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Readings and Notes - Valikhanov

pp. 2 to pp. 13

Notes

- The Nogay people have a chieftain, introduced like it is a fundamental truth
- The khan is on his deathbed
- he sends out his companions out to tell everyone what is happening
- a last feast is being prepared
- lots of repetition of the same phrases, e.g. “Nogay teeming as shadows”
- Kotokoy is 199 years old?
- he is Muslim, wants to be buried towards Mecca after his death
- he wishes a celebration, giving away velvet to women and holding a camel race for a prize camel
- the khan took in many wanderers of the steppe, man and bird alike and made them Nogay
- he passes on the care of the tribe to a warrior, Bay-mirza
- he should be generous with food and even give away his own robe to strangers
- he should also take care of a foundling who may one day become a hero
- make the boy khan when his time has come, says the old khan
- he again repeats phrases, “when my hazel eyes have passed beyond”, speaking in euphemisms
- khan asks the warrior to leave his forty, a group of trusted companions
- warrior shall leave the khan and seek out Manas, as the khan sees his potential
- by holding a Great Feast, warrior may be freed from his obligation to the khan

- again the “Nogay teeming like shadows at nightfall”
- even the trees weep as the khan died, so did the Nogay
- the Nogay build a huge mausoleum for the khan, just like he had asked of them
- the horse Kok-ala, ridden by Er-Kokco, son of khans, won the race and was showered with gifts
- the warrior does as the khan bade him and holds a feast and cares for men of other tribes
- now “Nogay that turn up their beaver-brims” is repeated
- the warrior did not leave the khan yet, he had to care for the foundling
- the boy went to school and got a saddle with a golden pommel, riding with the Nogay
- the boy, even though the warrior is highly esteemed, wants to take over the reign from his adoptive father
- if the warrior disagrees, the boy tells him to go to Manas and to leave him alone
- the boy makes a plan for moving camp to where his fathers feast will be, he repeats in essence what his father told the warrior to do
- he will, on his journey, lodge with a rival, infidel khan as if he were his brother
- *he will hold the feast where the khan is laid to rest*
- he will slaughter all the cattle of his father and have 6000 butchers there
- he gathers infidel and muslim in one place, like his father said
- again, the beaver brims, there the boy is made khan by the Nogay

Observations

- the narrator uses a lot of repetitions of the exact same phrases, like “Nogay teeming like shadows” or “when my hazel eyes have passed beyond”, “Nogay that turn their up their beaver brims”
- the khan is a Muslim, as indicated by the talk of infidels
- the khan takes in an orphan boy and makes him his successor
- the khan was apparently 199 years old, he is buried in a mound like a palace with ample gifts
- he was highly respected and thus honored in death with feasts and gifts
- the boy is only 8-10 when he is made khan
- Manas already has a reputation for being a ferocious warrior at the time the khan is alive

pp. 58 to pp. 61

Notes

- Manas beat a khan in joust and fighting was about to break out, but Bok-murun bade him to respect the feast
- Khan Bok-murun set out a prize of a black female camel hung with expensive jewelry and the like
- a chiftainess strips naked and takes the prize, while the crowd is highly amused
- Manas curses her for taking the camel as she is rich and never had to fear for her life for lack of food, accusing her of being greedy
- she retorts, she gave birth to 10 children, one of them named Manas, without her thighs, where would the men have come from?
- she says she has enough to get by and that she is in control of her force, which enabled her to shame men, whereas she cannot be shamed?

