

Water as a Commodity based on Epic “Manas”: A Semiotic Perspective

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Abstract. This paper explores the role of water as a commodity in Kyrgyzstan from a semiotic perspective, drawing parallels between the historic Silk Road and contemporary debates surrounding water resources. It analyzes the semiotics of water, examining its representation, interpretation, and symbolic significance in the context of regional cooperation and resource management. By applying semiotic frameworks to understand the complexities of water governance, this study sheds light on the socio-political dynamics shaping water policies in Central Asia. The concept of the Great Silk Road holds immense historical and cultural significance as a symbol of connectivity and exchange between East and West. The semiotic analysis encompasses a variety of sources, including visual representations of the Silk Road's logo and imagery, along with literary works like John Masefield's poem "Cargoes" and the epic Manas. Through a comparison of the traded goods on the Silk Road in the West and the Silk Road in the East, this study reveals the similarities and differences in the portrayal of goods, the evolution of trade, and the cultural interactions facilitated by this ancient trade network. By shedding light on the semiotic dimensions of the Great Silk Road, this paper contributes to a deeper understanding of its historical and cultural significance, enriching our comprehension of this remarkable historical phenomenon.

Keywords: water, commodity, Kyrgyzstan, Manas, epic, semiotic analysis, Silk Road, socio-political dynamics, cultural significance.

Introduction

The concept of the Silk Road has long symbolized connectivity and exchange between East and West, serving as a historic network of trade routes that facilitated cultural, economic, and political interactions. In contemporary Central Asia, water has emerged as a critical commodity, reflecting similar themes of cooperation, resource management, and regional dynamics. This paper applies semiotic analysis to examine the role of water in Kyrgyzstan, drawing parallels between the Silk Road's historic significance and contemporary debates surrounding water governance.

The concept of the Great Silk Road holds significant historical and cultural value as a symbol of connection and exchange between East and West. This paper aims to provide a

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semiotic perspective to explore the concept of the Great Silk Road, examining its various representations and the meanings associated with them. The Silk Road, a historic network of trade routes that connected Asia and Europe, has captured the imagination of scholars, historians, and cultural enthusiasts for centuries. It represents a symbol of ancient civilizations, cultural exchange, and economic prosperity.

This paper aims to fill the gap in scientific knowledge by conducting a semiotic analysis of the Silk Road. Semiotics, the study of signs and symbols and their interpretation, provides a valuable framework to analyze the visual and verbal elements associated with the Silk Road. By examining the signifiers and signifieds present in visual representations such as pictures and logos, as well as in literary works like poems and epics, we can unravel the layers of meaning embedded in the concept of the Silk Road.

The key problems addressed in this study include understanding the visual and verbal signs associated with the Silk Road, exploring their interpretation and significance, and analyzing the symbolic messages conveyed by the Silk Road as a brand [1, 45-52].

The semiotic analysis of the Silk Road, examining verbal signs, visual signs, and symbolic messages associated with the concept, will encompass a range of sources, including visual representations of the Silk Road's logo and pictures, as well as literary works like John Masefield's poem "Cargoes" [2, 82] and the epic *Manas* [3]. By applying Ferdinand de Saussure's theory of signs [4] and Morris's semiotic model of pragmatics [5], the analysis will explore the syntactics, semantics, and pragmatics of the signs present in these sources.

By comparing the items traded in Silk Road in the West and the Silk Road in the East [6], we will uncover the similarities and differences in the representation of goods, the evolution of trade, and the cultural interactions facilitated by this ancient trade network.

Methods and Materials

The goal of this research is to conduct a semiotic analysis of the Silk Road as a concept and as a brand [1]. The primary objective is to explore the various meanings and symbols, such as silk, tea, camel, caravan, etc. associated with the Silk Road. Additionally, the research aims to identify the transformation of the ancient Silk Road into a global brand in modern times and examine the meanings and symbolic connections between East and West associated with the brand.

Methodology: The research design employs a mixed-method approach that utilizes both quantitative and qualitative methods. The qualitative methods used include the analysis of verbal and visual signs associated with the Silk Road, while quantitative methods are used to measure the appearances of the items traded in the West and East and the impact of the Silk Road brand globally.

