

ASIATISCHE FORSCHUNGEN

MONOGRAPHIENREIHE
ZUR GESCHICHTE, KULTUR UND SPRACHE
DER VÖLKER OST- UND ZENTRALASIENS

Herausgegeben für das Seminar für Sprach- und Kulturwissenschaft
Zentralasiens der Universität Bonn

von

Walther Heissig,

Klaus Sagaster, Michael Weiers und Veronika Veit
unter Mitwirkung von Herbert Franke und Nikolaus Poppe

BAND 110

1990

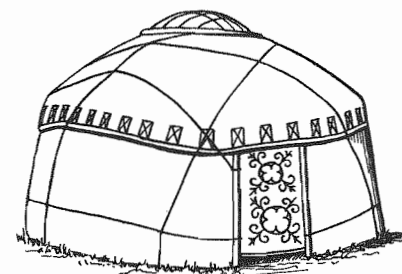
OTTO HARRASSOWITZ · WIESBADEN

THE MANAS OF WILHELM RADLOFF

Re-edited, newly translated
and with a commentary

by

Arthur T. Hatto



1990

OTTO HARRASSOWITZ · WIESBADEN

THE BIRTH OF MANAS

I, 1) The Birth of Manas

Radloff judged that this short poem on the Birth of Manas was extemporized for him personally, by a bard among the Sarı Bağış tribe south of Tokmak in 1869, in response to a question he had asked. It is the only mid-19th-century heroic poem recorded from within that tribe. The poem can be analysed as follows: (1-9) Manas's genealogy and birthplace; (10-41) his parents' childless state and father Jakıp's masterly steps to remedy it; (42-65) the naming of Manas and prophecies on his future; (66-72) Manas's boast from the cradle in general terms of future exploits against the Infidel; (73-149) Jakıp's formal appointment, as he stands fully armed, of Bakay as Manas's tutor and the promulgation of the itineraries of two planned Holy Raiding Expeditions (*kazat*), as though from Manas's lips; (150-164) Manas's precocious growth to herohood and his success in exacting tribute from the Chinese of Kashgaria and in pushing them eastwards.

Interesting features of this improvisation are these. Whereas other mid-19th-century epics make the Talas Valley the seat of power of Manas's line, *B* has him born on one of the Almaty rivers. This is understandable in as far as the powerful Sarı Bağış nomadized on the Western Kungey Alatau not far short of the present Alma-Ata beyond the Zailiyskiy Alatau to the north. It might thus have been a defiant gesture on the part of the Kirghiz bard that he perched Jakıp's aul in an eyrie (cf. v. 7 *Čuŋkar-uya*) in the mountains from where he could look down on Vernoe (Alma-Ata), which had been given the status of a Russian town only two years before. This would go well with Manas's projected First Raid past Semipalatinsk and Krasnoyarsk. Manas's epic feat of driving the Chinese back towards the east had been recently achieved in life by Yakub Beg's immediate forerunners, though with his increasing participation (by 1865). As in *BM* and *KO*, the itineraries of *B* are plausibly factual (see H *Marschroueten*, 1991 (1988)). *B* is alone among the 19th-century heroic poems in presenting Jakıp as a resolute man of action. Elsewhere he is feckless and even treacherous towards his descendants through Manas. The nearest genealogy in the mid-19th-century material to that of *B* is in *KO*, with Čayan inserted between Böyön and Kara-kan (*KO* 740ff.; 932ff., see Commentary there, going beyond H *Birth*, pp. 220ff.). Uniquely in *B*, Manas's mother is explicitly daughter to Aydar-khan (regularly

father also to Er Kōkčö), yet this relationship is implied in *S* (786f. and comment). Despite the sinister attribute 'bloody born' and its expanded form 'born grasping a clot of blood in his right hand . . .' in the general tradition, this element is not used by the bard of *B*. The question whether *B* furnishes evidence for an expedition to Peking by Manas, as in some 20th-century 'epopees', is discussed in the Commentary.

(H *Birth*, especially on the various names of Manas's mother; H *Marschrouten*.)

