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**«БЕОВУЛФ» ЖАНА «ЖАНЫШ, БАЙЫШ» ЭПОСТОРУНУН НЕГИЗИНДЕ
АНГЛИС ЖАНА КЫРГЫЗ ЭПОСТУК ТЕКСТ МЕЙКИНДИГИНДЕГИ
БААТЫРЛАРДЫН ТҮСПӨЛҮ**

**ОБРАЗ БОГАТЫРСТВА В ПРОСТРАНСТВЕ АНГЛИЙСКОГО И
КЫРГЫЗСКОГО ЭПИЧЕСКОГО ТЕКСТА НА ПРИМЕРЕ ЭПОСОВ
«БЕОВУЛЬФ» И «ЖАНЫШ, БАЙЫШ»**

**THE IMAGE OF HEROES IN THE SPACE OF THE ENGLISH AND KYRGYZ
EPIC TEXT ON THE EXAMPLE OF THE EPICS "BEOWULF" AND "ZHANYSH,
BAIYSH"**

Аннотациясы: Макалада эпикалык чыгармалардагы баатырдын образынын өзгөчөлүктөрү англиялык “Беовульф” жана кыргыздын “Жаныш, Байыш” эпосунун мисалында каралат. Макаланын башталышында дүйнөлүк адабияттагы эпос түшүнүгү жана баатырдык эпостун жанры ачылат. Андан ары «Беовульф» эпосунун фрагменттери орус тилине котормосу менен берилип, анда эпостун каарманынын образына басым жасалган. М.Т.Өмүркановдун англис тилине котормосунан «Жаныш, Байыш» эпосунун мисалында кыргыз баатырларынын образдары чагылдырылган.

Негизги сөздөр: эпос, баатыр, тышкы душмандарга каршы күрөш, эрдиктин символу, мифтик жанр, күч жана кайраттуулук, ооздон-оозго айтып келүү

Аннотация: В статье рассмотрены особенности образа героя в эпических произведениях на примере английского эпоса “Беовульф” и кыргызского эпоса “Жаныш, Байыш”. Начало статьи раскрывает понятие эпоса и жанр героического эпоса в мировой литературе. Далее даются фрагменты из эпоса “Беовульф” с переводом на русский язык, в которых подчеркнуты образы героя эпоса. Вслед за примерами из английского эпоса, приводятся примеры фрагментов из эпоса “Жаныш, Байыш” из варианта перевода на английский язык Омуркановым М.Т., которые тоже раскрывают образ кыргызского героя.

Ключевые слова: эпос, герой, борьба против внешних врагов, символ мужества, мифический жанр, сила и храбрость, пересказ из уст в уста

Abstract: The article discusses the features of the image of the hero in epic works on the example of the English epic "Beowulf" and the Kyrgyz epic "Zhanysh, Baiysh". The beginning of the article reveals the concept of the epic and the genre of the heroic epic in the world literature. Further, fragments from the epic "Beowulf" are given with a translation into Russian, in which the images of the hero of the epic are emphasized. After the examples from the English epic, examples

of fragments from the Kyrgyz epic "Zhanysh, Baiysh" describing Kyrgyz heroes in the translation into English by M.T. Omurkanov are given.

Keywords: *epic, hero, fight against external enemies, symbol of courage, mythical genre, strength and courage, retelling from mouth to mouth*

The concept "Epic" comes from Greek word and means a narrative, one of the three types of literature that tells about various events that occurred in the past. In the history of world culture, a special place belongs to the heroic epic, which artistically reflected ideas about the historical past, recreated integral pictures of folk life. From the depths of centuries come to us legends about significant historical events, the exploits of legendary heroes who have become a symbol of courage, valor and nobility.

The heroic epic of the peoples of the world is sometimes the most important and the only witness of a distant era, reflecting the depths of people's memory. That is why, getting acquainted with the artistic traditions of the peoples of the world, trying to better understand the present, we turn specifically to the heroic epic, to hoary antiquity, to the childhood of mankind.

The heroic epic goes back to ancient myths and reflects the mythical ideas of man about nature and the world around him. It is no coincidence that A. M. Gorky wrote: "The first victories over nature aroused in him (among the people) a feeling of his stability, pride in himself, a desire for new victories and prompted him to create a heroic epic."

How did the heroic epic of the peoples of the world arise and develop? Initially, it was formed in oral form, that is, it was passed from mouth to mouth, from one generation of storytellers to another. Then he acquired new plots and images, characteristic and significant for his time. Later, it was fixed in book form and has come down to us in the form of extensive works.

