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REFLECTION OF HISTORY IN LITERATURE FROM THE POINT OF SEMIOTICS

ТАРЫХТЫН АДАБИЯТТА СЕМИОТИКАЛЫК КӨЗ КАРАШ МЕНЕН ЧАГЫЛДЫРЫЛЫШЫ.

ОТРАЖЕНИЕ ИСТОРИИ В ЛИТЕРАТУРЕ С ТОЧКИ ЗРЕНИЯ СЕМИОТИКИ

Аннотациясы: Биз билгендей бул жыл президентибиз тарабынан тарых жана маданият жылы деп белгиленген, ошондуктан менин макаламда Кыргызстандын тарыхый өнүгүшү жана бул тарыхый окуялардын адабиятта чагылдырылышы көрсөтүлгөн. Кыргыз эли Борбордук Азиядагы байыркы элдердин бири болуп эсептелет. Кыргыз элинин кыйынчылык жана жетишкендик учурлары чындыгында адабиятыбызда көрсөтүлгөн, буга мисал катары Курманжан Датканын элчилик ордун, атактуу Чынгыз Айтматовдун Жамиласынын дүйнөгө таанымал болгон сүйүүсүн алсак болот. Семиотикалык тараптан изилдегенде жогорку айткандар кыргыз элинин сүйүүгө жана жалпы эле адамдык баалуулукка болгон көз карашынын чыныгы белгиси болуп саналат.

Негизги сөздөр: тарых, маданият, сүйүү, кыйынчылык, сезимталдык, семиотика, улут, маданий баалуулуктар, белгилөө.

Аннотация: Как мы знаем, президентом нашей страны этот год был объявлен годом истории и культуры, поэтому в моей статье рассматривается историческое развитие Кыргызстана и при этом как эти исторические явления отражаются в нашей литературе. Кыргызстан – один из древних народов Центральной Азии. Трудные и успешные времена развития нашей страны действительно отражены в нашей литературе, как высокая дипломатия Курманжан Датки и всем миром признанная любовь Джамилы великого писателя Чингиза Айтматова. С точки зрения семиотики, любовные истории кыргызского народа указывает реальное отношение нации к жизни и человеческим ценностям.

Ключевые слова: история, культура, любовь, трагедия, чувственность, семиотика, нация, культурные ценности, обозначать.

Abstract: As we know this year is announced by our president “the year of history and culture” therefore my article is devoted to the historical development of Kyrgyz Republic and how the history is reflected in Kyrgyz literature. Kyrgyzstan is one of the ancient countries of the Central Asia. The difficulties and success of our country are really reflected in our literature as diplomacy of Kurmanjan Datka and the world’s most beautiful love story “Jamila” by Chingiz Aitmatov. From the point of semiotics the love stories of Kyrgyz people signify the real attitude of Kyrgyz people to life and their human values.

Key words: history, culture, love, tragedy, sensuality, semiotics, nations, cultural values, signify.

The Asia is the heart of the world according to its geographical position and philosophical ideas and beginning of human civilization. Namely all the first stage of civilizations of humanity was based on it.

Kyrgyzstan, my lovely country, is in the best way of its development. It was very hard to my country to attain today’s condition and keep itself as a nation and a sovereign country. The history of our country goes back to the immemorial time

where people lived in groups and they made the stone of being a nation.

Kyrgyz people who live in Central Asia are one of the ancient nomadic people of the world. Our history has very rich comprehensive customs and traditions, which save Kyrgyz people as a separate nation and independent country.

According to Chinese and Muslim sources of the 7th–12th centuries AD early Kyrgyz were described as red-haired with white skin and blue eyes, which is indicative of ancient Indo-European tribes like the Slavic peoples. The descent of the Kyrgyz from autochthonous Siberian population is confirmed on the other hand by the recent genetic studies. Because of the processes of migration, conquest, intermarriage, and mostly under the Mongolian's assimilation, many of the Kyrgyz peoples that now inhabit Central and Southwest Asia are of mixed origins, often stemming from fragments of many different tribes, but our ancestry kept their own language and due to them now we speak in our native Kyrgyz language.