I, 1)

- Jeti-tördün başında
 jetkilän tūyan Böyön-kan,
 Böyön-kandın balası
 kairattū tūyan Kara-kan,
 5 Kara-kandın balası
 kairattū tūyan Jakıp-kan,
 Čuŋkar-uya üstündö,
 Almatının ösında
 jerdäp jatkan Jakıp-kan.
 10 Kečä Aydar-kandın kısı Čıyırçı
 alyan ekän Jakıp-kan.
 'Ošu Čıyırčını alyanı,
 men jıttap bala öppödüm,
 bu Čıyırçı jaiyan čačın tarabait,
 15 Kudayğa töba dep tipti meni ka-
 rabait!
 Belin bekäm būdadı,
 bu Čıyırçı erkäk bala tūbadı.
 Bu Čıyırčını alyanı,
 jayı-kişi on tört jıl
 20 bu mazarlı jergä sıdırbait,
 bu almalū jergä önabait,
 bu arašandū jergä tünöböit!
 E Kuday Taala jar bolso!
 Čıyırčının kursayına
 25 erkäk bala bar bolso!
- Bu belin bekäm būdursam!
 Bu Čıyırçıdan erkäk bala tū-
 dursam!
 Noktolū ötük, kök köpüč
 Noyguttu buzup jegändäi,
 30 kušbaş er, kök čapan
 Kokondu buzup jegändäi,
 jör eşäk, teşik tam
 Sarttı buzup jegändäi,
 čiri tokum, kū naiza
 35 Kazaktı buzup jegändäi,
 suyalayın koiboyon,
 surap-ičip toiboyon
 Kırğıstı buzup jegändäi!
 Emi belgä sadak būdurdu,
 40 Jakıp-kan Čıyırçıdai katından
 em erkäk bala tūdurdu.
 Emi erkäk bala karasa,
 apak eti čüštödöi,
 ustukan-sögü mistädäi.
 45 Ak bos biä soidurdu,
 Jakıp-kan tūyan balasınan
 tört paiyambar kojoyo
 atın 'Manas' koidurdu.
 Tört paiyambar kınadı,
 50 paiyambar balanı sinadı.

I, 1)

Jakıp-khan, by birth courageous, son of born-brave Kara-khan, son of high-born Böyön-khan, at the head of Jeti-tör, had his being at the mouth of the Almatı-gorge above Šuŋkar-uya.

Time past, Jakıp-khan had married Aydar-khan's daughter Čıyırçı. 'Having married this Čıyırçı, I have never nuzzed and kissed a child! This Čıyırçı has never unbraided her hair to dress it, she never looks at me entreating God, has never bound tight her waist – this Čıyırçı has never born a man-child! Since I married Čıyırçı, during fourteen years, summer and winter, she has not sought places with holy tombs, has not rolled where apples thrive, or passed the night among health-giving springs! Ah, would that God Most High would be my helpmeet, if only a man-child would form in Čıyırçı's womb! If I could have her waist bound tight, could have a son born of this Čıyırçı! – such as would shatter the Noygut of the boot-thongs long as halters and the blue saddle-covers, and 'gobble'¹ them, such as would shatter the Kokanders with their Özbeg saddles, their gowns of blue, and 'gobble' them, shatter the Sart, with their galled asses, their riddled walls, and 'gobble' them, the Kazakh, with their soft-leather saddle-cloths, their white lances, and 'gobble' them, the Kirghiz that never cease their greed and for all the food they crave are never sated, and 'gobble' them!' Then he had the bow-and-arrow case bound around his waist, Jakıp-khan caused a man-child to be born from Lady Čıyırçı. And now if one looks at the boy, his flesh is dazzling white as cambric, his bones are strong and shapely.

He had a white mare slaughtered, Jakıp-khan had four prophet-hojas name his new-born son 'Manas'. The four prophets held the boy tight and surveyed him.