Data Collection and Analysis: The research design involves the collection of original data from various sources such as literature, historical texts, maps, logos, pictures and contemporary strategies related to the Silk Road and the epic poems. The data collection process includes both primary and secondary sources, encyclopedias, journals, and online resources.

Methodological Limitations: One possible limitation of the research design is the potential bias of the data collected from primary sources. Another limitation is the limited scope of the research, which may not cover all aspects of the Silk Road's significance.

Theoretical Application

The epic *Manas* [3] provides detailed descriptions of the exchange of goods and ideas among different countries along the Silk Road. Within the story, there is a portrayal of a diverse range of cultures, including references to ethnonyms, trade, merchants, and cities like Beijing, Tashkent, and Samarkand [3]. The exchange of goods, such as silk, gold, silver, and fiber, served not only economic purposes but also played a significant political role in shaping

relationships between nations. The epic also highlights the impact of these interactions on the Kyrgyz people, influencing their way of life, customs, language, and even their sense of identity. Notable explorers Marco Polo and Ferdinand von Richthofen have documented the transportation of goods along the Silk Road, including silk, spices, tea, porcelain, jade, and precious metals [6]. These goods were transported into China through the Silk Road and further distributed to other regions such as Europe and the Middle East. Alongside luxury items, the Silk Road facilitated the exchange of everyday goods like grains, fruits, and textiles, which played a crucial role in sustaining local economies along the trade routes [7]. Consequently, the Silk Road served not only as a trade route but also as a catalyst for cultural exchange and the development of various civilizations.

Discussions

The trade conducted along the Silk Road was not solely focused on economic purposes but also played a crucial role in establishing political relationships between different nations. Marco Polo and Ferdinand von Richthofen [6], renowned travelers and observers of the Silk Road, documented numerous goods transported along the route [7]. According to their accounts, items traded included silk, spices, tea, porcelain, jade, and precious metals [9]. These luxury goods flowed into China from the West and were then distributed to other regions, including Europe and the Middle East. However, the exchange of goods along the Silk Road extended beyond luxury items. Everyday commodities played a significant role in sustaining local economies along the trade routes. Grains, fruits, and textiles were among the goods traded, ensuring the availability of essential resources and contributing to the prosperity of various civilizations [9].

The Silk Road encompassed a vast array of items traded both from the West to the East and from the East to the West. To illustrate the diversity of goods exchanged, the following table provides an overview of some prominent items:

Table 1. Items Traded Along the Silk Road from West to East and from East to West [7]:

<i>Items Traded Along the Silk Road From West to East</i>	<i>Items Traded Along the Silk Road From East to West</i>
<ul style="list-style-type: none"> ✓ Horses ✓ Saddles and Riding Tack ✓ The grapevine and grapes ✓ Dogs and other animals both exotic and domestic ✓ Animal furs and skins ✓ Honey ✓ Fruits ✓ Glassware ✓ Woolen blankets, rugs, carpets ✓ Textiles (such as curtains) ✓ Gold and Silver ✓ Camels ✓ Slaves ✓ Weapons and armor 	<ul style="list-style-type: none"> ✓ Silk ✓ Tea ✓ Dyes ✓ Precious Stones ✓ China (plates, bowls, cups, vases) ✓ Porcelain ✓ Spices (such as cinnamon and ginger) ✓ Bronze and gold artifacts ✓ Medicine ✓ Perfumes ✓ Ivory ✓ Rice ✓ Paper ✓ Gunpowder

The list above represents only a fraction of the goods traded along the Silk Road, showcasing the diverse range of commodities exchanged between different regions. These

exchanges not only impacted economic systems but also influenced cultural development, language, customs, and even people's perception of themselves.

The Silk Road stands as a testament to the power of trade in shaping history and fostering connections between civilizations. It served as a conduit for the exchange of not only material goods but also knowledge, ideas, and beliefs. The impact of the Silk Road resonates even today, as its legacy continues to shape our interconnected world.

