

УДК 82

<https://doi.org/10.33619/2414-2948/126/91>

СЕМИОТИЧЕСКИЙ АНАЛИЗ И ОБРАЗОВАТЕЛЬНЫЙ ПОТЕНЦИАЛ РОМАНА ЧЫНГЫЗА АЙТМАТОВА «И ДОЛЬШЕ ВЕКА ДЛИТСЯ ДЕНЬ»

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SEMIOTIC ANALYSES AND EDUCATIONAL POTENTIAL OF CHYNGYZ AITMATOV'S THE DAY LASTS MORE THAN HUNDRED YEARS

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Abstract. This article examines the educational significance and linguopoetic features of Chyngyz Aitmatov's novel "The day lasts more than a hundred years". Focuses on using literary texts as a means of engaging students in research activities. The main aim of the study is to enhance students' intellectual development, foster interest in literature, expand and update subject knowledge, and cultivate independence and creative problem-solving skills. To achieve these goals, students analyze literary works, identify character prototypes, and examine the artistic techniques and devices employed by the author. As an example, Chyngyz Aitmatov's novel "The day lasts more than a hundred years" is explored, where students investigate the traits of the main characters, compare them with historical and cultural prototypes, and analyze literary techniques and symbolism. The research methods include active reading, text analysis, group discussions and the preparation of reports and presentations, which promote critical thinking, research competence, and the ability to work independently. Students are encouraged to synthesize their findings, discuss interpretations with peers, and reflect on the cultural and ethical significance of the text. This approach supports collaborative learning, effective communication, and the development of intellectual curiosity. The results indicate that integrating research assignments into literature study enhances student motivation, deepens understanding of the literary text, strengthens analytical and interpretive skills, and fosters appreciation of cultural heritage and traditional knowledge. The conclusions drawn from this study highlight the value of combining literary analysis with research-oriented activities. The approach described in this article can be recommended for inclusion in humanities curricula, where the integration of analytical work, research skills, and creative reflection is essential for developing well-rounded, competent, and culturally aware learners. The relevance of this research is defined by the fact that the mythological dimension of Chyngyz Aitmatov's works remains a topic of continuing scholarly interest, despite the longstanding critical attention his creative legacy has received.

Аннотация. В данной статье рассматриваются образовательная значимость и лингвопоэтические особенности романа Чынгыза Айтматова «И дольше века длится день». Особое внимание уделяется использованию художественных текстов как средства вовлечения

студентов в исследовательскую деятельность. Основной целью исследования является развитие интеллектуального потенциала студентов, формирование интереса к литературе, расширение и обновление предметных знаний, а также воспитание самостоятельности и навыков творческого решения проблем. Для достижения этих целей обучающиеся анализируют художественные произведения, выявляют прототипы персонажей и исследуют художественные приёмы и средства, использованные автором. В качестве примера рассматривается роман Чынгыза Айтматова «И дольше века длится день», в котором студенты изучают характерные черты главных героев, сопоставляют их с историко-культурными прототипами и анализируют художественные приёмы и символику. В качестве методов исследования используются активное чтение, анализ текста, групповые обсуждения, подготовка докладов и презентаций, что способствует развитию критического мышления, исследовательской компетентности и способности к самостоятельной работе. Студенты обобщают полученные результаты, обсуждают интерпретации с однокурсниками и осмысливают культурное и нравственное значение текста. Такой подход поддерживает совместное обучение, эффективную коммуникацию и развитие интеллектуальной любознательности. Результаты показывают, что включение исследовательских заданий в процесс изучения литературы повышает мотивацию студентов, углубляет понимание художественного текста, укрепляет аналитические и интерпретационные навыки, а также способствует осознанию ценности культурного наследия и традиционных знаний. Сделанные в ходе исследования выводы подчёркивают значимость сочетания литературного анализа с исследовательской деятельностью. Описанный в статье подход может быть рекомендован для включения в учебные программы гуманитарных дисциплин, где интеграция аналитической работы, исследовательских навыков и творческой рефлексии является необходимым условием формирования всесторонне развитой, компетентной и культурно ориентированной личности. Актуальность данного исследования определяется тем, что мифологическое измерение творчества Чынгыза Айтматова продолжает оставаться предметом научного интереса, несмотря на многолетнее внимание исследователей к его творческому наследию.

