

# Research on Folk Tales Sound Features

ZORIGT MANDULA

Mongolian National University of Education, Mongolia

---

**Abstract:** Features of the song culture in the folk tales of Tusheet: Mongolian songs from other countries and Chinese literature have been influenced by the local conditions and the creation of new songs, along with the compositional method that combines the themes of ancient Mongolian literature with the elements of poetry and narration, the ancient form-relational dictionary of Mongolian oral literature, and the melody of all ancient worship songs, which have been carefully preserved and inherited, and have been composed and sung to this day. In particular, the lively and lively nature of the story songs and the participation of several people in the development of the songs have occupied an important place in the folk songs of the country.

**Keywords:** Tusheet folk tale song, sound characteristics, tone.

---

## 1. Introduction

Fairy tale folk songs are based on real human life and historical truth, highlighting the main conflicts of the essence of a high-level art form and integrating subtle acting skills. Fairy tale songs have been a type of folk song that reflects the best of the rich cultural heritage of the Mongolian nation based on the heroic, hardworking, and warrior lives of the Mongolian nation. The lyrics and melody of fairy tales are composed in the form of folk songs combined with singing and acting. Fairy tale songs are characterized by being depicted and acted out in order to make the people understand the words. Fairy tale songs take about 1 hour or more to sing, act, and tell the unique characteristics of the hero's character to the listeners. Fairy tale folk songs are composed in folk language and are characterized by praising the homeland of the main character of the story at the beginning of the song (Anna, 2020, p. 25).

## 2. Features of Folk Songs in Fairy Tales

In the folk songs of Tusheet, there are many songs that sing about the heroes who loved and defended their homeland, remember their parents, express their love, make fun of the monk camp, and praise their homeland. For example: (Jenermaa) was a song that praised the heroes who defended their homeland. The main character of the song (Jenermaa), General Nuur (the head of the unit), was the military leader of the Tusheet district. He was a sharp, brave, and skillful archer, and was the governor of the place called Telgee Mod (now Tule Mod), which is the confluence of the seven rivers of the Four Gorges. He ruled the eastern lands of the West and East Girem and kept the people in peace.

In 1915, the fourth year of the Middle Kingdom, the Chinese Kuomintang invaded. In the evenings, people would sit and praise the commander of the Lake General and tell stories about his battles against bandits.

Including:

Among the four tsonkovs

The tree that sits in the center

To the many who have come to Tibet

The person who did this is Nour.

On the left side of the mouth

Sit down, you stupid tree.

To the many who are sitting in agony

Beautiful man with a hat Lake

San Lin Shanigan slope

A beautiful, tall tree

Samuun has become a thief's master.

General Noor is a good man.

On the terrace of the river Khulun

A tree with a special place

Hungas became a target for robbery

Lake general hero

Count the numbers and read the numbers.

Is that a blessing?

If you give water to the livestock and horses,

That is also a virtue, and it was widely spread in the northern part of Tushet through the mouths of fiddlers and singers in the form of folk songs. Tushet folk songs are a form of original art that emerged in the place of the Khorchin oral dialect. Therefore, folk songs have the characteristics of the local oral dialect.

Since Tusheet province is a place where Mongolian and Chinese song lyrics are mixed and settled, Chinese words are often used. For example: Jinermaa

What is Western pregnancy?

It's a rough place.

The right ear is missing, Hong Shin the mouse.

It's a place to travel.

Your little wife Jinermaa

The character is almost the same.

From the brothers of the left and right houses

They sing, "Come down and ask for goods."

The lyrics of the song, which were mixed with Chinese and Mongolian lyrics, used many Chinese words, such as Banzhang, Linzhang, San Ling Shan, Chongkov, and Hunkhas Theem, and were sung freely in folk language.

### 3. Features of the Melody of Folk Songs in the Fairy Tale

Folk songs in the Tusheet saga have different characteristics, both in terms of storytelling and musical style and genre.

The folk song melody is a selected work of art form that combines the music and literature of the Mongolian people. The lyrics of folk songs in fairy tales have a structural model, with only four or five sentences forming one stanza. The lyrics of folk songs are composed of few or many stanzas, and have more than a hundred stanzas. The melody of the song has its own rhythm, and the musical form is usually sharp, slow, and fast, which is different from folk songs. The song rhyme is sung with a beginning and is sung in the same way at the end. The vowel is used at the beginning of the word in the end of the song. This is reflected in the symmetrical structure of the lyrics and the beauty of the melody.