In Wikipedia “Kyrgyz” is believed to have been derived from the Turkic word for “forty”, in reference to the forty clans of Manas, a legendary hero who united forty regional clans against the Uyghurs. Literally, Kyrgyz means “*We are forty*”. At the time, in the early 9th century AD, the Uyghurs dominated much of Central Asia (including Kyrgyzstan), Mongolia, and parts of Russia and China.

The 40-ray sun on the flag of Kyrgyzstan is a reference to those same forty tribes and the graphical element in the sun's center depicts the wooden crown, called tunduk, of a “bozui” – a portable dwelling traditionally used by nomads in the steppes of Central Asia.

Otherwise, as a philologist with PhD degree I can interpret the word “*kyrgyz*” as “cannot be won(killed)”, because in Kyrgyz language the verb *kyr*– means to kill in English, *gyz* is a suffix which means “not” like English “less”, therefore the word “*kyrgyz*” is directly interpreted as a nation or people who cannot be won (killed) or another meaning that a nation whom it was not possible to kill or win.

This preamble was proved in the history of ancient Kyrgyz people and depicted in our historical epic “Manas” which is the biggest epic

in the world, included in UNESCO's list of world cultural inheritances.

The Kyrgyz state reached its greatest expansion after defeating the Uyghur Khaganate in 840 A.D. From the 10th century the Kyrgyz migrated as far as the Tian Shan range and maintained their dominance over this territory for about 200 years.

In the twelfth century the Kyrgyz dominion had shrunk to the Altay Range and Sayan Mountains as a result of the Mongol expansion. With the rise of the Mongol Empire in the thirteenth century, the Kyrgyz migrated south. The Kyrgyz peacefully became a part of Mongol Empire in 1207.

Kyrgyz tribes were overrun in the 17th century by the Mongol Oirats, in the mid-18th century by the Manchu Qing Dynasty, and in the early 19th century by the Uzbek Khanate of Kokand.

In the late nineteenth century, the majority part of what is today Kyrgyzstan was ceded to Russia through two treaties between China and Russia. The territory, then known in Russian as “Kirgizia”, was formally incorporated into the Russian Empire in 1876. The Russian takeover was met with numerous revolts against Tsarist authority, and many of the Kyrgyz opted to move to the Pamir Mountains and Afghanistan.

One of such real historical fact of Kyrgyz nation is depicted in our literature and not long ago there was produced the historical movie “*Queen of the Mountains – Kurmanjan Datka*”. It is a Kyrgyz epic drama film(2014) directed by Sadyk Sher-Niyaz and was selected as the Kyrgyz entry for the Best Foreign Language Film at the 87th Academy Awards, but was not nominated. The film has received positive reviews, with the Montreal Gazette calling it “hauntingly poetic”. Queen of the Mountains was named as one of the best of the Montreal World Film Festival by Cult Montreal and that it “should be nominated for an Oscar”.

Kurmanjan Datka is a queen who saved her country from the Russians in the 1870s with her diplomacy. She helped Kyrgyz nation of the south of country to survive in dramatic time of fight between Kokand Khan and Russian empire for the influence in the region. The priority of this historical fact is devoted generally to love as love between a men and a women, love to their family and their nation overall to the whole country.

According to the custom of Kyrgyz people (many Muslim countries also) Kurmanjan also was engaged with a man without her consent. It was a fate, nevertheless, she could not put up with her fate, and she fought for her love and found it. She ran away from her husband at their first wed-

ding night. It was a nonsense and shameful not only for her parents but for the whole region and tribe. Nevertheless, how Kurmanjan survived from that problem and made a way to the true love for the whole Kyrgyz women is the prerequisite for happy true love.

KYRMANJAN DATKA

(from the film Queen of the Mountains - Kurmanjan Datka)



Let us Imagine Muslim country, Muslim traditions and old time - so tragic and helpless. Otherwise, love is more than tragedy or any sensuality and wins all the difficulties, which appeared on the way. Her leaving arranged marriage apparently without ever consummating the union further redeems her family's honor when she marries Alymbek Datka, a feudal lord who rules over the affairs of the clans in the Alai. Kurmanjan knitted the handkerchief about her great love to Alymbek Datka and sent it to him. I suppose, it was the first case where a Kyrgyz woman expressed or announced about her love to a man.