Keywords: Ch. Aitmatov, linguopoetics, literary text, aesthetic function, stylistic analysis, language of literature, word combinations, linguopoetic analysis, literary study.

Ключевые слова: Ч. Айтматов, лингвопоэтика, художественный текст, эстетическая функция, стилистический анализ, язык художественной литературы, словосочетания, лингвопоэтический анализ, литературоведение.

Chyngyz Aitmatov's novel "The day lasts more than a hundred years" stands as one of the most profound works of twentieth-century world literature, combining elements of myth, history, and philosophical reflection. Major themes: clash between tradition and modernization; importance of cultural memory and oral history; moral responsibility and ethical guidance; human dignity in the face of societal and technological change.

Set against the vast backdrop of the Kazakh steppe, the novel intertwines the personal and the cosmic, the real and the mythical, in order to explore universal human questions of duty, memory, and cultural identity. Through his innovative synthesis of folklore, modern narrative techniques, and symbolic imagery, Aitmatov creates a distinctive linguistic and poetic universe that bridges the mythological consciousness of ancient Turkic peoples with the moral and existential concerns of the modern era.

The linguistic and stylistic organization of the novel plays a crucial role in shaping its artistic meaning. Aitmatov's language is rich in metaphors, idioms, and rhythmical structures that elevate everyday speech to the level of poetic expression. His prose functions not only as a narrative tool but also as a carrier of deep cultural codes and archetypes. The recurring symbols - the tree of life, the mountain, the desert, and the railway - reflect a mythopoetic vision of the world where time, space and destiny merge [1].

This article undertakes a linguopoetic analysis of "The day lasts more than a hundred years" focusing on the interaction between linguistic form and artistic content. The study aims to reveal how Aitmatov's stylistic choices embody his philosophical worldview, preserve elements of Turkic mythopoeics, and contribute to the universal resonance of his prose.

To identify the artistic functions in Aitmatov's novel, a series of tasks is specified on Chyngyz Aitmatov's "The day lasts more than a hundred years".

Analyze character prototypes. Examine the main characters of the novel - Abutalip, Edigei, Kazangap and Raimaly - and identify their prototypes from historical, cultural, literary, and mythological sources. Determine how these prototypes influence the development of the plot, moral dilemmas, and the author's thematic intentions.

Investigate artistic and stylistic techniques. Identify and analyze the artistic devices Aitmatov uses, such as mythological symbolism, non-equivalent and nationally oriented vocabulary, parallelism between the real and the cosmic, and intertextual references. Explore how these techniques convey the author's philosophical ideas and enhance the semiotic meaning of the text.

Explore pedagogical and research potential. Study how independent analysis of the novel can be used in educational settings to develop students' intellectual and creative abilities. Examine the effectiveness of research-based lessons in teaching literary analysis, critical thinking, and cultural awareness, highlighting the students' engagement with both textual content and underlying ethical, historical, and cultural themes.

Artistic convention is a key way of Aitmatov's creativity. The most impressive conventional forms in his prose, of course, are myth, legend and parable. The writer himself said that for him the use of myths, legends and parables is just an attempt to find ways to express stories in modern times [2].

Speaking about artistic conventions in Aitmatov's prose, readers come to mind, first of all, such works in which such methods as myths, legends, personification, symbol, etc. are used. In fact, elements of artistic convention appeared in Aitmatov's early works, although they do not appear as often as in subsequent novels and novels. For example, you can take the story "Sypaychi" (1954), at the beginning of which the ancient Kyrgyz legend about the unbroken (rebellious, obstinate) is introduced "The God of the Talas river". Based on this legend, an atmosphere has been created for the development of the plot. Starting with the story "Farewell, Gyulsary!", Aitmatov embarks on a variety of imaginative plots and ways of expression. Conventional forms as modernist elements begin to play an important role in his works [2].

The publication of his first novel "The day lasts more than a hundred years" in 1980 caused discussion among Soviet literary critics, but the novel was eventually recognized and approved. Some critics compare it to the novel "The Master and Margarita" by Mikhail Bulgakov and the novel "One hundred years of solitude" by Gabriel Garcia Marquez, assessing its use of conventional forms as legends and scientific fantasy. It was with the novel "The day lasts more than a hundred years" that Aitmatov began to judge the past, present and future of mankind with the help of planetary thinking, demonstrating motives through multilevel narration. The novel "The day lasts more than a hundred years" has been called a "modern epic". In the novel "White cloud of Ghinghis khan" (the

continuation of the novel “The day lasts more than a hundred years”) and in the writer's latest novel “When the mountains fall”, Aitmatov brings the use of myths and legends to a high point [6].