Observations

- Manas behavior suggests that he had to struggle for a long time, not having enough food and money to live comfortably
- the Chieftainess is of the opinion that her status gives her the right to take the camel

pp. 82 to pp.89

Notes

- Khan Joloy was killed and his body cremated, such that nothing of him was left to bury, then the wind scattered his ashes
- the khan was killed by Manas
- Ac-buudan laments his master's death and the destruction of his body, then to not dishonor himself, he walks into the fire
- Manas' 40 companions attack the infidels as they lay somewhere
- they fire their **guns**, slaughtering every last man and horse
- one of them fled, Manas set out after them
- Manas recognized the Kitay and pursued him through flooding rivers
- the Kitay's horse was almost submerged
- again the listeners are addressed directly
- Manas gripped the horse's tail and ripped it out, while the steed got away
- the horse laments the death of the heroes and of its tail, wondering what both will tell their people when they return, **a talking horse**
- they shall either die or turn around and fight Manas to avenge the dead
- he goes back and tells Manas that they shall fight with all that they have
- the Kitay attacks Manas, hits his helmet/crown
- the battle axes are as broad as yurt doors
- Manas strikes back and puts him to the ground
- again addressing the listeners, as their dear hero Manas does something
- Manas returns, rides with his companions and then returns home
- Manas will go on suffering, his land is big
- again addressing the listeners
- Manas seized the Kalmak and Kitay, stole all the Kazakh's horses
- there are poor people with barely a spear and horse, the Kirgiz
- Manas took their boys, killed their warriors, stole women, girls and their belongings
- he fought for tax from Kahgar and Kokand, taught a lesson to the Ozbeks
- again addressing the listeners
- it ends with a blessing for Manas' future

Observations

- cremating khans was not common everywhere, some consider it to be dishonorable, as it leaves nothing to be buried
- warriors are bound to their khan in life and in death, so they follow him when they failed to protect him
- Manas is also Muslim, his companions slaughter infidels
- the tribe of Manas is characterized as the good ones, as the storyteller says "your dear hero Manas" or "your dear elder ...", also addressing the listeners directly
- the horse of the Kitay can talk?
- the warriors are characterized as fearsome and strong, with door-sized battle axes
- Manas is a good fighter, beating the Kitay without much effort
- Manas and his companions like looting
- then all of Manas' victories are talked about, also one against the Kirgiz
- **Manas is not Kirgiz**

Notes in class

- in this version of the text the characters are not introduced, suggesting listeners are familiar with them, while in later texts the characters are introduced
- storytellers use certain formulas: repeated endings, description of things to make it easier to remember the story

- beginning the story with the death of an important ruler is common: it creates a vacuum for new characters, creates drama, uncertainty; is relieved at the end with new ruler
- the rhyme scheme has entire words rhyming at the end of phrases, making it easy to remember
- the start has a real rhyme/idiom: probably rehearsed or it's a common proverb
- it draws attention
- pause after the 4th line: emphasis on what was said
- typical rhyme meter is: X / X / X /
- the pommel on the saddle: khan is as necessary for a people as a saddle is for riding a horse
- recorded in norther Issik-Kul region in 1856: turmoil, wars, start of Russian colonization
- Valikhanov was on a reconnaissance mission from Russian Empire for annexation of the tribe
- V was happy to find this story told, called it "Illiad of the steppe"
- maybe the story was supposed to be a message to V. in a tumultuous time
- the khan asks for a Kazakh first, of all people, maybe message to V. (who was Kazakh)
- V. revised some lines, as they did not fit Kazakh or his opinion
- he may have misheard or purposefully changed stuff that didn't fit him -> how much trust can we put into this transcription?
- Manas is not described like a hero, and he is not the center of the story, that changed later on
- Bok-murun may have been the original protagonist, name means "snot-nose"
- it may be kind of a parody? Bok-murun needs to earn his name first through battle or competition
- Manas wins the competition instead of Bok-murun, so he can not earn his name, is that supposed to be a surprise, or was the original story stale and they changed it?
- "Sart" - originally just someone from the flat lands, so a milkdrinker, today it's a grave insult
- the route the khan describes and Bok-murun takes is the same route that the sarybagysh tribe takes annually: easy for the storyteller to remember, easy to emphasize for the audience, connects the audience to those heroes, as the walk in their footsteps
- almost shamanistic, connects the audience to an earlier time and gone heroes

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, Uru, 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