The semiotic theories of Ferdinand de Saussure [4], Charles Sanders Peirce [8], Charles W. Morris [5] provide valuable insights into the analysis of the Silk Road as a concept and as a global brand [1]. By examining the various symbols and images associated with the Silk Road through these theories, we can better understand how the Silk Road has become a powerful signifier of cultural exchange and globalization. Furthermore, we can see how the meaning of these signs has evolved and changed over time, reflecting the shifting values and priorities of different social groups. Overall, this analysis highlights the importance of semiotics in understanding the role of symbols and signs in shaping our perceptions of the world around us.

The concept of Silk Road has gained global recognition as a result of its affiliation with the Belt and Road Initiative (BRI), which highlights the core values of the Silk Road, such as peace, cooperation, openness, inclusiveness, mutual learning, and mutual benefit [11]. The BRI serves as a platform for establishing a global community with a shared future, emphasizing policy coordination, infrastructure connectivity, unimpeded trade, financial integration, and closer people-to-people ties [11]. By adhering to the principles of extensive consultation, joint contribution, and shared benefits, and promoting open, green, clean, and close cooperation, the BRI has evolved into a public commodity that is widely embraced by the international community [11]. Consequently, the concept of Silk Road has transformed into a global brand due to its association with the BRI and its underlying values of peace, cooperation, and inclusiveness.

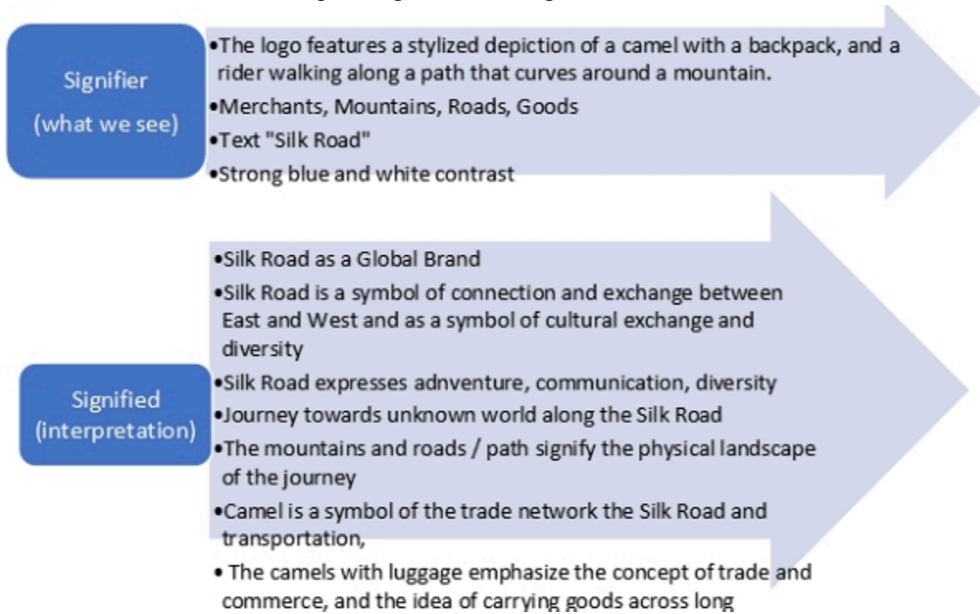
Semiotic analysis of the Concept the Great Silk Road based on the Ferdinand de Saussure's semiotic model

The Silk Road brand can be interpreted as a symbol of connection and exchange between East and West, as well as a symbol of cultural exchange and diversity [12]. The brand identity of the Silk Road is associated with its historical significance and its role in culture and communication. The brand communication of the Silk Road includes the language used to describe it and the images associated with it, such as maps and artifacts. The brand ethos of the Silk Road is its reputation as a symbol of connection and exchange between cultures. The Silk Road brand incorporates myths and archetypes associated with the concept of the journey, such as the hero's journey and the quest for knowledge and enlightenment. These myths and archetypes create a human bond with the brand and help to establish its identity and reputation. The Silk Road has become a global brand that transcends geography and history. A semiotic analysis of the brand reveals its significance as a symbol of connection and exchange between cultures, as well as its association with myths and archetypes associated with the concept of the journey. Understanding the hidden meanings of the Silk Road brand can help to improve communication with consumers and establish a stronger connection between the brand and its audience.

