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THE USE OF EPITHETS IN THE EPIC “MANAS”

The article tells about the figures of speech and lexical stylistic devices employed in the characteristic features of characters, main characters' weapons, their equipment, and horses in the epos and deals with the use of Epithets and their rendering in the English variant of the epic “Manas” which translated by Walter May.

The epic “Manas” is a historic and artistic creation of the Kyrgyz people. The epos has been carried by its people along ancient paths and has incorporated numerous springs and streamlets of national talent along the way. The tales in Manas based on real events as well as the legends and myths, are an integral part of our national history. The combination of springs and streamlets, stories, legends and myths came together to form this deep majestic river called epos “Manas”. The period when this epic river was first manifested is considered to be the birth of the epos Manas, which was celebrated in 1995 as the one thousandth anniversary.

The epos “Manas” is a boundless source of the richness and expressiveness of the Kyrgyz language, and also the key to understanding of different aspects of philosophy,

Deep and wide was his manly chest,
тош,
Shoulders firm, and slim all the rest.
Looks severe, and fierce his face,
жүз-

Elephant power one there could trace.
көрүнөт.

ethnography and spiritual life of people.

Transformation of the initial heroic legends into a great national epic was accomplished with the use of great number of stylistic elements. One of the stylistic devices as epithet is observed throughout the epos very often. They are widely used as descriptive means in creating portraits and artistic characteristics of heroes. Their simple forms which are met are - comparisons, constant epithets; and complex forms-hyperboles and metaphors.

The main epic hero, Manas is obviously a collective image of an ideal athlete, who is the Kyrgyz leader of the military democracy period, the founder of the Kyrgyz nomadic state. Various lexical-stylistic devices as composition and plot devices are employed to portray the main epic hero's image. Manas is compared to the strongest wild animals as: arstan (lion), kablan (leopard), pil (elephant) syrttan(hyena), kokjal (blue-maned wolf) as in: Lion Manas, the bogatir; There we'll get news of leopard Manas; “Turn back now!” some voice then roared, Like a lion, or leopard when gored. F.eg:

Кең көкүрөк, жайык

Аркасы кең, бели түз,
Айбаты катуу, заар

Пил мүчөсү

Neck like **a tiger**, muscles no stint,
жоон билек,
Powerful spine, and **heart like flint**.
таш жщрцк,
Eye-lashes smooth, and star-like eyes,
жылдыз көз,
Ears like **a wolf**, and breast **tiger-wise**.
жолборс тцш

Features most uncommon had he.
экен.

May he live to avenge my wrong!
кегимди,

May the hour of revenge not be long,
өчүмдү.

For all insults, now passed by!

Comparisons are used as confrontations of exceptional and general, uncertain and famous, complicated and simple. Well-known events constantly met in everyday life are especially often used as principal means for comparisons. Epithets, especially constant, which occur in a great number are of great importance for deep, exact and brief characteristics of personages' essential qualities. For example, a girl in the epos is often compared to a Siberian stag, her eyes-with large languid eyes of a little camel, her teeth-with a pearl necklace, her waist- with a twig and so on. So, the description of Shoruk's daughter Akilai's beauty is transferred into English by figurative epithets expressed by metaphors and similes like: "Jet-black hair in plaits (оролгон кара чачы бар); like a dark and arched design, on some buckle or bracelet fine(саат салган топчудай); her arching brows, slim-lined (келишкен кара кашы бар); teeth like two rows of pearls (инжир тиштүү, кыйгач каш); when she swallowed, then through her throat

Жолборс моюн,

Жооруну калың,

Жылма кабак,

Бөрү кулак,

Бөлөкчө түрү бар

Кеткенден алар

Өткөндөн алар

you could see a black raisin float (тамагынан көрүнгөн, кара мейиз жуткан аш); fingers were silvery cords-so thin (колу күмүш зымындай); waist like a dagger sheath, so slim (бели канжар кынындай); like a porcelain vase was she (сонундугу этинин, зооттон чыккан чынындай); like two black currants her two dark eyes (карагаттай көзү бар); sweet as sugar her words likewise (канттан ширин сөзү бар)".

Epithets are widely used for showing both positive qualities of the character (such as generous, athletic, giant-like, brave) as well as negative ones, greedy, crafty, avid (капыр, доңуз, дөө, канкор, анткор, куу, оөн) and so on.

Almambet is one of the wisest, strongest heroes in the epos and his wisdom, appearance and strength is described with the help of the epithets expressed by metaphors and similes as: **steely fangs, poisoned claws, a tiger he'll tackle, elephant power, like a lion, looks like those**.