Early studies of Aitmatov’s work primarily focused on his moral and humanistic themes, the depiction of national character, and the social issues of the Soviet era. Scholars such as M. Khrapchenko and G. Gachev emphasized Aitmatov’s deep concern with the relationship between individual consciousness and collective destiny, noting the writer’s unique ability to merge folklore traditions with modern psychological realism [6].

Later research expanded into mythopoetic and symbolic interpretations of Aitmatov’s texts. Critics such as V. Rasputin, A. Karimov, and R. Suleimenov highlighted the central role of myth, archetype, and spiritual transformation in his narrative structures. The fusion of myth and reality in “The day lasts more than a hundred years” has been viewed as a reflection of the author’s attempt to restore the continuity between ancient cosmological thought and modern existential experience. These analyses reveal that Aitmatov’s mythological imagery - including the motifs of the tree, the steppe (steppe refers to a large, flat, unforested grassland, usually found in regions with a semi-arid climate, like parts of Central Asia, Eastern Europe or southern Russia and the cosmic order carries both universal and culturally specific meanings [6].

Theoretical Background. The interpretation of Chyngyz Aitmatov’s novel “The day lasts more than a hundred years” requires an integrated theoretical framework combining literary anthropology, mythopoetic analysis and cultural semiotics. Aitmatov’s prose operates at the intersection of realism and myth, which demands tools capable of addressing both the psychological and symbolic dimensions of his characters and the cultural codes embedded in his narrative [6].

From a mythopoetic perspective, the novel can be read as a modern myth reflecting the universal human struggle between memory and oblivion, tradition and modernization. Scholars such as Mircea Eliade and Northrop Frye [8] emphasized that myth functions as a structural and cognitive model through which societies express collective experiences. In Aitmatov’s work, mythological elements - such as the legend of the Mankurt (Mankurt refers to a person who has lost all memory of their past, family and identity, essentially becoming a slave or a mindless servant) serve not merely as folklore insertions but as philosophical metaphors for dehumanization and cultural amnesia in the modern world.

Cultural semiotics, as articulated by Yuri Lotman and the Tartu — Moscow school, further deepens the analysis by examining how language and symbolism encode cultural identity. Aitmatov’s incorporation of nationally specific vocabulary and oral traditions creates a semiotic space where the reader encounters the worldview of the steppe people. Each lexical choice carries not only linguistic meaning but also cultural resonance, shaping the reader’s perception of moral and existential values.

Finally, from the standpoint of postcolonial and intercultural studies, Aitmatov’s synthesis of Central Asian myth and Soviet modernity can be seen as an act of cultural mediation. His narrative questions the dominance of ideological discourse and restores the voice of indigenous memory, thereby asserting the plurality of cultural experience within a global context.

Thus, the theoretical background for analyzing Aitmatov’s novel draws from multiple domains - mythology, archetypal theory, semiotics and intercultural poetics - all of which help reveal the text’s multilayered meaning and its profound exploration of human identity, history and moral responsibility.

This study employs a semiotic and pedagogical analytical approach to explore Chyngyz Aitmatov’s “The day lasts more than a hundred years”. The novel is a definite milestone in the writer's work. The choice has a specific purpose - to show the essential features of the work of the bilingual writer Aitmatov. This work meets (which is very important) the essential and highest criterion for evaluating the content plan of educational texts: their educational and methodological expediency.

This requirement is comprehensive: it includes both cognitive and educational tasks. The cognitive saturation of this novel is significant professionally: without a background in regional studies, communication is difficult or even impossible, besides, knowledge of the country often turns out to be the main or another motive in learning a language.

From the variety of motives of Ch. Aitmatov's creativity, those that, first of all, correspond to the existential concept of the world. So, we have identified the motives of tragic love, time, death, the motive of suicide, the motive of the absurdity of the surrounding world, justice, bureaucratism. When analyzing them in Ch. Aitmatov's novel "The day lasts more than a hundred years", we tried to trace the basic principles of the formation of existential motives, taking into account the well-known features of the writer's genre style [7].