Historically, the first type of narrative genres was the heroic epic, which in itself is heterogeneous, because it includes works similar in problem orientation, but different in age and type of characters. The earliest form of the heroic epic can be considered a mythological epic, the main character of which is the so-called ancestor, a cultural hero who performs the functions of the organizer of the world: he produces fire, invents crafts, protects the family from demonic forces, fights monsters, establishes rituals and customs. The closest thing to this type of heroes is the character of Greek mythology Prometheus. [3]

Another version of the heroic epos is distinguished by the fact that the hero combines the features of a cultural ancestor hero and a brave warrior, knight, hero, fighting for the territory and independence of a tribe, people or state. Such heroes include, for example, the characters of the Karelian-Finnish epic, known as "Kalevala", or the Kyrgyz epic, called "Manas".

Since the Kyrgyz people are a people from ancient times, they explained their worldview based on their experiences through life. The oral creativity of the Kyrgyz people had developed, particularly they sang-along, told the epic Manas, sang farewell singing (koshok), recited various genealogies, and preserved the uniqueness and national value of the nation and passed it down from century to century. [2]

At the next stage, the classical epic itself arose, based on an epic comprehension of real historical events, and then already extensive epics affected by the influence of courtly culture. The Anglo-Saxon poem "Beowulf" belongs to the monuments of the transitional period, the plot underlying it goes back to myth and fairy tale, but is comprehended in the spirit of "historical" legends about the leaders of the tribes, strife and civil strife that tore apart early medieval Europe. [4]

Beowulf is a very unusual example of the medieval epic genre. It retains many features of the archaic epic, which are combined with the features characteristic of the classical heroic epic; the pagan people's worldview is intertwined in it with Christian motifs.

Quite typical of the medieval epic is the figure of the central hero of the Anglo-Saxon poem. The complexity and scale of the tasks facing him make it necessary to idealize and exaggerate his image. Already the appearance of the hero distinguishes him from those around him. The first Dane who saw Beowulf's squad, addressing the guests, remarks that he had never seen a stronger and more beautiful knight.[6]

*"Hrunting" they named the hilted sword,
of old-time heirlooms easily first;
iron was its edge, all etched with poison,
with battle-blood hardened, nor blenched it
at fight
in hero's hand who held it ever,
on paths of peril prepared to go
to folkstead of foes. Not first time this
it was destined to do a daring task.*

*«Хрунтом» называли меч с эфесом,
старинных реликвий основной предмет;
железо было его лезвием, весь протравлен-
ный ядом,
с закаленной в боях и не побелевшей в бою
в руке героя, который когда-либо держал
его,
на пути опасностей готовый идти
к народу врагов. Не первый раз
ему было суждено выполнять такой герои-
ческий поступок.*

The hero is endowed with military skills, strength and courage to the highest degree, he can overcome 30 opponents with one hand. The power of his entire tribe is embodied in Beowulf, this is the ideal valiant knight. [6]

It is important to emphasize that Beowulf performs feats for the benefit of the entire tribe, his own or someone else's. The heroic epic - and in this "Beowulf" is a typical example of the genre - does not know the feat of the individual, performed for the love of military art and personal glory. The deeds of the Geat knight are aimed at protecting the tribe from the enemy, are committed in the interests of the collective, they can be described as socially significant. [5]

*Ever I fought in the front of all,
sole to the fore;
and so shall I fight
while I bide in life...*

*Во все времена я сражался на глазах у всех,
Всегда шагал вперед; и буду я сражаться
пока я живу...*

*Beowulf spake, and a battle-vow made
his last of all: "I have lived through many
wars in my youth; now once again,
old folk-defender, feud will I seek,
do doughty deeds, if the dark destroyer
forth from his cavern come to fight me!"*

*Беовульф сказал, и боевой обет дал
свой: «Я пережил много
войны в моей юности; теперь еще раз,
старый народный защитник, вражду буду
искать,
творить отважные дела, если темный
разрушитель
выйдет из своей пещеры, чтобы сразиться
со мной!»*

"Zhanysh, Baiysh" is the heroic epic of the Kyrgyz people. It lived orally for several centuries and was passed down from father to son, from elder to younger. The main characters are Zhanysh and Baiysh. One version of the epic says that two baatyr (heroes) fought against the Chinese, and another version says that the Kalmaks were the external enemies of the Kyrgyz people. However, all speeches describe the themes of wartime, the people's search for a leader, traitors coming out from within, love and heroism of main heroes. [1] One of the proofs of heroic actions of main heroes is given below:

Baiysh went on to tell Jelkaiyp all about his parents, his grandfather's heroic acts and what had driven him to the border to protect their land. After describing what had happened in the ensuing battles, he told her how he felt about fighting Argyn:

*"Perhaps I am like a cat with seven lives,
And when I am seventy, will still be remembered
As the brave warrior who slayed the aged
Chinese Giant in front of a large crowd.
I have ridden to battle from the age of fifteen,
And I am a certain to encounter
Many more troubles before I am sixty.
But I am brave and determined,
And I will aim to conquer.
Our lives will not be filled by sorrow.
For if fate is on my side,
And I fight with all my might,
I shall wrestle this monster to his death..."* ("Janysh, Baiysh" translation by Omurkanov M.T.) [1, p. 267]

Original text:

*деп Байыш бардык көргөн-билгенин, балаллык чагынан берки кылган баатырлыгын,
ата-жөнүн, кантип бул кордука туш болгонун баштан аяк айтып берди.*

Ошондо Аргын баатыр менен күрөшө тургандыгын кайраттанып айтканы:

Жети өлүп жерде калсам да,

Жетимиш жашка барсам да,

Жер таянбайм чалындан.

Жеткенде чалды өлтүрсөм,

Жергелуу кытай калын көл,

Үмүтүн үзөөр жанынан.

Он бешимден аттаныш,

Он алтыга келген жаш,

Өмүрүнүн ичинде

Нелерди көрбөйт алтын баш.

Он алтыда баламын,

Капалык жок жаркылдап,

Жазылат менин кабагым.

Ажал чиркин жетпесе,

Жеткен жерде чаламын,

Илинсе бутум чалынды

Чалкасынан чабамын" [1, p. 33]

The work remained from mouth to mouth, and people looked at the image of Zhanysh and Baiysh without tearing them apart. In many cases, they may complement each other, but they are not mutually exclusive. The people equally appreciated and praised both heroes. By reading the work, people have resolved all their thoughts, dreams and hopes for the future related to their actions and their struggles. Therefore, Zhanysh and Baiysh were given such good qualities as courage, pride, extreme heroism, and justice.

There are many fragments in the epic "Zhanysh, Baiysh" where the conceptions of courage, heroism and brave character of a hero are described. Further is given of such fragments:

Baiysh was a man of immense strength without equal anywhere in the world, but his brother had not yet to witness it. Janysh looked at the bridge in despair, and exclaimed: "How can we ever hope to remove these blockades without tools?" "Oh, but I can destroy it!" reported Baiysh. "Our father has long forced me to conceal my strength but what better place to demonstrate it than on

this mission?" With that, he removed his heavy clothes and struck the wall with his foot, smashing the bricks. He then continued to destruct the stone blockade until he was able to walk from the onese of the bridge to the other.

*"Oh, my dear brother,
Here's my chance to show you
the strength I've been forced to
keep secret.
The day has come for us to talk
heart to heart. I have given you a
taste of my power,
And will now tell you, how fearless I am..." ("Janysh, Baiysh" translation by
Отмурканов М.Т.) [1, p. 362]*

Original text:

Байыш дуйнөөдө жок балбан болуптур. Анын балбандыгын Жаныш да билбейт эле. Жаныш: "Муну кантип бузабыз, жарак ала келүүбүз экен" – деди эле, Байыш: "Мен бузамын, менин балбандык күчүмдү атам эч кимге билдирбей, токтотуп койгон. Эми сапаржолунда жүрүп бекитет белем" – деп чечинди. Бир ишти бүтүрүп, санаасы тынып, көпүрөнүн ар жак, бер жагына чыгып кайтып келди да, Жанышка кубанып айткан сөзү:

*"Айланайын
агакем,
Билдирейин
белгимди,
Сыпайы сырын
жашырбайт,
Сырдашаар күнгө
келдимби, Балалык
кылбай жакшы угуп,
Байкап көрчү
эрминби?
Оттон, өрттөн
коркпогон, Ойноо
бала кезимен,
Он төрт, он үч
жаштагы, Балдар
коркчуу сезимен,
Ошондон берки
көргөнүм,
Кетелек менин эсимен..." [1, p. 126]*

On the way from myth and heroic tale to its classical form, the medieval heroic epic went through many stages of development. The earliest of them, or archaic, is represented by the mytho- logical tales about the gods that have developed in Scandinavia. This was followed by a transitional "heroic period", when the ancient stories about the cultural heroes-ancestors who defeated chaos and gave people culture, were colored with "historicism". As we see, in both epics – "Beowulf" in English and "Zhanysh, Baiysh" in Kyrgyz main heroes with all their strength and might fight against external enemies and show their heroic images.

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