Observations

- 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 raze 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

pp 201

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

- Khan Joloy is injured and his medic tells him not to ride out, but he ignores him
- he calls for his men to assemble and the medic warns him again not to ride out
- Joloy plans to have a big slaughter, being very sick
- Manas is already waiting for him
- Manas addresses his men as the army nears: we shall attack them from behind, while Manas plans an ambush in wooded land
- a description of the army is repeated here
- there was ferocious fighting, but khan Joloy was nowhere to be found
- the he came in behind, not finding anyone to fight
- Targil-taz tells Joloy they will be defeated, he should not go on as he sees Manas waiting
- Joloy splits his chin in rage and gallops away
- Joloy is a ferocious warrior, none can stand in his path, except Manas, who impales him on his lance, but Joloy is still standing. Then Almambek impales him too and throws him to the ground
- Manas then decapitates Joloy with his sword
- Almambek fights the sons of Joloy in gory fashion
- the sons got killed and many others routed
- at the break of dawn they plan to descend on Joloy people and give his daughters to the smith and his son
- Manas tells the companions that he brought them their weapons and now expects them to fight, less their lives be forfeit and their cattle up for pillaging
- he wants them to die for his sake, if they flee, he will kill them himself
- they have guns, which is totally unexpected
- they slaughtered the people of Joloy and stole his daughters
- Manas rides home saying that his shame is ended now, he takes one of the khan's daughters and gives the others to the craftsman as booty
- Manas took three wives, now his father inspects them
- one of them is not lucky, he states
- one is cursed, the third one he considers lucky and a good leader/warrior
- Kanikey is the famed one that his father approves of
- he tells his companions to get ready to go to Kanikey at dawn, to see if his father is right

- Kanikey orders one of her maids to open the door and the other one to take care of Manas' horse
- they plan to treat the companions and Manas with the highest honor when they arrive
- the procedure is repeated twice
- she clothes them in the most exquisite of garments, much to their amazement
- the companions are well pleased
- after some camping, to not become soft, Manas set out to raid the Kalmak, who seem to be rich
- Manas saddles up, but Kanikey bids him to stay as this year and month are unlucky
- the same kind of warning was given to khan Joloy before his demise
- he goes into a rage and whips her so hard her clothes rip open
- Kanikey starts *laughing* at this and tells him to restrain himself and wishes him good luck with his raiding and a swift return
- Manas leaves, but Akilay, following Kanikey, takes hold of him and tells him the same exact thing
- again, he goes into a rage, calls her a wretch and tells her that he didn't take Kanikey's advice, so why should he take hers?
- he whips her too, ripping her gown and scattering her jewelry, she curses him in return
- she curses him to never come back and never hold Kanikey again
- Kanikey, who can see the future, sends a messenger after him telling him to come back, but Manas can't listen to a woman, so he does not come back

Observations

- the Kirgiz are superficially islamicized according to Hatto
- Joloy was poisoned and still put up an admirable fight against Manas' companions
- he was then killed by two lance thrusts and decapitation
- Manas companions are fiercely loyal and Manas expects them to be too
- Manas raids Joloy's land and steals his daughters

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 Koly-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

Home Assignment 16-09-2019

Read Hatto's notes and consider their implications, pp. 252 pdf

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 mollifies 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 Alooke 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 suitor 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

- 129: the bard here has decent historical knowledge, concerning the hoja family in, even though the events did not take place right where they lived. It is also worth noting that the names of certain people might be changed, or even the person was changed, to better fit the meter of Kyrgyz poetry
- 245: Manas can definitely be bought, not a very princely trait
- 396: it is interesting how much content would go amiss if not for scholars like Hatto that dig deep and find all the little nuances in phrases that most people would just skip
- 439: this passage shows that certain well know heroes would be changed/appropriated to tell a convincing/fun story, even though, upon closer inspection, the facts do not hold up. In an oral storytelling this would probably not been much of an issue