Jerkendän kelgän jeti elči
jentägin mıktap jep ketti,
'Manas jelmoyus çıyat!' dep
ketti;
Kıtaydan kelgän kırk elči
55 kainasın mıktap jep ketti,
'Manas Kıtaydı kırat!' dep ketti;
Noyoydon kelgän on elči
olturup etin jep ketti,
'Manas oiron çıyat!' dep ketti.
60 Bu baibičä Čıyırıcı
Manastı sır beşikkä bölödü,
Manastı Kızıl-jölödü.
Manas kabak jerdän buyuldu.
Kapır-minän Busurman
65 Manastın kabarı mıktap uyuldu.
Manas emi külödü,
Manas beşıktä jatıp sülödü:
'Ak sakal atäkä Jakıp-kan,
Busurman jolun açamın,
70 Kapırdın malın çaçamın!
Kapırça ketät kılamın,
Busurman jetät salamın!
Jakıp-kan oşu kepti ukkanda,
ala baş joryo at
75 alıp kelip tokuttu;
jakası altın, jeñi jes
ak kürökö torçoi kös
altındın şerin japtırğan,
kümüştün şerin töktürgön
80 badanı kigän soñ,
bu Jakıp-kan çıkırdı:
'Baydın ülu Bakay-kan,
beri kelči kaşıma!
Kep aitamın başıma.
85 Menin Manas kulunum

"Attanamın, jortom!" deit,
"Alıska sapar baram!" deit.
"Medineni sızırıp,
çoñ Bukardı kızıdırıp
90 It-keçüüdän kečäm", deit,
"Beş-Terektän ötöm", deit,
"Bejindägi Koñur-bay
barıp uruş salam", deit,
"ak teñgä buldu açam", deit,
95 "Kalmaktın malın çaçam!" deit.
"Uzun-bulak aşam", deit,
"Kebes-bulak tüşöm", deit,
"Şemey-minän Kızıl-jar
ortosunda Kır-keçüü
100 oşondon keçip ayam!" deit.
"Beş-Terektän ötöm", deit,
"Kum-buluñdu basam", deit,
"Almatını aşam!" deit.
"Eşıkti menän türgöndö,
105 eñkäyip ötüp çıyam", deit,
"Kopoluunu kečäm", deit,
"Tor-aygırdı aşam", deit,
"Sarı-Kaykan basam", deit,
"Temirdikti aşam", deit,
110 "Medine-çöldü sızırıp,
oşu keñ İleni kızıdırıp,
Çoñ-Buranın boyunda
altı künü jatam", deit.
"At sergitip ötöm deit!" deit.
115 "Keñ İleni kemä-minän kečäm",
deit,
"keñ Kuljanı tegäränä ötöm",
deit,
"Kojonun şarin basam", deit,
"Korguştan tūra ötöm!" deit.
Oşu Manas balama
120 kazan asıp, ot çayıp,

67 R sölödü. 76 R jeñä. 86 R atanamın. 88 R Mädinäni. 99 R kır keçü.
106 R Kopolunu. 114 R sergätip. 117 R Kotyonun.

Seven envoys come from Yarkend ate up their birthday-feast and left: 'Manas will prove a Jelmoguz!'², they said. Forty envoys come from China ate their meal and went away: 'Manas will destroy China!', said they. Ten envoys come from the Nogoy sat and swallowed their meat, then left: 'Manas will be our ruin!', they declared.

That Mistress Čıyırıcı swaddled Manas in a painted cradle, and Kızıl supported him. Manas was hidden in a hollow. Among the Infidel and the Muslim great report was heard of Manas.

Manas grew mettlesome, and spoke as he lay in his cradle. 'White-bearded Father Jakıp-khan, I shall open up the path of the Muslim and scatter the wealth of the Infidel. I shall force the Infidel back, shall impel the Muslim to victory!'

