

HUMANITIES INSTITUTE

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Kanybek: Second Part (1941)

Kasymaly Jantoshev (1904–1968)

OVERVIEW

Author Kasymaly Jantoshev (1904–1968) was a Kyrgyz writer, prose author, and playwright. He was born in the village of Tepke, now in Ak-Suu District, Ysyk-Kol region of Kyrgyzstan. He learned to read at age sixteen with the teacher Orozakun Ilepov and saw a book for the first time in 1920, as he describes in his memoir *The New School in Tepke* (*Tepkedegi jangy mektep*). In 1921, he joined the Komsomol, the Soviet youth organization for young communists, and studied at a village school until 1924.

In 1926, Jantoshev enrolled in the Pedagogical Technical School (College) in Frunze (Bishkek), where he began writing plays. His early works included one-act plays such as *Shepherds* (*Koychular*), *In a Dream* (*Tushto*), and *We Komsomol Members* (*Biz komsomoletster*), as well as multi-act dramas including *Karachach* (*Karachach*, 1928) and *Alym and Maria* (*Alym menen Mariya*), staged in 1929–1930.

He published textbooks and guides for teachers, including *Reading Book* (*Okuu kitebi*), *Program and Teaching Methods for Kyrgyz Language for the Illiterate* (*Sabatsyzdar uchun kyrgyz tilinin programmasy jana okutuu metody*), *Textbook for Collective Farmers* (*Kolkhozchular uchun okuu kitebi*), and guides on language and arithmetic.

In the early 1930s, he worked as a teacher, district education head, and methodologist in southern regions of Kyrgyzstan. His experiences influenced his prose. The novella *The Young Ones* (*Eki jash*, 1938) depicted social changes and class conflicts during collectivization.

Jantoshev worked in both prose and drama. His historical novel *Kanybek* (*Kanybek*) was first published in three volumes (1939, 1941, and 1948) and later revised into a two-volume edition. His plays included *Kurmanbek* (*Kurmanbek*, 1942), *Revenge* (*Och*, 1942), and *The Folk Singer* (*Eldik ырчы*), based on the life of poet Toktogul Satylganov. Later prose works include *Dream* (*Tilek*, 1949), *Fiery Youth* (*Jalynduu jashtar*, 1952), *The Shepherd of Khan Tengri* (*Khan Tengirlik chaban*, 1963), and *My Fate* (*Menin tagdyrym*).

He also translated works by Russian authors Mikhail Lermontov and Alexander Ostrovsky, and by Hans Christian Andersen (from Russian translations), into Kyrgyz. He received honors including Distinguished Figure of the Literature of the Kyrgyz SSR (1946), People's Writer of the Kyrgyz SSR (1968), Medal for Service in World War II (1941–1945) and state medals. Jantoshev died in 1968. Institutions named after him include the Ysyk-Kol Regional Drama Theater, schools, and libraries.

Novel *Kanybek* is a two-volume historical novel by Kasymaly Jantoshev. The first book of *Kanybek* was published in 1939, the second in 1941, and the third in 1948. The author worked on the novel for nearly nine years. Director Gennady Bazarov filmed the feature movie *Kanybek* in 1979 at the *Kyrgyz film* studio. However, film critics later assessed that the director could not fully realize the novel's depth and potential in the film. According to information from the National Library of Kyrgyzstan, the novel is one of the most widely read books.

Background The novel is set in Siberia, Russia, Osh city, and the Alay region in the southern part of Kyrgyzstan at the turn of the 20th century, a period of profound social and political upheaval. After the Bolsheviks seized power in Russia, their revolutionary ideals began to reach the Central Asian borderlands. Establishing the Soviet system in these regions, however, was far from simple.

The southern Kyrgyz lands were deeply divided, dominated by local warlords, wealthy nobles, and clan leaders who held centuries of authority over the people. Many ordinary villagers had been oppressed by heavy taxation, forced labor, and arbitrary violence. These local elites and the Basmachis, armed bands

resisting Soviet influence, fiercely opposed any new system, spreading fear, misinformation, and unrest among the population.

The Bolsheviks faced multiple challenges. Communication across remote valleys and mountains was difficult. Distrust of outsiders was high. Centuries-old traditions and loyalties made persuasion slow and dangerous. Villagers were often misled to believe that Bolsheviks were destructive or untrustworthy, linking all calamities to the new authorities. Military action, intelligence work, and local alliances were needed to establish even a minimal level of control.

Despite the official Soviet narrative portraying the Bolshevik arrival as just, timely, and necessary, the reality on the ground involved resistance, negotiation, and hardship. Revolutionary committees had to be carefully organized, weapons secured, and leaders trained to maintain security. Only through these painstaking efforts could the new social order take root, protecting ordinary people while challenging entrenched powers.

Glossary

Alachyk – small felt tent used by nomads

Basmachi – anti-Bolshevik rebels in Central Asia

Bolshevik – member of the Russian revolutionary party that took power in 1917; promoted Soviet government, redistribution of land and wealth, and a new social system

Chaykana – teahouse or small café

Dervish / Kalender – wandering religious figure or ascetic

Kymyz – fermented mare's milk, traditional drink in Kyrgyz culture

Komuz – three-stringed traditional Kyrgyz musical instrument

Kuu – instrumental melody or tune played on komuz

Mazar – sacred tomb or shrine visited for prayer

Masala – spiced tea drink

Paloo / Pilaf – rice dish cooked with meat and vegetables

Red Army – military force of the Soviet government enforcing Bolshevik rule

Rubles – Russian currency of the time

Som – local currency in the Fergana Valley at the beginning of the 20th century

Sukhariki – Russian-style small dried bread snacks

MAIN CHARACTERS

Kanybek – Kyrgyz, slave, exiled, revolutionary leader, fights Basmachis

Anarkhan – Kanybek's wife, mother of Erkin, moves between villages, avoids oppressors

Erkin – Kanybek's son, separated in childhood, searches for father

Muslimakhun – Uighur, companion of Kanybek, translator, intermediary, helps family, labor army

Sakaday – Muslimakhun's wife, Kanybek's sister, helps Anarkhan

Captain Zheleznov – Red Army officer, former prison friend, supports Kanybek

Japek – Kanybek's friend, hides him, supports secret organization, supports Red Army

Kubat – Ally, hides Kanybek, fights Basmachis, loyal companion

Juma – Ally and spy, serves both sides, tests loyalty

Temir – Young ally, son of Berdi, loyal to Kanybek, wounded in conflict

Berdi – Temir's father, initially hostile, seeks daughter, confronts Kanybek

Tunkatar Mullah – Noble of Langar, suspicious of Kanybek, loses weapons

Jutake – Noble of Langar, suspicious, allies with Tunkatar, loses weapons

Akmat Mullah – Revolutionary, in Osh, spreads Bolshevik ideas, works covertly

Karabek Korbashy – Son of Aydarbek Datka, rebel leader, terrorizes Osh, backed by Kashgar and Afghanistan

Kamalbek – Spy, helps Karabek, disguises as dervish, supplies weapons

Chong Koychu – Kanybek's first father-in-law, witnesses family struggles

Sooronbay Bolush – Noble, interacts with Kanybek's family, survives conflict

Natasha – Nurse, supports Red Army, informs Kanybek about family

SYNOPSIS

After his arrest, Kanybek was exiled to Siberia, torn from his home, family, and familiar lands. He endured cold, hunger, and grueling labor alongside fellow prisoners, including Davydenko, Mikhail, Ernst, Alekseev, and Captain Zheleznov. The cruelty of the guards, illness, and despair were constant companions. During this period, Kanybek was intellectually and politically shaped as a revolutionary. He studied Lenin's ideas and embraced principles of equality and social justice, which would guide his actions upon returning home.

While in exile, he met Muslimakhun, who was being released to Osh. Kanybek entrusted him with letters to his wife, Anarkhan, which Muslimakhun personally delivered, continually supporting her over the years. Muslimakhun later married Sakaday, Kanybek's sister, further intertwining their fates and strengthening their network of support.

Meanwhile, in Osh, Anarkhan and their young son Erkin endured hunger, fear, and harassment. They worked as dressmakers, yet the wealthy and powerful in the region constantly threatened them. When Daryakhan fell ill and died, Anarkhan's situation became even more precarious. She and Erkin moved from house to house, hiding to avoid harm, and lived under the constant uncertainty of Kanybek's fate.

By 1918, Kanybek escaped exile in Siberia with his companions and returned to Osh. He could not immediately locate his family and faced new threats in the form of Karabek Korbashy and his Basmachis, who terrorized villages, kidnapped women, and murdered men while claiming to defend religion and Turkic unity. Though not a revolutionary by nature before exile, Kanybek had been transformed by revolutionary ideals and could not ignore the suffering of the oppressed. He secretly gathered allies, implemented strategic measures to protect villagers, and navigated a dangerous landscape where spies and violence were ever-present. His aim was not personal glory or power, but the safety of the vulnerable.

In the decisive confrontation, Kanybek's forces, supported by the Red Army, surrounded Karabek. The oppressors were captured and brought before a tribunal. Kanybek himself sought no revenge and was finally reunited with Anarkhan and Erkin, witnessing the safety and security of his family.

SCENES

After Kanybek's Arrest: The Village in Turmoil

Spring of Sorrow After Kanybek was arrested Ajar Anarkhan Karyp and his wife Aym and Daryakhan were filled with sadness. Little Erkin was growing into a toddler and Ajar cried asking him, "Will you be happy or will your life be like your father's full of suffering?" That spring children fell ill with measles and twenty-one infants died. Over fifty people died from typhoid. Two months ago Urum and Turum and Joloy and Choko's son died in a single day. The village was full of grief. Many yurts were empty and sorrow touched every home.

Village Under Shadow The village was starving and suffering from death. Three months ago the villagers held a meeting and Choko said every family must find a way out. Life was very harsh. Aydarbek Datka was angry at Kanybek and his villagers because they caused his son to lose the election. Sooronbay won the election and became Bolush and he wanted to capture Aym, Choko, and other allies of Kanybek to earn the credit of the Russian Tsar. Zunnakhun wanted to take revenge on Kanybek, Anarkhan, Aym, and Daryakhan for escaping from Kashgar.

Fear in the Village The villagers stopped going out. A local young man had gone to Aydarbek Datka's village. He was beaten and, on the way back he was captured by Tulkubek. Tulkubek handed him over to Zunnakhun, who put the man in prison. Rumors spread and people had different interpretations about the young man's disappearance. Everyone was scared. Many villagers began relocating at night. Only the families of Kanybek and Aym stayed. Karyp, Aym's father, was sick, so they still waited for Aym who left for Osh city to know some news about Kanybek. Choko, grieving the loss of his son to typhoid, went to the grave, cried, prayed, and visited the graves of other villagers.

Last Words of Ajar Choko was very sad and could not control himself. The women came to him and tried to comfort him and his daughter-in-law. The villagers were still waiting for news from Aym, who had gone

to Osh to learn about Kanybek in prison. Every day they stood on the road and waited for him, but there was no news. Ajar, Kanybek's mother, was very sick, and they thought she would die. Yet little Erkin, still a toddler, brought some happiness to the family. Ajar said, "I am not going to die. Please take care of my daughter Sakaday, my grandson Erkin, and my daughter-in-law Anarkhan. I wish I could see my son before my death." These were Ajar's last words. She died.

Anarkhan's Uncertain Path Choko moved to another place with his wife and daughter-in-law. They cried all the way, and the young daughter-in-law lamented her husband. Anarkhan thought about her future. Kanybek was not beside her. The villagers had left. Only Sakaday and her son Erkin remained. She wanted to go somewhere, but she did not know where. She feared she would starve and die alone. If she went with Alym, Zunnakhun might kill her. Now she had two children to care for, Kanybek's sister and their son. She thought maybe she should go to Osh. Perhaps she could free Kanybek from prison. Anarkhan and Daryakhan waited for Alym on the road. Every day they went there, hoping for news.

