

УДК 801.81; 93/94
ББК 91.9:82; 91.9:63

Scandinavian legends and Kyrgyz epos: folklore, ethnographic, metaphorical analogies, parallels

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Resume. The article examines mythological, ethnographic parallels, analogies in the Scandinavian "Tale of Heroes" and the Kyrgyz epic "Manas". The birth and maturation of the future protagonists, totemic beliefs, corpse burning customs, versions of mixing languages and peoples, and ancestral traditions are compared and analyzed. It is noted that in the process of studying heterogeneous, multi-genre folk works, there is a need to understand the interaction of mythopoetic and folklore traditions, and the need to analyze the comparative historical study of mythopoetic, folklore and epic materials.

Keywords: "Legends of Heroes", the epic "Manas", mythopoetic and folkloric traditions, Sigurd, the swan totem, funeral pyre, seventy and two languages, the tradition of the ancestors.

Скандинавские сказания и кыргызский эпос: фольклорные, этнографические, метафорические аналогии, параллели

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Аннотация. В статье рассматриваются фольклорные, этнографические, метафорические параллели, аналогии в скандинавском «Сказании о героях» и кыргызском эпосе «Манас». Сопоставляются и анализируются рождение и взросление будущих главных героев, тотемические верования, обычаи сожжения трупов, версии смешения языков и народов, традиции предков. Отмечается, что в процессе изучения разнородных, разножанровых народных произведений возникает потребность осмысления взаимодействия мифопоэтической и фольклорной традиций, и необходимость анализа сравнительно-исторического изучения мифопоэтического, фольклорного и этического материалов.

Ключевые слова: «Сказания о героях», эпос «Манас», мифопоэтическая и фольклорная традиции, Сигурд, тотем лебедь, погребальный костер, семьдесят и два языка, традиция предков.

In "The Tale of Heroes":¹

"Finally, when three times the deadline had passed, a boy was born to her, so big and strong that immediately, from his first birthday, he got to his feet and walked. ... The gods fulfilled their promise. Welsing grew by leaps and bounds, and from his youthful years he became famous as a brave fighter and a skilled military leader" [9, p. 90].

In the epic "Manas":

On bestegi baladay (Weighing baby like)

Køtergønde salmagy (fifteen-year-old boy) [2, p. 79].

Chakyrghan aty Chon Jindi, (His name was Big Brawler.)

Munun chyn Manas atyn kim bildi (Nobody knew that his name was Manas)

Zheti zhashtan segiz zhash ... (Soon he will be eight years old ...)

Kyrk yilyy Kyrgyz ichinde (From forty-tribe Kyrgyz)

Myndai tentek jock boldu. (He had no equal.) [5, p. 59].

In all versions of the epic, the future protagonist is born with weight and height as a boy of adolescence. However, until the age of six, he was no different, he was invisible. This is probably because they did not recognize the future hero, the defender of the Kyrgyz people, whom enemy scouts were looking for everywhere. The people are hiding the real name of Manas, and they will call him Big Brawler. Only from the age of eight his athletic data, intelligence and ingenuity are revealed.

In "The Tale of Heroes":

"... The queen and her maid saw how tall soldiers in high helmets decorated with swan wings landed on the shore.

- These are Vikings, Hjerdis whispered ..." [9, p. 118].

These tall Scandinavian Viking warriors could have been members of a clan who revered the iconic swan totem.

In the epic "Manas":

Akundun kyzy bu dolu, (She, daughter of Akun khan),
Ak kuu kebin kiyiptir, (Dressed up as a white swan)

¹ Scandinavian legends. Part two. Legends about heroes.

Taalayyn izdep teminip, (Looking for your happiness, flapping your wings,)

Ak Saraidan uchtu amy, Zhurtum. (It took off from the white palace.) [4, p. 372].

There is no doubt that these epic lines are composed of mythological layers. It is known that in Hellenic mythology Elena the beauty could turn into a swan, in Kazakh legend a swan woman saves the wounded Kalcha hero.² Apparently, the clan of the beautiful Aychurek (daughter of Akun khan; future wife of Semetei) had some kind of cult relationship with the swan totem.

