

SEMIOTIC ANALYSIS OF THE EPIC “MANAS”

СЕМИОТИЧЕСКИЙ АНАЛИЗ ЭПОСА «МАНАС»

Аннотациясы: Эпос “Манас” кыргыз этнониминин өзгөчөлүктөрүнүн чагылдырган, улутубуздун балыйгы болуп саналат. Бул эпос эл-журтубуздун рухун, акылмандыгын жана маданий байлыктарын өзүнө камтыйт. “Манас” эпосунун котормосу бул изилдөөнүн ири аймагы болуп саналат. Котормо баардык маанини, ошондой эле туп нуска текстинин байлыктарын окурманга маданияттын өзгөчөлүктөрү жеткиликтүү болгудай чагылдырышы зарыл.

Негизги сөздөр: семиотика, котормо, анализ, белги, сүрөт, Түп- нуска текст, которулган текст, Мета тил, семиотикалык мектеп.

Аннотация: Эпос «Манас» является сокровищем нашей нации, в котором описаны особенности кыргызского этнонима. Эпос отражает духовность, мудрость и национальные ценности нашего народа. Перевод эпоса «Манас» это огромная сфера для исследований. Перевод должен содержать в себе и отображать все значения и ценности исходного текста, таким образом, чтобы читателю были понятны все особенности культуры. В этой статье мы рассмотрим семиотический анализ перевода эпоса «Манас».

Ключевые слова: семиотика, перевод, анализ, символ, образ, исходный текст, текст перевода,, Мета язык, семиотическая школа.

Abstract: The epic “Manas” is a treasure of our nation, which describe the peculiarities of Kyrgyz ethnology. This epic reflects the spirit, wisdom and national values of our nation. Translation of the epic “Manas” is a huge area for study. Translation should consist and reflect all meaning and values of original text in a way that target reader should understand the peculiarities of source culture. In this article, we will deal with semiotic analysis of the target text.

Key words: semiotics, translation, analysis, sign, image, TT, ST, Meta language, semiotic school.

We have chosen this topic, because the epic “Manas” is the part of our culture, it keeps and transfers information about our nation. We could find all answers for all our questions in this golden creation. In this article, we will concerns with the cultural signs of the source text and their transferring into target language.

The subject of this study is the semiotic signs, they reflect information by means of denotative and connotative meanings, and transferring these meanings into TL is a matter of our research. The aim of this research are to reveal the importance of adequate translation of the semiotic signs of the epic “Manas” into the target language, to define the ways of successful transformation of the lexical units, to analyze signs in both texts.

Semiotics is the science about signs and symbols. Swiss linguist Ferdinand de Saussure and American philosopher Charles Peirce were pioneers of semiotics. Peirce called his study semiotics, which is wildly used for the science of sign. Ferdinand

de Saussure’s semiology is differ from Charles Peirce’s semiotics in some respect, despite these both of them concerned with a signs. Ferdinand de Saussure divided signs into two components, the signifier (sound-image) and (concept), and his suggestion that the relationship between signifier and signified is arbitrary were of crucial importance for the development of semiotics. On the other hand, Charles Peirce focused his attention on the iron, indexical and symbolic dimensions. From these two points was born a new direction of science, important work was done in Russia and Prague early in the XIX century.

The Tartu- Moscow School is one of the biggest school of thought in the field of semiotics (Tartu is a town in Estonia) . This scientific school was formed in 1964 and led by Yuri Lotman. Representatives of The Tartu- Moscow School – B.Uspenski, V. Ivanov, B. Toporov, M. Gasparov, A. Pyatigorski, I. Revzin. The scientists of this school published journal “Sign System Journal”

in 1964, the oldest semiotics journal in the world. Russian semiotician, A.B. Vinogradov introduced the terms like “disembodiment, arbitrariness and singularity”.

American School of Semiotics included American researcher, Charles Morris found up “Extensional sight of sign”(широта знаков), every sign may mean different cases and different field. Ch. Morris paid his attention to the denotative meaning of the sign. According to his theory, every sign is connected with denotative meaning and only than express a connotative meaning. Morris researched the sign from the semantic structure.

1.

Бала болсун мал менен,

Аргымак болсун жал менен.
(S.O., 30)

In Kyrgyz culture the concept “мал”, which denotation is “cattle”, has a wide connotative meaning. The concept *mal* “cattle” is a semiotic image of Kyrgyz culture. Kyrgyz people are nomads and they value cattle very much, because at the ancient time without cattle there was no life. The cattle was a source of meat and milk, also it was vehicle for nomads. Kyrgyzs bred cattle and multiply it from ancient time until nowadays. The cattle, “мал” is a sign of prosperous life, every rich man has a great number of cattle. Kyrgyzs use expressions like “malduu, janduu kishi”, which means “a rich one”. While greeting they ask “mal jan amanby?”, “how is your cattle?”

Jakъb said this in order to explain that he is not

2.

Кытай алса бекер деп,
Кызыр бизден кетер деп,
Каңгай алса бекер деп,
Касиет бизден кетер деп.
(O.S., 83)

The race was arranged during the feast and riders from all tribes participated in this race. Every tribe or nation wished to win the first place and all of them pray for it. The author used this saying to show and explain the grace of Kyrgyz people.

