

SEMIOTICS IN CHINGIZ AITMATOV'S WORKS

СЕМИОТИКА В ПРОИЗВЕДЕНИЯХ Ч.АЙТМАТОВА

Аннотациясы: Макалa Чынгыз Айтматовдун чыгармасында семиотикалык белгилерге арналды. Ал жазуучу дүйнө салттуу кыргыз фольклор жана заманбап Евразия адабият менен ортолордо байланыш курду. Бугу-эне жөнүндө легендасы “Ак кеме” чыгармасында адам жана табияттын ортосундагы байланыш жана биримдик идеяны көрсөтөт. Бугу-эненин образы бул жакшылыктын жана адамкерчиликтин символдору.

Негизги сөздөр: Чынгыз Айтматов, “Ак кеме”, Момун ата, Нургазы бала, Бугу-эне.

Аннотация: Моя статья о семиотических признаках работы Чингиза Айтматова. Он почитается за строительство моста между миром традиционного кыргызского фольклора и современной Евразийской литературы. Легенда о Рогатой матери-оленихе из повести “Белый пароход” раскрывает идею единства, неразрывной связи между человеком и природой. Образы рогатой мать-оленихи, Момуна, мальчика и Орозкула выявлены и сталкиваются друг с другом. Рогатую мать-олениху дед Момун считает священной. Это символ для него – доброты и сочувствия.

Ключевые слова: Чингиз Айтматов, “Белый пароход”, старик Момун, мальчик Нургазы, мать-олениха.

Abstract: My article is about semiotic signs of work Chingiz Aitmatov. He is revered for building a bridge between the world of traditional Kyrgyz folklore and modern Eurasian literature. The legend of the Horned Mother Deer from the story “The White Ship” reveals the idea of unity, inseparable relationship between man and nature. With relation to the Horned Mother Deer revealed and confronted each other Momun images, boy and Orozkul. Horned Mother Deer grandfather Momun considers sacred. It is a symbol for the him- kindness and sympathy “- Deers! Deers! – Beside himself with fear cried grandfather Momun – Oh, Blessed Mother, Horned Deer! It was she who saved us! You’ve seen? These children Horned Mother Deer. She returned our mother!”.

Key words: Chingiz Aitmatov, “The White Ship”, The old man Momun, The little boy Nurgazy, Horned Mother Deer, Orozkul.

Abdyldazhan Akmatiev was researched, wrote article and about creation of Chingiz Aitmatov. Abdyldazhan Akmatiev gave some explains about the novel “The White Ship” of his work “Chingiz Aitmatov: Man and the Universe”.

He wrote of his article if we consider the “Kodzhozhash” M. Baijiev in terms of subject matter protection of nature, it is easy to note that this work is in tune with the story of Aitmatov “White Ship”. This fact give up writer himself. Thus, it is apparent commonality between symbolic images Horned Mother Deer and Sur Echki. You can compare the images and Kodzhozhash and Momun. And the very problems the two works – showing the eternal responsibility and duties of man to nature – is similar.

For the sake of the human race Horned Mother Deer and Sur Echki help people. They interfere with their daily lives, giving them strength in the difficult struggle for survival. Greatness and goodness Horned Mother Deer and Sur Echki extolled in legends and fairy tales that are passed down from fathers to their children. They bequeathed to take good care of these holy animals and their offspring.

The White Ship novel of Chingiz Aitmatov was published in Kyrgyz in 1978, and Russian in 1970. The first story was called “The after fairy ” then has been changed into The White Ship.

The White Ship was translated into English by T. Feifer. The main idea of this novel story one Kyrgyz tribe “Bugu” and story about Horned Mother Deer.

The main heroes the old man Momun and the little boy Nurgazy.

And yet, The White Ship—written chiefly from the view-point of a lonely, imaginative child—reveals precisely these evils. It also reveals nobility of spirit, love, kindness, and selfless dedication.

In a difficult moment asks for help from the Horned Mother Deer “Horned Deer Mother, bring aunt Beckey cradle on the horns! I beg you, bring them to the cradle. Let it be a child they brought them to the cradle horns! Grant that our grandfather did not cry, do so that my uncle did not beat Orozkul aunt Beckey. Make it so that a child was born to them. All I will love and will love Uncle Orozkul only give him her child. Bring them to a cradle on the horns!”.

On the day told Momun boy tale, he began to worship tenderness and justice Horned Mother Deer live in a fairy tale world. Horned Deer Mother embodied in the soul of the boy in the ideal of calling people to live in justice, looking to the future and not for the good people pitying. “And I am your son,

mother-Horned Deer!”.

“Умай Эне” (Umai (Ymay) – the oldest female deity of the Turkic peoples, is second only to Tengri. Among the modern Turkic peoples known in Altai, Bashkir, Kirghiz, Khakassia and others.

V.V. Bartold also believed Umai female deity and patron of children.

Umai – especially female deity revered earth, friendly (Bayan) spirit, patron of children and pregnant women. Before birth, protecting the mother and baby, Umai was located at the entrance on the left side of the yurt is considered pure.