According to Ferdinand de Saussure's semiotic model [4], there are two key components to any sign: the signifier and the signified. The signifier is the physical form of the sign, while the signified is the concept or idea that the sign represents. The role of semiotics in the interpretation of concepts is invaluable in explaining the hidden meanings of the Silk Road brand. Semiotics can be used to identify the significance of global brands in popular culture, to understand how attitudes and behavior are formed in relation to culture. To understand the Silk Road as a brand, it is important to analyze the verbal and visual signs associated with it. Verbal signs include the words and language used to describe the Silk Road, such as its historical significance and its role in culture and history, folklore including trade and commerce. Visual

signs include images associated with the Silk Road, such as installations, maps, ancient artifacts, and cultural symbols.

Table 2. The Silk Road Concept as signifiers and signified:



1) Semiotics of the Silk Road as a Concept based on epic “Manas”:

The multifaceted concept of the Silk Road is explored through an analysis of the epic Manas, which serves as one of the earliest literary sources to delve into the Silk Road as a concept (UNESCO 2012) [10]. The epic Manas, recognized by UNESCO as a masterpiece of the oral and intangible cultural heritage of mankind, provides insights into the historical, economic, social, political, geographical, and cultural connections between China and Central Asia, as well as the exchange of literary traditions along the vast routes of the Silk Road.

According to Karl Reichl (2019), the Silk Road has been an ancient network of caravan routes spanning from eastern China to Central Asia and beyond, enabling the transportation of both tangible and intangible cultural goods [14]. In addition to Chinese silk, these caravan routes facilitated the transmission of orally transmitted folklore between the East and West. The oral epic genre, particularly prevalent in Central Asia's Turkic speaking regions, thrived along the Silk Road and shared connections with the surrounding oral traditions in Central Asia and along the Silk Road [14].

Based on Ferdinand de Saussure's semiotic model, the analysis of the Silk Road on the epic Manas reveals the significance of camels as key signifiers within the cultural context of the Kyrgyz people. Camels are portrayed as essential for transportation, trade, and measuring commodities, such as gold, tea, and wood. The distinct names given to camels based on their age and sex demonstrate their importance and the intricate knowledge surrounding them.

The paths of the Silk Road faced formidable mountain ranges, harsh deserts, and a wide range of weather, from sweltering heat to bitter cold. Camel transportation was extremely significant since they could travel 150 km over the desert without water, carry huge cargo, and withstand the harshest conditions. In the context of epic Manas [3], camels symbolize trade, Silk road, wealth and prosperity. The possession of numerous camels indicates a person's affluence, as seen in the case of Djakyp, Manas's father. Furthermore, the slaughter of a large

number of camels during a feast highlights their high value and the grandeur associated with their abundance.

Camels also serve as a representation of power and conquest. The act of taking a person's camel as a trophy signifies dominance and serves as a means of revenge or punishment. Additionally, the demand to exchange a human life, represented by Djakyp's son Manas, for a slaughtered camel by the Chinese khan Esenkan underscores the symbolic equivalence of human and camel life within the cultural context of the epic. For example,

Кызыл дилде, жакут таи Кымбаттыны төөгө артып, Калдайдан сексен балбаны Бээжинге жүрүп калганы [3,37] / Loading money and precious stones on camels, eighty warriors headed for Beijing [3].

Camels were frequently used to measure commodities since they were the primary animals of burden for caravans. The usage of this unit for measurements of gold, tea, and wood is seen in the following excerpts from the epic Manas.

Токсон төөнүн алтыны – The Gold loaded on ninety camels [3, 286];

Миң төөнүн чайы – The Tea loaded on thousands of camels [3, 212];

Сексен төөнүн отуну - The Wood loaded on eighty camels [3, 1818].

