

Home Assignment for 09.09.2019

Valikhanov

pp 58-61

Notes

- Manas wins the joust and injures an infidel, a fight is about to break out as he tries to take his horse
- Bok-murun asks him to respect the feast and not to fight
- the infidel gets a gift from Bok-murun
- the next day Bok-murun put a prize of a barren black camel with a lot of tapestry for the crowd, a woman chieftain strips down and takes the camel while the crowd is highly amused
- Manas curses her for taking the camel, as she is in a good situation and never had to go hungry
- she retorts that she has given birth to 10 sons and that she fought for what she has
- Manas can not shame her, but she regularly shames men with her power?
- in l. 2137 there is some text missing?, it was underlined
- in l. 2165, something was crowded in at the left margin, something overwritten
- “– dedi” is for almost the entire page may mean “said”??, continues on the next page, from 2155 it’s “– dol’ay”
- rhyme schemes where entire words are repeated

Observations

- Manas apparently had to go poor and hungry for some time
- feasts are respected, as their shall be no fighting
- the camel is described as something of utmost beauty and desire
- Hatto notes that the bard uses many foreign words
- the whole passage is traditional, according to Hatto and the bard either ironic in his description or ironic, like questioning if she really is a woman or not
- the chieftain boasts that she gave birth to many heroes, so she deserves respect
- she wins a game where a woman strips naked and unties a camel from a stake that is low in the ground
- “dol’ay” is apparently an ejaculation of disapproval
- a passage mentions the river Merke as a sign of beauty, V. had only traversed this river a week before the performance
- the heroes the chieftain claims to have born are all older than Manas, well established, some are infidels, some are Muslim

pp 82-89

- the passage starts after the scribe stopped writing for an unknown amount of time
- again the repetition of “– dedi” at the end of phrases
- words were erased/corrected in the manuscript, some have been entirely lost
- the khans body was destroyed, his companion laments this breach of tradition
- he is indebted to his master, walks into the flames as a sacrifice to save his honor
- Manas’ companions (Solto clan war cries) slaughter infidels with guns
- Manas pursues Konur-bay of the Kitay, ripping out the horses tail
- the horse talks to the Kitay, telling him what they could say to their people when they return in dishonor
- the horse urges him to turn around and fight or die
- they turn around and face Manas
- the Kitay tells Manas that they will fight till death, with all that they have, even axes as broad as yurt doors
- Kitay attacks, hits Manas, but does no damage, Manas strikes back and kills him
- he return to his companions, raiding with them

- Manas will go on suffering, there is no help for him
- Manas plundered all kinds of tribes, the Kirgiz as well, who are describes as poor
- he also fought the Koqand Khanate, and their ruler, an Ozbek
- addressing the listeners, they shall not give offense and clatter their spears, or their women will go barren
- then a blessing is asked for Manas, may he have good thins in the future

Observations

- it was custom to bury a khan, cremating him is an offense
- companions would resort to suicide to not dishonor their names
- Manas companions indiscriminately killed civilians, had guns
- a horse can talk??
- Manas is a ferocious warrior, killing his opponent with a single blow
- Manas goes on to fight and plunder many different tribes
- what the storyteller says seems to enrage some of the warriors that are present
- then the storyteller asks for a blessing for Manas, as to keep the story going for next time

Radlov

pp 163-173

Notes

- Khan Kokotoy is ill and dying
- he sends for Bok-murun and all his people
- when all were assembled, he dies
- Bok-murun now calls five young friends and tells them:
- we shall give a proper feast
- go and invite the heroes to the feast
- I shall give prizes beyond measure
- if the hero Er Kosoy does not come, I shall raze his yurt
- also go and invite Manas, who is described unfavorably again
- go and invite Er Agis, Er Tostuk, Urbu, Kok-koyon and a host of other people
- many repetitions of the phrase “When you ride on thence . . . find him and bring the news”
- he also invites infidels to his feast
- the companions rode out to all corners of the earth and summoned the guests
- Bok-murun asks his companions how he shall conduct the feast, win a place in the Next World, where to hold the feast etc.
- another description of a journey to the feast, maybe another annual nomad trip?
- now Manas is invited by the herald, he finds him playing chess atop a mountain, losing it
- Manas goes into rage, his companions try to restrain him
- Manas tells them how to cruelly kill the messenger, which they do by galloping over him in turn
- Manas has nice things, a pavilion of camel hair etc. and he vows to profane the memorial feast of Kokotoy Khan
- when looking at the land Manas sees clouds of dust at a city and wonders if there is war, he orders his companions to saddle up to investigate

Observatoins

- again the storyteller uses the same phrases over and over
- the feast is, like in V., supposed to entertain a huge host of people
- Manas gets a lot more time in the story this time around, how he was invited is really described in detail
- he is still not described as a hero, but kind of ugly, but not as bad as in V., still he is called Tiger-born, which I'd take as a compliment

- he is still a hothead, and brutally murders the herald that came to invite him to the feast
- he furthermore vows to profane the feast, which seems like a breach of traditions

pp 183-189

- here the horse race was described, which seems like a giant long race, taking months and ranging for hundreds of kilometers
- Bok-murun now inspects the racers, when Konur-bay comes forth and demands Maniker, his horse under threat of war, to raise entire hordes
- Bok-murun will hold council with the people to decide whether or not to give up the horse
- elder Kosoy tells Bok to wait and consult Manas whether or not to hand over the horse
- Manas tells him how he fought like a hero at 6, and a khan demanded his horse
- some story that doesn't fit?
- then Manas says that today he demands Maniker, tomorrow another horse, and then he will demand all race horses
- Manas fought Konur-bay before and won, so why wouldn't he win now?
- Manas rode off, with his 40 companions in tow, asking Bok-murun is there is a reason to give the horse away?

Observations

- Manas seems to be respected enough by Bok-murun's tribe that an elder tells him to ask for his input
- Bok-murun forgave the brutal killing of his messenger?
- otherwise not sure how this connects without context

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Notes

- now Bok-murun put treasure into a pit and tied a camel in front of it, whoever unties it gets the prize
- Orongu started doing it, naked
- a Muslim approaches Manas and asks to assist Orongu to share the winnings, Manas allows it
- they divide them between them, Manas tells Almambet to tell the other not to insult the khan Orongu, he wants to behave as princes do. Give her a horse and something to cover herself
- now Almambet insults Orongu's appearance and haphazardly throws a cloak over her
- Orongu won the prize

Observations

- the same kind of super personal insults that Manas made in V. are used by one of his companions in R.
- Manas behaves better, telling his companion to cover her and honor her as khan, which he doesn't really do
- the shift from who says what is interesting, while what is said remains the same
- it puts Manas in a better light, sure, but why not remove the insults all together then?

pp 217-236

Notes

- starting from "After Targil-taz"