

ФИЛОЛОГИЯ ИЛИМДЕРИ
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**АККУУ АРХЕТИБИ – СЕМЕТЕЙ ЭПОСУНДАГЫ
АЙЧҮРӨКТҮН ОБРАЗЫНДА**

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**АРХЕТИП ЛЕБЕДЯ В ОБРАЗЕ ГЕРОИНИ ЭПОСА
СЕМЕТЕЙ АЙЧУРОК**

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**AN ARCHETYPE OF A SWAN IN THE GUISE OF A FEMALE
CHARACTER, AICHUROK, IN SEMETEY EPIC**

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Мурунтан бери канаттуунун символикалык образы бардык маданияттарда таралган калыптардын бири болуп саналат. Бул адамдардын рухтун жаныбарлар, канаттуулар жана жыландарга кирип, өзгөрө алат деген түшүнүгүнө байланыштуу. Карл Юнгдун айтуусу боюнча, бул жалпы түшүнүктөр, жамааттык сезимдин мазмунун түзгөн, жана аны менен бирге жалпы тубаса акыл-структуралары катары каралып, архетиптер деп аталат. Аккуу фольклордо жана адабиятта жана ошондой эле поэзияда кенири колдонулуп, көп кездешүүчү образдардын бири болуп саналат. Ар бир эл бул символду ар түрдүү чечмелесе да, маданий окшоштуктар жалпы өзгөчөлүктөрдү аныктоодо жардам берип, алардын ар түрдүү контекстте бир маани берерин далилдейт. Бул иштин практикалык бөлүгүндө аккуу архетипин эпикалык мүнөздөгү каарман Айчүрөктүн образында талдоо жүргүзөбүз.

Негизги сөздөр: универсалдуу символ, архетип, фольклор, куш, аккуу, рух, эпос.

Издавна считается, что символический образ птицы является одним из распространенных символов во всех культурах. Это объясняется тем, что у людей были анимистические представления о душе, которая может принимать облик разных животных, птиц и змей. Эти общие утверждения называются архетипами, которые, согласно Карлу Юнгу, интерпретируются как универсальные врожденные ментальные структуры, составляющие содержание коллективного бессознательного. Лебедь является одним из самых ярких примеров архетипа в поэзии, фольклоре и литера-

туре. Хотя каждая нация может иметь свою собственную интерпретацию, культурные параллели позволяют нам выделить общие черты, которые превращают образы в универсальные символы, которые понимаются одинаково во многих контекстах. В практической части статьи мы проанализируем архетип лебедя в образе женского эпического персонажа, Айчүрок.

Ключевые слова: универсальный символ, архетип, фольклор, птица, лебедь, душа, эпос.

In the history of mankind, the symbolic image of a bird was common to all cultures. This is due to the animistic ideas about the soul, which can take on the appearance of animals, birds and snakes. These shared assertions are called archetypes, which, according to Carl Jung, are understood as universal innate mental structures that make up the content of the collective unconscious. A swan is one of the most common images in folklore and literature. Though every nation can have its own interpretation, cultural parallels allow us to highlight common features that transform images into symbols. In the practical part of the paper, we will analyze the archetype of the swan in the guise of a female epic character, Aichurok.

Key words: universal symbol, archetype, folklore, bird, swan, soul, epic.

Introduction. “Archetype” is a word derived from Greek word “archetypon” which means pattern, model, figure on a seal. And in the psychology of Carl Gustav Jung, “archetype” refers to an inherited idea or mode of thought that is present in

the unconscious of the individual. In every day prose, however, "archetype" is most commonly used to denote "a perfect example of something." It is a kind of universal psyche, which is manifested in dreams and myths and which harbors themes and images that we all inherit. Literature, therefore, imitates not the world but rather the "total dream of humankind" [1].

It follows that the archetype in Russian and Kyrgyz linguistic cultural studies and literary criticism is the most interesting and relevant question, it is perceived as a path by which we penetrate not only into modern mentality of the nation, but also in the worldview of the ancient people about the world, society and themselves [2].

