

On Uighur Folk-Songs

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Abstract

Folk songs are important part of culture. In this paper, I have mainly talked the meaningful features of Uighur folk songs.

Keywords

Uighur; Folk songs; Feature.

1. INTRODUCTION

Folk songs called "Qoshaq" in Uighur, means linked words that express lyrical meanings. That means it has poetical structures and features as.

Qoshaq's features are important when we talk about its characters. It links to social life, historical cultures and traditional tasks. Other side, it has been seen that Qoshaq is the origin of literature.

"Qoshaq" (songs) has a wide range of subject matter, real and profound thoughts and feelings, and close relationship with social life. Various styles have a very important position in the Uighur oral literature. It starts with oral literature like oral literature, and it can also be said that songs are poetry creations in human labor life.

The origin of the Uighur songs that have evolved from ancient times to the life of our generation is still unclear. According to some historical data, we can say that Uighur songs have a long history of at least a few thousand years.

The content of Uighur songs is very large and there are many types. We use Uighur songs to express the content of the songs, love songs, folk songs, songs of life, political songs (also known as social songs), etc.; by local nature and stylistic differences to be divided into Rob (now known as Yu Li) Folk songs, Hami folk songs, Yili folk songs and folk songs in southern Xinjiang; to describe the social life to distinguish between plot songs and lyrical songs.

This article is based on the most important lyrics of Uighur folk songs to think about and succinctly describe their style and content characteristics.

The Uighur lyrics are one of the most important parts of Uighur folk songs and have the following characteristics:

(1) Lyrics are the true description of the people's love life. It describes the love life of the working people at that time with the pure feelings of young men and women, the strong desire for love, the true belief, the correct concept of love and attitude. E.g:

a xenim jamanlimaŋ, kϕzymdin aqqan jefim,
Jaxfjamanni kim bilur. qofuluptu tarimxa.
Ikki jaxfi bir bolup, kϕkte perwaz qilattim,
Sajni terisa gyl bolur. men ulafsam jarimxa.
ϕgenim ketse razimen,
Sendek wapadarimxa.

(The expressions of these two songs are: My love, don't be angry with me, only our true feelings and true beliefs, the world will be more beautiful. I cry every day, my tears even flow to the Tarim River. When I see you, I will be as happy as flying in the sky, and I will sacrifice my life for your love.)

Judging from the content of the songs above, these two songs use flexible rhetoric (such as anthropomorphic, adjective, exaggerated, etc.) to express the people's strong desire for true love, and praise the people for their love and even sacrifice their lives. Morality and faith.

(2) Describe the feelings of young men and women with full of thoughts, and express their desire for love and freedom is one of the most important features of the Uighur lyrics. E.g:

Jarinmiñ liwensǝzi, ajmikin qujaǝmikin,
Ojnap turidu kǝzi. jarimniñ gyzel jyzi.
Subolsa syzyk bolsa, aǝiq bilen mǝ?fuqlar,
Eriqta eqip tursa. jan qoǝna jeqin bolsa.

(The expressions of these two songs are: my lover is saying something sweet, his eyes are affectionate, and the beautiful face is like a sun like a moon. I really want to live with my lover in the neighbors, beside me.)

This feeling of full of thoughts, the beliefs between men and women are often described by moving metaphors and interesting exaggerations. Among the Uighur lyrics are:

Jarim ǝiqti kǝl beǝba, aqmu ajdiñ ketǝiler,
ǝa jabliq ǝigip beǝba. appaqmu ajdiñ ketǝiler.
ǝǝgynige su almaj, gyl bilen reǝhan purajdu,
Talkuruptu kǝz jeǝba. jarim jyrgen kotǝilar.

(My lover came to the lake with a kettle, and she wore a white headscarf on her head, but sat there crying without water. My lover's footprint was like a basil flower.)

Judging from the content of the songs above, the bitterness of the people's love for the love was described in a very technical style. The more beautiful of the lover as a basil flower is also a realization of the belief that the people's loyalty to the lover at that time.)

