

Russians

- how are the Russians portrayed?
- What is the significance of the White Padisha?
- how many different names is he given? Padisha, Khan, Whitebeard
- what is the Czar portrayed as/like?
- is the Czar muslim?
- what was the actual czarist position regarding the nomads?
- how often is the czar mentioned? Where does it put him in the hierarchy of characters?
- name frequencies:
 - White Padishah 65 to 70 times
 - Manas is mentioned >300 times
 - Jakip >100 times
 - Almambet >40 times
 - Temir >50 times
 - Russian(s) 10 times
 - Kanikey >40 times
 - Bagdi-doolot >20 times
- Hatto's take on the story:
 - this bard is different from others
 - the submission to the Czar is always there
 - bards were prepared to infuse propaganda
 - oral epics always have a political dimension
 - we don't know if this performance was one-on-one or with others
 - the passages (money for the relatives of Kanikey...) it seems like more than just a quick attempt
 - Manas is honored by the Czar as a great conqueror
- submission right at the start (pp. 77-79):
 - he rides like no grass grows
 - fights so that no one can wage war on him
 - he held a feast for the nobles, here Manas submitted to him
 - Manas was handed food by the Czar (same phrase as in Jantay's funeral lament) -> same phrase used when he submits to the Koqand Khanate
 - Manas was a great warrior, ruling huge swaths of land
 - Czar and Manas were on level terms: could mean honest terms
 - Manas does not make war on the Russians
 - Manas lead all people, except Russians
 - all but the Russians submitted to Manas
 - nobody would stand against Manas, but he still submitted
 - he even gave him gifts of honor
 - **even day and night are in fear of Manas** (first para p. 79) still he submitted
 - Manas wants to give Kokco's racer to the Czar
 - the Czar personally counsels Manas, a great honor
 - Manas is under the protection of the Czar
- p. 85:
 - Czar is invoked as a friend during Manas travel in the underworld
 - same as his 40 companions
 - the Czar is mentioned first, right after god -> super high status
- p. 91-93:
 - before the fight with Kokco, Manas goes to counsel with the Padishah
 - he tells the Czar how he will conquer all these different people
 - pleads with him not to be angry
 - he prepares a meal for the Russians (with hairy mouths)
 - image of Tiger-like padisha
 - knout for striking, rides away the grass
 - Czar tells him not to offend his people
 - he repeats a saying that sounds like that of Kokotoy khan before he dies: give poor people a cloak, a horse etc.

- the Czar is wishing him well with Islamic phrases
- Czar credits god for making him great
- Manas stops raiding because of him
- p. 97:
 - Jakip-bay invokes the White Padishah's blessing often when arriving at Kanikey's tribe to drive home the point that he and his son are not to be messed with
- p. 105:
 - Jakip again invokes the Czar to pressure Temir into giving him his daughter, or else
 - the czar gave manas all but the Russians, so watch out
 - also Temir expects the Czar to give Manas money
- p. 109:
 - Manas goes to the Czar for counseling regarding his wedding
- p. 111:
 - the czar approves of Manas marriage
 - has companions on the right, senators on the left
 - has them open saddle bags
 - Manas shall give gold and silver to his in-laws
- p. 115:
 - the story of how Manas got the gold is told
- p. 121:
 - Czar gave counsel to manas: look how important the guy is
- p. 131:
 - when Manas dies, he tells his companions to submit to the Czar
 - the czar only gives, is extremely generous
 - this is the last command Manas gives to his companions
- p. 153:
 - after Manas comes back to life, Manas remembers how the Czar blessed him
 - it's one of the first things he remembers
- p. 157:
 - all the companions settle on rivers
 - Manas rules over all except for the Ak-padishah's people
 - he did not clash with the White padisha at all
 - the padishah acted as a mediator in times when that was needed
 - Czar first said: Look to Manas!
 - then he counseled: do not fight the other peoples
 - after the blessing by the padishah, Manas had no more trouble, he could fulfill all his desires
- interesting notes:
 - the Czar is only mentioned in some very specific sections -> later addition? only modified certain sections?
 - with all this boastful talk about Manas it seems like the part about submission was added later, as it does not fit in
 - the Czar is treated like a khan would be, in description as well as action -> suggests the bard didn't know about how the Czar acted, only that he was super powerful (in spite of their generally excellent awareness of history of the region)
 - the Czar is apparently held in very high esteem: maybe because of voluntary annexation, would the south have told a different Manas at the time
 - the Czar is freaking far away, so counseling with him is a thing of months, it's not quickly done. This could be due to the epic, but also because the bard did not realize how far away (>4000 km), it is mentioned that Manas was gone for 3 months, so maybe it's realistic
 - p. 93 again imagery from the world of khans
 - the Czar is a muslim khan
 - the Czar gets Manas to stop raiding
 - the czar only appears only in certain sections, but he is always mentioned as a figure of power
 - the czar is known to be rich, Temir wants his gold
 - did the Czar buy the tribes before, to be known for their money?
 - Manas last words are him telling his companions that they should submit to the Czar, a pretty clear sign of his devotion/love of the czar
 - the Czar is almost a divine figure watching over Manas and protecting him

- the Czar only acts three to four times in the whole text, all of those acts are benevolent towards Manas
- **The Czar is almost like a benevolent Khan-God that watches over Manas**
- summary:
 - Czar is more of a Khan
 - he is muslim
 - he is all-powerful
 - he is rich
 - Czar is powerful like god that you do not want to anger
 - the bard seems obsessed with the Russian Czar
 - the Czar could be easily replaced by any other Khan-God character that the bard fancied
 - there probably was a switch at some point, where some other great Khan was replaced by the Czar
 - if it was a new addition, the czar only appears a couple of times, the other times only his blessing is mentioned or his power invoked -> adding him to the story can't have been that difficult
- theses:
 - the czar replaced an earlier khan figure in the story
 - the bard added it to appease the new overlords
 - he was just obsessed with the czar
 - the bard was hoping for the czar to become to them what he was for manas