction part of this novel has aroused the most debates. Some readers felt this part was irrelevant to the other two subplots. However, the location of the secret military base is quite revealing. It is located exactly at the Ana-beit, and this is also where Yedigei planned to bury Kazangap. So the three subplots actually merged in this point. By choosing the same place for the three stories to take place, the author suggested that he was conveying the same message through the three subplots, that is, everything in the world is interconnected. Because of the Hoop project, the Ana-beit was turned into a military base, and as a result, Yedigei could not bury his friend properly. And from another angle, although no one knew what happened to the spaceship Parity, the destiny of all the people in the world

was changed without any awareness. In the end of the story, the author describes such a scene:

The sky seemed to be falling about their heads, opening up in swishing clouds of flame and smoke... The man, the camel, the dog, those three most simple creatures, ran off, terrified out of their wits. Seized by fear, they ran together, fearing to be separated from each other. Across the steppe they ran, their frantic progress lit up by the pitiless, gigantic, terrifying flames. [3; 51]

By this close description, the author suggests that all life on the Earth are on the same boat, and one's destiny could influence another.

Conclusion

The three subplots in *The Day Lasts More than a Hundred Years* made this novel unique, with each of them independent, et interlocked perfectly. "Aitmatov uses various devices to broadcast and reinforce steppe narratives of Russian colonialism in their homeland. The novel ends inconclusively for Yedigei and his compatriots, but it does conclusively show that the Russians, having mankurtized the steppe, are now trying to do the same to the world. This can be clearly seen in the post-Soviet era of Russian imperialism – the collapse of the Soviet Union was conclusive in its rejection of communism, but inconclusive in its rejection of authoritarianism and Russian imperialism." [4] The ancient legend represents the tradition of the Central Asians, the life story of Yedigei represents the present situation of Central Asians, and the science fiction represents the future of human race. The intertwined way of narration has successfully blurred the boundaries of the past and the present, indicating the importance of tradition and memory. By letting the three subplot happen at the same site, the author suggested that everything in the world are more or less interconnected, and one's deeds may influence the life of another. There is no doubt that the employment of three subplots has given this novel a lot flavor and also add to its philosophical depth.

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