(3) Lyrics and songs

Til bilen tygken tygyǝni, eplisip qalǝan kǝnylni,
Qol bilen bolmas jeǝip. gañ bilen bolmas kesip.

(The content of this expression is: the fascination between lovers is very strong, and no one can separate the lover of true faith.)

And so on, to warmly praise the true feelings that can endure any kind of test. It can be said that these are a manifestation of the noble character of the working masses.

Described in the lyrical songs, the people's desire for freedom of love symbolizes their desire for freedom and democracy. The love here is not just the love between men and women, so they praise the lovers and love with the most beautiful verses. E.g:

Taqqa ǝiqtim azade, jarsiz miñ jil jafisam,
Jenip ǝyǝtym pijade. ǝtken kynym bir kyntǝ joq.
Kitǝikkine jarim bar, iǝiq otiniñ aldida,
Qizil gyldin zijade. dozax oti utǝquntǝ joq.

(The content of these two expressions is: my lover is more beautiful than safflower. It is better to leave the lover's life for a thousand years than to live with him. The burning fire in my heart is stronger than the torment of hell.)

One of the most important topics of lyric songs is to expose the destruction and obstacles of feudalism to love freedom, and to demand the freedom of love and marriage. This kind of content can be clearly seen from the songs of the past. E.g:

Atlirini h ejdejdiken muz dawan bilen,
 Bir jaxfini qijnajdiken bir jaman bilen.
 Atam meni b egk e berip jambu tapamdu?
 Mufu kynde  lyp ketsem qumdin tapamdu?
  folpan  fiqip aj nemisqa patmajdu,
 yker  fiqip taŋ nemisqa atmajdu.
 Qizil gylım b extim fundaq qariken,
 Bilsen jefim h ergiz bikar aqmajdu.

(The officials of our time are lonely with a good man who marries the bad guys. My father marries me to the officials to pursue what, when did I find me when I died? Lovers, my fate is so unlucky, I the reason for crying every day is my luck.)

In this song, the people boldly expressed their democratic views on the old-fashioned view of feudalism and the unequal marriage system. It not only reveals the destruction of the true feelings of the feudal system, but also describes the image of the loyal lover at that time and praises their love beliefs.

(5) Most of the lyrical songs describe the pain of the lover with deep feelings. There are two separate phenomena in this kind of praise. One of them is a variety of social obstacles and separate lovers. This song is to express deep praise for the lover and hatred for various social obstacles. E.g:

Qara qara qavilarniŋ qanati bolsam,
 Egiz egiz  finarlarniŋ befiwa qonsam.
  zan albutfi ezrailniŋ jagrti bolsam,
 Afıqlarwa qast qilwanniŋ  genini alsam.

The other is the pain caused by the negative heart of the object. This kind of song is to express the hatred of negative heart. It is the anger of the other party and the loyalty of the other person. E.g:

Bizniŋ bawda  zineste, jar bilen itsem jarap,
 Tygep ketti jemeste. qujsam pijale tolmidi.
 Jar egizde men pest e, aldirap berg en k nylniŋ,
  typ ketti k rmeste. etiwari bolmidi.

(The content of these two expressions is: If I fly the wings of the crows in the sky, then I want to fly to a high place. If I am a disciple of death, then I want to let the enemy of love die. The lover sipped a glass of wine and fell into dissatisfaction with the glass. I went to talk to him about love, but I didn't think about it. He took care of me, and our love could not even be cherished at the very least.)

In short, the Uighur lyrics are an expression of the love concept, love life experience, love character and strong spirit that the Uighur accumulated during the long history. That is, the Uighur working people, the wealth of knowledge in all aspects. In order to study the long history and culture of the Uighur people, especially the study the long history of classical literature, it is of course inseparable to study the folk songs of the Uighur people. Because the level of knowledge in all aspects is not sufficient, we can't avoid mistakes of all sizes. I hope that readers will put forward valuable opinions.

REFERENCES

- [1] Uighur folk songs, Xinjiang People's Press, 1985.