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Notes

27ff

- on this disintegrating stock epithet of Kosoy (introduced as a ghazi) see KO 537ff

129

- Kan-kojo was a son of Ak-taylik hoja family of Appak-hoja
- in 1755 he revolted against the Chinese in Kashgaria, joined by his brother
- they lost and fled to Badakhshan, the sultan handed them over to the Chinese, they were executed
- the two were revered in Kashgaria, the sultan's ruin was often attributed to their betrayal of the brothers
- Kan-kojo is used more often because it is trisyllabic, while Burkhan-ed-din is tetrasyllabic, not as good for Kyrgyz poetry
- the older brother was also cooperative with the Chinese until they betrayed him, so that is another factor
- the bard's speaking reflects the fervor that he and the audience have for Kan-kojo after 100 years

189ff

- on BM's realistic, existential Itinerary see H Kukotay I, pp. 359ff and its counterpart in KO, ending mythically, see vv. 265ff and commentary there

245

- the nexus between the hothead (Manas) and the ingots is implicit
- Bok-murun probably wants to buy off the troublemaker
- KO 1245ff BM mullifies Manas with gifts

344

- a brilliant aperçu of the bard or a forerunner, a bald patch are the leather soles of Manas' riding boots called as they appear momentarily amidst the precious material of the boots

396

- "to roll up the pennant from the ground/earth" is technical and difficult
- others throw no light on it, in some versions it seems concrete and descriptive
- in others, it occurs in the context of threat of destruction, thus figurative
- the term *tu* or *jelak* also mean soul in funeral contexts, so it's a threat to roll up one's existence
- in funeral rites, the pennant of the dead is broken and burned, which confirms this
- it's also used in jousting, where the long pennants had to be held to not obstruct the aim
- they would also become gory in the process

439

- Ablay was Khan of the Kazakh Central Horde, he balanced his policy under the threat of China, Russia and lesser powers, was in league with the Jungarians
- he still raided them for nice loot, he also raided the northern Kirgiz tribes
- his men saw him as a hero, and a bard/advisor celebrated him as such

- he is said to have killed the son of a khan that did not exist, and the khan captured him by stealth but set him free again
- here he is not an enemy, but an anti-Kalmak Muslim hero
- Ablay's family resisted the Russians in Kazakhstan and were ironically killed by the sarybagysh doing Russia's bidding
- R was doubtful if someone so recent as Jangir-hoja could be part of an epic, and he put a question mark
- but Jangir also features in V., where he is an anti-Chinese ghazi, so it seems ok to assume that he was part of the epic

451

- there are Mongol and pseudo-Mongol smatterings, the translation is unworthy of him
- V. maintains that the Kirghiz did not know that they were 'Burut' to the Kalmak and the Chinese, but V. was wrong
- there is a need for a sinologist to take a look at this
- it could throw light on the origins of the Kirghiz of CA
- some 18th c. maps distinguish between kazakh and kirghiz, "burut" probably meaning "turkic speaking clans of the Tien-Shan"
- the unstable b/m in Kirg. lead to a false etymology of "those with the moustaches", a flattering burkut has also been tried

479-496

- in this passage BM's envoy/privileged friend rides his horse, but while he is away, BM has and rides it too, R. did not challenge the bard on this
- it makes no sense that Manas and co. did not seize the horse when punishing the envoy
- R. also butchers the mentioning of maidens, which the rest of the text supports
- this is just such a mess of stuff, it's almost impossible to understand

504-505

- Hatto supposes that R. skipped two verses in his transcription
- this is evident in the rhyme scheme, where words do not have their corresponding rhymed words

530 ff

- a formula recurs in various forms of disintegration, in Kukotay etc
- "lofty mountain pasture" is a very forceful emotional image for the Kirghiz, as it was their source of subsistence