Personally seeing red deer, descended from the forest to the watering, the boy believes in fairy tale has irrevocably. Today this river is called Yenisei, but then its name was Enesai. And that is why there is a song that goes like this:

Энесай, сендей жайкын озон барбы,
Энесай, сендей жайкын мекен барбы,
Is there a river wider than you, Enesai,
Is there a land more beloved than you, Enesai,
Энесай, сендей жайкын озон болбос,
Энесай, сендей жайкын мекен болбос,
There is no river wider than you, Enesai,
There is no land more beloved than you,
Enesai,

Their lives were hard because they were always at war with each other. Many enemies surrounded the Kirghiz tribe. It was attacked by one enemy, then by another.

Yet now hosts of enemies, who had stealthily surrounded the encampment of the sorrowing Kirghiz tribe during the night, rushed out of their hiding places on all sides, and not a man had time to mount his horse or seize his weapons. A frightful carnage followed. Everyone was killed. The enemy had planned it so, in order to put an end to the proud Kirghiz tribe forever.

The enemies were leaving with rich booty and never noticed the two children, a boy and a girl, coming home from the forest. Mischievous and disobedient, they had run off into the woods that morning to strip bark for baskets.

Hearing the din and noise of the attack, they rushed back, but found nobody alive—neither their fathers, nor their mothers, nor their brothers and sisters. The children remained without kith or kin. They ran, crying, from one burnt yurt to another, but did not find a single living soul. In one hour, they were turned into orphans, alone in the whole world.

“Wait, big wise woman, do not kill the innocent children.” “I am the Mother Deer, “ she answered.

“And I speak in human words because you will not understand me and will not obey me otherwise.”

“What do you wish, Mother Deer?”

“Let the children go, big wise woman. I beg you, give them to me.”

“Men killed my twins, my two fawns. I am looking for children.” “They are human children. They will grow up and kill your fawns.” “I shall lead the children away into a distant land where nobody will find them. At last the Horned Mother Deer brought her children to Issyk-Kul.

Time flowed quickly. The boy became a strong man, and the girl, a grown woman. They married and lived as man and wife. And the Horned Mother Deer had not left Issyk-Kul; she lived in the surrounding woods. “This cradle, “ said the Horned Mother Deer, “is for your firstborn. You shall have many children—seven sons and seven daughters.”

They named their firstborn Bugubai, in honor of the Horned Mother Deer. Bugubai grew up and took a beauty of the Kipchak tribe as his wife. And the clan of Bugu, of the Horned Mother Deer, began to multiply. The Bugan clan on Issyk-Kul increased in strength and numbers, and the Bugans revered the Horned Mother Deer. Over the entrance to their yurts, the Bugans embroidered the horns of a deer, so that all who approached would know that the yurt belonged to the Bugan clan. So it was until the death of a certain very rich, very important Bugan. He had owned a thousand thousand sheep, a thousand thousand horses, and all the people around were his shepherds. His sons arranged a great funeral feast.

The sons of the rich man decided to do their father this unheard-of honor, and nothing could hold them back. They did as they said. They sent out hunters. The hunters killed a deer and chopped off his horns. And that was the beginning. Great trouble came to the descendants of the Horned Mother Deer. Almost everyone began to hunt the white deer in the forests. Every Bugan deemed it his duty to set deer’s horns on his ancestors’ graves. This came to be considered a good thing, a token of respect for the memory of the dead.. People began to trade in deer horns, to stock them up for the future. There were even some men of the clan of the Horned Mother Deer who made it their livelihood to kill deer for their horns and sell them for money. It was an evil time for the deer in the Issyk-Kul forests. There was no mercy for them. And there were no more deer. The mountains became deserted. There was no sound of deer at midnight or at dawn. No longer could men see, in woods or clearings, deer grazing, leaping with

their horns thrown back, crossing abysses like flying birds. Men were born who had never seen a deer in all their lives. They only heard old tales about them and saw the horns on ancient graves.

The Horned Mother Deer went up onto the highest mountain, said goodbye to Issyk-Kul, and led away her last remaining children over the great pass, to other regions and other mountains. Such are the things that happen on earth. And this is the tale. Believe it or don’t believe it, as you will. And when the Horned Mother Deer was leaving, she said that she would never return.

The views define the characters in the story it works. Shot in a horned doe mother meant to collapse Momun cherished by himself tales. Shot Momun horned mother doe tantamount to the murder of his son Hunter Kyrgyz poem “Kara-hum bot.” Now what he will say to the boy? Will he justify to the spirit of their ancestors? And to their conscience? After the shot he did not dare look into the eyes of a boy and wants to pour vodka grief, fell to his lot. A Orozkul in front of Momun and boy destroys them sanctuary – chopping ax miracle, with a bell Beshik, horn Mother doe on which it is to bring the cradle. Only a boy cannot be reconciled with impotence grandfather Orozkul mockery. Transformed into a fish, he swims to his second tale.

Conclusion

Therefore, in the works of Chingiz Aitmatov White boat again and again raised the issue of combating the old with inhuman rites, with the humiliating attitude towards nature.

The legend of the Horned Mother Deer from the story “The White Ship” reveals the idea of unity inseparable relationship between man and nature.

So, all the above we can conclude Aitmatov’s own words: “A person should appreciate nature, admire and enjoy it. He must realize that he is only a particle and its earthly firmament is intended not only for its existence, and the life is given only once. Therefore, the ability to gently treat nature – an effective business.

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