When Jakıp heard these words, he took a magnificent ambler and had it saddled, and when he had donned his mail-shirt with collar of gold and sleeves adorned with copper, his gleaming surcoat of lark's-eye mesh which he had had covered with golden lions and sprinkled with lions of silver, he, Jakıp-khan, shouted:

'Bakay-khan, Son of Bay, come over here to me! I wish to speak a word to my elder! My dear son Manas says "I shall mount and go raiding!", says "I shall go on a far journey! I shall range through Medina, shall roam through Great Bukhara, then ford the Ili at It-keçüü! I shall go past Beş-terek and, making for Koñurbay of Bejin, I shall give battle. I shall throw open his silver treasure and scatter the wealth of the Kalmak! I shall cross over Uzun-bulak, go down Kebez-bulak, ford [the Irtysh] and then float by Kır-keçüü midway between Şemey and Kızıl-jar. I shall turn past Beş-terek and make for Kum-buluñ. I shall ford the Almatı. When I have rolled up my door-flap, I shall stoop and come out. I shall ford the Kopoluu, cross over the Tor-aygır Mountains, make for Sarı-kaykan, cross over the Temirlik Range, roam through Medine-çöl, then, after passing along the broad Ili, I shall camp for six days on the course of the Çoñ-buura. Traversing it, I shall rest the horses, then ferry across the broad Ili. I shall by-pass spacious Kulja and, marching straight past Khorgos, make for the city of the Hojas!' For this son Manas of mine, sling the cauldron, light the fire,

2 An ogre-like crone with seven heads and powers of flight.

- janına joldoş bolsoŋçu, Bakay!
 körböğönün körsötüp, Bakay!
 kötünön birgä jürsöŋçü, Bakay!
 bilbägänin bilgisip, Bakay!
 125 birgä jortup jürsöŋçü! Bakay!
 Adam ata, Oobo enä,
 tūyan jerin bilçi edäŋ,
 Oŋ jaýına Oysul-ata buka etkän,
 Bakay!
 sol jaýına Kojo Kızdır duka et-
 kän! Bakay!
 130 Baabedin başında, Bakay!
 Kojo Kızdır kaşında, Bakay!
 Oşu Manas balamdın. Bakay!
 Arbayıp adam bolýondo,
 Bakay!
 at jalındı tartıp mingändä,
 Bakay!
 135 erbäyip adam bolýondo, Bakay!
 äginä sakal çıkkanda, Bakay!
 minärinä at tapçı, Bakay!
 kiyärinä ton tapçı! Bakay!
 At başındai kurandı, Bakay!
 140 koi başındai kütäpti – Bakay!
 kıyamat jolun turuşup, Bakay!
- jılkı içindä bos bolçu, Bakay!
 Manas-minän kıyamattık dos
 bolçu! Bakay!
 Baydın balası bu Bakay aitat:
 145 ‘Makıl bolot, jöp bolot, Jakıp!
 attanalı, jortolu, Jakıp!
 Busurman jolun açalı, Jakıp!
 Bejindin jolun basalı, Jakıp!
 Kuday berse çabalı! Jakıp!’
 150 Botodoi közün jainatkan,
 şakardai için kainatkan,
 Jakıp ülu jaş Manas,
 jaŋgıs oŋgon er Manas
 on jaşında ok atkan,
 155 on törtünö çıkkanda
 ordo çaikan kan bolýon,
 altımış aiyr, jüs kunan
 aidap jedi Kokandan,
 seksen baital, mıŋ kımkap
 160 jetkisip aldı Bukardan.
 Kaşkardayı Kıtaydı
 Turpan aidap çıyardı:
 Turpandayı Kıtaydı
 Aksı aidap tüşürdü.

be the comrade at his side, Bakay! Show him what he has never seen before, Bakay! Be his inseparable companion! Acquaint him with what he does not know! Go out ranging together! You knew the land where Father Adam and Mother Eve were born! At his right side, Oysul-ata did ‘The Bull’³, at his left, Kızır-hoja did his Blessing! Baabedin was at the head, Kızır-hoja at the side of my son Manas! When he broadens out and reaches manhood, when he grasps his horse’s mane and mounts, when he grows to be a size and becomes a man, when a beard sprouts on his chin, Bakay, find him a horse to ride, find him a cloak to don! Holding a Koran as large as a horse’s head, a Book big as a sheep’s, stand with him on the Path that leads to the Beyond, Bakay! Be the White Stallion in the herd, Bakay! Be Manas’s Friend for the Afterlife, Bakay!