663

- there are some persian roots of a word that is missing in some translations

692

- tulpar who never touch the ground also scoop huge divots from the turf: contradiction
- tulpar have to undergo crisis in order to be able to transform, but losing a race is a crisis

763

- there is a ruler implicated in fear that keeps people from stealing, but the lord himself is not mentioned, it might be the Emir of the Khanate of Bukhara

843

- tea came from Chinese caravans that passed through Kobda and Buruntal

849

- Koqand raised a religious tax among the Kirghiz, mainly in sheep
- infidel khan Alooqe is seeking to impose such a tax on Muslims, which is outrageous

887f

- an implication that a wife was unfaithful while her husband was away, then bearing twins from two men

- a similar thing as Herakles and Iphikles born to Alkmene in Greek mythology

894-897

- there is a formula that is repeated with ominous significance
- Manas seems to be quoting a prophecy, then its repeated by Targil-taz to Joloy as a warning, then again as truth when Manas kills Joloy

928

- Ku kempir belong to the same category of sinister female figures in Altaian mythology as Ku kat

1032

- the bard links a old province to something, thus making it clear that he had access to that myth/story
- it also shows how far the political consciousness of the bard reached at the time
- the province was later annexed by Bukhara and later conquered by the Afghans

1099

- the location of epic heroes can vary with the abilities of the tribes to claim famous heroes as their own

1202

- the boar-image survives the introduction of islam here
- also changed three different words with similar spelling to one meaning boars

1260

- heroes in epics tend to grow up really fast/do lots of stuff at a young age
- Manas draws bows at 11 and shatters khans yurts at 12
- BM gives the large feast at 12 and also direct a big nomadizing under his command
- this similar ageing can also be seen in Chinese stories, maybe some influence there

1298

- R. made a mistake in mentioning a hero that only occurs once in the whole story, attacks his fellow infidel khan Konur-bay and rides Manas' spare mount
- thus Hatto assumes it was an error and Manas was meant instead of Muz-burcak

1337

- the passage mentions carved tiger bone, which most likely just means animal horn
- horn carving does not appear in later texts, suggesting that the art was lost to time
- horn carving seems to be lost, although bone carving is seen in later works
- epic poetry can remember such things

1453ff

- there is mention of a war cry that associates Manas with a Kazakh hero Alas, not a Kirghiz one
- additionally, Jamgirci (Nogay hero) had Agis and Alas-mirza as sons, which the bards knew from tradition

1487

- the bard makes up an aunt or senior kinswoman to be able to use the term 'nephew' in the text

1501

- a handgun is smoking because it is old and has a slow-burning wick

1612f

- Manas only briefly replies to a charge by Almambet (a prince too), also casual etc. that Almambet was left behind by Manas

1631

- there is a three-tier lineage of heroes/khans Kambar-Aydar-Kokco, rare for Kirghiz poetry at the time, and they are Kazakh

1639

- a purely musico-metrical syllable among the few R. took into the text, they are for the live performance

1780

- the word for wife seems derived from the persian-arabian word for weak

1781

- a word derived from persian that does not share the look of the original, in the meaning of saint to the meaning of clairvoyant

1842

- Saykal was considering eloping with Joloy, a bad suitor is not out of the question
- Karaca is also a sutor of Joloy's Sister Kardigac in a different epic, where Karaca's men rape Saykal who is exhausted from battle
- this scene from the other story is evoked by the current bard
- the text thus refers to past events in Saykal's life, and to current possibilities in BM
- this Joloy is actually quoting Saykal from a different version of the story
- this also means that parts of the story here are traditional and not just the fluke of some bard

2126

- a word that means 'cannon' here, coming from persian 'crossbow' or 'small cannon'

2129

- it is not entirely clear where certain weapons came from
- they were bought in a city, but it's not clear
- some things come from Tashkent, some from a group of Kazakh towns or a mercantile region north of the Alai mountains

2156ff

- this talks about handguns, some of them put on tripods, using flint-lock guns

Implications

- this means etc.