The most outstanding representatives of French Semiotic School are Umberto Eco, Deride Jay, S Tudor, Roland Bart and Levi Strauss. The most famous members of the Prague Semiotic School are Mukarsheva, Moenova and Yakobson.

Professor of Philology Zina Karaeva is a pioneer of Semiotic Study in Central Asia, established the Kyrgyz Semiotic School. This school deals with a translation of Kyrgyz literature into English directly, without using meta language, which promote the quality and adequacy of translation. In this article, we give Semiotic Analysis of some passages from the epic Manas.

Let’s have our herds and our children indoors.

Let’s long-maned horses run on the plain.
(W.M., 490-500)

going to spend his wealth in vain and be a bit thrifty. “Бала болсун мал менен” translated as “let’s have our herds and our children indoors”. In the English version, we can notice some addition as “indoors”, the translator added these words in order to transmit the full meaning of the ST. “Аргымак болсун жал менен” translated as “let’s long-maned horses run on the plain”. The word “аргымак” is translated as “horses”, “жал” is translated as “long-maned”. The stylistic devices as rhyme “мал, жал” and repetition as “болсун, менен” are used by the author. In the ST there is not such word combination as “run on the plain”. Thus the translator added this word combination in order to make it more understandable for the target reader.

We don’t want the Kitais to win!
Prophet Kizir turns away his eyes!
We don’t want that kangars get the prize!
Send us down your strength, if you can!
(W.M., 2480)

According to the legends, the word “кызыр” i.e. “holy Kysyr” is an old man with white beard, who provide spiritual support to Kyrgyz nation. In our culture people belief in “patron spirit, they call it “koldoochu” and “holy Kysyr” one of them.

“Holy Kysyr” is a spiritual protector, who gives support to people. The word “касает” means the power, holiness and the virtue of a nation. Kyrgyz people use adjectives “касаеттүү”, which means powerful and holly. Both of these notions are the semiotic images of Kyrgyz people and they are afraid to lose them in their life.

3.

Бешик боосу бек болсун,
Кундагың боосу кут болсун!
(O.S., 70)

Kyrgyz people usually used this saying for newborn babies wishing a long and happy life. “**Beshik**” is a cradle, which is used since nomadic times, as nomads Kyrgyzs always moved from one pasture to another and “**beshik**” was very comfortable for moving. There are used no nails or other sharp metal objects in manufacturing “**beshik**”, that is why “**beshik**” is considered as a unique cradle of nomads. In the Kyrgyz culture “**beshik**” is a symbol of child, parents, and especially mothers and grandmothers treat “**beshik**” with a great trepidation as a sacred thing. “**Beshik**” is a semiotic image that symbolized an infant child. Unused “**beshik**” stored in a dry place, often in the upper part of the room and is kept up until the next child is born. There is a tradition and special ceremony of the baby’s first putting to the cradle. Usually old women from around the village singing lullabies and slightly shrouded by smoke of archa tree to drive out evil spirits.

Jakyb Bay used this saying as a good wish for his son. Alliteration as “б”, “к” and repetition “болсун” are used in the ST. The expression “**Kut bosun**” often use in Kyrgyz speech, it means a good wishes, happiness and prosperity, well-being life, however, in TT it is given as “long life”.

The translator also used repetition as “may”, “the” and “be”, alliteration as “с” and rhyme as “strong, long”.

Conclusion

The epic “Manas” contains great number of semiotic images. These semiotic signs are legacy of the Kyrgyz nation, which reflects the culture, mentality, live experience and history of Kyrgyz people. We have looked though theoretical points of view concerning semiotics history and pioneers of semiotics.

The differences of the semiotic images of two

The stylistic devices as alliteration-“**кы, ка**”, repetitions-“**алса, бизден, бекер, кетер, деп**” and rhyme “**бекер, кетер**” are used in the ST. However in the TT only repetition of the words “**don’t want**” is used. The translator managed to translate the idea of the message adequately.

May the cradle cord be strong!
May the baby is life be long!

(W.M., 2010-2020)

languages have been signified: they come from cultural peculiarities, differences in lifestyle, national values, traditions and customs.

The analyses of the semiotic image and their translation have conducted in this article. During our analyses we can divided semiotic images into two parts: typical for Kyrgyz nation and universal semiotic images. The concepts “мал”, which denotation is “cattle”, “patron spirit, “holy Kysyr” and “касает”, which means “the power” are typical for Kyrgyz nation. The concept “бешик”, which means cradle-universal semiotic image, in all culture it is symbol of a baby.

The meaning of semiotic imaged do not translated adequately, because the epic Manas was translated by means of Meta language, which is Russian. Unfortunately, the majority of fiction works are translated by means of Meta language. During this kind of translation, the idea of the ST is distorted. In our country the condition of the direct translation of English literature into Kyrgyz or Kyrgyz literature into English is very poor.

Bibliography:

1. АБДУВАЛИЕВ И., АКМАТАЛИЕВ, КАДЫРМАМБЕТОВА А., КАСЫМГЕЛДИЕВА М., СЕМЕНОВА Ж., (2010), Кыргыз тилин сөздүгү.
2. МАМБАЕВА, С., (2009) “Англис тилинин стилистикасы”
3. ЮДАХИН К. (2000) Русско-киргизский словарь.
4. ОРОЗБАКОВ С. (1978) Манас

English sources

1. MAY WALTER(1995) Manas.

Internet sources

2. <http://www.bizdin.kg> (Manas)