Bakay, Son of Bay, replies: ‘Indeed I shall, gladly, Jakıp! Let us mount and go raiding, Jakıp! Let us open up the Path of the Muslim! Let us beat the road of Bejin! If God grant, we shall destroy them, Jakıp!’

Opening his eyes so like a camel-foal’s, his heart seething like lye within, Jakıp’s son Young Manas, his only thriven child, Er Manas, at the age of ten shot the arrow, on reaching fourteen shattered khans’ yurts and himself became a khan! Driving sixty stallions and a hundred three-year-olds from Kokand he ‘gobbled’ them, he took eighty young mares and a thousand brocades from Bukhara and bestowed them. He brought out the Chinese of Kashgar and drove them to Uch Turfan, he brought the Chinese of Uch Turfan down and drove them to Aksu.

I, 1) (B)

2. On Manas's varying pedigree (a sign of more recent tradition), see H *Birth*, pp. 220f. *jetkilän*: -ŋ is sometimes varied by -n, cf. BM 741 *jetkilän*.
- 10f. Jakıp's marriage with Čıyrıcı, daughter of Aydar-khan, would make Manas the maternal nephew of Kökčö-khan (AK 23ff.), unless Čıyrıcı were Kökčö's half-sister. At S 786f. (by another bard), Manas's son Semetey inherits this relationship with regard to Kökčö's son Ümütöy. Manas's mother Čıyrıcı is also known as Čıyırđı, Čakan and Bagdı-döölöt, see H *Birth*, pp. 221ff. and the Index of Personal Names, below.
14. *jaiyan čačın tarabait* implies that after giving birth, Čıyrıcı, having loosed her (two, married woman's) plaits, would dress her hair again (possibly in a different style, to indicate motherhood). The reason for her plaits being loosed would be sympathetic magic: to help a woman in labour, all knots must be untied, all obstructions removed. In Sagymbay's variant of the *Birth*, after bearing her son and on the eve of the feast to celebrate this event, Manas's mother sews a cloak, poor men patch their garments, young women and girls do up their hair, and young men dress their horses' tails (Manas, 1984, 2230 *Kedeyler kiyim jamaşıp, / kelinder čačın taraşıp, / Kizmatker kiyim jamaşıp, / Kız baldar čačın taraşıp, / ... Azamattın baarısı / Argımak jalın taraşıp ...*). All of this can of course be interpreted as preparations for the feast, yet all four instances among many other possible preparations imply a reversal of loosening, and in the case of the females' and horses' hair the same verb *taraš-* 'to dress' is used as at B 14. *čač jay-* otherwise refers to a widow's tearing out and scattering her hair in mourning, see H *Marriage* II, p. 27. The change from a girl's (many) to a married woman's (two) plaits is named *čač örüü*, and the rite was performed prior to her moving to her husband's aul (Yud. sub *čač*).
16. *būbadı* (subj. Čıyrıcı, obj. her waist); 26 *būdursam* (subj. Jakıp, obj. Čıyrıcı's waist); 39 *būdurdu* (subj. Jakıp, indirect obj. *belge* – Jakıp's or Čıyrıcı's waist?). The problem is whether these three loci belong together or not. As to 39, one would expect that the *husband* had his bow tied round his own waist during the act of procreation to obtain a man-child, cf. the post-natal rite in which the Yakut tied a toy bow of willow-switch