For example:	
пил экен,	Кызыл түктүү
бири экен.	Кыраан эрдин
“He is wise, and a strong man too.	Алыскы ишти
ойлогон	
None can face such a furious man.	Акылмандын бири
экен,	
Wide is his chest, and his shoulders’ span.	Айбатына жан түтпөс
He whom he seizes, to bit he tears.	Баатырлардын бири
экен.	
He is a strong – man whom everyone fears.	Кең көкүрөк, сом
далы,	
Those who joust with him soon will drop,	Туткандын чыгаар
далдалы,	
He is the one who comes out on top.	Балбандардын бири
экен,	
Steely fangs and poisoned claws,	Кездешкенин мент
кылып	
Like a lion, his prey he mauls.	Алгандардын бири
экен.	
He is one who overthrows	Азуусу албарс, уу
тырмак,	
All the world with looks like those!	Арстандардын бири
экен.	
The description of the negative hero Kongurbai and its transference into English might be easily seen in the following passage:	
Өңү бышкан цкцдцй,	Like boiled lungs was he hue of
his face.	
Сакалдары туу куйрук,	Beard was rough, like a horse’s
tail,	
Сараптан тешип өткөндөй,	Try to thrust through it, and you
would fail.	
Көзү цгцгцн темирдей	Eyes were like steel, and sharp
at that,	
Муруну бар капырдын	Nose of that rogue was fat and
flat,	
Бузулган тоонун сеьирдей.	Like a crest where a landslide
has been.	
Тцццгцн жору каштанып	Brows like gulls’ wings, when
carp are seen.	
цгццдцй болгон чоң доьуз	Head like a boar, as big as a
bull,	

ирттингүн дцъгч баштанып
full.

Мурду анын **барадай**,
flattened nose,

Эки көздүн чуңкуру
blows,

Казып койгон **ороодой**.
balls clung.

Besides, a great number of figurative epithets are used in designating peculiar qualities, merits, advantages, distinctions of main characters' weapons, their equipment and horses. For example: sir naiza (a smooth lance), ach albars (a sharp sword), akolpok (a white coat of mail), etc. There is plenty of epithets-characteristics in the epos. They play an important part and became one of principal rendering means in the epos. Epithets-characteristics comprising various meanings allow to tell in exact and convincing way the qualities of this or that event; persons' virtues are valuable not only due to their esthetic influence as an artistic descriptive means but they deserve a special attention as a means of short, exact rendering of sapid information. The use of constant epithets makes possible to give exact, clear and bright principal features of the image and to reveal qualities, inherent only to this or that personage. An individual character of the hero is defined more accurately thanks to them. If in "Manas" outward properties are, in general, revealed by means of comparison, epithets serve, in most cases, to show the contents and the significance of the events and innermost properties of the hero. Of course, it does not mean, that epithets are of no importance. On the contrary,

Like a **scorched log**, with ashes

Lips were fat, 'neath his

Eye-sockets there, as if made by

Deep as pits, where his eye-

the most exact features are very often given in the epos just with the help of epithets and especially vivid and accurate portraits of the heroes are depicted with their help. For example: "Атка жеңил, тайга чак, уйкусу жок, жолго сак эр Сыргак" (Too light he is for a horse, but quite suited (by his weight) only a two-year-old foal, brave Syrgak is always awake and watchful during a march." «Алышса адамдын алы жетпеген, арстандын тиши отпогон Чубак Баатыр» (If he begins to fight, nobody can overcome him, even lion's teeth seem not to take athlete Chubak) and so on. Here the cheerfulness, the vigilance, the firmness, as well as the appearance of young hero Sirgак are reproduced exactly and vividly without any comparisons. Just in this way an enormous strength of giant Chubak, his firmness, his thick frame are also rendered without comparisons, but with the use of perpetual epithets. But at the same time, in general features, epithets in the epos "Manas" help to show, first of all, qualities and properties, characteristic of the heroes; comparisons help to give an appearance of things and events.

In one of the episodes Manas had a dream and to know what it might mean he organized a toy where he told about his dream and wanted his people to explain. He told that in his dream he met a tiger and found a

sword. Then his relatives let him know
that a tiger means his closest friend

and a sword means a strength given by
All-highest

In my dream I found a sword-
Now that I've met that sword, good Lord,
That is Thy doing, All- highest, yet!

Түштө тапкан кылычым,
Кылычымды кез кылган
Кудурет сенин

кылышың.

In my dreams **a tiger** I met-
жолборсум,
Here is that tiger – Almambet!

Түштө көргөн

Бул Алмамбет болот го
Дүнүйөлүк

жолдошум

When Manas met Almambet in
reality he compared him with a wolf
which sneaks and a fox wagging his
tail. Bogatir Almambet's appearance
and his strength is described by
narrator as in: "Wide is his chest, and
his shoulders' span. He whom he
seizes, to bit he tears. He is a strong –

man whom everyone fears". In the
example where the narrator compares
his teeth with that of "tigers steely
fangs and his hands- poisoned claws,
as when a wolf goes sneaking by, as
when a fox wags his tail, so sly" are
used figurative epithets expressed by
metaphors and similes.

Having set the lapwing free,
Up to the pass on high glanced he-
As when a wolf goes sneaking by,
As when a fox wags his tail, so sly,
Something he saw, at first not clear,

Кайра тартып калыптыр,
Алмамбет ызгыч учуруп,
Кайкаңга көзүн салыптыр,
Карышкырдай кылаң деп,
Түлкүдөй куйрук булаң

деп,

And in wonderment froze right there.

Элесин көрүп эр Алмаң
Элейип тура

калыптыр.

The epos “Manas” is “a treasury of poetic legends which reflects the myths, legends, ways of life, customs, wise aphorisms, public and economic systems as well as various moments of development in the history of the Kyrgyz people”.

Kazak scientist Chokan Valihanov named the Kyrgyz epos “Manas” as “Iliad of steppe tribes”. The epos widely depicts the life, goodness and evil, friendship and humanism, care for people’s well being.

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