

SEMIOTICS IN KYRGYZ FOLK SONGS

СЕМИОТИКИ В КЫРГЫЗСКИХ ФОЛЬКЛОРНЫХ ПЕСНЯХ

Аннотациясы: Бул статьяда кыргыз элдик ырларындагы семиотикалык изилдөө, окутуу жана үйрөнүү проблемалары каралат. Ошондой эле көптөгөн белгилер жана символдор Кыргыз маданиятынын терен, бай жана маанилуу экендигин көрсөтөт.

Негизги сөздөр: маданият алмашуу, табылга, кара ниет, айланып өтүү, кызыктыруу, өсүп-өнүгүү, үй-жаныбарлары.

Аннотация: Это статья рассматривает вопросы исследования семиотики в кыргызских фольклорных песнях. Имеется огромное количество знаков и символов в кыргызских фольклорных песнях, с помощью которых мы можем понять, на сколько богата, глубока и значима кыргызская культура.

Ключевые слова: обмен культурами, обнаружение, злоумышленник, обхитрить, искушение, процветание, домашний скот.

Abstract: This paper deals with the questions about the studying, teaching and learning of semiotics of Kyrgyz folk songs. There are huge amount of signs and symbols in Kyrgyz folk songs, the revealing and understanding of which could lead how deep and meaningful the Kyrgyz culture is.

Keywords: cross-cultural, disclosure, detractors, circumvent, temptation, prosperity, livestock

Study of semiotics is multilateral and relevant today. Interest in semiotics is increasing day by day and attracts attention of scholars, researchers and also students. The usage and researches of semiotics and its area will promote the mutual understanding and can be as a bridge of globalization and human relationship. Some researchers have widely recognized the importance of signs, integrated theories, and developed educational programs in semiotics.

The mission of this paper is to deal with the questions about the studying, teaching and learning of semiotics of Kyrgyz folk songs. And its relevance is to introduce how Kyrgyz people are rich in signs and symbols of culture. It is also important to be aware of them especially in the process of cross-cultural communication and relationship.

Many prominent semioticians have made their great contribution to different branches of semiotics as linguistics, literature, arts and culture. Among them is French philosopher and semiotician Roland Barthes who gave clear definition: "The science of sign is called semiotics. Also semiotics seeks to include a disclosure of any system of signs, regardless of their nature and limitations; images, gestures, musical sounds, objects, and their complex

interaction, which forms content of ritual, regulation or public presentation. Thus, semiotics- a means of consideration of symbols and signs and their systems.

But in order to realize the object as a sign to understand its essence and value- you must think of it as a sign and take it as a sign.

Therefore, symbols and signs one sees something of their own, private; carries on the value of the object of his soul, their thoughts and desires".

Indeed, the entire world that surrounds us is full of signs and symbols. It is only necessary to be able to understand and see the simple and everyday solution to complex question of life and mysteries of existence.

There are huge amount of signs and symbols in Kyrgyz folk songs, the revealing and understanding of which could lead how deep and meaningful the Kyrgyz culture is.

To learn about the peculiarities of semiotics in Kyrgyz folk songs lets analyze the examples of the brightest and most famous creations of Kyrgyz folk songs like "Bekbekey" and "Op Maida".

As you know Kyrgyz people an ancient nation. And they used to live in the mountains because of their cattle. Kyrgyz people were nomads and

the livestock was the basis of life for them and their protection was a priority for the survival and prosperity of the tribe. And, therefore, to protect livestock from cattle-lifter and wild animals such as wolves and jackals, tribal residents, especially young people gathered at night in djailoo and sang songs like “Bekbekey” etc. On the one hand, songs were fun and joy, on the other hand these songs were preventive in nature.