The fact that camels have distinctive names based on their age and sex is evidence that camels have always been highly significant to the Kyrgyz people. A male camel used for breeding is referred to as 'buura', but a castrated male is called 'atan'. A six-year old female camel is referred to as 'ingen', a five-year old one is 'kaimal', 'tailak' is used to refer to calves from 1 to 5, and 'boto' if they are under 1 year old. 'Nar' is a strong male camel (Bactrian) whereas 'djelmayan' is a fast camel.

Camels served as a crucial mode of transportation for Kyrgyz people who lived a nomadic lifestyle, as well as a source of milk, meat, and wool. They were so pricey that only wealthy people could afford to purchase them. According to the epic Manas, camels may be used to gauge a person's wealth. Djakyp, Manas's father was considered very rich as he had many camels. For example,

Астыңкы эрдин шалпайтып, Эки өркөчүн каркайтып, Атаны алты сан болуп, Абаң Жакып бай болуп, / Djakyp was rich as he had a lot of camels The bottom of the camel is limping, It has two humps, Number of them almost six hundred, Your uncle Jacyb became rich [3];

The next passage paints a vivid image of a feast at which 500 camels were slaughtered, which was thought to be sufficient to feed everyone on Earth.

Төөдөн сойгон беш жүздү, Адам таппас ой кылган, Ааламга жетер той кылган, Кулак угуп, көз көрүп, Мындай тойду ким кылган?! [3, 112]; / He slaughtered five hundred camels, His thought is beyond reason, He made a feast that was enough for the universe, Has anyone ever seen or heard of such a feast? [3];

Due to their high value, camels were frequently stolen or taken as trophies. We can discover evidence of this in the epic Manas:

Керишсең алат өчүңдү. Олжолоп кетет төөңдү, [3, 80] / If you resist, he will take a revenge, he will take your camel as a trophy. [3]

In the section that follows, a Chinese khan named Esenkan demands that Djakyp give him his sole son in exchange for slaughtering the khan's camel. By saying this he equates the lives of humans and camels:

«Айыбы үчүн нарымдын Балаң Манас бергин», - деп, Айыбы үчүн сурагын [3,179] / Tell Djakyp that he stole and slaughtered my camel. For this he has to give me his son Manas.

In Saussure's semiotic model, the analysis of camels in the epic Manas exemplifies the signifier-signified relationship. Camels function as signifiers, representing various concepts such as wealth, power, trade, exchange, trophy, and cultural identity within the narrative. These signifiers acquire meaning through their association with cultural practices, beliefs, and societal

values, making them integral elements in understanding the complex dynamics of the Silk Road as portrayed in the epic.

2) Morris's semiotic model of pragmatics applied to the poem "Cargoes" by John Masefield *Cargoes* by John Masefield [2].

*Quinquireme of Nineveh from distant Ophir,
Rowing home to haven in sunny Palestine,
With a cargo of ivory,
And apes and peacocks,
Sandalwood, cedarwood, and sweet white wine.*

*Stately Spanish galleon coming from the Isthmus,
Dipping through the Tropics by the palm-green shores,
With a cargo of diamonds,
Emeralds, amethysts,
Topazes, and cinnamon, and gold moidores.*

*Dirty British coaster with a salt-caked smoke stack,
Butting through the Channel in the mad March days,
With a cargo of Tyne coal,
Road-rails, pig-lead,
Firewood, iron-ware, and cheap tin trays. [2].*

From a semiotic perspective, "Cargoes" by John Masefield can be analyzed by examining the signs and symbols present in the poem and their underlying meanings. By applying theories from Morris, we can explore the layers of meaning embedded in the poem and explore its connection to the concept of the Great Silk Road:

Analyzing "Cargoes" by John Masefield using Morris's semiotic model allows us to explore the sign vehicle, designatum, and interpreter, as well as the three dimensions of semiotics: semantics, syntactics, and pragmatics.

Syntactics: The syntactic dimension of semiotics deals with the relations of signs to each other without considering their specific meanings or their relation to behavior. In "Cargoes," we can observe syntactic relations between the different cargoes mentioned in each stanza. The poem presents a triadic structure where each stanza introduces a different ship and its cargo, creating a pattern and establishing a relation between the three sets of goods.