Fear and Doubt Daryakhan asked Anarkhan if Zunnakhun would punish her if he caught her, since he was her brother. Anarkhan said he had never cared for her. He had married her to a man she never loved, and now if he caught her, he would either kill her or put her in prison. Daryakhan said it would be better if they moved somewhere else, otherwise they might be captured if others knew they were alone. Daryakhan felt afraid, but she did not show her fear to Anarkhan.

A Shot in the Gorge Anarkhan imagined that from the gorge Tulkubek and Zunnakhun were riding toward them. There were many horsemen, and behind them were armed soldiers. They looked frightening. Anarkhan was shocked and said, "We are dead." Suddenly, she fired a shot. Daryakhan had been lightly sleeping, but she woke up at once. The sound of the gun echoed through the gorge and the rocks. Anarkhan was very afraid. Daryakhan asked what had happened. Anarkhan said that she had imagined everything. Morning was beginning to come.

Alym Returns Aydarbek Datka and Sooronbay Bolush had promised that they would not attack Kanybek's village. They said they would only beat or kill anyone who came to their villages. Most of the villagers had already left. One day a man appeared. Anarkhan saw him, and Daryakhan asked what they should do. Daryakhan told Anarkhan to shoot. The man came closer and called out, asking who was on guard. It was Alym. He was shocked and thought that all the villagers had died. He wondered why only women were guarding the place. Alym asked what had happened. Daryakhan began to cry and said they were afraid. Anarkhan said everything was fine. Alym had been riding for two days and looked tired and weary. Daryakhan asked about Kanybek. Alym said he was alive, but in prison. Anarkhan wanted to ask more.

Parting in Sorrow Alym said he paid fifty soms to a man to learn about Kanybek but after two months there was no news. There was great danger. Last Friday he saw prisoners and among them was Kanybek but he could not speak. A guard struck him and he fled. Alym came to Anarkhan's house to offer condolences for Ajar who had cared for him. Sakaday cried and they visited the grave and prayed. Karyp's family left for Katuu Bagyt. Anarkhan chose to go to Osh with Sakaday and Erkin. Daryakhan went with her. Alym promised to go too. They parted in sorrow not knowing their fate.

Days in Osh City

Osh City. Osh was noisy and dusty, with an old city and a new city where people were different. The bazaar was full of Russian settlers. Alym walked near the prison and saw many officers and soldiers. He asked a Tatar man what they would do, but the man did not know. He saw a church and the small Osh post office. Alym stood on the bridge and looked at Sulayman Mountain. Two Russian men with their wives came, and one of them pushed him away and kicked him. They were government officials who disliked locals. An Uzbek man asked his name, and Alym said his name was Orunbay. The man was also named Orunbay, and they laughed. Orunbay said that such aristocratic people felt disgust toward locals. He added that the park across the bridge was only for those noble Russian people.

Orunbay's Story The Uzbek man Orunbay told a story about his brother Mamajan. Last year Mamajan was standing on the bridge when a young man and a lady approached. The young man became angry with him. Mamajan struck him, but the young man was the son of a local Russian governor. Since then, Mamajan has been in prison. Orunbay said that his neighbor Sergey told him Mamajan would be sentenced to several years, and he feared he might even be exiled to Siberia. Alym said that Mamajan was not innocent. Orunbay replied that justice is in the sky, and to reach justice one needs money.

News from the Prison Orunbay said that when they visited his brother Mamajan in prison and brought him food he secretly returned a piece of bread. Inside it they later found a note. Mamajan wrote that a Kyrgyz man named Kanybek was imprisoned beside him. Alym was overjoyed but hid his feelings and said he did not know Kanybek. Mamajan wrote that Kanybek had fought for freedom from slavery and he wanted to help Kanybek. He asked Orunbay to find news about Kanybek's family in Alay since Orunbay had traveled there before and had met Choko. That was the same village where Kanybek's family lived.

A Plan for a Letter Orunbay asked Alym if he knew anything about Kanybek's family. Alym said he knew him and told that his grandparents had died from typhoid and his mother died from grief. He said that Anarkhan had moved to Osh and that he himself had also come to Osh. Orunbay said that Kanybek had mentioned Alym as his milk brother. Sergey asked if Alym was rich. Alym said no, and Sergey replied that it would be difficult then. Alym suggested finding a mullah or someone to write a letter to Kanybek and said he would pay if needed. Orunbay said their mullah was not good, but Sergey said he could write in Russian.

Fear of Siberia Alym was suspicious of Sergey after being beaten by the Russians and said there might not be any Russians in the prison. But Sergey insisted there were many. He took a scrap of cigarette paper and a pen. Suddenly, a woman ran toward them; she was Orunbay's wife. She cried that Mamajan was being sent to Siberia. Orunbay began to sob: "Oh, my poor brother," and ran. Alym feared that Kanybek might be sent there too. He saw twelve prisoners, weary and worn, chained and wearing prison uniforms. Mamajan shouted, and a soldier struck him. These people were being sent to Siberia at noon so that ordinary people could feel the horror.

Waiting in Osh Alym came home to where they were staying and said that some prisoners were being sent to Siberia and that Kanybek might be among them. He said, "Let us go and see. If he is there, at least we will look at him." Anarkhan and Daryakhan were afraid because Sooronbay Bolush and other locals often visited Osh, so they usually wore veils to avoid being recognized. Sakaday also wanted to go, so they all went to the old city. There were many people, all hoping to see their relatives. There were many police.

The Prisoners' Procession The *chaykhana* teahouses were full of people, but the one they entered belonged to a rich man, so the visitors there were also wealthy. A mullah spoke to the crowd and said, "Give charity if you do not want to end up in prison." He continued, "The Russian Tsar is not God, but he must be respected. If you do not respect him, you will be put in his prison." One rich man gave ten soms, and everyone was surprised by his generosity. Then the prisoners passed by. Kanybek was in the front line. He looked thin and worn, as if searching for help. Anarkhan saw him and cried out, "Oh my God!" Daryakhan lifted the child and said, "This is your father," but the police stopped her. Kanybek saw Alym and asked if he was well. Alym showed him Anarkhan, Daryakhan, Erkin, and Sakaday. Kanybek said he had been sentenced to twenty years and might return one day, but no one heard him because of the loud crowd of Kyrgyz and Uzbeks. Sakaday ran toward him, but the police stopped her.

Exile in Siberia: Kanybek's Struggle

Arrival in Siberia Kanybek and the other prisoners reached Irkutsk in Siberia after six months. There was a village where the prisoners worked, and it served as their camp. It was March, but spring had not yet arrived. At the edge of the village stood several buildings for the prisoners. Kanybek met new companions. The rooms were dimly lit. In one corner there was a toilet bucket, which disgusted Kanybek and made his throat ache. There was also a mantelpiece. Among the prisoners were a Ukrainian named Davydenko, a Russian named Ivanov, a German named Ernst who spoke Russian but did not talk much, and a Uighur

man named Muslimakhun. Davydenko had killed a rich Russian landowner and was serving eighteen years, with eight remaining. Ivanov had taken part in a revolution and was sentenced to fifteen years. Ernst did not share his story. Muslimakhun was serving eight years and was in his final month. He spoke Russian well and translated between Russian, Uighur, and Kyrgyz.

Ernest

Story of Ernest Davydenko told Kanybek not to be sad, as sadness harms health. Ernst asked him to sing, and Muslimakhun translated. Kanybek sang about freedom, and Ernst said it sounded like a revolutionary song. Ivanov asked which revolution, and Ernst said he had a secret and asked them not to interrupt. He said he was the son of a rich landowner and a university student. One day three men searched him and found a letter about revolutionary ideas. They called the police, and he was sentenced to ten years. His father freed him, but later beat and tortured him. Even his mother criticized him.

Ernst and Liza Ernst said all his friends had avoided him, and his father forced him to labor on the land where workers served them. He was kind to the workers, unlike his father, but dared not speak of revolution under his father's watchful eye. One evening, he went to the workers' camp before a day off. They welcomed him politely. A man played the harmonica, and folk songs floated in the air. Young people danced, but Liza stood apart, calm and respected. When she finally joined, Ernst thought of her day and night. The next day he returned, asking for another gathering, hoping to see her again.

A Quiet Beginning of Love There was a lively gathering, and Ernest wished to speak with Liza, so he stood beside her. She rose quietly and offered him her seat. Ernest thanked her for the dance they had shared. She was gentle and beautiful, a little shy, dressed in white, with a slender, graceful figure. She seemed like a schoolgirl on summer holiday. From that moment, Ernest began to love her deeply, though she did not open her heart to him. He tried to see her every day. He met her parents. Her father was quiet but kind, and her mother resembled her, with soft Caucasian features. They loved stories, and Ernest slowly became part of their home.

A Love Tested Liza's parents understood Ernst's intentions, yet they remained uncertain. He was the son of a rich man, and they feared their daughter might suffer under his family's power. When Liza fell ill, Ernst allowed her parents to care for her and assured them her wages would be kept. He gave her mother fifteen rubles and brought a doctor from the city. Within a month, Liza recovered. Their hearts softened, but they still refused. One evening Liza prepared a table of fish, vodka, and bread. Her father, Pavel, said gently that they could not decide alone and that Ernst must first speak to his parents.

Love Denied by Family Ernst had never thought about this problem. One day Krylov, a worker, came and said his father was calling him urgently. His father was angry, and his mother was crying. Timosha had told them that Ernst was seeing Liza. Ernst decided to tell the truth and said he loved her. His father was in the yard and began to beat him in anger. His mother cried and shouted. They asked how they could become related to poor workers. Ernst said that Liza's parents were kinder and more humble than them. His mother collapsed, and his father struck him again. When Ernst opened his eyes, he saw Krylov and the woman who had cared for him since childhood. His parents came near, but he said nothing.

Ernest Became a Revolutionary Ernst learned that his father had beaten Liza's parents, taken their home, and driven them away over a few rubles. Grief left him lonely. His parents tried to marry him to a rich girl, but he refused. He chose another path—to become a revolutionary and find Liza. He paid for a new passport and took the name Ernst, a German name. At last, he married her. Two years and six months passed. They lived quietly with her parents, and she became pregnant. One day, during a secret revolutionary meeting, the police came. Ten years passed in prison, and Ernst never learned if Liza had given birth. After he spoke, Kanybek thought of his family. A door opened, and another prisoner entered. He said he was a Bolshevik.

Anarkhan's Life in Osh

The Arrogant Stranger Anarkhan thought of Kanybek. A woman of about thirty entered. She was richly dressed and carried herself with arrogance. She asked Anarkhan her name, and Anarkhan said it was Jamal. She introduced Daryakhan as Kuluya, Sakaday as Asylkan, and Erkin as Belek. The woman inquired about their husbands. Anarkhan said they had gone on trade business. The woman claimed she had been alone for ten years and called herself Asalkhan. But she lied. Her husband, Mamasabyr, was sick, and she had abandoned him. She spent her days enjoying herself with different men and working as a matchmaker, selling girls for entertainment. She had five female companions and was known for gossip and slander.

The Dressmakers' Fame Kamiljan, the landlord of the house where Anarkhan and Daryakhan stayed, paid them little attention. Last month, when he married off his daughter, Anarkhan and Daryakhan had sewn the wedding dresses. Everyone admired them. Impressed, the landlord provided a better house, and many clients came seeking their work. A few days ago, Anarkhan and Daryakhan were sewing wedding dresses for the daughter of a man named Mamasharip. His son peeked at Anarkhan through a hole in the door and became curious. Asalkhan arrived shortly after, claiming her sister was to be married and asking Anarkhan to sew the clothes.