For example:

-Укуругум долоно – палка моя колючая – my stick is prickly

-Ууру-бору жолобо – стой вор и волк – stop the thief and the wolves

-Камчымдын сабы долоно – мой камчы сделан из долоно- my kamchy is made of dolono

-Каапыр ууру жолобо – стой неверный вор – stop unbelieving thief

-Бетин айра муштайбыз – разобьем тебе лицо – we hit in the face

-Тобого чаап айдайбыз – заставим убежать – we make them go away

-Тоого чиркеп байлайбыз – привяжем к верблюду – we bind them to the camel and force it to run

-Койдун суту коргошун – молоко овцы из свинца – sheep’s milk is plumbum

-Кой уурдаган онбосун – пусть страдает овцекрад – suffer sheep thieves

-Эчкинин суту эрменде – молоко козы из сочных трав – goat’s milk from grass

-Эчки уурдаган шерменде – стыдись укравший козу – shame on goat thieves

-Жылкынын жуну жылтырак – шерсть коня сверкает – horse hair is shiny

-Жылкы уурдаган куу-туяк – страдай от одиночества конекрад – horse thieves suffer from loneliness

-Тоонун жуну улама – шерсть верблюда полезна – camel’s wool is useful

-Тоо урдаган сулама – нет пощады ворам верблюду – camel thieves will be punished brutally

Over times, this song became the protection and the Bekbekey became a symbol of courageous defense of cattle from detractors. For everyone who heard the theme song Bekbekey he received sign of circumvent these pastures away in order to avoid the temptation of gaining profits from another’s livestock and incur severe punishment for it.

Next example illustrates the gathering much crop. It is the song “Op Maida”. In old times Kyrgyz

people also used to farm. Due to the fact that the technique was practically absent, the peasants had to till the ground manually using livestock. **Song “Op Maida” used to serve as a call to collect the harvest:**

-Бекер журсон жан багып, – кто не работает-if you mess around

-Таба албайсын эч пайда- тот не ест – you will not gain anything

Also, rich harvest can serve as a sign in this song:

-Орой орой басканым-За твои труды – for your labors

-Ороо толсун оп майда – Пусть склады твои будут полны еды – full of food in your stocks

-Орокчунун балдары – Дети крестьян – Let peasants’ children

-Нанга тойсун оп майда – Пусть насытятся хлебом – Be full of bread

-Эгиндери бизге пайда – Зерна нам – Grains for us

-Самандары сизге пайда – Сено вам(для скота) – Hay is for you(for cattle)

As you know grains and crops are the symbols of satiety and prosperity in many cultures. And it is not by chance that in many cultures around the world people attach great importance to the collection of harvest arranging holidays and dedicate sings and dances like Thanksgiving day and the in the USA, Octoberfest in Germany, and TushumMairamy in Kyrgyzstan.

The translator used the free translation, because the folk songs are rich of cultural concepts, which can be met only in Kyrgyz traditions. We tried to give the Russian and Kyrgyz translation for the source language. We tried to pay attention to the cultural units in order to give the adequate variant of the target language.

In conclusion we want to add that in spite of difficulties which are faced while translating the folk songs, the folk songs are translatable. The difficulties will course when the cultural concepts and traditional units are translated to the target language. Problems lie not only on the words and their meaning but also on figurative language, culture, diction, rhyme, sound, beat, feel and even length of words. To solve the problem related to the translating poetry a workable model is needed as it shown in the translation of two folk songs.

Almost every piece of literature, whether poem or story or song, has a theme. This is the main idea,

or main meaning, behind the piece. Usually the meaning is more important, that is why we first of all paid attention to the meaning, not on the rhyme or sound. There are cultural words which are not translated neither English, nor Russian. We tried to give their explanation or definitions with its synonyms. The different variants of the central ideas of phrases (matrices) were traced in the songs. By using symbols and indirection, the songs express the ideas and emotions and the hidden meanings behind the signs, and take the reader on fascinating journeys to the world of translation and semiotics. The analysis of song's use of symbols revealed the cultural meaning of each song. These two songs support the idea that symbols, images and indirection provide vital semiotic clues to translator's significance. It was also shown that the translator adopts different stances towards traditional Kyrgyz

cultural material, like metaphor, irony, exaggeration, nostalgia and celebration. The analysis of these two songs has the scientific and methodological value, which are useful and important in translation theory, semiotics and stylistics.

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