In the Tusheet tale, the meaning of the folk song lyrics is narrated and sung, while in the Huur tale, the only difference is that it is spoken. In the Huur tale, there are many different dialects when telling the story of the work.

The repetition of the melody of over a hundred verses in the single structure of the folk song in the Tusheet tale left a deep impression on the listeners. The Tusheet tale is a folk song sung by folk singers, musicians, and fiddlers. The songs composed by the folk singers are often named after the place, the people, and the mountains. For example, songs such as “Bai Khoo Ah” and “Tusheet Vanyg Khoroh” are included. Folk singers and musicians sit together, discuss, and create their own songs based on the story.

“Khuurch” play an important role in the tradition of composing, writing, and singing folk songs in the fairy tale. They compose folk songs in the process of singing and spread them everywhere. The fairy tale folk song “Bai kho ge’e ge’e” is sung from generation to generation. Currently, international and domestic singers and musicians are studying and analyzing the folk songs of Tushet fairy tales. For example, songs such as “Mongol ard duu tseny badag”, “Khorchin ard duu tseny badag”, and “Dyn gaoy tsagaanbaryn duu” are being studied with interest.

### 4. The Humorous Features of Folk Songs in Fairy Tales

The structure of folk songs in fairy tales is written in two and four sentences. The beginning, development, repetition, and ending of the song are the pattern of aizam rhythm. The melody of folk songs in fairy tales is melodious and clear. The melody of folk songs in fairy tales is spacious, and it forms a

lot of jumps in the process of rising and falling. Nowadays, the melody is sung in many different ways.

The melody of the folk song in the Tusheet tale is different from other folk songs in that it has many changes. During the singing, the background melody, which is composed of the pentatonic or five-tone principle, is sung from one to another. This is the principle of current modulation or melody. The background melody system of the folk song in the Tusheet tale is based on the traditional “five-tone melody”, where the main vowel changes to another vowel. For example,

In “The Song of the Tormented Tushet Wang,” the people of Khorchn were so enraged by the oppressed Tushet Wang that they killed him every day, and many people wanted to take revenge. The four small parts in the middle of the melody become one piece of music. The structure of the square whole, the gradual progression, and the leaping melody are interconnected, forming the “wave-like” rhythm.

If we consider this in terms of the Western major minor scale:

First, the first phrase of the song changes from C major to G major in the second phrase. In the third phrase, the melody decreases in proportion to the scale and changes back to C major. The last phrase of the musical phrase again decreases in proportion to the scale and changes to F major and D major. Among the four musical phrases, it is characterized by its clear connection with each other and its melodic color ( B.Zorigt ,2010, X.365 ).

Fairy tale songs are unique in that they are rooted in the heroic and heroic lives of the Mongolian nation and combine the rich cultural heritage of the Mongolian nation with beautiful words and melodies. Fairy tale songs are different from other folk song forms in that they combine melodious songs like a song and a play. Fairy tale songs can make listeners hear a complete story clearly and vividly in a short time. Therefore, the main meaning of the text is presented in a sharp and intense way.

### 5. Features of Storytelling

Folktale folk songs are different from modern folktales when they are based on real tales. The vivid portrayal of the main character in folktale folktales is closely related to the people of that time and the real life in ancient times, so the acting quality has become very sophisticated. It is a folktale that is revealed through historical truth. Folktale songs are based on real historical events and are sung with a subtle harmony, highlighting the main conflicts of the dramatic art of a large scale. They combine both storytelling and acting. For example:



Figure 1. Jenermaa

Nuur , the head of the Z amt Dayan y n tserg branch of Darkhan khoshu, is a brave hero . Since he is young, handsome, and has a good character, he offers to give him the newly widowed young woman Jenermaa from the Amsar y n jalg family . Nuur does not agree . The man who came here leaves very angry . Sitting in the tent of the lake , he went out to hunt, but he was bored. He reached the house of Jalga in Amsar , and when he came to the well to water his horse , a young woman came out to get water. So, N sings, " Even the oil from the fire is gone ."