Since archetypes themselves are unconscious, they cannot be studied directly but only through its various expressions. Apart from dreams or visions, the oldest form or archetype is thought to be a ritual, and archetypes can be present on the background of tales, myths, and legends, of performances, songs or writings. "Semetey" epic is a great source of archetypal characters. The female heroin, Aichurok can represent several female archetypes, like mother archetype, damsel in distress, femme fatale, and the swan archetype. This paper focuses on the latter pattern, by analyzing and giving cultural context in translation.

Aichurok, if not less, is bestowed with all of these qualities. In the epic "Manas", Aichurok is a wife to Semetey, a mother to Seitek. Prior to his death, Manas match made Semetey with Aichurok. Aichurok is a daughter of Akun Khan, the governor of Afganistan. There is a saying in many versions and adaptations of the epic Semetey that Aichurok was not naturally born. According to Sayakbay Karalaev, Akun khan found her in the field [3].

*Valiant Beren Akun
Once headed for the loose
With eighty virile man!
On the brink of a creek,
At the moment of mischief,
He found a treasure trove,
One said it was a cygnet,
A baby of a swan [3].*

A swan-born Aichurok, striving to defend her folk from enemies, turns into a swan and hovers

around, passing valleys and fields, glides over lakes and rivers to find a spirited man. She flies "in the blue sky, over the hay, she appraises many of brave ones. And only audacious Semetey wins her heart and mind. Semetey doesn't even know both about the girl and her feelings. As Semetey matures, he becomes intimate with Toltoy's wife, Chachykey. Infuriated Toltoy starts to conceive a plan on revenge. Being frightened to take his revenge, he unites with a feudal lord Chynkojo to strike Aichurok's shomeland before they are prepared. The invaders' arrival brings turmoil and fuss.

*Bruised husband Chynkojo
Without being intrepid
Inspires dread,
Seized his prey into his feasts
Along with cattle clatched,
Incarcerates the folk [3].*

Aichurokis very frightened, and she sighs with a despair about how to figure a way out of this. Toltoi and Chynkojo surround a castle and impose a condition on Aichurok's marriage with Toltoi.

*Unless you give Aichurok to Toltoi,
We will break your back,
And leave your folk dead [3].*

Aichurok observes everything that is going on with a terrible pain in her soul. She hesitates for a minute and then decides to:

*Father, I agree to terms,
So that my folk doesn't say:
It is because of hers [3].*

Akunhan had no choice but to accept her daughter's wise decision. Beaming, she approaches to Chynkojo, and taking out his sword, swears to marry Toltoi. Aichurok asks them to adjourn an engagement up to forty days. Akunhan feels something wrong, looking in her daughter's eyes.

*Aichurok's forty action
Which one she is on?
The eyes of the wicked
Speaks a biting word ... [3]*

During this time, Aichurok hopes to find Semetey to ask him for an assistance. Being

devoted to her man, Aichurok, in the guise of a swan, heads for the country of Kyrgyz people.

*Akunhan's cygnet,
Aichurok,
Alarms the world,
In a whitest shadow,
Flipping with her feather
Leaning back her finest neck,
Beauty travels the world [3].*

In the following parts of the epic, Aichurok emerges as a brave heroine, the loyal wife of Semetey, who stands beside him both in sorrow and joy, raises her son – Seytek. Aichurok is a true daughter of her nation, brings up the son of the hero. Despite the fact that Aichurok and Semetey were cut out for each other, and they were destined to tie each other by marriage, they go through a lot, overcoming all difficulties. If Aichurok, in the guise of a swan, finds her beloved one, then Semetey meets her, in search of Akshumkar. Thereby, the epic archetype will remain in the epic where the two main characters converge for a fateful reason.

The heroine's ability to transform into a white swan, a white fish, in a lark, shows the uniqueness of her character with its outstanding mythological features. Her vividly seen spell-casting abilities are mentioned many times in the epic. Since the action takes place in real time, Aichurok behaves like an ordinary character from time to time resorting to magic

*When turning into a swan,
It doesn't sing as a swan,
It dances with its tail,
Flapping with a feather,
It flows like a creek [3].*

Since she was impeded by a vicious and treacherous Chachykey, Aichurok misses her chance to meet Semetey. Unaware of facing her enemy, Aichurok asks her for assistance. Chachykey doesn't take her innocent request in good face. After that Aichurok turns her mercy into a vengeance of a cygnet.