Semantics: Semantics focuses on the signification of signs in all modes of signifying. In the poem, the cargo items themselves carry specific meanings and associations: the cargo of ivory, apes, peacocks, sandalwood, cedarwood, and sweet white wine represents luxury, opulence, and exoticism. It includes diamonds, emeralds, amethysts, topazes, cinnamon, and gold moidores, symbolizing wealth, preciousness, and the riches of the Spanish Empire. The last stanza presents a cargo of practical and industrial materials, such as Tyne coal, road-rails, pig-lead, firewood, iron-ware, and cheap tin trays, representing utilitarianism and the changing nature of trade.

Pragmatics: Pragmatics deals with the origin, uses, and effects of signs within the behavior in which they occur. In the context of "Cargoes," the pragmatics of the poem can be explored through the relationship between the sign vehicles (the ships), the designata (the cargoes), and the interpreters (readers). The poem invites readers to reflect on the historical and cultural implications of trade and commerce, the changing nature of trade over time, and the impact of these changes on society.

Using Morris's semiotic model of pragmatics [5], the analysis of "Cargoes" highlights the themes of romance and reality in relation to the Silk Road. The poem presents contrasting depictions of wealth, growth, and trade, emphasizing the transformation of trade from a

romanticized view of riches and shift to a more realistic portrayal of industrialization and its consequences.

Results

Comparative Analysis of the Silk Road in the West and Silk Road in the East:

The concept of the Silk Road, as depicted in the poem "Cargoes" by John Masefield [2] and the epic Manas [3], presents different perspectives on the ancient trade routes connecting the East and the West. While "Cargoes" focuses on the symbolic representation of goods and the evolution of trade, and emphasizes the trade routes and goods transported from the West to the East, Manas provides insights into the historical context and cultural interactions along the Silk Road. Here is a comparative analysis of these two sources:

Representation of Goods:

The poem portrays different vessels and their cargoes, representing the diverse trade items exchanged along the Silk Road. In "Cargoes," the cargoes mentioned symbolize luxury, wealth, and power. The goods traded include ivory, apes, peacocks, sandalwood, cedarwood, sweet white wine, diamonds, emeralds, amethysts, topazes, cinnamon, and gold moldores, Tyne coal, road-rails, pig-lead, firewood, iron-ware, and cheap tin trays. These items represent opulence, preciousness, and the riches of different civilizations involved in the Silk Road trade. These items highlight the trade of luxury goods, minerals, and essential commodities, representing the economic and cultural exchanges between Western and Eastern civilizations.

On the other hand, the epic Manas offers insights into the items traded along the Silk Road in the East. In Manas, the focus is primarily on the exchanges between the Kyrgyz and Chinese Empires, the epic depicts the exchange of various goods along the Silk Road, such as gold, rubies, precious stones, silk, and camels. The items traded include horses, saddles and riding tack, animal furs and skins, dogs, woolen rugs and carpets, textiles, silk, gold, silver, jade, camels, weapons, armor, tea, precious stones, china (plates, bowls, cups), medicine, rice, paper, gunpowder, sugar, and even slaves. This depiction reveals a broader range of goods traded along the Silk Road, reflecting the economic, cultural, and political interactions between the Kyrgyz and Chinese civilizations.

When comparing the two sources, it becomes evident that there are both similarities and differences in the items traded along the Silk Road. Both sources mention the trade of silk, precious stones, and gold, indicating their significance in the economic exchanges between the East and the West. Additionally, horses, animal furs and skins, textiles, and weapons appear in both sources, suggesting their widespread trade along the Silk Road. These goods carry economic and cultural significance, reflecting the diverse nature of trade and the commodities exchanged between Central Asian and Chinese civilizations.

However, there are also notable differences. The poem "Cargoes" by John Masefield focuses more on luxury goods and minerals, such as diamonds, emeralds, and gold, reflecting the Western perspective on the Silk Road trade. On the other hand, the epic Manas provides a broader view of the items traded, including tea, camels, china, rice, paper, gunpowder, and slaves. This demonstrates the diverse range of goods exchanged and the significant cultural influences along the Silk Road in the East.