The Lord sits in his tent ,  
I sighed heavily and felt sad .  
Because there is no water in the chest .  
Come and visit us . child .  
The national anthem is in the camp .  
The most important thing in life is to be happy .  
To cure the sick chest by drinking it  
I'm going to go around the coast .  
here and wander around.  
Hold your seed , please . child  
The place of origin You are welcome  
I 'm sorry , my sister When he sang , his wife 's face was  
horrified She gave the water she had drawn to Nüür 's horse .  
The girl looked at Nüür and recognized him as General Nüür .  
But after asking, Jenermaa sang.

The Lord is my refuge , my dear .  
Where is your home , my dear ?  
Your father 's name is yours.  
Who? What should I call you ?  
In your two words, "Eh , Eh, Eh "  
Thank you from the bottom of my heart, my dear .  
The family is a living hell . the  
How many words are there ?  
You are the brother of the state minister  
Where is your homeland ?  
Oh , your name is famous among all.  
Who are you calling, kid ?  
Uran sa y han for your few words  
Thank you from the bottom of my heart, my dear .  
The family is sitting at home and  
I asked how many mouths and y x y x y y x y y x y n  
Nuur heard If you ask a question and answer a question , you  
will be killed .

If you say "father 's land " ,  
Darkhan Khoshuun village My family child .  
The name given by the father is called Nuur, my dear son .  
The Lord is away in the army.  
Where is the family home ? When I sang "h y", J e nerm a  
a was very happy inside when he heard this word and sang it  
again.

The evil of man  
You know, on the way , my dear .  
Human This is so bad .  
Get used to it and you 'll know it .  
you call your sister,  
Go out at noon . Oh my god .  
On the way to the airport  
When Jenermaa sang, Nuur felt a pang of sadness and  
thought about going home, but suddenly Nuur refused and  
sang.

Sitting in the Albanian camp  
Listen to it many times, my dear .  
The Genermaa of Amsar Valley

Listen, is it a month ?  
If you look at Jenermaa 's words and actions ,  
Oh, my dear , it feels like a month or a month .  
The name of the famous person is Germa .  
Is it you or me ?  
The Lord 's camp is full of people .  
it many times, my dear .  
This is it. The most important thing is to be careful .  
This is a man. Listen to the leader , kid .  
I 'm going to say something and see what you think .  
I feel so scared , my dear .  
It 's what you 've heard before

Oh, my dear, you are a child . Jenermaa That's me. "If you  
're going to the house, why don't you go home ? " Jenermaa  
asked. After crossing the water, Ya Wah followed N 's anger  
and went home to eat lunch. After returning to the lake camp ,  
he calmed down and courageously decided to make Germa  
his wife .

## 6. Features of Poetic Accents

In the folk tale, the lyrics of folk songs are very abundant.  
They emphasize the nature of the story, highlight the events  
of the poem, and generally dominate the narrative form. This  
strongly attracts the listeners' interest in the story and  
narration. In the folk tale, the lines of the lyrics of the poems  
are of a certain size. The rhythm is slow and rhythmic. The  
words have a uniform tempo from the beginning to the end of  
the song, and the rhyme is clear and meaningful. Jenermaa  
The song is about the human condition :

It is not clear where the word " h " comes from .  
Hai t an La ya nh ua flower e hoo h yu  
Among the nettles  
It's a wonderful feeling to be lost .  
The human race , Genera , H is angry.  
The snow is falling away, my dear .  
On the occasion of the King 's birthday  
Both the horse and the horse are children .

## 7. Humorous Features

Love and satirical songs, one of the main themes of  
Mongolian folk songs, are widespread. Nowadays, many  
satirical folk songs have been created. They are based on  
characters from the novel, depicting the life of ordinary  
people and the love of monks in a humorous and artistic way.  
Tusheet folk songs are derived from many satirical songs.  
Tusheet folk songs in the present era have formed unique and  
distinctive styles for each region and are different. For  
example: The lyrics of the song " Goo Shoo Jee " are written  
in satirical style. For example,

What is the meaning of the spring day ? oh my god  
All kinds of larks  
I'll shake my nose until it's numb, bro.  
Born with love, Goo Sho Jee  
It feels like a curse.  
Riding a black horse  
Come and see, my dear .  
Why is it called the sun 's rays?  
Various species of larks sing their songs.  
The beauty of the well-groomed man is reminiscent of a  
beautiful woman.  
Get off your horse and ride your horse . Come and see it ,  
man As I was singing, a loud bang was heard . When Te Ju

turned around, he saw a man sleeping on a pile of firewood .  
The man was sleeping on a hot day, wearing his red robe .  
When Te Ju saw him, he sang this song :

No matter how much gold and silver you have,

If you are careful and careful , you will be a good person.