In "The Tale of Heroes":

"Soon, the flames of a huge funeral pyre, which the Vikings lit, engulfed the corpses of the Frankish king and his father-in-law" [9, p. 119].

It is known that in the Trojan War, the bodies of the deceased Patroclus and Hector are given over to the funeral pyre. Obviously, even the XIII century. BC. the warring parties - the Hellenes and the Trojans - had a common tradition of burning corpses at the stake.

In the epic "Manas":

Zhyz tөөnyn otunun (Firewood from a hundred camels)

Теңдеп эле келген date. (They were brought in plenty.)

Toodoy kylyp zhakty date, (The fire burned like a mountain,)

Oshondo Zholoydun (That's when Zholoy's body ustukany opat kyldy date, (it was set on fire)

Sөөгүн сөпөт kyldy date. (The bones were burned at the stake.) [6, p. 84].

In the epic era (hypothetically, IX-X centuries), the burning of corpses at the stake is not observed among the Kyrgyz. Perhaps such a custom existed among the Oirats (Kalmyks), for the hero Zholoy was an Oirat khan. If this is plausible, then this was the last honor of Manas to the irreconcilable, and at the same time, worthy enemy from the Oirat noble family.

In "The Tale of Heroes":

"He learned the languages of all neighboring peoples and comprehended the art of navigation" [9, p. 122].

The main character of the Scandinavian saga was fluent in all the languages of neighboring peoples. Presumably, he first of all learned the languages of the bordering countries of the Franks, the country of "the Huns and the country of the Goths" [9, p. 150]. This means a lot, because the language of the Franks and the Goths are the dialects of the Germanic tribes, the language of the Huns is the dialects of the Hunno-Turkic ethnic groups. It is possible that the intellectual and polyglot Sigurd knew, in addition to the "language of the Unns, or the Goths", and the language of "Avsonians in relations with the Romans",³ the dialect of the Scythians, Latins, Hellenes, noted in the "Legends of Priscus Paniysky".

In the epic "Manas":

Argyn kandyn Azhybay ... (Azhybay son of Argyn khan,)

Zhetimish burku til bilgen (He knew seventy languages) [5, p. 190].

Altymysh tyrdyy til bilgen, (He knew sixty languages,)

Ary tilmech, ary akyn (He, and the interpreter, and the singer,)

Ar zhakshyga kup zhakyn. (He was completely polymath.) [3, p. 86].

The epic says that the comrades-in-arms of Manas, the epic heroes Azhybai and the youth Aydar, knew seventy and sixty languages, respectively. Presumably, this does not mean fraternal Turkic languages, but the neighboring Oirat, Khitan, Mangul, Manchurian, Tibetan, Persian, Hindi, Old Russian, Roman (Byzantine) languages, with which the epic forty-tribe Kyrgyz Zhurtu (Kyrgyz Federation) had direct military political, trade, economic, intercultural relations. An epic orderly, the youth Aydar was a staff plenipotentiary ambassador, an erudite polyglot, a herald singer. At the direction of the main epic hero, he will visit places such as the regions of Central Asia and South Siberia, Badakhshan, Balkh (Afghanistan), Mysyr (Crimea), Kafa (Feodosia), the Kubaysy desert, the Shor river (Volga region), the Far East, etc.

There are different versions of the appearance of the first languages of the peoples, however, they are all unanimous in the fact that seventy and two languages appeared first. So, there is a biblical version about the mixing of languages and peoples. In the section "Babylonian pandemonium, confusion of languages, scattering of people (2793 from c., 2716 BC) and the emergence of idolatry" it is written: "At first, all people spoke one language and one dialect. ... But God said: "Let us go down and confuse their language so that one does not understand the speech of the other". And the Lord confused their language and scattered them over the whole earth" [10, p. 19-21]. The same version is reflected in another source: "... God came down to see the city and the pillar, and the Lord said: one people and one language. And God mixed the languages, and divided them into 70 and 2 nations, and scattered them over the whole earth ..." [7, p. 654]. There is also a proto-Bulgarian version: "He divided their language into seventy-two languages, forcing them to forget the original, so that they stopped understanding who was talking about what, mixed and stopped building the tower" [8, p. 227]. And the early Slavic historiographers even more concretize: "For the sake of the displacement of the original and all common language, many different dialects were miraculously born, where Slovenian life is narrated" (in original: "Того ради по смещеніи первороднаго и всем общаго языка чудесне родишася многоразличныя діалекты, где и Словенскій быти повествуется") [1, p. 13].