At present, one of the most important issues concerning all educators is increasing the effectiveness of literature lessons. Therefore, the main task of a literature teacher is not only to use traditional methods of conducting literature classes, but also to develop creative forms of work that help students enhance their educational and intellectual level, shape a creative personality, and activate their personal engagement in the learning process.

There are many ways to develop students' research mindset and to cultivate their intellectual and creative potential, but direct research practice is undoubtedly one of the most effective. The skills and abilities acquired through research can easily be transferred to all areas of activity. It is important to note that the most durable knowledge is that which is acquired independently, through one's own inquiry and discovery.

Research activity through the study of literary texts contributes to the development of intellectual potential, the formation of independent thinking, the ability to obtain and apply knowledge, the development of linguistic and communicative culture, and the education of a truly free personality — all of which correspond to the priority directions of modern education.

This experience is reflected in the "lesson — research work" model, aimed at increasing students' intellectual level by engaging them in academic research of literary texts during literature classes. By research activity through the study of literary texts students' work that involves solving a creative and research-based task, which includes the main stages characteristic of research in the scientific field. Engaging students in research activities through the study of literary texts helps to achieve the following objectives: to increase their intellectual level; to develop interest in literature and to expand and update their knowledge of the subject; to foster independence and the ability to develop creative solutions; to form and strengthen research skills.

Students prepare for such lessons in advance, following specific stages of work. For example, the study of Chyngyz Aitmatov's novel "The day lasts more than a hundred years" was carried out in three stages: Reading the stories and analyzing the appearance and character of the main protagonists; Identifying in the novel the prototypes of the main characters; Examining in the novel the similar techniques and artistic devices used by the author.

They examine the possible real-life prototypes of the characters, connecting literary representation with historical, social, or cultural figures. At the same time, students identify and interpret the artistic devices and techniques used by the author, such as symbolism, imagery, and recurring motifs, reflecting on how these elements contribute to the themes and messages of the novel. Throughout this process, students take notes, discuss their observations in class or in small groups, and synthesize their findings through reports, presentations, or creative projects. This approach promotes independence, develops critical and analytical thinking, and enhances research skills, while also deepening students' appreciation of literature and its broader cultural significance.

The research is based on study of Chyngyz Aitmatov's novel "The day lasts more than a hundred years" was conducted in three consecutive stages, each of which contributed to the students' analytical and creative development.

1) *Reading and character analysis.* At the first stage, students carefully read selected passages and analyzed the external features and inner worlds of the main characters.

As a result, they demonstrated an increased ability to interpret character motivation, symbolic imagery, and psychological depth. Students noted that Aitmatov's characters embody universal human values such as love, duty, memory, and the struggle between good and evil. This stage helped them perceive the novel not only as a literary work but also as a philosophical reflection on human destiny.

2) *Identifying prototypes.* Students concluded that Aitmatov inherited and reinterpreted the archetype of the "man of the steppe" giving it new meaning in the context of modern civilization and technological progress. This stage encouraged deeper intertextual thinking and developed their skills of independent literary comparison.

Edigei — the central character, functions as both an individual and a collective archetype — the everyman of the steppe, symbolizing endurance, memory, and moral steadfastness. His prototype is rooted in epic heroes of Turkic folklore (e.g., Edige batyr from ancient Turkic epics), who act as mediators between generations and guardians of tradition. In a historical sense, Edigei reflects the post-war Soviet man, burdened with both collective trauma and moral confusion.

Kazangap — the deceased friend whose burial initiates the plot, symbolizes ancestral continuity and the sacred connection to one's homeland. His name recalls the Kazakh tradition and the ethos of kinship. His death sets off the conflict between spiritual duty (burying him according to custom) and bureaucratic reality (the closed zone), thus embodying Aitmatov's critique of dehumanizing Soviet modernity [9].

Abutalip - represents the intellectual victim of totalitarianism — a teacher, writer, and innovator destroyed by ideological repression. His prototype may be linked to the tragic figures of Soviet history, such as those purged under Stalin, and to Aitmatov's own father, who was executed during the purges. Culturally, he embodies the idea of the creative spirit oppressed by dogma. Raimaly — serves as a moral guide and folk sage, keeping alive traditional wisdom and collective memory. He connects the story's local, ethnographic layer with its mythological and philosophical dimensions, reminiscent of the wise elder archetype found in both Turkic folklore and global mythology.

