

**SEMIOTICS OF DREAM PECULIARITIES OF THE SMALL EPIC “JANYSH-BAIYSH”  
AND THEIR INTERPRETATION**

**СЕМИОТИКА ОСОБЕННОСТЕЙ СНОВ В МАЛОМ ЭПОСЕ “ЖАНЫШ-БАЙЫШ”  
И ИХ ИНТЕРПРЕТАЦИИ**

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*Аннотациясы:* Макалада Жаныш, Байыш эпосун башка тилдерге которуудагы белгилери жана семиотиканын эң негизги бөлүктөрү тилде кандай роль ойнойт жана алардын күнүмдүк жашоодогу орду каралган.

*Негизги сөздөр:* семиотика, туш, кан, чоролор, интерпритациалоо

*Аннотация:* В статье Жаныш-Байыш рассмотрены знаковые системы эпических произведений при переводе с одного языка на другой

*Ключевые слова:* семиотика, сны, кровь, воины, мост, интерпретация

*Annotation:* The article of Janysh, Baiysh is about sign system of epic works in translating from one language into another

*Keywords:* semiotics, dreams, blood, warriors, bridge, interpret

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What is your dream? Will you achieve your dream in your lifetime? I'm certain that you desire to. I'm sure you hope you will. But will you actually do it? What odds would you give yourself? One in five? One in a hundred? One in a million? How can you tell whether your chances are good or whether your dream will always remain exactly that—a dream? And are you willing to put it to the test? The questions, “Why do we dream?” or “What is the function of dreaming?” are easy to ask but very difficult to answer. The most honest answer is that we do not yet know the function or functions of dreaming. I do not believe this is the most fruitful approach to the study of dreaming. Would we be satisfied with the view that thinking has no function and is simply an epiphenomenon--the kind of mental activity that occurs when the brain is in the waking state? From a long time ago until present day, dreams have always been important to people in society. Some people take the occurrence of a dream as a sign or symbol for some happening in the near future (almost like a prophesy). They believe that a dream holds a power that can not only affect the dreamer, but also the people around them. There are many dreams that occur in the epic to represent the power given to a dream. The notion that dreams stem not from our bodies, nor from our psyches, but from a force beyond our self may be marginal in the Netherlands, in Kyrgyzstan it is a common explanation of the phenomenon of dreaming. I found this out early in my 1990s field research in the

post-Soviet Central Asian republic. While researching the social settings of the oral Manas epic, I stumbled upon many dream stories. Many Manas narrators told me a story of a calling dream they had received around the age of 12. In this dream, they met the characters of the epic, who offered them something to eat and drink and requested them to become reciters of the epic. On waking up, the epic chant would flow out of their mouths effortlessly. During their lifetime, most Manaschis continue to receive dreams in which they learn new episodes of the tale. Without dreams, Manas recital becomes hard work and one can never achieve the intensity of ‘real’ dream-inspired narration.[7]

In Kyrgyzstan, dreams are of great significance as sources of omens and divine revelations. This article will explore the meanings of dream omens, focusing more particularly on the complex relationship between belief in fate and belief in the free will as expressed in Kyrgyz practices of dream interpretation and sharing and, thus, on the complexity of the imprints of dreaming in Kyrgyz society. Dream omens embody peoples' fears about, and hopes for, how their lives may develop.

When Baiysh and the daughter the khan Aziret were avoiding from China they had been on the way for three months and they were very tired, stopped and they had slept in the forest three days without waking up and he dreamed horrible dream and said to Jelkaiyp:

Түндөгү көргөн түшүмдө,  
Карчыга учпас зоокага,  
Карга айланып конуптур.  
Көпүрөнүн башына  
Калдайып кытай толуптур;

In my last night's dream,  
Where is the hawk can't fly.  
A crow caught around in the place.  
To the head of the bridge  
There were many the warriors of china;[14]

To see birds flying are very unlucky; it denotes sorrowful setback in circumstances. Poor persons may become better especially if they hear birds sing. The symbolic crow is associated with the sun, longevity, beginnings, endings, change, bad luck, prophecy, Christian solitude, and death. Among ancient Greeks and Romans there were some who considered the crow a bad omen and the raven a good one. In the telling of myths and legends, the crow frequently took the place of the raven. In classical mythology, this bird is an attribute of Cronus or Saturn and Athena, the goddess of wisdom, victory, and the arts.