Whispers and Work Asalkhan did not reveal her true purpose of bringing Anarkhan to Mamasharip's son. She told a story: once, a man had fallen in love with her while she was married, and she had refused him. When her husband later died, the man also died. The mullah claimed she was guilty of his death for refusing him. These were only words. Anarkhan and Daryakhan went to Mamasharip's house to sew the clothes. Though people whispered about adultery, neither of the women had any desire or intention to act on it.

Muslimakhun Returned

Muslimakhun's Return Muslimakhun returned from Siberia and came to the chaykhana, the teahouse. Rumors spread quickly; people mocked him. His friend, Mamanazar, invited him to drink tea, but others laughed at them. Cautious of scandal, they left the chaykhana. As they walked through the narrow streets of Osh, they saw two veiled women. Mamanazar suggested that if the women were unmarried, they could ask for them in marriage for Muslimakhun. He began to tell stories of Siberia. Anarkhan and Daryakhan stopped walking, listening. He asked if they knew any Kyrgyz from Alay. Speaking in Uighur, Anarkhan asked why. Muslimakhun said he had spent eight years in Siberia, and one prisoner had given him a letter. Anarkhan asked who, and he said it was from Kanybek. Seeing her cry, Muslimakhun understood it was Anarkhan and handed her the letter.

A Letter from Siberia Anarkhan kissed the letter. Daryakhan asked if he was well. Muslimakhun replied that Kanybek was healthy and singing his songs. Anarkhan offered him twenty tiyin, but he refused. Muslimakhun showed them his small rented hut and said, "If you need anything, I will be here." They called a Kalender dervish passing in the street. Anarkhan gave him twenty tiyin to read aloud: "Dear Anarkhan, I am in Siberia. I hope to see you one day. I am not free, but we are strong, for my friends are the builders of our future. Two years have passed; I still have eighteen to go. I trust fortune will turn to us. Our son Erkin will be happy. Anarkhan, suddenly, if you meet someone who cares for you, I will not be an obstacle, for I will still be here. Take care of my sister Sakaday and our son, and my greetings to all."

At Mamasharip's House Mamasharip's house was one of the finest in the old part of Osh. His wife, Idayatkhan, waited for Anarkhan and Daryakhan, angry at their late arrival. Anarkhan, Daryakhan, and five women worked constantly, and hunger gnawed at them. Anarkhan told Idayatkhan that the women had "eaten" all the silk and satin cloths because they were so hungry. Idayatkhan brought pilaf, bread, and tea. Mamasharip's son peeked through a hole and whispered, "Oh my goodness, how beautiful she is," then went to Asalkhan's house. Mamanazar and Muslimakhun, neighbors of Asalkhan, watched. Muslimakhun asked who the young man was. Mamanazar explained that he was Mamasharip's son, a Don Juan who sought the women he fancied through Asalkhan. If the women refused him, Asalkhan would spread scandal and gossip throughout the city.

At Asalkhan's House Asalkhan ran a house for the entertainment of men and women. She often brought women there, and even the city's judge visited, Mamanazar said. That evening, she brought Anarkhan to "sew" the dowry for her "sister." Anarkhan said it was late and that she should go after checking the cloths. Asalkhan insisted that she and her sister would see her home. Suddenly, the door knocked. Asalkhan said her three "brothers" had arrived. Her six women began flirting with them. The men asked to stay the night and paid fifteen soms, choosing three women. Anarkhan grew suspicious, but Asalkhan insisted she must leave. She asked what Anarkhan would do if someone fell in love with her. Anarkhan replied firmly, "No, no." Then Asalkhan announced, "Now the cloth has arrived." Mamasharip's son entered the room.

A Narrow Escape Anarkhan was shocked. Asalkhan said, "This is Mamasharip's son, and he loves you. Do not refuse him." Anarkhan replied fiercely, "I will never, ever commit such adultery." Mamasharip's son began approaching her. Anarkhan grew furious, but a woman behind her tied her eyes, and Asalkhan forced her to lie down. Helpless, Anarkhan watched as Mamasharip's son remained in the room. Suddenly, a shadowy figure appeared, struck Mamasharip's son, lifted Anarkhan, and carried her out of the house. He untied her, and Anarkhan struck him in panic. The man said calmly, "I only want to help." He returned Anarkhan safely to her house and vanished, remaining unknown.

After the Shadow Anarkhan was exhausted. She told Daryakhan that the dowry cloths were endless, and she felt troubled, haunted by the memory of the dark shadow. She felt so unwell that she did not go to sew that day. A neighbor woman came with shocking news: Asalkhan had been killed. Anarkhan was stunned. "Mamasharip's son is dead too," the woman said. Mamasharip demanded the arrest of the other three men who had been in Asalkhan's house. The shadowy figure had killed her, but no one knew who he was. Many women in the city rejoiced at Asalkhan's death, for some had been gossiped about or beaten by their husbands. Others feared she might have found women for their husbands.

Adyl Visited from Alay

Hard Days and a Visitor After the Asalkhan incident, Anarkhan stopped visiting houses, but life remained harsh. Food was scarce. Daryakhan had a miscarriage at eight months and was sick for three months. Sakaday managed the household, and Anarkhan washed clothes for neighbors to earn some money. Alym had left for Alay six months ago, and still no news had come; perhaps he was dead or ill. They were starving. One evening, Salamatkhan, Kamiljan's wife, arrived with a visitor: a Kyrgyz man claiming to see his cousin, Jamal (Anarkhan). Anarkhan met him—Adyl, a friend of Kanybek from Alay. He asked about Kanybek, and Anarkhan told him about the letter. Adyl brought sugar, tea, dried grapes, and smoked meat.

News from Afar Adyl brought a letter but said he would give it when he left. He told Anarkhan he had become a merchant, trading cattle between Andijan and Osh, and had earned some livestock. He suggested Anarkhan move to Alay, promising to build a small tent for them in autumn and provide ten goats. In Kamiljan's store, she helped Adyl buy cloth, giving her own last dress and jacket for his wife. Adyl gave fifteen *soms* currency and handed over a letter from Alym. Daryakhan was overjoyed. Alym wrote that he had been ill with typhoid fever, was recovering, and still had leg pain. He planned treatment in Kashgar and would come to Osh if he felt better, staying with his parents.

Ivanov's Last Day A soldier woke the prisoners early in the Siberian camp. Ivanov, already very sick, was beaten for his weakness and spat upon. The captain, another prisoner, spoke of revolutionary ideas and Lenin. Fellow prisoners tried to help Ivanov, but the rules were harsh: recently, fifty prisoners had feigned illness, killed soldiers and officers, and tried to escape—some were caught, but now all had to work despite sickness. Ivanov insisted on going with them, fearing that if he died in the building, his body would be discarded. Four prisoners supported him as they cut wood in the forest. Under a pine tree, Ivanov finally succumbed and was buried there.

Zunnakhun Bek Searches for Anarkhan

Loss, Ruin, and the Search for Anarkhan Daryakhan died after a long period of sickness, weakness, and hunger. Anarkhan, in tears, struggled to bury her. The landlady offered little help, but a few sincere women, seeking true goodness from God, contributed to the funeral. Anarkhan remained in the same miserable house, yet soon its ceiling collapsed. Meanwhile, summer arrived, bringing the hot, dry days of Osh. During Friday prayer, Judge Mamajunus Kazy announced the arrival of honored guests, Tulkubek and Zunnakhun Bek. Zunnakhun, a merchant from Kashgar, said he was searching for his sister Anarkhan, noting respectfully that she could be recognized by a small birthmark on her chest. He also aimed to capture Aлым. Everyone listened in tense silence.

Suspicion and Deceit Salamatkhan, the wife of the landlord Kamiljan, heard that Zunnakhun Bek was searching for a woman named Anarkhan and offering a large reward. She became suspicious and claimed that Anarkhan owed her seven soms for Daryakhan's burial, although she had spent nothing, as kind people had covered all the costs. Her true aim had been to keep Anarkhan working for her, but the reward changed her intentions. Wanting to confirm her suspicion, she decided to check for the identifying birthmark. Pretending kindness, she said Anarkhan need not repay anything and suggested they swim in the river. Anarkhan agreed.

The Warning While swimming in the river, Salamatkhan noticed the birthmark on Anarkhan's chest and remarked that she was a special woman, marked by a sign. Anarkhan felt shy and uneasy. After they returned home, Salamatkhan paced the yard restlessly. Olmaskhan, a kind tenant who had helped with the burial, grew suspicious. When asked, Salamatkhan said she was waiting for her husband, Kamiljan. He arrived late, and Olmaskhan overheard their conversation through the wall: Salamatkhan revealed the birthmark, and Kamiljan decided to bring Zunnakhun Bek's men in the morning. Olmaskhan hurried to Anarkhan, warning her to leave at once; the gate was open.

Anarkhan Escapes Anarkhan went to Muslimakhun, a friend of Kanybek from exile. He and his companion Mamanazar came to her house, gathered her belongings, and moved them to the fields where several abandoned huts stood. Anarkhan, her son Erkin, and Sakaday, Kanybek's seventeen-year-old sister, decided to take shelter there for a while. Sakaday thanked Anarkhan, saying she had raised her and that now, at seventeen, she wished to work and help. Anarkhan, deeply moved, began to cry and thanked her in return, touched by her gratitude and growing strength.

Visit of Mamanazar and Muslimakhun One day, Muslimakhun and Mamanazar visited, but Anarkhan and Sakaday were hard to find. They brought food and clothes to help them. Muslimakhun mentioned that Zunnakhun Bek had already returned to Kashgar and that he and Mamanazar were now living comfortably. They prepared steamed rice—*paloo*, or *pilaf*, for the meal. Muslimakhun jokingly said that he might be their neighbor one day, hinting at a possible future connection with Sakaday. The girls listened, curious and amused, while the warmth of the food and company brought a brief sense of comfort to their temporary shelter.

Kanybek and the Others Freed

Resistance against Tsar Nikolay III Kanybek and his companions worked hauling timber along the river, and he could barely save himself from the current. That evening, the prisoners were relieved he had survived. Kanybek shared a troubling dream: a black dragon swallowed his son Erkin, while his wife Anarkhan begged for food. Later, a prisoner brought dried Russian bread, *sukhairiki*. As they prepared to eat, an officer entered, searching the room and claiming an extra man had been there. The prisoners denied it; in truth, he had been a Bolshevik, like the one called Captain. After the officer left, they discovered a hidden letter urging resistance against Tsar Nikolay and secretly read Lenin's book, concealed in the ashes.

Narrow Survival The prisoners had planned an escape, though the officers seemed suspicious and sent Volkov to spy on Mikhail. However, Volkov himself was shot, and in the confusion, ten prisoners managed to flee. Among them were Kanybek and Zheleznov, known as Captain, freed from the shackles on their hands and feet. They made their way to Alekseev's house, a prison official who had quietly changed after

his wife recognized Captain as her sister's husband. Alekseev had begun to sympathize with revolutionary ideas. His wife Irina welcomed them and prepared food. Suddenly, soldiers searched the village. As one entered the house, Kanybek and Captain hid under the bed. The soldier remarked that Alekseev was lucky to be ill, otherwise, he would have been shot like the other officers blamed for the escape.

Confrontation and Reckoning After the soldier left, Irina told them to go to the roof. From there, Kanybek and Captain saw their captured companions being driven away by soldiers. Filled with sorrow and guilt, they learned from Irina that only five had survived; the rest would be shot that night. Meanwhile, Chernov, the head of the prison, and a prosecutor began interrogating Mikhail, accusing him of being a Bolshevik after he declared that their escape was for freedom. At the same time, Kanybek, Captain, and Alekseev went to Chernov's house. They struck the guard and entered, finding Chernov, a prosecutor, his wife, and others inside. Holding them at gunpoint, they warned that any movement would mean death. Alekseev then forced Chernov to dictate a new order.

