

## The creation of A.M. Konkova

Anna Mitrofanovna Konkova is the author of tales of Mansi people. She has made a significant contribution to the development of the Ob-Ugric culture. A. M. Konkova uses the genres of folklore (tales, legends, stories, riddles, proverbs, sayings) and traditional poetry (metaphors, tropes, parallelisms, and repetitions) in their works. She's books «Vozhak Ivyr», «I lun medlitel'nyh potok...», «Skazki babushki Annje», «Svidanie s detstvom».

«Vozhak Ivyr» - it is a legend about leader Ivyr. Anna Mitrofanovna heard the legend from her grandmother Okol in childhood. Matters of story presented historical struggle of the people for independence. Mythical and fantastic scenes of the struggle of the hero and his countrymen with fellow swamp monsters, evil spirits of the earth and forests are in the story.

The collections of the of "Tales of grandmother Anne" and "A date with a childhood" meant for younger readers. Works of A. M. Konkova present the pure world of goodness and justice. Anna Mitrofanovna Konkova is a word-painter, teacher, mentor, storyteller. She introduces the reader into fantastic world, using easy and accessible language. Many of her works are found in early childhood, grandma's stories, legends, true stories. These works are united by a good and moral ending. The fairytales of Grandmother Anne help children to understand the harmonious beginning of a taiga of man in his natural environment. On the pages of collections, readers will meet the hero, who carefully and lovingly preserves each sprout, each nest and read will not only bring a burst of warmth, but may be active and helpful actions to protect the environment.

Work «I lun medlitel'nyh potok...» (*And moons sluggish stream ...*) makes to reflect on each phrase and admire the whole pages. These books have a special spirit, its own soul. One of these books is «I lun medlitel'nyh potok...» (*And moons sluggish stream...*), by G. K. Sazonova and A. M. Konkova. A. M. Konkova after many years of collaboration with the Russian writer G. K. Sazonov published the first Mansi novel «I lun medlitel'nyh potok...» (*And moons sluggish stream ...*) in

1982. The success of this novel is that it can be called a kind of "Encyclopedia of Mansi". The novel can be called a poem, language of work is poetic.

The action of novel happened in a small village Evra in the Kondinsky district, in the homeland of A. M. Konkova. There are ancient built the high places of Mansi, sacred places, protected by the ancient genus of Horse. A matter of the novel is built as a traditional Saga about several generations of family Kartin: Maxim Kartin, his son Myron and grandson Timja (Timothy). It was assumed that a matter of the novel will continue the events of the XX century has Saga about the life of Timothy son of Sandro, but because of the death of G. K. Sazonova work on the continuation of the novel was cut short. In the book «I lun medlitel'nyh potok...» (*And moons sluggish stream ...*) is already present in the name itself a fairy tale. It is a tale – life, it is a tale – novel. The authors define the genre of the book – the novel-story. Tracing the fate of four generations of the inhabitants of the taiga Mansi village, the authors show how closely related features of outlook and psychology of the characters with the poetic world of folk traditions and beliefs.

Epic time and space are features of epic Mansi. The life of a little Evry it is a part of the life of the whole nation and slow movement of the eternal flow of time. This world is original and full of myths. There are the traditional poetics, the genres of folklore and ethnographic material in the novel. There is historical time and space “receptions of social determinism of heroes and psychology”.<sup>1</sup> The action takes place in a clear time frame. The life of kind Kartin closely mates with the life of the Tobolsk region and the whole of Russia of the XIX century, gradually intensifying class stratification, expanding social and universal consciousness in the national environment. The reader learns the inner contradictions of the characters, the world of feelings and emotions. Maxim Kartin piously reveres laws and always follows his convictions. He a lot of time is working: guards the temples, educates their children, instructs Apresinyu, teaches

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<sup>1</sup> Lebedev V.D. *Moja ljubov' i strast' / Mansijskaja literatura // Sost. Ogryzko V.V. — M: Literaturnaja Rossija, 2003. — 45 s.*

his grandchildren secrets of the taiga. For him the most important are concepts of faith and law. Myron Kartin is a worthy son of his father. Honor, nobleness, inquisitive mind - all these traits he inherited from Maxim Kartin. The best qualities are inherited in the family. The image of Aprosinyu is a special place in the novel. Her character is complex and interesting. She is a woman of extraordinary beauty and destiny of Tahyt-Mahum from the Sosva, from kind of Seagull by the name of crane Creek: "She had bright, twinkling like the starry sky, a broad face with slanted eyes drew a low-key imperiousness. Her unfathomable eyes - tightened in it and don't have the strength to break away from them, like from the sky, fascinated formidable the will and pagan power that lurked in the depths of her eyes." Parents of Aprosinya died early. Aprosinya was in foster care a shaman - the Wolf Eyes. He was her distant relative. She was brave, independent and she had a flexible mind and integrity of character.

She was a hunter and killed sable and squirrels, it is better than many men. The shaman had taught her to recognize the destructive roots to prepare decoctions of herbs, which deprives people of memory. Aprosinya saved Miron due to sorcery. Aprosinya saved and many people of Eury, and it became known as the Mother of Mothers, mother of all living in the village. Mothers Mother masterfully gathered all the women of the village, all the important women stuff they discussed with her. When Aprosinya appeared on the street, passed through it, surrounded by dogs, the men came out of the yurts and hurry to take from chival a piece of coal to her pipe.

She passed someone in silence, with a stony face, unapproachable, closed, and from whom she took a piece of coal, gently thanked and went into their forest glade ...

The image of Aprosinya is a real image of the Mother Mothers that have lived a decent life. The woman treated everyone with love and respect. The author has recognized the heroine not only their own epic features - syncretism of thought, the integrity of consciousness. The heroine is looking for answers to the "existential", "eternal" questions.

The creative works of Anna Mitrofanovna Konkova has historical value, because on the pages of works submitted past the Mansi people in different periods. For many centuries in traditional holidays, customs and ceremonies reflected the people's love for their native land, nature as well as the stereotypes of behaviour in the natural environment and society. Since ancient times, these ethnic stereotypes ensured the preservation of spiritual and physical health of the people; harmonize the interaction between man and nature.