- and thread for bowstring round a new-born boy (A. A. Popov, 1949, p. 305). If this is so, the binding of Čıyrıcı's waist at 16 and 26 must be analogous to the enormous pressures exerted by midwives to extrude an outsize superhero, as narrated by Sagymbay with great gusto in his variant of the *Birth*. Another related context is equally baffling: BS 67 ... *Kanıkäi / jayın saldı čaštarm, / būp saldı beldärin ...* Kanıkäi loosed her tresses and bound her waist ... She is mourning Manas, who has just died, but seven months gone with child why is she binding her waist? There seems to be a case of overlapping rituals here.
20. As R explains in his footnote to his translation, barren women resorted to holy places with a lone apple-tree to pray to God to remedy their condition. In the Kazakh *Alpamus*, the aged parents of the future hero obtain the boon of parenthood by prayer and charities at all the saintly tombs of Samarkand, Otrar, Sairam and Karatau (*Alpamus batır*, 1961, p. 12, vv. 242ff. Cf. note 153, below).
21. The eating of apples from a sacred source was widely believed to be efficacious against barrenness in Central Asia. This motif receives a grotesque twist in the Karakalpak *Jartı bas batır* ('Half-headed Hero'), where the mother eats two-and-a-half apples and the father the remaining half, with the result that three sons are born, the third with but half a head (Maksetov, 1977, p. 104). In Sagymbay's variant, a dervish-like figure appears to Čıyırđı in a dream with a fructifying Apple from Gos (Manas, 1984, vv. 187ff. and 1133ff.).
28. That Noygut boots should have *nokto* 'halters' instead of the usual *bayloo* 'thongs (for tying round the ankle)' is a typical caricature of another tribe. For boots of the type in question, see Antipina, 1962, p. 231, ris. 139a *čokoy. köpüč* not Yud., Opyt, or R's translation. I have taken it as a not untypical metathesis-cum-corrption of *köpčük* 'saddle-cover' (see Antipina, 1962, p. 100).
29. *je-* lit. 'to gobble' refers to the taking of tribute. See further vv. 158ff. and KO 3238ff. and the correction to my rendering of it on p. 637, below. The Noygut were a very small tribe surrounded by the Bugu and are the only Kirghiz tribe to be named in the mid-19th cy. epics.
30. *kušbaš/kušmaš eer*, otherwise *Anjıyan eer* is the Özbeg saddle.
32. *teşik tam* lit. 'walls with holes in them', i.e. not like nomads' yurts. R's 'mit der Spule' comes from misreading *teşik* as *tetik*.
34. *čiri* is hypercorrect for *širi* 'smoked soft leather' (usually implying poverty). *kū naiza*: this collocation occurs often in KO (946 etc.), where I rendered *kūu* as 'white', though it may have been *kūu* IV 'dry', i.e. 'well-seasoned'.

- 36-38. This reference to the Kirghiz, like others of this earlier period before the rise of Kirghiz nationalism, is extraordinarily detached. See Hatto, 'Tradition and change in the Kirghiz *Manas*-epic', in press.
39. See note 16, above.
43. Cf. KK 133 *čüštödön köinök*. *čüčtö/čüštö* is a sort of cambric. *Opyt* III, 2201 states 'eine Art Zeug' and equates it with Čay. *čüzgü* 'ein gestreiftes Baumwollenzeug' and Räs. 118b follows, deriving both from MTürk. *čöz* 'in die Länge ziehen'. The equation seems hasty in face of Pers. *šusta* 'washed', 'a handkerchief', 'a towel', which with hypercorrect *č* for *š* could provide Kirgh. *čüštö*.
44. *ustukan* Pers. *ustukh wān* 'a bone', specialized in Kirgh. as a bone with a little meat on it such as was given to a guest before the main meal.
46. Other similar miraculous name-givings occur, of Semetey (*BS* 539 ff.), of Seytek (*S* 1484 ff.), of Töstük (*T* 62 ff.).
53. *Jelmoγus*: a man-eating monstrous Crone. For a Jelmoγus in action see *T* 793 ff. See further Boratav-Bazin, 1965, p. 282, n. 186.
57. *B* is the only Radlovian text in which it is implied that Jakip and Manas are not Nogoy.
62. *Kıdır*: the pre-Islamic 'prophet' Khizr, widespread in the popular beliefs of Central Asia. *Kıdır* helps above all the poor and needy, indeed he incorporates the spirit of charity and may appear in the guise of any needy person one may meet. But the rich and mighty depend on his 'support', too. For a detailed study of *Kıdır*'s manifestations among some Kirghiz tribes, see Pojarkov, 1891, pp. 28-35. Further see *Manas*, 1984, p. 533; Dor, 1982b, p. 122, n. 46; *Alpamis batır*, Auezov-Smirnova, 1963, p. 495; *Kız-jibek*, v. 2668 and note on p. 293 (*Kıdır* descends as bird); Bartol'd, *Soč.* V, pp. 483 f.; and the Index of Personal Names, below. The 'help' of such figures as *Kıdır* and the Ancestor Spirits (whom, according to Pojarkov, op.cit., *Kıdır* tended to replace under Islamic influence) was conceived of as a lifting with hands under the armpits, expressed as here by *jölö-*, elsewhere by *kötör-* (e.g. *AK* 401 angels). Similarly, the Mongols believed that Bayatur Tugri 'held up' in the ribs, like a support of larch-wood, those who invoked him (Heissig, 1970, p. 53).
63. As befits a member of an endangered line of khans, Manas's boyhood runs parallel to Temujin's: to safeguard the stirps, Manas must be hidden away, cf. Harm. *Man.* I, p. 31b '*Kabılan Manas balanı / kabak jerge bagalı!*'; *BM* 76 *kölöködö kōn öskön* = *KK* 987, expanded at *BS* 492 f.
66. *külödü*, cf. Yūd., *Slov.* *kүүлö-* 2. 'to be on heat (female)', but Kaz. *küy-*