Finally, the crow is associated with motherly love and spiritual strength. It was believed that fairies turned into crows in order to cause trouble. In

Egypt, two crows, like two doves, were the sign of monogamy. But dreaming of a hawk, foretells you will be cheated in some way by intriguing persons. To shoot one, foretells you will surmount obstacles after many struggles. For a young woman to frighten hawks away from her chickens, signifies she will obtain her most extravagant desires through diligent attention to her affairs. It also denotes that enemies are near you, and they are ready to take advantage of your slightest mistakes. If you succeed in scaring it away before your fowls are injured, you will be lucky in your business. To see a dead hawk, signifies that your enemies will be vanquished. Dreaming of shooting at a hawk, you will have a contest with enemies, and will probably win....

Калың кытай жоо менен,  
Кармашар күнүм болуптур.  
Түндөгү көргөн түшүмдө,  
Түздөгү душман түрүлгөн  
Таршый түшүп турушту,  
Таңдын алды. бүгүндөн..  
Жол муунаган жоо болсо,  
Соо калбаймын бүгүн мен,  
Айланайын Желкайып  
Жооруп көрчү түштү сен;  
Көпүрө жолу бекиген  
Көп кол тоскон бетимден,  
Сап-сап болуп турушкан,  
Салышып жылдыз урушсам.  
Сандап жаткан көп кошун,  
Салышып жүргөн мен турмак,  
Сага да зыян болбосун.  
Түндөгү көргөн түшүмдө,  
Түштөгү көргөн ишимде,  
Калган көңүл калтаарып  
Түндөгү көргөн түшүмдү ук.  
Аккүргүндүн жээгине  
Алты сан кытай толуптур.  
Алдыңдан чыккан жоо менен,  
Алышар күнүм болуптур.  
Жаралуу болгон эт жүрөк  
Жамандыктан жалтанып.  
Качырып кирип бара албай  
Карап турдум тамшанып,  
Качсам дагы өлдүм деп

It was high time with about masses of army China,  
To fight with Chine army.  
In my last night's dream,  
Enemies were coming to from the bottom field  
I was surrounded by them  
Beginning from today it was the dawn  
If chinese will meet with me,  
I'll not be alive today,  
Oh, my dear Jelkaiyp(the name of the girl)  
Interpret my dream, please  
The road of bridge was locked  
Many arms blocked my way,  
They were standing row upon row  
If I fight with them.  
All the people who are there,  
I was fighting only me,  
If you don't injure.  
In my last night's dream,  
I saw this in my dream  
It disappointed me and disturbed me  
Listen to me in my last night's dream,  
On the shore of lake Akkurgon  
There were settled many chine's warriors  
If we meet the enemy on the way,  
I will fight with them  
My heart was wounded  
I was afraid of bad things  
I couldn't attack to warriors of China  
I look at them with enjoying the scene  
If I avoid that I would die anyway[6.315c]

It means **fight (ing)**: Anger and frustration, a release of pent-up energy, violent resolution, or just fighting for something such as your honor or autonomy. And according to the text the word **army/military** means to interpret dreams either internal or external conflict. Are you gathering your forces? Defensiveness, or aggressiveness, or your disciplined nature, or need for discipline. In some cases this image could be symbolic for control

Адырма-адыр куушуп,  
Кызыл кан менен жуушуп,  
Кырылышып урушуп;  
Кылкылдаган кол менен

and domination. (see **soldier/warrior** and **attack**) Things, ideas, or people we are in conflict with. It can mean a confrontation, challenge, or being extremely defensive regarding something inside yourself or in the waking world. **War**: Violent resolution... are there parts of you in conflict? In as much as dreams can also provide information on healing, attention to dream patterns could also be helpful to the therapeutic process.[2]

To drive from hills to hills  
Washing with the red blood  
I fought with them like killing cats  
Million warriors of China [6.310 c]

The word blood means to lose blood is to lose energy and aliveness. Losing blood can also be a symbol for depression. To dream that you have one eye indicates your refusal to accept another viewpoint. It suggests that you may be one-sided in your way of thinking. To dream that you have a third eye, may symbolize inner vision, insight, or instinct. Perhaps you are seeing what others cannot. Or perhaps you should start looking within yourself and trust your instincts. To dream that your eyes are injured or closed, might suggest your refusal to see the truth about something or the avoidance of intimacy—You may be expressing feelings of sympathy, pain or hurt. Blood is a life giving force, and the life injecting force that gives us animation and energy. It represents life, love and passion. On the opposite side of this, it also can represent