Together, these figures create a mythopoetic system representing different facets of human consciousness: action (Edigei), memory (Kazangap), intellect (Abutalip) and wisdom (Raimaly). Their interplay drives the narrative and reflects the moral dilemmas of modern humanity - loyalty versus conformity, tradition versus progress, humanism versus technocratic alienation.

3) *Artistic and stylistic techniques.* Aitmatov's style in "The day lasts more than a hundred years" as we said before, is defined by mythological symbolism, cosmic parallelism, and linguistic hybridity. Mythological symbolism: The legend of the Mankurt — a slave stripped of memory and identity -serves as the novel's central myth, symbolizing the loss of cultural roots and personal freedom. It creates a deep allegory for spiritual amnesia in the modern age.

Parallelism between real and cosmic: The parallel story of the cosmonauts and extraterrestrial contact contrasts human — scale tragedy on Earth with universal moral questions. This position elevates Aitmatov's narrative from social realism to philosophical speculation about humanity's future. Non-equivalent and nationally oriented vocabulary: Aitmatov integrates Kyrgyz and Kazakh cultural terminology (aul, aksakal, jol, boz at), preserving ethnic color and deepening the text's semiotic richness. Such lexicon resists translation and asserts national identity.

Intertextuality: References to Central Asian folklore, the Qur'an, and even global mythologies (e.g., Prometheus-like motifs in the Mankurt myth) create a dialog between traditions, positioning the novel within both national and universal contexts.

These devices reinforce Aitmatov's philosophical message: true humanity depends on memory, moral awareness, and connection to one's origins, while the loss of these leads to spiritual extinction.

Analysis of artistic techniques. At the third stage, students explored the artistic and stylistic devices common to both Aitmatov's novel and the earlier works they had studied. They identified such techniques as mythological symbolism, parallelism between the real and the cosmic, and the contrast between tradition and modernity.

Students discovered that Aitmatov's use of myth (for example, the legend of the Mankurt) serves as a powerful sign system, expressing the author's concern about the loss of memory and moral values in contemporary society.

Student perception of the novel. Students responded to Aitmatov's novel with great emotional and intellectual engagement. Many described the reading experience as "thought-provoking" and "philosophically profound". They were particularly impressed by: the humanistic message of the novel; the fusion of myth and modernity; the deep symbolic meaning of ordinary objects and events; the tragic image of the Mankurt, which they interpreted as a warning against forgetting one's roots and humanity. Through this research, students not only deepened their understanding of literary analysis but also developed empathy, ethical awareness, and appreciation for cultural memory. The novel encouraged them to reflect on the importance of preserving identity and moral values in a rapidly changing world.

Thus, the students worked independently with the text, identifying elements of continuity between these historical works: common themes, typical conflicts, artistic means of character continuity, and features of expressive and artistic mastery.

The defense of the research project is one of the main stages in teaching students to conduct literary analysis. During the defense, each student learned to present the information they had gathered, to justify their point of view, and to respond to questions — thereby demonstrating their intellectual level. The methods, techniques, and forms of instruction used in studying this topic produced positive results: students showed a desire to raise their intellectual level, to study the subject more deeply.

The study of Chyngyz Aitmatov's novel "The day lasts more than a hundred years" through a research-based pedagogical approach reveals multiple layers of literary, cultural, and educational significance. The research process demonstrated that independent engagement with literary texts fosters students' intellectual, analytical, and creative development.

Aitmatov's novel is not just a narrative about a man burying his friend - it's a deep meditation on human identity, memory, and the intersection of tradition and modernity. Ch. Aitmatov uses a rich, multi-layered language that combines poetry, philosophy, epic and realism. The vocabulary in the novel is diverse: from colloquial to highly artistic, with elements of scientific, mythological and folklore speech.