- 451: Hatto comments on wrong etymologies and translations in the text, making it obvious that these texts need to be examined critically and with caution
- 479-496: Hatto notes the logical inconsistencies in the bard's story, where a horse is both given to an envoy and at the same time ridden by BM. It also criticized Radloff for his bad translation, while additionally showing that Hatto could have used an editor for the annotations
- 504-505: Hatto supposes that R. skipped some verses in his transcription, as evident in the rhyme scheme, which makes one further doubt the authenticity of the text
- 692: the bard has some further logical errors in his story, that a listener might miss, but the transcript immortalized them
- 763, 843, 849: some historical research that explains some facets of the text
- 887f: not sure if this is supposed to show that there was influence of Greek mythology on Kyrgyz epics, or if it is something that is common in epics in general, how unrealistic it may be
- 894-897: the use of prophecies in three stages is interesting, it is definitely a formula, but it gives the whole thing a lot more gravitas, as the prophecy is foretold, then repeated and finally comes true
- 1032: this shows the historical and mythological knowledge of the bard, who connects it to the story at hand. This would also imply that the listeners knew the same things, otherwise it would not be worth telling
- 1099: Hatto notes that epic heroes can be put into different locations to fit the narrative of the bard, such that they can claim famous heroes as one of their own
- 1260: heroes grow up very quickly in these epics, which underlines their prowess and general awesomeness because normal people cannot do that
- 1298: another transcription error by Radloff that makes little sense that Hatto notices
- 1337: epics can be sources from which one might learn something about the culture at that point, even though normal historical works do not mention these things
- 1487: sometimes the bards make up persons because it fits the story that they are telling
- 1842: the Joloy/Saykal story illustrates that the bard probably knew more stories than just Manas and could thus refer to them, even though it may not fit in totally logically. This implies that the audience may have known more than one epic too. Additionally, this must be some relatively set part of the story, otherwise there would be no other matching versions of it
- a couple of lines talk about the kind of handguns the nomads were using at the time, either from Tashkent of Kazakhstan, which were heavy guns requiring tripods and having slow burning wicks, probably more akin to small cannons than to modern firearms

Notes for reflection paper

What cultural information can we gain from Bok-murun?

Politics

- the stories reflect the current enemies and friends at the time
- chinese caravans are mentioned, which gives insight into the trade at that time
- Kogand raised taxes in the name of islam (superficially)

Culture

- the death of a khan is celebrated by a feast and nomadic games in his honor
- some nomads (the heroes) are Muslim, but not all of them
- being good at fighting, horse racing is a high honor, also highly rewarded
- horses and weapons are given names because of their deeds (maybe only bards)
- to get to the feast, there is a long route that seems like part of the ritual
- the feast is generally respected, so no bloodshed (in V as BM bids M)
- lewd camel games are crowd pleasers, as seen in V
- manly warrior women are not really liked, but they talk back to men (in V)
- burning a khan is not liked, as burial is the standard
- men will follow the fate of their khan to not dishonor him and themselves

- the companions are bound to their khan in life and in death
- women were not really supposed to talk back, and Orongu gets insulted really badly, presumably for the entertainment of the listeners
- Manas beats his wives Kanikey and Akilay, when they try to hold him back, he whips them, which I guess was kinda ok, even though he is a hothead
- the image of a boar survived islamization
- the islamization of the Kyrgyz at that time is pretty superficial, they don't really follow all the rules
- khans grow up really fast, do stuff at a young age
- Manas is deeply misogynistic, maybe a reflection of the time and the audience
- the epics were most likely more connected, with the bards frequently referring to heroes that have their own stories, suggesting that they knew something about that as well
- male bonding over the degradation of Orongu? tradition of men impersonation women to make fun of them
- Kazakh heroes are part of the story, no big deal

