

Pantelejmon Kirillovich Chejmetov. Work “Dva ohotnika” (*Two hunters*).

The earliest writers of Mansi literature was Pantelejmon Kirillovich Chejmetov (Evrin) (1913 – 1947). He was born in the village of Mansi – Evra. His story "Vorajap humyg" translated V. Naumova on Russian language. Leningrad poet Varvara Naumova presented the Russian translation of the work –"Dva ohotnika" (*Two hunters*). She wrote "The young author took the difficult path before he began to try his hand at literature". He hunted and fished on the river Konda, together with the old experienced hunters and fishers since childhood. Chejmetov went to school only 6 months. Then in his studies has come a long break. Chejmetov engaged in self-education, read books, tried every way to enrich their knowledge. He was the organizer and Secretary of the Komsomol organization, and cooperative work, and worked of the collective farm. After studying for 9 months at local courses national asset, in 1934 he was sent to study at the Institute of Northern peoples in Leningrad". V. Naumova noted that P. Chejmetov has a well-developed imagination. His story differs from other works by authors of Western Siberia. His works are autobiographical character of direct and hidden.

The work has a traditional character for the first writers of the North: the choice was made in favor of the collective farm. The novelty of the story at that time was the fact that heroes P. Chejmetov were hunters of different nationalities: Mansi and Russian, each with its own distinctive worldview. Hunter-Mansi is under pressure from his children, wife and all the villagers. He refuses to join the collective farm. In the beginning of the story he doubts, but in the course of events that were described in the work, hero agrees. The problem raised in the story, very relevant for that time. The author showed a situation where an old hunter is given the time that he made the right decision. The people around him waiting for his decision.

V. D. Lebedev, notes that old hunter Trofim didn't want to come to the farm, although his son and his daughter work for a long time on the farm, –

"backwardness" of consciousness: "He had old thoughts, which allowed him to enter the farm. Trofim believed in God, he believed the shaman who disliked the Russians. In tsar of times the poor Mansi not once quarreled with traders, who cheated on him".

The image of the old hunter is artistic luck P. Chejmetov. It is a national type man of North. He knows the habits of animals, birds, dogs, understands and feels nature. Interesting scenes of hunting, rituals associated with the dead hunting the bear. Two types of consciousness of the "old" and new historical contrasted in the work. Trofim opposed Russian man Vasilij, in which the author embodies the Russian democratic culture. In tsarist times Vasilij has been in prison for what incited the poor to fight the rich, When the tsars Vasilij went to prison for having incited the poor to fight the rich, "he didn't believe in God", "laughing at the icons," and four years working on the farm.

In order to compare these two different types of human consciousness, the author creates Vasilij "their" for Trofim. Vasilij has "not really" stranger: he was married to woman of Mansi, knows the language of the Mansi, but hunting it for the first time and knows the taiga. After a successful hunting and overnight stay at a fire with Russian Vasilij old Muncie changed their attitude to the collective farms.

The story begins distantly: "At the end of September the snow fell. Hunters and fishermen became alarmed. Everyone thought: snow early, soon it melts, a high water will come, to hunters and fishermen will be bad." No doubt, the narrator is Mansi, well knowing the life of his people, the natural conditions of his original life, customs and national character of this type of person. But all this is secondary in his artistic system. New influences of life, the birth of a new community are important in the story. In his perception of nature is devoid of national colors; the national specificity of its understanding, perception – is omitted in this artistic conception. Forest, trees, the sky and the clouds are the same as in any part of the land in the story of P. Chejmetov: "Black clouds slowly slid, as if from huge mountain peaks, and beyond them seemed to clear the sun..." Ogryzko V. notes

that Chejmetov chooses two illustrative characters and ideologically confronts them. Trofim and Vasilij, the young Russian who preaches the new values, spend a week on hunting. They are alone in the forest and forced each other to listen and understand. Vasilij tells the old man about a certain improvement of life after entry to the farm at the time of hunting. Week of hunting full of various events and endless disputes. In the story is a collision of the two faiths. Do not forget, what time was written by story: the end of the 1930-ies, the fight against "shamanism", the equation of rich and poor, the overthrow of the "Imperial" ideals, dispossession and persecution of the kulaks during the decade.

Religion is a clear line in the story. Religion is a clear line in the story. Trofim refusal to engage in collective explains his "strange and stupid things." These strange it was his faith in God, in shamans, which he opposes Russian. Trofim is a believer. His faith combines Christianity and paganism: he worships the sun, nature whispers, and Christian prayer. The old Mansi combines two completely different religions. When the heroes have overcome the first pass, Trofim praying. When Vasilij is chosen from a difficult situation, Trofim says: "God saved You". When Basil brings him the ears of the defeated bear, Trofim says: why do you humiliate someone who's already defeated?

Vasilij doesn't believe in anything, he is a communist, he does not need any religion or rituals, nor faith. He cannot thank God for a good pass, he didn't understand the ritual that makes Trofim and dissatisfaction is expressed by: "If I knew you were gonna be like this, never went with you to the forest", or "you better pray the sun and the sky, than the icon!" Silence was answering him.

In the story the old Mansi presented neither as a victim nor as a preacher: he expresses folk wisdom. Religious action Trofim are not opposed to the statements of Vasilij he isn't mocking them. At the end of the story, he even says: "the Party leads us to a better life, for bright days. We now live with a good feeling, and we need to preserve for posterity the memory of the ancestors". The story ends with the words Trofim: "Vasilij, you are a very good man. I'm with you walking through the woods, taught you and you learned more than you have. I'm will be

working with you on the farm, a good life for us and for the children to hold. Our hands are pressed tightly together. You will not leave me, and I will never lag behind." To the modern reader, the idea of the story – the entry of the old Mansi to the farm loses its relevance, despite this, the work attracts. There is positive meaning in the story. M. Sergeyev wrote in 1950-ies: "In the story "Two hunters" there are new motives, rooted in reality. The author shows the friendship between the old Mansi and a Russian farmer, the disappearance of distrust to the Russians, the consciousness liberates itself from prejudice. Artistic merit is the veracity of the image of the inner world of the hero and live description of hunting and taiga".¹ The relevance of the story is to describe two different mentalities. P. Chejmetov pays attention to both the characters in the story. This is indicated by the name of the product. The author does not focus attention to some political problems - the collision of two different cultures committed, but there is a clash of two "faiths" and ethnic differences are prevented conducting dialogue between the two protagonists. It is relevant today.

¹ Tuluz Eva. Kommentarii sledujushhijh pokolenij.// Mansijskaja literatura / Sost. Ogryzko V.V. — M.: Literaturnaja Rossija, 2003. — S. 111.