However, the thought still suggests itself why the epic heroes (the hero Azhybay, the youth Aydar) knew exactly sixty to seventy languages.

In the epic "Manas":

² Eshiev A. M. The eponymous totem Swan in folk poems, epics, sagas, legends // Евразийское научное объединение, №2 (60), февраль, 2020. С. 283-285. <https://esa-conference.ru/wp-content/uploads/2020/03/esa-february-2020-part5.pdf>

³ Приск Панийский. Сказания Приска Панийского. (Prisk Pannian. Legends of Priscus Paniysky). [Electronic resource]. Url: <http://www.vostlit.info/Texts/rus/Prisc/frameset21.htm> (date of access: 09/07/2020).

Bokmurun tilin bilgen zhok, (Bokmurun did not understand his language,)

Kuturgandai Zhologydun (Enraged Zhology)

Kulagyna kirgen zhok. (He rocked me enough.) [3, p. 125].

Here is one example where the kyrgyz Bokmurun, the son of the Tashkent khan Kokotai, at the funeral of his father, did not understand the Oirat (Kalmyk) speech of the raging Oirat khan, knight Zhology. He will be pacified and pacified, Manas, Koshoi and their companions who have arrived in time, it seems, in his native Kalmyk language.

In "The Tale of Heroes":

"- I hate you, Brunhild? Sigurd repeated in surprise, sitting down next to her. - I hate myself for forgetting our meeting! I hate myself for marrying someone else! I love you again, I love you more than ever! We'll leave here, go to Denmark, or to the Franks, or to your brother Utlej, and there we will live together.

- Not! - Brunhild said firmly, getting up. - Never! I will never have a second husband, and it is unworthy of you, Sigurd, to offer me this" [9, p. 169].

Brunhild is the younger sister of Atli, the head of the Huns. Sigurd and Brunhild loved each other. However, by coincidence, she marries King Gunnar, Sigurd's friend. The main thing here is that Brunhild is not going to remarry his loved one. Obviously, according to custom, Scandinavian women strictly adhered to the canons of the tradition of their ancestors. Similar examples are found in the Kyrgyz heroic epic. In the Icelandic "Saga of Grettir" Atli was a positive character: "The eldest son was called Atli" [11, p. 20].

In the epic "Manas":

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Agasy ðlse inisi (If the elder brother dies)

Zhenegje nike kyylchu ... (Usually the younger brother married his daughter-in-law ...)

Kara kalgan katyndy (To the widowed daughter-in-law)

Kainileri aluuchu (Usually the brother-in-law married) [4, p. 49].

According to the epic tradition of nomads, if the older brother dies, usually the younger brother will marry his widowed daughter-in-law. However, the widow of Kanykei did not want to marry Kobosh, the younger brother of Manas, who ran for the post of Kyrgyz khan. Otherwise, the son of Manas, still a baby, the heir of Semetej, would have remained on the sidelines. According to an epic idea, such a non-standard solution by Kanykei (the wife of Manas) is welcomed by both the manaschi-storytellers and the audience of many thousands. For, according to the epic tradition, power was not transferred to the younger brother, the inheritance to the throne went along the paternal line. It turns out that the inviolability of the traditions of the ancestors, justice and the aspirations of the people prevailed here.

It should be noted that the difference in the events that took place in these two works is four to five centuries, the actions take place in different parts of the world: in Central Europe and Central Asia, however, how close they are in spirit and time.

Obviously, in the process of studying heterogeneous, multi-genre folk works, there is a need to understand the interaction of mythopoetic and folklore traditions, and the need to analyze the comparative historical study of mythopoetic, folklore and epic materials.