Once Semetey learns that Akshumkar was stolen by his future mistress, he went ferocious. The hero commits himself to dilapidate Akunhan's city and get hostage from Aichurok. However, the

wisest advisor to his father Manas, Bakai, straightens him out a bit by revealing the truth that Manas had courted him to Aichurok when they were born. Semetey is bewildered by this piece of news and heads for Akunhan's city to rescue his spouse and guard her place of birth. Semetey enters Akunhan's palace with a golden attire and on a horse harnessed with a silver buckle. He gets astonished by Aichurok's beauty and elegance.

The name of the main heroine itself says a lot about the archetype of a swan. It seems that a parallelism was drawn between lunar and animal concepts. "Aï" denotes moon in Kyrgyz, and "чурок" means a bird, sometimes beautiful lady. This combination adds to the character's ability to transform both naturally and with the help of extra power, it can be special or cosmic. Aichurok's metamorphosis oftentimes takes place in the sky, but her humble existence as of a mother and a spouse of the hero Semetey, in turn, passes on the earth. It means that her power is not earthly, she retains it in the sky, like a real bird. A white swan is a clean swan, the dreams of which are always silent and serene in silver. They slide, giving birth to the waves.

Combining the two elements: air and water, the swan is a bird of life, and at the same time can personify death. In this regard, it is interesting to find the same characteristics in the female character Aichurok. Her bravery and wisdom takes her to Semetey, helps her save her folk and royal family from death. She is an earthly character with prophetic abilities. Aichurok doesn't use her power in with bad intentions but only whenever she is needed to interfere to seize violence or evil.

Virgo Swan is an ancient and comprehensive image. The plot of a man's marriage with a lady or turning into a swan is common among many nations, and is also reflected in a number of folklore images (the swan princess, the hero turning into a swan). In epic *Semetey*, the hero marries the swan-lady, who is different from other swan characters. She is powerful and strong enough to guard herself. We cannot see any fragile traits in her. In other words, she personifies several female characters, like Amazon, mother, swan archetypes. However, for her courage and determination, Aichurok is not a Damsel in Distress, which is one of the common

female archetypes both in media and literature. She wasn't saved by the hero, standing on the brink of life. Instead, Aichurok is a main and foil character who charmingly and cunningly traps the hero into her net. Hence, she is not a Femme Fatale, which is

a recognized archetypal pattern. Her presence in the hero's life doesn't bring any harm, hazardous consequences. Aichurok is a wise and beautiful character who assists Semetey through the course of the epic.

Origin	Symbol	Description
Ancient India	Ham and Sa	Living in the consciousness of the Great and eating only honey of the blossoming lotus of knowledge" Hamsa or Kalahansa Bird - "The Swan in Space and Time", the symbol of Brahma, the symbolic bird dropping into Chaos the egg that turns into the universe [4].
In the Greco-Roman tradition	Zeus	Zeus (Jupiter) in the form of a swan appeared before Leda, from this union with him Leda gave birth to an egg, from which Helen emerged. This myth is a variant of the cosmogonic myth about the origin of the world from the cosmic egg [4].
Mythology,	Apollo	The sun of God, Apollo is associated with it is the power of prophecy [4].
Kyrgyz culture	Purity and intelligence	Kyrgyz culture abides with names denoting different kind of abstract and concrete notions. For instance, the word swan in Kyrgyz has two parts: "white" and "smart". The word "кyy" carries the meaning of an adjective referring to intellectual abilities, and at the same time, Kyrgyz people name a fox "кyy", that is both smart and cunning. With the help of the prefix "ак", which is white, the meaning alters from a cunning trait to a true virtue.
In Christianity	Virgin Mary	The white swan is purity, mercy, and the symbol of the Virgin Mary. His death song symbolizes the suffering of martyrs and Christian humility [5].

This table illustrates different sources about the swan. We can see that regardless of the origin, the archetype swan is interpreted as a powerful, wise and pure character.

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