Aitmatov's special use of vocabulary, the appearance of a "special handwriting" is associated with the impossibility of conveying the originality of an artistically depicted object through an equivalent, direct meaning of a word, without connotation, without involving turkisms. Turkisms used by the writer are explained in the author's remarks. They are an interesting material, simultaneously embodying two functions: nominative and artistically expressive. Speech units are widely represented, which are both equivalent and formed according to unusual word-formation models inherent in Aitmatov: "iirek tolkuns", "alabashes". In the end, Aitmatov gives us a novel that blends epic storytelling, poetic language, and deep philosophical questions. It's a tribute to the resilience of

tradition in the face of erasure, and a quiet call to preserve the spiritual and emotional richness of human life in a rapidly changing world [9].

The study of Chyngyz Aitmatov's "The day lasts more than a hundred years" demonstrates the richness of his artistic style and its potential for educational application. Through a semiotic and research-based approach, students were able to independently engage with the text, identify character prototypes, analyze stylistic and lexical features, and interpret underlying philosophical and cultural meanings.

The research confirmed that Aitmatov's works encourage critical thinking, creative reflection, and moral reasoning, as readers are invited to construct their own interpretations rather than rely on ready-made conclusions. Furthermore, the integration of nationally oriented and non-equivalent vocabulary, along with mythological and cultural motifs, provides a fertile ground for exploring the intersections of language, culture, and literature.

Pedagogically, the structured research activities foster students' intellectual and creative development, enhance their analytical skills, and promote cultural and ethical awareness. Overall, this study highlights the dual significance of Aitmatov's novel — as a literary masterpiece and as an effective tool for developing independent, research-oriented learning in literature education.

Analyzing Aitmatov's artistic style provides significant opportunities for developing students' research and interpretive skills. By working with texts that require independent reflection, students learn to engage critically with literature, interpret subtext, and draw their own conclusions rather than relying on pre-given explanations.

Specifically, focusing on non-equivalent and background vocabulary, as well as the interaction of key terms within the text, helps students: develop precision in understanding nuanced meaning and context; recognize the relationship between language, culture, and authorial intent; improve their ability to analyze and interpret complex literary structures.

Additionally, the study of nationally oriented vocabulary within Aitmatov's texts encourages students to explore the cultural and historical specificity of language, fostering intercultural awareness and an appreciation for the author's worldview.

Through such research-based pedagogical approaches, students not only enhance their literary competence but also strengthen critical thinking, analytical reasoning, and independent learning skills, which are essential for their broader intellectual development.

It is impossible to describe in detail Aitmatov's thoughts and ideas; only some aspects of the writer's spiritual world are considered above. Influencing others through literature to wake them up and change for the better is an important motive of Aitmatov's literary work. He said in an interview that man is not God. But people should be responsible for their own affairs. "I can't predict the direction of development. I'm just a writer. But I can pronounce what I see, invent, and experience" [10].

Artistic convention, the use of which is not as limited as verisimilitude, has become an ideal way of expressing the thoughts and ideas of many writers. Being a writer in an environment of cultural diversity, Aitmatov achieved universality and diversity in his works.

In general, the writer tried to express simple common sense in the early stage, metaphorical reflections in the middle stage and philosophical ideas in the late stage of creativity. This evolution does not coincidentally coincide with the process of complicating the use of artistic conventions in the writer's prose. Using Chyngyz Aitmatov's novel as an example, it is shown that integrating research methods allows students not only to gain a deeper understanding of the literary text but also to develop analytical, synthesis and creative thinking skills. Structured literary work, including discussions, report writing, and presentations, enhances students' ability to apply knowledge in different contexts and improves communication and collaboration skills.

Overall, the study illustrates that literature can serve as an effective platform for developing both academic and general competencies, including critical thinking, creative problem-solving, and conscious engagement with cultural values.

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Поступила в редакцию
06.03.2026 г.

Принята к публикации
15.03.2026 г.

Ссылка для цитирования:

Eshmatova G., Zhailobaeva F., Ormonova Zh. Semiotic Analyses and Educational potential of Chyngyz Aitmatov's The day Lasts More than Hundred Years // Бюллетень науки и практики. 2026. Т. 12. №5. С. 726-735. <https://doi.org/10.33619/2414-2948/126/91>

Cite as (APA):

Eshmatova, G., Zhailobaeva, F., & Ormonova, Zh. (2026). Semiotic Analyses and Educational potential of Chyngyz Aitmatov's The day Lasts More than Hundred Years. *Bulletin of Science and Practice*, 12(5), 726-735. <https://doi.org/10.33619/2414-2948/126/91>