The Order and the Uprising Alekseev forced Chernov to dictate an order to Tikhonov, the assistant head: all guards were to stand down; the key keeper must remove the prisoners' shackles; the order was to be announced to all soldiers; the prisoners were to be pardoned and each given bread, though not allowed to return home but sent to the front to dig trenches; any complaints must wait until the order was carried out; and Tikhonov must report back within twenty minutes. Shocked, Tikhonov gathered the guards and soldiers to read the order. Alekseev locked the door from the outside. Kanybek, Captain, and Alekseev then went to the prisoners, who were overjoyed to see them armed.

Escape in Disguise Shocked, Tikhonov gathered the guards and soldiers to read the order. Meanwhile, Alekseev locked the door from the outside. Kanybek, Captain, and Alekseev went to the prisoners, who were overjoyed to see them armed. The prisoners were freed, and the kitchen worker began distributing bread; when he saw Kanybek's weapon, he obeyed without resistance. Even the last two prisoners were released from their shackles, and the key keeper was locked inside. Soon, all the prisoners dressed themselves in soldiers' uniforms. They took eight horses, loaded sledges, and gathered food and other belongings before preparing to leave.

Labor Army

Muslimakhun Was Forced Tsar Nikolay had ordered all men aged 19 to 40 to join the labor army in Central Asia, but in practice, only the poor were summoned. Meanwhile, Sakaday, Kanybek's sister, married Muslimakhun. Anarkhan and her son Erkin, along with Muslimakhun and Sakaday, went to work for the local wealthy man Kainazar. Muslimakhun tended Kainazar's horses. Kainazar had two sons who had clashed the previous year with another wealthy man, Jutake. Jutake registered both sons for the labor army. Kainazar apologized but only secured the release of one son. Later, Kainazar secretly hid one of his best horses and ordered Muslimakhun to find it. When he failed, Muslimakhun was forced to join the labor army in place of Kainazar's son, or otherwise compensate with eighteen cattle and fifty sheep.

Kainazar Wanted to Marry Anarkhan Kainazar noticed Anarkhan, a young, slender, and beautiful woman, and rudely called, "Hey, come to me." He asked about her origin, her tribe, her husband, and why she spoke Kyrgyz with a Kashgar Uighur accent. Anarkhan told different lies. He then said her husband was too poor for her and claimed he could be her deserved husband. Anarkhan cried and told Sakaday the story. One day, Azimbay Starchy came. They talked about Anarkhan, and Totu, Kainazar's second wife, grew very jealous. Kainazar beat Totu. Azimbay was sent to invite Anarkhan, but she and Sakaday had already fled.

Return from Siberia

Journey Through Siberia Kanybek, Davydenko, Mikhail, Ernst, Alekseev, his wife Irina, and Captain were traveling through Siberia all the way to Akmola in the Kazakh lands. Along the way, two Kazakh women, whose husbands had been arrested, offered them food. Kanybek told the women that they were dervishes on their way to Mecca. At one point, he borrowed a dombra, a Kazakh musical instrument, and played

Kyrgyz songs. The women enjoyed his music and prepared wheat meal with milk for them. To avoid suspicion, all of them pretended to be beggars, asking for charity as they continued their journey.

Recovery and Farewell While the other companions moved on, Captain fell sick, and Kanybek stayed with him at the Kazakh women's house. Marzhan and Kulanda moved into one house, freeing another for Kanybek and Captain. The captain began recovering but was still weak. Two weeks earlier, Kanybek had left to check on their other friends and then returned. Captain fully regained his strength after drinking *kurut*, dried yogurt mixed with butter. Kanybek learned that all their friends: Davydenko, Mikhail, and Ernst were secretly working in different parts of Russia as Bolsheviks. Eventually, they left the Kazakh lands, expressing gratitude to Marzhan and Kulanda.

Return Journey to Osh Kanybek sat on the train on his way back home and met some of his Bolshevik friends; the train station was under Bolshevik control. He got off at Kara-Suu train station and stayed at a chaikhana teahouse, drinking tea and eating bread. Suddenly, he saw an old woman and a boy begging for bread. He thought they were his mother, Ajar, and his son, Erkin. When he called out, they turned out to be strangers. Kanybek then rode a horse-drawn sledge toward Osh. On the way, the driver asked if Tsar Nikolay was still the tsar. Kanybek replied that he had lost his throne a year ago. The driver was Mamanazar, a friend of Muslimakhun, who said his friend had gone to the labor army and had not returned yet.

Kanybek in Osh Kanybek sat on the train on his way back home and met some of his Bolshevik friends; the train station was under Bolshevik control. He got off at Kara-Suu train station and stayed at a chaikhana teahouse, drinking tea and eating bread. Suddenly, he saw an old woman and a boy begging for bread. He thought they were his mother, Ajar, and his son, Erkin. When he called out, they turned out to be strangers. Kanybek then rode a horse-drawn sledge toward Osh. On the way, the driver asked if Tsar Nikolay was still the tsar. Kanybek replied that he had lost his throne a year ago. The driver was Mamanazar, a friend of Muslimakhun, who knew Anarkhan, Sakaday, and Erkin, and said his friend had gone to the labor army and had not returned yet.

Kanybek Returned to Osh Mamanazar asked if good times were arriving and inquired about Lenin. Kanybek said Lenin was building a country for peasants, servants, and workers, in general, the oppressed. Mamanazar was overjoyed. This was 1918, after a poor harvest when people were starving. He mentioned he knew a man who also understood the revolution but did not speak of Akmat Mullah, Kanybek's first teacher. Mamanazar left Kanybek near a chaikhana, which also served as a caravanserai. Kanybek told his story to a young woman, who said her village had Kainazar, a wealthy man, and she had seen a woman with a child and a young girl with her husband, a herder. She promised to learn more the next day. Kanybek decided to stay at one of the chaikhana teahouses next to the bazaar.

A Painful Reunion Kanybek was walking along a narrow street when he saw three boys fighting. The boy whose clothes were worn was being beaten, and Kanybek saved him. The boy was his son, Erkin, but he told his name is Belek (Erkin), his father's name is Akylbek (Kanybek) and his mother's name is Jamal (Anarkhan); his aunt's name is Asylkan (Sakaday). He said he had never seen his father and also told a story of brave Kanybek, but it was false, as Anarkhan had told it to protect him: that Anarkhan died, Sakaday died, all died. Kanybek, having heard this story, was devastated; he walked away under heavy rain, even leaving his bag behind, thinking of his very unlucky life.

Searching for Kanybek Anarkhan had lived for nearly a year with kind Slamjan and his daughter Mukarram in Osh. That day, rain fell as young Erkin went missing. Slamjan's heart pounded with worry until Erkin returned, breathless, telling of a man he had seen, Kanybek, when he asked his name. He told his mother how he had informed Kanybek of the death of his family. Anarkhan whispered, "It was your father." Even Slamjan trembled at the truth. Through the night and until morning, with Mukarram, they searched chaykhanas in vain. A masala seller remembered a lame man seeking vodka and cognac he did not have. Meanwhile, Kanybek was leaving for another village to find his friend Japek, unaware that his family was searching for him.

In the Langar Village

A Reunion in Langar Kanybek arrived at Langar village and saw a small *alachyk* tent. He said he wished to stay there. Inside, a man and his wife welcomed him, though they had no food to offer. Kanybek opened his bag and shared bread and grapes, but the hosts felt ashamed for having nothing. At night, they brought reeds for a mattress and blankets. Suddenly, Kanybek noticed a knife hanging nearby. He said it was his knife and that he had given it to his friend Japek many years ago. His heart leapt. It was his friend Japek.

Hope in Langar In Langar, Kanybek met his old people, his first father-in-law Chong Koychy and mother-in-law Surmash. They still did not know about their daughter Begaiym. Kanybek told them she was alive and married to a man named Adyl and changed her name. Their hearts filled with joy. Kanybek asked Japek and his wife Aibala to build a hut. Neighbors brought blankets and dishes to help. The clay hut was cozy, warm, and spacious. People began to hope for a better future. Under Lenin's rule, they believed, the poor and the oppressed would finally find protection and justice.

Tunkatar's Dilemma Tunkatar, the mullah of Langar village, received a letter that Kanybek was in his village and that he should search for him. Another letter instructed him to spread anti-Bolshevik propaganda. According to Sharia, the Bolsheviks were considered very dangerous, brainwashing the locals. One day, Jutake, another wealthy man, was invited by Tunkatar Mullah. He warned that the Bolsheviks were coming and urged the villagers to unite against them. Tunkatar Mullah's elder son also promised to fight. Tunkatar and Jutake invited Japek, offering him a position as a warrior against the "bandits" and asked him to bring his friends. They expected him to name Kanybek, but he restrained himself.

Kanybek Healed Kanybek was walking with two crutches, and one day his leg became swollen and began to itch. Juma, once a musician and a virtuoso komuz player, was also a healer. He brought herbs, prepared a medicinal bath, and Kanybek bathed in it. The pain was severe, but he endured it, and gradually his leg improved. Meanwhile, Temir, a young herder, brought a piece of meat, which was cooked for Kanybek. In those difficult days, the care of others helped him slowly regain his strength.

Anger and Departure Japek came and said that he would support Tunkatar and Jutake in the fight against the "bandits of Bolsheviks." Kanybek grew very angry and reminded him that it was he who had once supported Sooronbay Bolush and Aydarbek Datka, for which he had been exiled to Siberia. His words were sharp and full of pain. Unable to bear it, Kanybek left Japek's house and disappeared, carrying his anger and memories with him.

Suspicion in Langar Tunkatar Mullah and Jutake, nobles of Langar village, grew suspicious that Kanybek was hiding in Japek's house. They sent men morning and night, but nothing was found. Even Temir, Tunkatar's herder and spy, reported that Kanybek had not appeared. One day, they arranged to marry Berdi's teenage daughter to a sixty-year-old man; Berdi agreed for a bride price of cattle. After he left, Temir arrived again, but still denied seeing Kanybek. Meanwhile, Japek fell ill, and Tunkatar sent an amulet with Quran verses for him. Tunkatar and Jutake planned to gather armed men, yet chose to wait, still determined to find Kanybek.

Kanybek Kidnapped from Japek's House Kanybek was going to the spring when he was suddenly caught, tied, and placed into a sledge. Kubat, Temir, and Juma had taken him from Japek's house and brought him to the home of Kubat's widowed sister, Chynygul. Kubat told her that the man was very sick, a healer who would help him recover, and warned her not to ask questions. The man remained silent, always lying still, which deepened the mystery. Kubat then dug a large underground hole, covered it with a sack, and placed household goods over it, hiding Kanybek beneath the floor. Chynygul was left confused and uneasy.

Kanybek Hidden and the Truth Revealed One day, Tunkatar and Jutake grew suspicious and came to Chynygul's house, pretending to offer condolences for her late husband. She welcomed them warmly. While sitting inside, they noticed someone lying down, but it was Kubat, who claimed to be ill. Satisfied, they left

after a short prayer. In truth, Kanybek was hidden beneath them. Shocked, Chynyngul demanded answers. Kubat revealed the truth. Though she had heard of Kanybek, she could not believe it was him and grew angry. In fact, when Japek supported Tunkatar and Jutake, Kubat, Temir, and Juma had decided to kidnap Kanybek.

Dervish Demands the Money A dervish who had once brought letters from Aydarbek Datka and Zunnakhun Bek returned, this time to ask what Tunkatar and Jutake had done with the money sent for guns. The money had come from wealthy men from Kashgar and Afghanistan to raise a force against the Bolsheviks. Kamalbek, dervish was angry at their slow actions and failure to capture Kanybek. He warned that Bolsheviks were active in Osh, including Akmat Mullah, and that Kanybek, a man of suffering, could become their leader. If they did not act quickly, he would gather followers among the poor and oppressed.