- leū* more generally 'the rut', 'heat'. It is a propitious sign in Sagymbay's variant that Manas is born with an erection: *Manas*, 1984, v. 1593 *čočogu čikti čoroyup*.
67. *R sölödü*, rhyming with *külödü*. Other Radlovian *sölö-* occur at *AK* 311 *sölöstüm* (but *AK* 499 *sülör* 557); I, 3) 203 *sölöspöi* (but 645 *sülöp*; 697 *sülögön* = 1576; 1812; and 1578 *sülör*). Cf. further with short *ü* *R* I, 3) 1492 *sülönkü*; *KK* 1867 *sülöp*. I have ventured to emend all forms with short *-ö-* and *-ü-* to the well-attested monophthong-stem *sülö-*, whilst preserving *R*'s forms in the apparatus.
69. *jolun aç-*: cf. *KO* 541 *jolun ačkan* (to Üč Turfan, in Holy War).
- 71f. *ketät kıl-*, *jetät sal-*. It seems advisable to take the first elements as imperatives *ketä (j)at* and *jetä (j)at*, cf. *BM* 834 note (*berät de-*).
- 76-80. This topos of an ideal impenetrable overtunic and family heirloom with personal name 'Ak-olpok' (*BM* 1767) recurs with some variation at *BM* 1762 ff., *KK* 128 ff., *S* 864 ff., *KO* 2046 ff., and more briefly at I, 2) 1233 ff. The topos is discussed in H *Kökötöy*, n. 2046-2049 (p. 197), together with analogues in Kaz. and *Dede Qorqut*. *ak körökö* varies *Ak-olpok*. For *kürökö*, Yūd. gives the meaning 'robe of gold-embroidered silk tissue'. *R*, however, gives 'der Panzer' (*Opyt* II, 1454), and indeed our epic contexts imply that it is *badana* (*BM* 1762 ff.; *S* 865 ff.). The ambiguity arises on the one hand because the *ak-kürökö/Ak-olpok*, though of fabric, is as impenetrable as chain-mail on account of its magical qualities; and on the other because it is worn immediately above chain-mail. The regular epithet of *ak-kürökö* '*torγoi kös*', i.e. 'lark's eye' is surely more appropriate to chain-mail than to a finely spun silk? Although *ak-kürökö* and *Ak-olpok* vary each other, the wadded armour implied by *olpok* is hard to reconcile with gold-embroidered silk, but such is the nature of ancient weapon and armour epithets handed down, sometimes uncomprehendingly, by the bards.
- 86-118. This is a Boast at second hand, uttered prophetically by Jakip on behalf of his son Manas. For variations on this theme see *BM* 189 ff.; 1813 ff.; *S* 14 ff.; *KO* 265 ff.
100. *ayam*: parallels to *ak-* 'to flow' in the sense of 'to float' are hard to find.
126. *Oobo* < Pers.-Arab. *Ḥawwā* 'Eve'.
127. *bilči* 'connoisseur' (?) is unattested. But since *-či e-* as a formation is also unattested, it seems simplest to take *bilči* as a nonce-word parallel to *sinči* 'critic'.
128. *Oysul-ata*: the Protector of Camels, whose name is derived by Boratav-Bazin, 1965, in an authoritative note, from Uways-al-Qarānī, a Companion of the Prophet (p. 275, n. 83). Among the Karakalpak this figure is

