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Comparison of the camel game between Valikhanov (p.59-61/9-10) and Radloff (p. 201/109)

Lead up to the game

Notes

- V. has a camel as the prize itself, hung with nice things, while R. has the camel as object of the game, but otherwise ingots as the prize
- in V. the game is not described to the reader, R. has a description of what one is supposed to do
- chieftain is called infidel in R. but not in V.
- V. has irony/disdain for her, “who passed for a woman” as in strong and manly/warrior; in R. Koyluu-bay butts her like a bull-claf, which is in a similar vein but also a hard punch
- the slapping of the underbelly in R. is also kind of a brutish gesture, maybe suggestive
- in V. O undresses and the crowd goes wild, while in R. there is no mention of the crowd and she seems to be naked already

Observations

- the game is played differently in both versions, which might be due to differences in traditions between the two performers, in time and location
- in V. the game is not described, maybe because the listeners are already familiar with it and don't need to be told, in R. it is described what will happen
- the fact that Orongu is called infidel in R. might be due to the later interactions with Manas' Muslim companions
- both versions share a certain disdain or mocking attitude towards Orongu's bodily proportions, V. doubts she even is a woman, R. compares her to cattle (kinda), she also slaps her belly in a brutish gesture, which does not help
- the camel is described as something astoundingly beautiful, a stark contrast to Orongu, who is described as brutish
- the focus in V. is more on the crowd, as in R. it's not even mentioned, there the focus is more on Manas and co

The game

Notes

- in V. O is naked and places her hands on her crown, so she is completely uncovered, in R. it's not explicitly mentioned, also bending over, which is sexual/explicit

- in V. she seems to quickly untie the camel and lead it away while being mocked and returning insults as best as she can
- Koyluu-bay in R. wants to go and share (read steal) some of the prize, Manas gives it a go
- he goes and slaps Orongu such that she drops the ingots and they divide them between themselves

Observations

- the game is very explicit in nature and a kind of crowd pleaser in V., something for the common rabble
- in R. the focus is more on Manas & Co. instead of the game and the masses, might be indicative of a shift in focus to Manas, or maybe just a difference in performers
- Orongu's spotlight is kinda stolen by Kolyu-bay when he slaps her and steals some of the ingots, further shifting the focus
- it also undermines her status as warrior as she seems to let it happen instead of fight back after being beaten and robbed

The aftermath

Notes

- in V. Manas is the one that confronts her and curses her out, accusing her of being greedy as she takes even though she has enough
- then he switches to attacks on the looks of her vulva, how it looks like a river bed fading into the distance (large and vast), and on the size of her tickler (clitoris, maybe and interesting case of translation from a German word to English "Kitzler" meaning clitoris to "tickler", or just a similar archaic term, as the notes suggest, which use clitoris)
- she slaps her womb, retorts that she has given birth to a host (10) great heroes, kind of saying "I'm your mother, so shut up", also "respect this, as it has borne many great heroes"
- she also says that she is in top possession of her power and that she can thus shame men
- in R. Manas is actually the good guy that bids his companion to go and give Orongu a cloak and a horse because even though she is a woman, she is a khan too, so the other companion shall not insult her too much and so she is not nude
- he also says that he wants to behave like princes do
- Manas is now on a noble seat, where before he is in the middle of the rabble
- now Almambet insults her by using her vulva, khan Joloy (big fella) shall lead his horse into there, comparing it to a mouth without teeth (old, wrinkled), to a cave (big), it looks like someone smeared soot on it, the inside is red
- he curses her further, comparing the vulva/vagina to a river bed and the clitoris to a helmet
- he then haphazardly throws the coat over her, leaving her lower half exposed, she still wins and takes the prize

Observations

- the shift of who Manas is in this scene is very drastic:
 - in V. he is the insulting party, he curses her and is not a leader figure in the slightest, more of an asshole
 - in R. he calls his companion to tell him that although she is a woman, a khan should be shown some honor and bids him to cover her and give her a horse, here he is a lot more princely and nice
 - also the fact that Manas has a noble seat in R. is a sign of his status
 - **PS:** p. 517 (167) Manas seems to be nice here, and to unknowing eyes does seem so, but he is treating Orongu like a poor fool that needs to be given a horse and a cloak because she does not have one, a very petty insult that invalidates the impression of being nice here, the name of Orongu's horse is even given
- the accusation of greed and admission of Manas' poverty disappeared from V. to R.
- O does not answer anything in R. for some reason

- when Manas bids Almambek to go and see that O is not too insulted by Kayluu-bek, he goes and insults her like crazy
- now Manas is no longer the one that insults Orongu and he seems to at least superficially care about her feelings, so why was the insult tirade not removed from the text? was it too much fun?
- the insults against Orongu are strikingly similar between the two versions, both have the same river bed to vulva and clitoris to helmet/cauldron/trivet analogies
- the R. has a lot more vulva specific insults than the V. even, for some reason