If you go to the Goo Shoo Jeed of the Ar family, you are my brother.

Even though it's been a cold month

Get rid of the summer heat, you'll be fine .

No matter how much wealth and money you have,

If you are looking for a good deal , you can buy hay and firewood .

If you go to Goo Shoo Jeed, you will be my brother. On such a hot day, I was able to get rid of my hairy robe and sing a song .

The life and circumstances of the people of Tusheet country have shaped many love songs, depicting the events of the fairy tale from many angles, and showing the good and bad, beautiful and ugly aspects of social life .

The satirical songs of other places such as Shilin River and Ordos mainly reflect the humorous thoughts of the processes, words, joys, and unexpected situations between people. The lyrics of Tusheet satirical songs clearly criticize the contradiction between external and internal phenomena, such as digging up the irony and mocking. Therefore, the story-telling songs of Tusheet, which are typical of folk satirical plays, have a broad sense of humor and a deep sense of grandeur. ( Gorchin et al. (1992). p.72 ).

The humorous nature of folk songs in fairy tales is partly based on the characteristics of Khorchin culture and art, but it is also related to real life, monks, and love themes. They contain the sad and funny aspects of the lives of monks. However, folk art is unique in that it is drawn into the realm of humor. In this way, folk songs in fairy tales combine sad and funny things in a humorous way, creating a unique artistic image.

The manuscript should include a conclusion. In this section, summarize what was described in your paper. Future directions may also be included in this section. Authors are strongly encouraged not to reference multiple figures or tables in the conclusion; these should be referenced in the body of the paper.

## 8. Features of Mourning and Mourning

Song art is the voice of the inner thoughts of a nation. Folk songs are the highest aesthetic feelings that express the joys,

sorrows, loves, and desires of the people through art. Sadness refers to the state of anxiety, sadness, and suffering, and such feelings arise from the conflict between humans and the formless forces of nature or social institutions. Modern nomadic people have overcome the conflict between two different cultures of nomadic herding and farming, and have lost the poverty, desolation, and rebellion caused by their land and livelihood, and have become a heavy burden of collective suffering and individual life, which have been transformed into a “tragic song” with a high aesthetic value, which is different from everyday life through the accumulation of art. The “collective sad mood” of the Tusheet people is mainly manifested in folk songs in folk songs, and the central character of the sad drama is strong and complete.

## 9. Conclusion

The art of song is the inner feeling of a nation, and folk songs express the joy, sadness, love, and desire of the people through the art of beauty and interest. The reason why most folk songs are full of blessings, comfort, and sadness is mainly due to the social influence and living conditions of the time. Judging from the songs that have been passed down and spread in our region, most of them are sad songs about parents, relatives, and lovers who have been separated from their beloved. Those songs have the main goal of resisting the sins of the dark old society and seeking a new life with freedom. Therefore, the lyrics and melodies of the songs are full of sadness, anger, and complaint. For example, *Ōnchin Duriy* shows sadness.

## References

- [1] Sergelen and his family ( 2010 ) A collection of articles on the study of Mongolian folk songs Inner Mongolia culture press release committee
- [2] Department of Culture , ( 1992 ) Collection of Chinese Folk Songs. The Mongolian Volume of the Year . Beijing: Folk Music Publishing House.
- [3] Jianzhong , Qiao . ( 2009 ) Land and Songs - Traditional Music Culture, Land Study the historical basis of science. Shanghai : Shanghai Music Publishing House.
- [4] Jin gan , Buu.(200 5 ) . modern times fairy tale origin society root Inner Mongolian People 's Press committee,
- [5] Qin, Lu . ( 2008 ) Music of culture and music in culture Beijing : National publishing house.