Search for Kanybek Continues They learned that Kanybek's wife and Erkin had once lived in Slamjan's house, then disappeared. His daughter was married to one of Kamal's warriors to learn their location. It was also said that Kanybek and Erkin had met but did not recognize each other. These reports troubled Tunkatar and Jutake. They understood that Kanybek was no longer just a fugitive, but a growing symbol. Their goal remained clear: to find him before he became a leader of many.

Temir's Oath and Berdi's Anger Meanwhile, Temir's father, Berdi, agreed to ally with Tunkatar and Jutake, marrying his daughter to a sixty-year-old man. He was furious at Temir for supporting Bolsheviks. Temir spoke of his harsh upbringing, serving the rich: once forced to sleep beside a dog, another time beaten when wolves killed a master's sheep. Yet he claimed a new future awaited. Berdi warned that Temir might be listening to Kanybek's ideas, the enemy of religion and people. Temir denied knowing him. Berdi reminded him that Tunkatar and Jutake had promised a beautiful girl and many cattle for Kanybek's head, urging Temir to confront Japek, Juma, and Kubat. Temir swore falsely and returned to Tunkatar's herd, while Berdi plotted vengeance against Surmash and Chong Koychy, once Kanybek's in-laws.

Kanybek's Secret Gathering Kanybek gathered Japek, Kubat, Juma, Temir, and others among the mountains. He instructed Japek, Temir, and Kubat to gather his friends and companions to unite under the Bolsheviks. Next Sunday in Osh, they would meet and learn about the new system. Yet Kanybek warned that they should not gather in one place and must stay separate. Suddenly, they remembered Berdi, who had planned harm according to Temir. Berdi was caught and tied. Temir felt deep shame, while Juma and Chon Koychu asked what harm Berdi had done. Berdi remained silent. Kanybek told them to call him Aziz to avoid notice.

Akmat Mullah

Akmat Mullah's Secret Mission Akmat Mullah was spreading Bolshevik ideas while pretending to be a beggar from Tashkent. Having lived there for a long time, he spoke Uzbek fluently and moved unnoticed. One day, a woman arrived with news: Tunkatar's warriors had joined Aydarbek Datka's son, Karabek. She was Olmaskhan, who had once helped Anarkhan. Serving the Uzbek wife of Tunkatar, she sought revenge against her and Salamatkhan, the former landlady. Adigine Starchy had once complained about Akmat Mullah and had him arrested, but he could not recognize him. Meanwhile, Mullah continued his secret work among the people.

Akmat Mullah Escapes Akmat Mullah stayed at the house of Anna, a Russian widow who promoted Bolshevik ideas after her husband died of tuberculosis. One day Salamatkhan arrived, asking if Anna had married a lame man, meaning Akmat Mullah. Anna denied it and tried to show her house and underground barn, but he was nowhere to be found. Two men stood in the yard searching, while Mullah hid silently among the trees. Mamanazar, friend of Muslimakhun and part of Anna's Bolshevik team, saw the men and realized they were after Mullah. He lifted Akmat Mullah into a cart, and the horse carried him safely to another place, away from danger.

Akmat Mullah Revealed and the Guns Seized Akmat Mullah, calling himself Zulfukhor, recognized all the men of the village except Kanybek. He approached Chong Koychu, revealing his identity. Kanybek greeted him, and tears of joy were shared as they reunited. Meanwhile, Tunkatar, Jutake, and Kamiljan were seated with Tunkatar's fourth Uzbek wife, eating comfortably. Suddenly, Mamanazar, Kanybek, Japek, Kubat, and Temir entered. They demanded the keys to the case where the guns were stored. Kanybek warned that time was short. Tunkatar handed over the keys, leaving the armory empty. Kamalbek arrived and was shocked to see that Tunkatar and the others had lost all their guns.

Anarkhan's Search and Family in Motion Anarkhan was living at Slamjan's house. Slamjan, a kind man, was preparing for his daughter's marriage. A suspicious suitor arrived, speaking at length about Kanybek and Anarkhan, prompting Slamjan to urge Anarkhan to leave. She then moved to another woman's house near Sulayman Mountain in Osh, but the woman soon decided to travel to Langar village in search of Kanybek. Rumors had reached her of a lame passenger who had gone there by horse-drawn carriage. At the same time, Sakaday, Kanybek's sister, left for Tashkent to find her husband, Muslimakhun, who remained in the labor army with no news of his return.

Kanybek, Leader of the People Kanybek had become the leader of the local Kyrgyz and some Uzbeks, teaching them how to assemble and disassemble guns, preparing them for a new era. One day, a man named Khamid approached him, asking to bury his father, who had been trapped under a snowslide. The father had been killed by wealthy men for publicly declaring that Bolshevik times were coming and a better life awaited. Amid the duties of leadership and justice, Kanybek often thought of his own family, believing they were dead, and felt the weight of loss in his heart.

Meeting on the Road to Langar On the way to Langar, Anarkhan and Erkin met Temir, who claimed he was from the Nookat region, though he was truly from Langar. Anarkhan explained that they were beggars, seeking food and trying to survive among the people who had cattle. Temir gave them some *kymyz* drink, and they continued their journey. Nearby, someone sang a well-known song of Kanybek. Anarkhan asked whose song it was. Temir answered firmly that it was Kanybek's. When she asked if he was still alive, Temir said he did not know, his voice steady, his gaze unwavering, like a true warrior.

Seizure at Parmanbek's Camp Kanybek and his companions came to Parmanbek Starchy, the son of Tunkatar and Shashar, who had been building an armed force after joining Karabek, the son of Aydarbek Datka. They took all his guns, leaving his camp defenseless. In the struggle, Shashar was killed. Kamalbek, who had sponsored the weapons, grew furious at Parmanbek and his father for losing everything so easily. Yet he still held onto hope that Parmanbek would gather his remaining warriors and restore strength to their cause.

Anarkhan and Erkin Search for Kanybek in Langar Kamalbek, a member of the anti-Bolshevik movement, often disguised himself as a dervish. He had once visited Tunkatar's house, and after his death, he continued going to Parmanbek Starchy, demanding to know where the guns and weapons had been used. Still searching, he came as a beggar to Berdi's house, asking about Kanybek. Anarkhan and Erkin did not remain in Langar; they went to the Nookat district to seek protection from the Basmachis, then returned. At Berdi's house, Totu and her daughter Jamal spoke of Kanybek, how he had stayed with Japek and had been healed by Juma. Leaving one of their two breads behind, Anarkhan and Erkin set out for Japek's house. On the way, they met Surmash, Kanybek's former mother-in-law, and Aibala, Japek's wife.

Basmachi Attack and Loss Berdi and Temir returned home with a full sack of wheat, finding Totu and Jamal starving. Their arrival brought great joy. Now part of Kanybek's army fighting the Basmachis, they spoke of the Soviet government and of Lenin, describing a future of equality. Yet they soon had to leave again for battle. The Basmachis struck without mercy. They burned Chong Koychu's house. Surmash and Aibala hid in the reed fields, trembling. Totu was wounded and died, and Jamal was taken away. Hope, which had just begun to grow, was once again shaken by violence and loss.

Rebels against Soviet Power

Struggle for Soviet Power in Osh Karabek, the son of Aydarbek Datka, became a powerful rebel against Soviet rule in Osh. Many joined him, some believing in his strength, others out of fear, as his men spread terror among ordinary people. Kanybek and his companions joined the Soviet Red Army under his old prison friend, Captain Zheleznov. Zheleznov said each village needed a revolutionary committee, or the Basmachis would continue their violence, killing, raiding, and taking cattle. Sapar was appointed to lead one such committee. Kanybek's group confiscated cattle from Maty, a supporter of Karabek, while Sapar explained the new Soviet system to the confused villagers.

Kanybek Faces the Past Chong Koychu, Kanybek's first father-in-law, said that people were asking about Kanybek and wanted to see him. One day, Kanybek and his team came to Maty's house and saw his wife, the daughter of Sooronbay Bolush. She was the same woman who had once refused to sing with Kanybek at a wedding, calling him a slave, which led to his exile to Siberia. Now she stood before him, still arrogant, repeating the same words. Kanybek grew angry and wished to punish her, but he restrained himself, saying there was no need, as she was already punished by the coming Soviet rule.

Kanybek Unrecognized Among His Own Kanybek's Red Army unit rested. Some men struggled to wash their clothes, a task they were unused to, as it had always been done by women. Kanybek played a komuz *kuu*, and all recognized the melody, though many still did not know it was he himself. Around the fire, soldiers spoke of Kanybek's bravery, wishing to see the real man. At that moment, Kamalbek, still disguised as a dervish and aiding Karabek, passed through the gorge. Kanybek noticed him and ordered him brought forward. Kamalbek claimed to be a wandering beggar, praying at *mazars*, holy places and cemeteries. Though suspicious, Kanybek let him go.

Father and Son Unrecognized Kubat brought a young boy with his eyes tied. Kanybek untied him and asked who he was. The boy said he wished to fight against Karabek, the son of Aydarbek Datka. He seemed bright and thoughtful, and Kanybek felt he had seen him before, yet could not place him. The boy was his own son, Erkin, whom he had once seen in Osh, but he did not remember. Erkin had left Anarkhan with an old couple and gone in search of the Red Army to find his father. Calling himself Belek, he said his father had lost his leg in exile. Kanybek wrote a letter to Akmat Mullah in Osh to learn about the boy and sent him there with a man, saying that if he was good, he should be returned.

Trickery against the Basmachis In villages where revolutionary committees were organized, people and cattle were safe, while Basmachis terrorized areas without Soviet rule. Kebek and Sapar devised a plan. Kebek pretended to bring Sapar to Karabek, acting as if he were his friend. Two Basmachis tried to tie Sapar, but Kebek struck them. Being only guards, they opened the camp, and the leaders surrendered. Karabek awaited them, unaware that his men were now in Red Army hands. Later, Kanybek learned that a foreign spy, usually disguised as a dervish, had been aiding Karabek, and he regretted having freed him.

Berdi Confronts Kanybek One day, Berdi, Temir's father, came to Kanybek's camp, furious over the killing of his wife and the kidnapping of his daughter. The people claimed they were from the Red Army. Seeing his son among Kanybek's team, Berdi shot him in the hand. Temir pleaded for his father, and Berdi was restrained. Still, he could not believe that the Red Army had spared anyone. Consumed by anger and desperation, he was determined to find his daughter, convinced that only Karabek could help him, and set out with a mind full of suspicion and fury.

Karabek's Tyranny in the Cave Karabek rested in a cave, mocking his captives as they served him. He ordered Jamal, Berdi's daughter, to massage his hands, but she did so indifferently. Angered, he kicked her. Another woman tried to please him, massaging his hands as he demanded news of the Red Army—but there was none. Juma, secretly Kanybek's spy, brought no updates. His men committed crimes in the name of the Red Army, confiscating grain and terrorizing villagers. Karabek himself claimed he fought for Islam and the unity of the Turkic people. The villagers, witnessing the horrors, grew to despise the Red Army.

Karabek's Last Hold in Osh Karabek, now defeated, sat in his cave, entertaining women, while plotting to send one as a trick to the Red Army. Meanwhile, Sooronbay Bolush reported that Momun Korbashy from the Jalalabad region was joining Karabek. Kamalbek, still disguised as a dervish and acting as messenger for the rebel supporters from Kashgar and Afghanistan, arrived. He told Karabek that he was the son of Akun, a wealthy Kyrgyz man, educated in Istanbul, helping him consolidate power in Osh. Karabek's rule with Kamalbek's help lasted only a week. Furious, Kamalbek raged that all the guns and weapons they had provided were wasted. Karabek asked which Kanybek led the Red Army. Kamalbek explained angrily that the commander, Aziz Akhmedov, was the same Kanybek, once exiled by Aydarbek Datka, who had learned revolutionary ideas in Siberia.