- also known as Oysıl-kara (Baskakov, 1958, p. 489b) or Oyl-baba (*Narody Srednej Azii*, I, p. 441). *buka et-* lit. 'to do "the Bull"' remains unclear. *duka et-* in the next line (q.v.) confirms *buka*, and suggests an audible act, perhaps bellowing like a bull (rather than sounding the bull-horn). This, however, would be strange in a Protector of Camels, whose sires are *buura*, with their own characteristic roar. In any event, bellowing like a bull is funereal (see KO 166, note), not auspicious, as required here.
129. *duka*: cf. *duba/duva/duga* Arab. *du'ā* ('invocation', 'salutation', 'imprecation').
130. *Baabedin*: the Bukharan 'saint' Bahā ad-Dīn Naqshband (1318-1389), subsequently mythologized with successive layers of pious folk-belief. In epic, Baabedin was invoked by heroes in distress. Prayers to Baabedin were learnt by heart (*Töštük*, 1969, p. 258 *Baabedinin jat aytıp*), among live Kirghiz shouts invoking him mingled with cries to Allah and Apakhoja (Valichanov, I, p. 425). Sub *baabedin*, Yud. does not note the meaning 'prayer' established by Boratav-Bazin, 1965, p. 297, note 375, but they in turn do not refer the prayer to the personage of Baabedin. See further, Bartol'd, *Soč.* V, pp. 163 ff., *Manas*, 1984, p. 526. At J 4730 ff., Er Bābādin (R transl. 'Baweddin') 'who resuscitated seven corpses', rescues Kara-čāč from shame. The fusion of Baabedin with pre-Islamic figures is indicated by the phrase *baabedinge kötör-* 'to dedicate (an animal) as an expiatory or thanksgiving sacrifice' (Yud. sub *kötör-*).
136. R *eginä*: cf. St. K. *EEK*, Kaz., Karak. *iyek*. Kirgh.-Alt. *eyek* **egek/enek* (Sevortjan, 1974, p. 284).
143. On 'Friends-in-the-Next World' see H *Marriage* II, p. 27, where I, 3) 1869 *kiyamattık kara Toko jan dosu* is discussed.
145. *jöp* 'right', 'agreeable': not St. K. or Kaz., Karak., but well represented in Altaian and associated languages also in nominal function as settlement of a dispute, and in Čay. (*Opyt* III, 454). *jöp* has left no trace in Kirgh. dialects according to Mukamb.
153. *oŋgon* implies 'thriven', but it is better to accept Čyryč as barren and not force the text to mean she had given birth to other children who had died. Other variants of the Birth of Manas and indeed of the Birth of Heroes can be read in the sense that the woman in question is not barren at all but on the contrary, her husband's lack of generosity towards the needy has made him infertile. This point is made thoroughly clear when, as in Sagymbay's variant, the would-be father's second wife also fails to bear.
- 154 ff. This topos recurs at BS 581 ff. (prophetically and with variations); KO 142 ff.

156. The collocation *ordo čaikap* is not cited by Yud., yet it is an epic formula with parallels in Homer and Old Indian (H. *Birth*, p. 219, note 10). R 'Schloßzertrümmerer' at least catches the spirit of the phrase. BS 583 *üi čapsın!* offers a synonym.
- 157 ff. To complete the alliterative pattern one would have expected not 159 *seksän* but *jetimiš*: 160 *jetkisip. altı : jeti* is a regular sequence.
159. *kımkap*: R (transl.) 'Kymkap' (not *Opyt*), cf. KK 639 *kımkat*, R (transl.) 'Brokat' (not *Opyt*). Yud. recognizes *kımkap* as 1. brocade, 2. a silk tissue, and indicates Pers. origin, presumably *kīmkhṣāb* 'brocade'. See further KK 639, note.