— Айланайын жалгызым,  
Түндөгү көргөн түшүндү.  
Ондоптур кудай ишинди.  
Түшүрө саят экенсиң  
Түбөлүк кектүү кишинди.  
Түндөгү көргөн түшүндө,  
Калың кол чыкса жолуңдан  
Катары менен жыгылып,  
Кыйрайт экен колуңдан.  
Атам да баатыр эр болчу,  
Аянбаган шер болчу  
Эңе албаса алты күн  
Колдоптур сенин периштең.  
Ак ала зоонун боорунан,  
Ак шумкар учуп келгени;  
Ак шумкардай чамынып,  
Агаң келе тургандыр.  
Аманыңа кубанып,  
Аганды көрүп бел байлап,

disappointments. Symbolically, blood represents our emotional wakening. If you see words written in blood, it may refer to some situation in your life that is permanent and cannot be changed, such as an agreement or a sign. Blood is the spiritual connection to our sense of self and a power greater than our own. It is associated with anger. Unconscious anger toward someone in our waking life. [1]

He saw in his last night's dream, the huge hero man he met and fight on (*naiza*) spears. Both of heroes (*baatir*) had fought for six days they were very tired and exhausted for fighting, they couldn't win each other. Suddenly appeared the eagle kicked on back. He asked to Jelkaiyp what does it mean? How do you interpret in my last night's dream? Than Aziret's daughter Jelkaiyp interpreted in his night dream.

Oh my only son,  
In your last night's dream  
The God made lucky your work  
You can strike dying on spear  
If you revenge that person  
In your last night's dream you saw  
If you meet a number of warriors on the way  
They will fall rank by rank  
You destroy with your hands  
My father was a hero man too,  
He was also a brave person  
You hadn't won for six days  
Your angel helped you  
From the snowing flank of hill  
The eagle flew to us  
Liking to race the white eagle  
Your brother will come  
He is happy that you are alive  
You will become when you see your bother

Акырекке минипсиң,  
Ак болот кылыч колунда,  
Алкымынан тилипсиң..,

You sat on a his back  
The white damask sword in the hand  
You cut his throat [6.317стр.]  
(K. Akiev. Bishkek. The translation is mine)

Jelkaiyp stopped to interpret in his night's dream. They go on their way and exceed the mountain of Akmunar. When showing the shore of Akkurgon, the hero Baiysh looked through a telescope; He saw really in his last night's dream. There are full of number chine's warriors. He rode his horse for fighting toward to chine's warriors.

Keeping the same number of syllables in each verse line was impossible in English. I was mainly concerned with conveying the original meaning of the verse lines. There are many old terms, fixed expressions, proverbial sayings and names of objects which are hard to translate into English. Similes, metaphors, fixed epithets, parallelisms and repetitions are important devices in Kyrgyz epic poetry. In addition, it is filled with other genres of Kyrgyz oral literature such as laments, curses, blessings, humor, and examples of fairy tales. In struggling to translate these features I have tried to remain as truthful as possible to the original text. By doing that, I may not have been kind to my English readers who expect a poetic text to sound poetic. But I hope they appreciate my genuine effort to give them the feeling of the language and unique style of Janysh-Baiysh in which the beauty and richness of the Kyrgyz language is. After all, the epic Janysh-Baiysh was not meant to be read, but be recited out loud with the synchronization of voice, facial expressions, and gestures. Those who read Janysh-Baiysh or any other traditional poetry in Kyrgyz will believe that Kyrgyz is truly the language of artistic oral poetry.[3]

However, dreams do not only play important roles in the lives of epic characters and specially gifted people, but also in the lives of many ordinary people. This is also the case in Bishkek, although the city has the reputation of being thoroughly

secularized, although many Kyrgyz are of the opinion that life there has been fundamentally altered by the "russification" and "modernization" that came to characterize it through the twentieth century when Kyrgyzstan became part of the Soviet Union and, thus, part of a massive project of social engineering aimed at radically modernizing and secularizing society

This is my first translation of a Kyrgyz epic into English. Readers should be aware that I consider it to be a draft, not a finished product. The current translation still needs to be polished and refined. My English speaking readers can help me with suggestions for improvement. Moreover, readers will undoubtedly have questions regarding some of the Kyrgyz customs and practices, beliefs and rituals, and socio-cultural issues mentioned in the epic which will require that I provide additional comments and annotations.

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