Juma's Deadly Mission Juma, within Kanybek's army, was a spy for Karabek. He came and reported that Aziz Akhmedov (Kanybek) had grown strong, commanding five hundred men with sufficient weapons. If he discovered Karabek's camp, he could defeat them. Karabek said he was not afraid, but Kamalbek insisted they must think strategically and change their location. He had brought with him a Russian war officer, Kosolapov, to train them. Juma thanked them for the two million Russian rubles left for his wife. Kamalbek then gave him an ivory plated dagger and ordered him to kill Zheleznov and Aziz Akhmedov (Kanybek). Juma was shaken. Kamalbek warned that if he failed, his family and relatives would die. The deadline was Friday night.

Jamal's Tragic End Karabek, angered by Kamalbek's harsh criticism, turned his fury on his own men as they prepared to change their location. At that moment, Berdi arrived from the Red Army, complaining that his wife Totu had been killed and his daughter Jamal kidnapped, claiming the Red Army was responsible. Karabek questioned why he had shot his own son, Temir. Berdi replied that he had punished him. Speaking softly, Karabek won Berdi's trust and softened his heart. As Berdi was leaving, Jamal suddenly appeared and cried out that she had been kidnapped and violated by Karabek. Berdi refused to believe her, insisting Karabek was a good man. In despair, Jamal threw herself from a rock. Berdi rushed to her, lifting her lifeless body, weeping in unbearable grief.

Newcomers and Veiled Women Temir's wound had not yet healed when Kanybek and one of his men went to observe the lands held by the Basmachis. On the way, they encountered five poor men, worn by hardship. The men said they were searching for the Red Army, as one of them had learned about the Bolsheviks in the Naryn region, in the northern Kyrgyz lands, while the south still suffered under Basmachis and wealthy rulers. Kanybek welcomed them to join. As they continued, they saw four women in veils. Kanybek was struck with surprise, for among the nomadic Kyrgyz, women did not wear veils.

Deception and Capture The veiled figures cried out that they were captives of the Basmachis and pleaded to be taken to Gulcho village. Among them, only one was truly a woman; the others were men, and two were Basmachis in disguise. There were five in total. As Kanybek stepped closer, trying to learn the truth, the two Basmachis suddenly seized him and tied him. A fierce struggle broke out. His companion killed the two Basmachis, but he himself fell, struck down by the others. In the chaos, Kanybek remained bound. Satar lifted him onto a horse, and they carried him away, leaving behind silence, blood, and broken trust.

Erkin Saves His Father Erkin went to Akmat Mullah, and they learned he was Kanybek's son. They told him his father was in the army of Aziz Akhmedov but did not reveal the truth. Given money and clothes, Erkin could not wait and left for Langar. Akmat Mullah sent a letter to Aziz Akhmedov (Kanybek), saying Erkin and his mother were there. Reaching Langar, Erkin and Anarkhan went toward the Red Army's place and saw a bound soldier. They freed him while the guard slept. It was Kanybek. Anarkhan gave a false name. As Kanybek rode away, Erkin recognized him and could not give the letter.

Betrayal and Missed Chance Kamalbek and Karabek moved deeper into the Alay region, settling in Bulooluu village. They deceived the scouts who followed them and killed three Red Army men, including Kebek, Karabek's relative, and Semenov, a devoted revolutionary soldier. Aziz Akhmedov (Kanybek) learned their location too late; by the time his forces arrived, they had already moved to the Askaly pasture. Juma, serving both sides, prepared to kill Aziz Akhmedov (Kanybek) and Captain Zheleznov. As he raised

his dagger, Temir intervened. Juma pretended it was a gift, and Kanybek, trusting him, returned it with a pistol and bullets, ignoring Temir's warning.

Kanybek's Bittersweet Joy Suddenly, Captain Zheleznov shared a strange story with a government official, recounting the life of Kanybek, known as Aziz. The official revealed that his entire family was safe and even his sister was in Tashkent. His wife had changed her name, and the boy who had come to them was Erkin, his son. Overcome with bitter happiness, Kanybek wept. Natasha, the Russian nurse in his army, congratulated him on his family's safety. Sapar, from the local revolutionary committee, reported on the situation, explaining the new agreement between the poor and the wealthy: six days of work, one day off, and penalties for those who did not comply.

Basmachis Threat and Juma's Test An old man named Turdubek from Uch Dobo village arrived, reporting that the Basmachis had terrorized their village. He was the father of Adyl, husband of Begaiym, the first wife of Kanybek. Kanybek thanked him and ordered his army to prepare for action. Suddenly, Juma tried to shoot Kanybek and Zheleznov, but Temir moved to stop him. To everyone's surprise, Juma's pistol was empty. Kanybek calmly explained that the pistol had been given empty as a test of loyalty. The tension eased, and the army readied themselves, knowing danger was near but their leader's wisdom had turned a potential betrayal into a lesson.

Karabek and Kamalbek's Atrocity Karabek Korbashy, accompanied by Kamalbek, visited Aydarbek Datka's village. Aydarbek Datka, still strong and cruel, listened as Kamalbek boasted of killing three Red Army men, including Kebek, and awaited more weapons to arrive from Kashgar. Aydarbek Datka planned to gather five hundred men for their army. Karabek declared Kebek a traitor and went to his house to kill his son. When told that Turdubek had informed the Red Army of the Basmachis' arrival, Karabek murdered Turdubek's son, Adyl. His wife, Gulaiym (Begaiym), confronted them, denouncing their cruelty and the misery they caused her and Kanybek. Shocked, they struck her, cutting her mouth. The poor village burned, spreading terror everywhere.

Red Army Arrival and the Village's Sorrow Suddenly, someone announced that the Red Army was approaching. Karabek, Aydarbek, and Kamalbek, along with their warriors, fled. Ordinary people, long brainwashed to fear the Red Army, were devastated; many homes were already burnt. The old man Turdubek spoke calmly, urging them not to fear, and they listened. He learned that his son Adyl had been killed and his daughter-in-law Gulaiym, who was Kanybek's first wife Begaiym, had her tongue cut, grief covering him. Chong Koychu recognized his lost daughter in her, and Aziz Akhmedov Kanybek wept over his first wife. Natasha, the nurse, said she was dying. Turdubek took his grandsons. Aziz Akhmedov Kanybek ordered honorable funerals and appointed Esen as the village's revolutionary committee, marking the Soviet establishment. The village mourned deeply.

Journey to Turdubek's Village Kubat led Anarkhan and Erkin to the village of Turdubek. Anarkhan wept over the bodies of Adyl and his wife Gulaiym, remembering how they had once tried to help and even saved them from hunger. She mourned Begaiym as a good woman and as the first wife of Kanybek. Chong Koychu could not understand what was happening. Through tears, Anarkhan revealed her true name: "My name is Anarkhan." Shock and surprise spread among all as the hidden truths, lost lives, and grief finally came to light.

Dividing the Forces Aziz Akhmedov (Kanybek) ordered the army divided into two directions: the first to follow them, the second to take another route in case they needed to reunite. While scouting, he spotted soldiers and sent his men to observe. They were an additional force, sent by the Osh Revolutionary Military Council, under the signature of Commander Mikhail Frunze. Among them was Muslimakhun, Kanybek's old friend from Siberia and the husband of Sakaday, Kanybek's sister. At first, they did not recognize one another, but when Muslimakhun spoke in Uighur, Kanybek's ears caught the familiar voice, and recognition and relief washed over him.

Defeat of Karabek The Red Army surrounded Karabek Korbashy's forces from three directions. They were called to surrender without bloodshed, but instead they opened fire. Their strength was limited, and soon they were overwhelmed as the Red Army closed in from all sides. With no escape left, Karabek surrendered. Kanybek approached him and asked if he recognized him. Karabek said no. Then Kanybek said, it is I, Kanybek, your former slave. Karabek begged for forgiveness. Kamalbek was brought in, tied, denying his role, but others revealed that he had supplied weapons. Kosolapov was recognized by Zheleznov among the captured men. Sooronbay Bolush stood silently before Kanybek. All were sent to the tribunal of the revolutionary committee. Aydarbek Datka was also brought before the tribunal.

The Dawn of a New Order Kanybek ordered the flag of the revolution to be raised, and with it, Soviet power was established across southern Kyrgyz lands. The long shadow of oppression began to fade. Kubat brought Anarkhan and Erkin, and at last, Kanybek stood face to face with his family. Husband and wife, father and son, were reunited in a moment filled with tears and quiet joy. Among the people, a new hope was born. The teachings of Lenin spread like light after darkness, promising equality and dignity. Kanybek spoke to them, declaring that the time of suffering had ended. And in that fragile yet powerful moment, the ordinary people, once burdened and silenced, felt the first breath of freedom.

CHARACTER ANALYSIS

Kanybek (Aziz Akhmedov)

Kanybek (Aziz Akhmedov) was born into poverty and slavery, taken from his family as a child, and endured harsh treatment, exile to Siberia, and the loss of his loved ones. His experiences of oppression and injustice shaped him into a revolutionary leader. Unlike typical ideological revolutionaries, Kanybek was not initially motivated by political theory but by personal suffering. During his imprisonment in Siberia, he secretly read and exchanged letters on social change, gradually absorbing Bolshevik ideas. Upon returning, he became a military leader, organizing local forces to protect villagers, confront Karabek Korbashy and other oppressors, and help establish Soviet power in the region.

Loyal Even while imprisoned in Siberia under harsh and unforgiving conditions, Kanybek remains steadfastly loyal to his companions. He respects and cares for everyone around him, never betraying or criticizing others, and maintains a sense of solidarity despite the suffering of exile. He helps the sick, such as Ivanov, ensuring that no one is abandoned in times of need. On the journey back from Siberia, he even attempts to aid Captain Zheleznov at the house of a Kazakh woman, showing that his loyalty extends beyond comrades to anyone in distress. In all situations, Kanybek stands beside his friends, proving that his courage is matched by unwavering fidelity and moral integrity.

Strong Although Kanybek was once naive and inexperienced, his time in Siberia transformed him into a strong, disciplined, and thoughtful leader. Before his imprisonment, he trusted easily, even individuals like Sooronbay Bolush, who later schemed against him. The hardships of Siberian exile taught him the realities of oppression and the systematic cruelty embedded in society. He realized that meaningful change required the destruction of the old, unjust system and the creation of a new one. Embracing Bolshevik ideas, he accepted that revolutionary struggle demands sacrifice, hardship, and personal loss. After his return, Kanybek applied these lessons strategically. He gathered soldiers from among his nomadic companions, who would later form a significant part of the Red Army. Naturally intelligent and disciplined, he studied and applied the rules of military art, organizing his forces with careful planning, strategy, and leadership. Through these efforts, Kanybek evolved from a naive young man into a decisive military revolutionary, combining courage, intelligence, and moral conviction to confront injustice and protect his people.

Moral Though a military leader, Kanybek acts with a strong sense of justice and restraint. He protects the innocent, upholds the dignity of others, and refuses to abuse power, even when he has full authority over life-and-death situations. One notable example occurred when Kanybek and his forces came to Maty's house and encountered his wife, the daughter of Sooronbay Bolush. She had once insulted him at a wedding, calling him a slave, which had contributed to his exile in Siberia. Though angered by her

arrogance, Kanybek restrained himself, understanding that the new Soviet order would bring justice without his personal vengeance. During the campaign against Karabek Korbashy, the Red Army surrounded his forces and called for surrender. When Karabek resisted and opened fire, his limited forces were soon overwhelmed. Afterward, Kanybek confronted Karabek, revealing his identity as the former slave, yet he granted him a chance to seek forgiveness. Other conspirators, including Kamalbek and Kosolapov, were identified and brought before the revolutionary tribunal. Sooronbay Bolush and Aydarbek Datka also faced judgment, yet Kanybek neither mocked nor insulted them. Now mature and wise, Kanybek exercised justice through the Soviet system rather than personal vengeance, demonstrating moral integrity, and discipline. He has the ability to act fairly even toward those who had wronged him in the past.