Evolution of Trade:

"Cargoes" by Masefield presents a shift in the nature of trade over time. The poem begins with a depiction of ancient luxury goods, progresses to valuable gemstones, and finally portrays practical and industrial materials. This progression symbolizes the transformation of trade from a romanticized view of riches to a more realistic portrayal of industrialization and commercialization.

In contrast, Manas focuses on the political motivations behind trade along the Silk Road. It suggests that China's initial interaction with Central Asia was driven by political motives rather

than the silk trade itself. The exchange of silk and other goods was a secondary result of the political interactions between Chinese empires and the nomadic Kyrgyz people. The epic emphasizes the plundering of valuable resources and the devastating impact of Chinese aggression on the Kyrgyz people.

Cultural Interactions:

Both sources highlight the cultural interactions facilitated by the Silk Road. In "Cargoes," the mention of goods from different regions, such as Nineveh, Palestine, Spain, and the British coast, reflects the diverse cultures and civilizations involved in trade. The poem evokes a sense of curiosity and fascination with the exoticism and richness of these cultures.

Similarly, *Manas* portrays the journeys of traders along the Silk Road and their interactions with different cultures, languages, and religions. The epic emphasizes the role of caravaners and traders as facilitators of cultural exchange, spreading stories and information along the vast trade routes. It also highlights the diverse ethnonyms and lexical verbalizations associated with the Silk Road concept, reflecting the cultural ties between the regions.

"Cargoes" by John Masefield and the epic *Manas* offer different perspectives on the concept of the Silk Road. While "Cargoes" focuses on the symbolic representation of goods and the evolution of trade, *Manas* provides historical and cultural insights into the interactions and consequences of trade along the Silk Road. Together, these sources contribute to our understanding of the significance and impact of the Silk Road on ancient civilizations in both the West and the East.

Semiotic Analysis of the Role of Water as a Commodity

Verbal Signs: The discourse surrounding water as a commodity in Kyrgyzstan reflects complex socio-political dynamics. Statements from political leaders, such as Kyrgyz President Sadyr Japarov, emphasize the importance of fair and equitable water management practices. These verbal signs highlight the negotiation of water rights and the need for regional cooperation in addressing water-related challenges.

Visual Signs: Visual representations of water resources in Central Asia, including maps and diagrams, serve as visual signs that convey the spatial distribution and utilization of water. These visual signs often accompany discussions on water management strategies and highlight the interconnectedness of river basins and transboundary water resources.

Symbolic Messages: The symbolic significance of water in Kyrgyzstan extends beyond its economic value to encompass cultural and environmental dimensions. Water is deeply intertwined with the identity of the Kyrgyz people, serving as a source of life, sustenance, and cultural heritage. The symbolic messages associated with water reflect notions of stewardship, sustainability, and collective responsibility in managing this vital resource.

Comparative Analysis: Drawing parallels between the historic Silk Road and contemporary debates on water governance, this paper conducts a comparative analysis of traded goods and cultural interactions facilitated by both networks. While the Silk Road facilitated the exchange of goods and ideas between East and West, contemporary water governance reflects the negotiation of rights and responsibilities among riparian states in Central Asia. By examining the evolution of trade and cultural interactions, this analysis reveals the enduring legacy of connectivity and exchange in the region.

Conclusion

In conclusion, this paper provides a semiotic perspective on the role of water as a commodity in Kyrgyzstan, drawing parallels between historic trade networks like the Silk Road and contemporary debates surrounding water governance. By analyzing the verbal signs, visual signs, and symbolic messages associated with water resources, this study offers insights into the socio-political dynamics shaping regional cooperation and resource management. Through a comparative analysis of historic and contemporary trade networks, this paper highlights the

enduring significance of connectivity and exchange in Central Asia's history and culture. Overall, the semiotic analysis highlights the complexity and diversity of the Silk Road trade network. It underscores the economic, cultural, and political significance of the exchanges between the East and the West, while also acknowledging the darker aspects, such as the trade of trophy. The Silk Road played a crucial role in connecting civilizations and facilitating the exchange of goods, ideas, and technologies, shaping the history and development of various societies.

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