According to the semiotics, the knitting of handkerchief by a woman means a sign of her great love to a man. Nowadays this tradition continues its object and destination.

Now we can say strictly that many difficult and successful centuries have passed before love for Kyrgyz people become as the main impulsive force of human being. However, being a nomadic nation and living inside the strict Muslim community of Central Asia, Kyrgyz struggle to keep up with this great reality. As everyone knows how the attitude to woman and their loves in Central Asia countries and some remains are left nowadays too.

During the Kokand Hans empire ruling, they tried to make Kyrgyz women to close their faces with paranja, but they could not, because from the very old time Kyrgyz people never have worn paranja and behaved themselves more freely than others as Turkish, Uzbeks, Tajiks, Turkmens and others. In many Muslim countries, women have no right to love and to be loved, set the family on their own choices. Mostly they see their husbands firstly at their wedding parties, but not Kyrgyz women. Why? – The question is, because love for Kyrgyz culture is more than sensuality it is the meaning of our live.

Love has been changed and suppressed but it remains its meaning and being aimed on continuing human being's development. Family is an important part of any country and nation, just only family makes the country be successful, rich, safely and develop it internally and externally.

The helpful other example is also taken from the real life of Kyrgyz people during the World War II was the novel "Jamila" written by a famous Kyrgyz writer Chinghiz Aitmatov.

The great French poet Louis Aragon lauded the novel "Jamila" as the "world's most beautiful love story" raising it even above Rudyard Kipling's World's Most Beautiful Love Story.



Chinghiz. Aitmatov belonged to the post-war generation of writers.

He was born in a mountainous former Soviet republic Kyrgyzstan crammed between Kazakhstan and China. His books, the majority written first in Kyrgyz, have been translated into over one hundred languages. Additionally to his literary work Chinghiz Aitmatov was the Kyrgyz ambassador to the European Union, NATO, UNESCO and the Benelux countries.

The main hero is Seit, who is a fifteen-year-old boy teetering on the brink of adulthood, the only son of his family not at war, a boy doing adult work, a boy who never dared to open his heart to the passion of art that lay deep within it - what kind of a craft is painting pictures anyway. In the naive remnants of his innocence, he feels fiercely protective of Jamila, his sister-in-law, whose husband is away at war. It is through Seit's naive, mesmerized and often confused but astute eyes that we get to experience this short lyrical story of love, beauty and growing up. Here the young boy was a witness of the prosperity of love, how it influences to Kyrgyz people believes and ideas about love.

Unfortunately, during the Soviet time, Chinghiz Aitmatov has received criticism for his novel Jamila due to his depiction of Jamila's unpatriotic unfaithfulness to her husband, a soldier. However, for Kyrgyz people it stipulates the priority of people more freely express their feeling and emotions giving them a superior quality as a nation. Due to the great epic "Manas", Kyrgyz folks, legends and works of famous writers and poets like Chinghiz Aitmatov, Alykul Osmonov and others, Kyrgyz people try to recreate and synthesize oral tales in the context of contemporary life.

The next national quality of Kyrgyz people is obvious in their ultimate closeness to our "little brothers" the animals, for their and our lives are intimately and inseparably connected. It was depicted in the two center characters of the work of Chinghiz Aitmatov "Farewell, Gulsary" are a man and his stallion. A camel plays a prominent role in The Day Lasts More Than a Hundred Years; one of the key turns of the novel, which decides the fate of the main character, is narrated through the story of the camel's rut and riot. The Scaffold starts and finishes with the story of a wolf pack and the great wolf-mother Akbara and her cub; human lives enter the narrative but interweave with the lives of the wolves. Everyone who reads the "The Scaffold", the life of wolves admires the truly love without betraying and making any harmful as deeply love between the animals.

From the point of semiotics the love stories of Kurmanjan Datka and Jamilia signify the real attitude of Kyrgyz people to life and their human values. According to the linguistics every story composes "a dualistic notion of signs, relating the "signifier" as the form of the word or phrase uttered, to the "signified" as the mental concept" as Ferdinand de Saussure (1857–1913), the "father" of modern linguistics had proposed.

It is important to note that, according to Saussure, the sign is completely arbitrary, and i.e. there was no necessary connection between the sign and its meaning.

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