Parallels in Character

Kanybek (Aziz Akhmedov) by Kasymaly Jantoshev and Toktogul Satylganov in *Flourishing* by Tologon Kasymbek share early experiences of hardship and oppression. Toktogul, serving a wealthy local man as a herdsman, developed a strong sense of justice and sympathy for the oppressed. Kanybek, born into poverty and slavery, faced cruelty from wealthy Kyrgyz nobles and exile to Siberia. Both endured Siberian hardship and personal loss. Toktogul lost his family, while Kanybek's mother died during his imprisonment.

The two mirror each other in resilience, moral conviction, and perseverance. Toktogul expressed his struggle through poetry and song, criticizing feudal elites and tsarist authorities, influencing society culturally. Kanybek, in contrast, became a military leader, taking direct action to protect the oppressed and confront tyrants. While their methods differ, cultural resistance versus armed leadership, their experiences of suffering, injustice, and endurance form clear parallels, highlighting how personal oppression can inspire both artistic and revolutionary responses.

Anarkhan

Anarkhan, the daughter of a wealthy man in Kashgar, grew up in an urban environment under relatively good conditions. Despite the hostility of her stepmother, she found kindness and emotional support from the servants Samsakhun and Aybadak, who played an important role in her childhood. Her life took a decisive turn when she chose to marry Kanybek, a man from a rural nomadic background and a slave, willingly leaving behind comfort for a life shaped by uncertainty. After Kanybek's arrest and exile to Siberia, Anarkhan was left alone to survive. She moved to Osh, where she raised her son under conditions of poverty, instability, and constant social pressure. Forced to move between households, she worked hard to sustain herself and her child. She faced humiliation and threats from powerful men who sought to force her into marriage, yet she protected her dignity and remained loyal to Kanybek, even when he wrote that she was free to remarry. Living under a different name, she relied on caution and resilience to survive. At one point, she even helped free Kanybek when he was tied, showing not only endurance but also courage and determination.

Loyal Anarkhan remains steadfastly faithful to Kanybek despite the long separation caused by his arrest and exile. She is young, beautiful, and skilled, yet she never allows these qualities to compromise her commitment. Kainazar, a wealthy man in Osh, wishes to marry her, but she escapes to avoid betrayal. Later, the son of another powerful man, Mamahasarip, pursues her, yet she firmly refuses his advances. Through these challenges, Anarkhan protects her own dignity and Kanybek's honor, showing that loyalty is not only emotional but also moral and active, expressed in her decisions, actions, and courage under pressure.

Resilient Anarkhan demonstrates remarkable resilience throughout her life. From a young age, she struggles against the traps and schemes of her stepmother, Supakhan, who seeks to undermine her and Kanybek. She patiently waits for Kanybek while he is imprisoned in Osh, remaining steadfast even when the rest of the village abandons their homes. Alongside Daryakhan, she guards the village with a gun, showing courage and determination. She endures hunger, poverty, and constant social pressure without complaint. Despite her reputation as a skilled dowry-maker, she refuses marriage proposals that threaten her safety, never crying or yielding, and always restrains her emotions and actions in the face of adversity.

Merciful Although Anarkhan grew up in wealth and urban comfort in Kashgar, she never looks down on the poor or mistreats those of lower social status. She shows love and respect for her mother-in-law and cares deeply for others, including Sakaday, whom she protects and helps marry. Her compassion extends to the hungry and disadvantaged: once, while visiting Langar, she saw Totu and her daughter had no food, so she gave one of her two loaves of bread to them. Her mercy, generosity, and concern for others earn her the respect and admiration of the people around her

Parallels: Anarkhan and Nadezhda Krupskaya

Anarkhan can be compared to Nadezhda Krupskaya, the Russian revolutionary and wife of Vladimir Lenin. Anarkhan grew up in the city of Kashgar, an urban environment under relatively good conditions. Despite the hostility of her stepmother, she found kindness and support from the servants Samsakhun and Aybala, who shaped her sense of goodness and resilience. She made the bold choice to marry Kanybek, a slave from rural nomadic life, leaving comfort behind for a life that would soon bring hardship and uncertainty.

Krupskaya was deeply involved in revolutionary activity from a young age. She participated in underground Marxist circles, helped organize workers, and spread political ideas. During years of exile, she remained alongside Lenin, assisting him with writing, managing correspondence, and maintaining connections with other revolutionaries. Life in exile was harsh, marked by isolation, poverty, and constant movement, yet she endured these hardships with discipline and commitment. After the Bolsheviks came to power, Krupskaya focused on education, literacy campaigns, and school reforms, believing that social change required both political power and an educated population.

Similarly, Anarkhan can be seen as a kind of revolutionary within her own context. She struggled against oppression from Supakhun, Zunnakhun, and Kerimakhun, men she was forced to marry, and she supported Kanybek in his fight against Aydarbek Datka, Sooronbay Bolush, and other oppressors. Like Krupskaya, Anarkhan demonstrated loyalty, endurance, and the ability to withstand hardship during her husband's absence. She never betrayed Kanybek, even while starving with her son, and she protected both her family and her dignity under constant threat.

Muslimakhun

Muslimakhun is a loyal and intelligent companion of Kanybek. Originally serving an eight-year sentence, he was nearing the end of his term when Kanybek was exiled to Siberia. He learned Russian and became a translator for Kanybek, facilitating communication between Russian, Uighur, and Kyrgyz, both during their time in prison. Like Kanybek, he suffers injustice and is also sent to Siberia. Muslimakhun later marries Kanybek's sister, Sakaday, strengthening their personal and familial bonds.

Loyal Muslimakhun is a steadfast and devoted friend to Kanybek, demonstrating loyalty in every action. He delivers Kanybek's letters from Siberia to Anarkhan, maintaining crucial connections despite personal risk. He protects Anarkhan from the son of Mamahasarip, who attempted to assault her, and helps her escape from Kamiljan's house when Zunnakhun places a large reward on her. He provides food and protection to Anarkhan and her son Erkin during times of danger. Later, he strengthens family ties by marrying Kanybek's sister, Sakaday, and eventually joins Kanybek's army, taking command of a division and contributing directly to the revolutionary struggle.

Oppressed Even after surviving Siberia, Muslimakhun remained under oppression, serving Kainazar, a wealthy man with two sons. When a dispute arose between Kainazar's sons and another wealthy man, who had enrolled his own sons in the labor army, Kainazar took advantage of the situation. He seized one of his finest horses for himself and forced Muslimakhun to join the labor army. He had no choice but to obey, knowing that refusal would send him back to prison.

Protective One of the most dramatic examples of his protection and decisiveness occurs in protecting Anarkhan. Asalkhan, a scandalous woman who earned money by entertaining men and acting as a procurer, was ordered by Mamasharip's son to lure Anarkhan under the pretense of helping with her sister's

dowry. If Anarkhan refused, Asalkhan threatened slander and even drew the attention of the city judge. Shocked and furious, Anarkhan refused, declaring, "I will never, ever commit such adultery." But Asalkhan's men tied Anarkhan's eyes and forced her down, leaving her helpless as Mamasharip's son approached. Suddenly, a shadowy figure appeared, struck Mamasharip's son, and carried Anarkhan to safety. Later it was revealed that Muslimakhun had intervened, killing Asalkhan and her accomplice, saving Anarkhan from humiliation and potential harm. The deed shocked the city: Asalkhan was dead, and Mamasharip demanded the arrest of the remaining men involved. Many women secretly rejoiced, knowing the danger she had caused. This act demonstrated Muslimakhun's protection, decisiveness, and willingness to act against injustice, even when social and legal systems failed to protect the innocent.

Kamalbek

In the *novel*, Kamalbek outwardly presents himself as a dervish, devoted to worshiping shrines and holy sites for the benefit of the people. However, this appearance hides his true nature. He is the son of Akun, a Kashgar Kyrgyz who serves as a messenger between Kashgar and Afghan sponsors supporting anti-Soviet rebels. Kamalbek is cunning, manipulative, and cruel, using his religious guise to gain trust and advance his own schemes. Though clever and strategic, his actions are self-serving and often harmful, contrasting sharply with characters like Kanybek and Muslimakhun, whose intelligence is paired with moral conviction.

Cunning Kamalbek's intelligence is paired with deceit and manipulation. By presenting himself as a dervish devoted to holy duties, he hides his true purpose as a coordinator of anti-Bolshevik forces. He monitors the actions of Tunkatar and Jutake, quickly identifying inefficiency or failure, and uses this knowledge to press for results. His awareness of Kanybek's potential to lead the oppressed shows that he thinks strategically, anticipating the consequences of inaction. Kamalbek's cunning allows him to operate under the guise of religious devotion while orchestrating rebellion, making him both dangerous and unpredictable.

Manipulative Kamalbek, disguised as a dervish, skillfully influences Karabek and others to serve his own ends. He convinces Karabek to follow his directions, while pretending to act as a neutral messenger from Kashgar and Afghan sponsors. He exploits Karabek's ambitions and misjudgments, keeping control of how the rebel forces operate. When Kanybek leads the Red Army, Kamalbek reveals his identity at a critical moment, using the information to intimidate Karabek and assert his authority. Through deception and careful control of information, Kamalbek manipulates people and events to maintain power and advance his anti-Bolshevik agenda.

Ambitious Kamalbek's actions reveal his drive for power and influence. He brings the Russian officer Kosolapov to assist Karabek, attempting to strengthen their position against the Bolsheviks. Yet when he sees Karabek wasting time entertaining women in the cave, he grows furious, criticizing their lack of discipline and urging decisive action. Kamalbek uses his connections in Osh, including the city judge, nobles, and wealthy individuals, to influence events and support the rebel cause. He understands the larger geopolitical struggle, as the rebels aim to prevent the Bolsheviks from taking control of southern Kyrgyzstan. His ambition is closely tied to strategy and control, using every opportunity to strengthen resistance against the new power.

THEMES

Political and Social Change: Revolution The novel shows that the shift from the old system to a new one was confusing and difficult, especially for ordinary people in southern Kyrgyzstan. Most people did not understand what the Bolsheviks wanted or what kind of change they promised. Local leaders like Aydarbek Datka, Sooronbay Bolush, and Jutake spread fear, telling people that the Bolsheviks were enemies of religion and tradition. As they lost power, they became more violent, burning homes and killing innocent people. Influential figures such as Tunkatar Mullah also reinforced these fears, leaving the poor confused and afraid.

At the same time, some used the name of the Red Army for their own gain. Karabek and his men terrorized villages, stole grain, and claimed they were fighting for Islam and the unity of the Turkic people. Karabek rested in his cave, treating captives as servants. Jamal, the daughter of Berdi, whose mother was killed and who had been kidnapped by his men, was forced to serve him. When she showed no emotion, he became angry and treated her cruelly. Another woman tried to please him, massaging his hands, but he continued to demand updates about the Red Army. Juma, secretly Kanybek's spy, brought no news. These actions made the villagers hate the Red Army, unable to tell the real revolutionaries from those who misused its name.

In this climate of fear, violence, and confusion, leadership was crucial. Figures like Kanybek and Akmat Mullah guided people to understand what true social change meant. The novel shows that revolution is not just about seizing power; it is also about helping people understand the truth. Without guidance, even change meant to help the oppressed can feel like another form of oppression.

Illustrative moment: Someone announced that the Red Army was approaching. Karabek, Aydarbek, and Kamalbek, along with their warriors, fled. Ordinary people, long brainwashed to fear the Red Army, were devastated; many homes were already burnt by Karabek. The old man Turdubek spoke calmly, urging them not to fear, and they listened. He learned that his son Adyl had been killed and his daughter-in-law Gulaiym, who was Kanybek's first wife Begaiym, had her tongue cut, grief covering him by Karabek. Chong Koychu recognized his lost daughter in her, and Aziz Akhmedov Kanybek wept over his first wife. Natasha, the nurse, said she was dying. Turdubek took his grandsons. Aziz Akhmedov Kanybek ordered honorable funerals and appointed Esen as the village's revolutionary committee, marking the Soviet establishment. The village mourned deeply.

Urban Life: Osh City Osh, one of the most ancient cities of Central Asia, comes alive in the novel as a place where history and change meet. The author portrays it as a true city of Asia, full of movement and sound. The constant hum of the bazaars fills the air, blending with the creaking of sledges pulled by horses and the voices of people. The chaykhanas are crowded, some owned by wealthy men, where public speeches and debates take place. In Osh, people know each other, and every face seems familiar.



Osh also reflects the old social order, where wealthy merchants, influential mullahs, and eshens hold power over poor peasants working in the fertile lands around the city. Ordinary people, including craftsmen and artisans, live modest lives under this system. At the same time, new governmental rules begin to appear, bringing change and tension. Russian settlers create new spaces in the city, yet they often resent the presence of local people, not wanting them in the areas where they live and walk.

There is a clear contrast between different ways of life. In the mountains, Kyrgyz women do not wear veils; their traditional clothes show their age and social status. In the city, however, Uzbek and Uighur women often wear veils to avoid attracting attention. Osh becomes a place where cultures and traditions meet and differ.

The author also describes the Pyan Bazaar, where Russian settlers sell vodka, its name coming from the Russian word for "drunk." Nearby stands a prison, from which prisoners are sent to Siberia. Before exile, they are shown in the city, as a warning meant to frighten the people.

The narrow streets of Osh carry memories of suffering. They have witnessed fear and escape, including Anarkhan's struggles as she runs from threats and danger. The city itself is divided into two parts: the old city, rooted in Turkestan traditions, and the new city, built by Russian settlers, with its post office, church, parks, prison, and the Pyan Bazaar.

Osh stands between past and future, a place where change unfolds, and where every street holds a story of struggle, fear, and transformation.

Illustrative moment: Osh was noisy and dusty, with an old city and a new city where people were different. The bazaar was full of Russian settlers. Alym walked near the prison and saw many officers and soldiers. He asked a Tatar man what they would do, but the man did not know. He saw a church and the small Osh post office. Alym stood on the bridge and looked at Sulayman Mountain. Two Russian men with their wives

came, and one of them pushed him away and kicked him. They were government officials who disliked locals. An Uzbek man asked his name, and Aлым said his name was Orunbay. The man was also named Orunbay, and they laughed. Orunbay said that such aristocratic people felt disgust toward locals. He added that the park across the bridge was only for those noble Russian people.

Culture and Unity of Turkic Peoples: The novel vividly shows the deep cultural and linguistic unity among Turkic peoples in Central Asia before the arrival of Russian rule. Uighurs, Uzbeks, and Kyrgyz, despite differences in lifestyle, settled urban life versus nomadic pastoral life, shared closely related languages, traditions, and ways of thinking. This unity is reflected not only in daily communication but also in social relations, marriages, and cooperation. For example, Anarkhan, a Uighur woman raised in Kashgar, marries Kanybek, a Kyrgyz man from a nomadic background, without any language barrier. Their relationship develops naturally, showing that mutual understanding between these groups was not an obstacle but rather a normal part of life.

The same linguistic closeness is evident in Siberia, where Kanybek, unable to understand Russian, depends on Muslimakhun, a Uighur, to translate. Muslimakhun conveys Russian speech into Uighur, and Kanybek understands it without difficulty. This moment clearly demonstrates how interconnected these languages were, functioning almost as variations within a shared linguistic space. Communication among Turkic peoples did not require an external language; their own languages were enough to maintain unity and cooperation.

With the expansion of Russian rule and especially under Soviet policies, including linguistic reforms during Stalin's period, these closely related languages were standardized, separated, and reshaped. Alphabets were changed, vocabularies were altered, and national identities were more strictly defined. As a result, the natural mutual intelligibility between Turkic peoples weakened. Russian replaced Turkic languages as the main language of administration, education, and wider communication, becoming a necessary tool for interaction across regions.

A century later, this shift had deep consequences: Uighurs from Eastern Turkestan and Turkic peoples in Central Asia could no longer understand each other as easily as before. What was once a shared linguistic and cultural space became fragmented. Through these contrasts, the novel not only preserves the memory of that earlier unity but also reflects on how political power can reshape language, identity, and connections between peoples, gradually distancing communities that were once closely linked.

Illustrative moment: Muslimakhun returned from Siberia and came to the chaykhana, the teahouse. Rumors spread quickly; people mocked him. His friend, Mamanazar, invited him to drink tea, but others laughed at them. Mamanazar was speaking Uzbek and Muslimakhun was speaking Uighur. Cautious of scandal, they left the chaykhana. As they walked through the narrow streets of Osh, they saw two veiled women. They were talking Kyrgyz with some accent. Mamanazar suggested that if the women were unmarried, they could ask for them in marriage for Muslimakhun. He began to tell stories of Siberia. Anarkhan and Daryakhan stopped walking, listening. He asked if they knew any Kyrgyz from Alay. Speaking in Uighur, Anarkhan asked why. Muslimakhun said he had spent eight years in Siberia, and one prisoner had given him a letter. Anarkhan asked who, and he said it was from Kanybek. Seeing her cry, Muslimakhun understood it was Anarkhan and handed her the letter.

Friendship: One of the central themes of the novel is the strong bond of loyalty and friendship among its characters, most notably between Kanybek and Muslimakhun. Their relationship goes beyond ordinary companionship; it is built on trust, mutual respect, and shared hardship. Muslimakhun consistently demonstrates his loyalty through action, not just words. He delivers Kanybek's letters from Siberia to Anarkhan, ensuring vital communication despite personal risk. He protects Anarkhan from Mamahasari's son when the young man tries to assault her, helps her escape dangerous situations, and provides food and shelter for her and her son, Erkin, during times of scarcity and threat.

This steadfast friendship is further demonstrated in Muslimakhun's support for Kanybek in the military and revolutionary struggle. He joins Kanybek's army as a division leader, participating directly in the fight to dismantle the oppressive old system, showing that loyalty can extend beyond personal devotion to a commitment to justice and the common good. Likewise, Kanybek exemplifies loyalty through his protection of companions in Siberia, caring for the sick, maintaining dignity under harsh conditions, and never betraying his fellow prisoners. Through these examples, the novel emphasizes that loyalty and friendship

are active forces, requiring courage, sacrifice, and moral integrity. They create bonds that help individuals survive oppression, support one another through personal and political struggles, and contribute to the larger revolutionary cause. Trust and solidarity among friends become not only a source of personal strength but also a driving force in challenging injustice and fostering social change.

Illustrative moment: Aziz Akhmedov (Kanybek) ordered the army divided into two directions: the first to follow them, the second to take another route in case they needed to reunite. While scouting, he spotted soldiers and sent his men to observe. They were an additional force, sent by the Osh Revolutionary Military Council, under the signature of Commander Mikhail Frunze. Among them was Muslimakhun, Kanybek's old friend from Siberia and the husband of Sakaday, Kanybek's sister. At first, they did not recognize one another, but when Muslimakhun spoke in Uighur, Kanybek's ears caught the familiar voice, and recognition and relief washed over him.

Old and New Generations – Berdi and Temir Temir, the son of Berdi, embodies the new generation—youth shaped by hardship, witness to injustice, and inspired by revolutionary ideas. Having endured a harsh upbringing serving the wealthy, Temir recalls nights spent forced to sleep beside a dog and beatings suffered when wolves killed a master's sheep. He confronts his father, saying, "Do you remember how you cried when I suffered?" Despite the pain of the past, Temir looks forward with hope, believing the Bolsheviks will protect the poor and oppressed and bring a new era of justice.

Berdi represents the old generation, tied to tradition, alliances, and the old social order. He arranges his daughter's marriage to a sixty-year-old man to maintain alliances and is furious when Temir supports Kanybek and Bolshevik ideas. He warns that Kanybek is the enemy of religion and tradition, urging Temir to act against Bolshevik sympathizers. Berdi's worldview is cautious, rooted in survival under the old system, loyalty to social hierarchies, and family honor.

Despite their generational divide, father and son remain linked by circumstance and blood. When Kanybek gathers Temir, Japek, and Kubat to unite supporters under the Bolsheviks, he stresses caution: they must stay separate and vigilant, even against Berdi, whose intentions Temir knows. Berdi is eventually caught and restrained, leaving Temir with deep shame.

Moments of shared humanity bridge the generational gap. Berdi and Temir return home with a full sack of wheat, bringing relief to Totu and Jamal, starving after attacks by the Basmachis. They speak of the Soviet government, Lenin, and the promise of equality, blending Berdi's knowledge of the old ways with Temir's vision of a new future. But violence persists: the Basmachis strike again, burning homes and taking life of Totu, Berdi's wife, leaving hope fragile.

Berdi's fury resurfaces upon learning of his wife's death and daughter's kidnapping. Seeing Temir among Kanybek's forces, he shoots at his son, unable to reconcile the new reality with the old codes of honor. Temir pleads for restraint, showing the courage and moral clarity of the new generation.

Illustrative moment: Berdi arrived at Karabek's cave camp, furious and grief-stricken. He complained that his wife, Totu, had been killed and his daughter, Jamal, kidnapped, blaming the Red Army for the tragedy. Karabek asked why Berdi had shot his own son, Temir. Berdi replied that he had been punishing him. Speaking softly, Karabek calmed Berdi and gained his trust. As Berdi was leaving, Jamal suddenly appeared, crying that she had been kidnapped and assaulted by Karabek himself. Berdi refused to believe her, insisting Karabek was a good man. In despair, Jamal threw herself from a rock. Berdi ran to her, lifting her lifeless body, and wept in unbearable grief.

The Basmachi Movement: Regional Civil War In *Kanybek*, the struggle against the Basmachi movement forms one of the central conflict lines, reflecting the broader historical turmoil of Central Asia during the early Soviet period. The Basmachi were an anti-Soviet resistance movement that emerged during the Russian Civil War and continued into the 1920s. They consisted of diverse groups—local leaders, tribal fighters, and former elites—who opposed Bolshevik rule and sought to defend traditional ways of life or establish autonomy in Turkestan.

The novel presents this conflict as a kind of *regional civil war*, where local populations were divided between supporters of Soviet power and those who joined anti-Soviet insurgent groups. Historically, the Basmachi movement was not unified; it was composed of decentralized forces led by regional commanders (korbashis), each controlling their own territory and pursuing their own strategies.

Within this context, Kanybek emerges as a representative of the new Soviet order. He organizes local fighters, gathering a group of loyal supporters who later become integrated into the Red Army. This transformation reflects a broader historical process in which segments of the local population aligned themselves with Soviets contributing to the consolidation of Soviet power in Kyrgyzstan and across Central Asia.

Illustrative moment: A key illustrative moment in *Kanybek* is the confrontation between Kanybek and Karabek korbashi, a Basmachi leader and the son of Aydarbek datka.

In the Alay region, Karabek represents traditional authority resisting Soviet power, supported not only by local fighters but also by external aid from Kashgar and Afghanistan.

The episode also introduces Kamalbek, an educated and strategic intermediary who connects local rebels with foreign supporters, highlighting the broader, transregional nature of the conflict.

The struggle peaks in Osh, where Karabek briefly defeats Soviet forces, only to lose within a week when the Red Army regroupes. This rapid reversal illustrates the instability of civil war and the eventual dominance of Soviet military organization over fragmented resistance.