History

- the story is rather contemporary to the time of its telling, there are guns and actual historical people in it
- besides guns, the nomads had whips, axes, spears etc
- they show pretty good historical and political awareness
- the bards reference real historical events, which shows their awareness of the surrounding area, going back over 100 years, which is pretty awesome considering it is only by oral stories that they remember
- some of these people are still loved after 100 years
- the bard in R mentions an old province in Afghanistan, showing how far knowledge reached without writing
- tribes liked to claim heroes as their own, so they changed ethnicity quite often
- the weapons were made in center of trade in Tashkent or in Kazakhstan
- the Samarkand Khanate is also over 100 years ago and still remembered
- a lot of the historical things mentioned suggest that the story takes place in the 18th century, many of the real people lived in the 17th and 18th c.
- the death of a khan leads to a time of uncertainty, which the Kyrgyz are experiencing rn as the Russians begin to colonize CA

Language

- many of the words the bards use are from Persian, Arabic, Mongolian, Kazakh suggesting a mingle of languages and no "Kyrgyz"
- while the people could not write, they knew the importance of writing and the power of the seal of kings and khans
- the Kalmak/Oirat khanate is a threat to the Kyrgyz
- the words are from Kyrgyz, Kazakh, Persian, Arabic, Mongolian: Kaz from trade and general contact, Persian for religious and educational stuff -> suggest no set language, but rather a kind of language soup

Compare Valikhanov's to Radloff's text.

Transcription

- V is 1854, R 1862; both have transcription errors and the like, that H points out
- in V a kazakh is invited to the feast first, V is kazakh
- V changed some parts that did not fit him, R made errors
- the bards sometimes make logical errors that only matter because they were written down, otherwise they would probably never have struck anyone as strange

Style

- in both texts the moment of performance and the audience's reception is what matters, not necessarily the accuracy/authenticity
- a performance is hard to judge afterwards, the moment counts
- both bards use a ton of formulas: "Nogay teeming like shadows", "when my hazel eyes have passed beyond" and "When you ride on thence... find him and bring the news" in R
- V is more difficult, more poetic
- R is simpler, more story focused
- R is clearer and arguably more enjoyable, shorter sentences, more normal vocabulary
- R starts straight with prose, no poem (unique to V's bard?)
- V has a poem/idiom at the start, R does not: less embellished, is less elite
- R starts with BM sending messengers to all corners of the world to invite people, the bard repeats formulas >20 times

Content

- V has instructions on what Kokotoy-khan sees as good ruling
- M is not at all a hero in V, he is blue, has lice and is an asshole (e.g. to Orongu), in R he is not as appalling, but still a brute that likes to randomly kill people
- there is a vow by Manas to profane the feast, he is a hothead still
- M is not kirgiz in V
- in V the chars are not introduced, suggesting familiarity on the listeners side
- the death of a ruler is the start in both texts, leaves power vacuum and uncertainty for a new hero to fill
- R does not have a long speech by KK, getting right to the action
- the route of BM in V is the annual route of the sarybagysh tribe, in R it is different
- R starts with BM sending messengers to all corners of the world to invite people, the bard repeats formulas >20 times
- the camel game in R is described in more detail, suggesting that it might not have been known to the people as well, it also differs from V where the camel is the prize instead of some ingots; Manas no longer insults Orongu, but she gets insulted by Almambet and does not talk back
- in R's camel game the focus is on Manas and his companions, while it is more on the crowd in V
- Manas is "princely" in R, but still backhandedly insults O and lets his companion steal from her
- Manas also moved to a noble seat when before he was in the middle of the rabble
- 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 fact that M seems to have been poor before is in V but not in R
- the insults are very similar: taint to river bed and clitoris to helmet/cauldron are in both: some kind of standard phrasing?
- some people were changed/their brother mentioned, as the names fit the kyrgyz meter of poetry
- Joloy is an Oruz in R and a Kalmak in V
- in R a close female relative is mentioned, but not by name, suggesting a superficial knowledge of Manas

Notes on the Fight between Manas and Kokco pp. 77-85

Notes

- Manas made a name for himself, he struck fear into the hearts of his enemies
- ‘the White Padisha’ is one that Manas listens to, a great warrior himself
- Manas has done great deeds, destroyed fortresses and stole maidens
- ‘the gibbering Manchu’ are afraid of Manas, he rules the clouds
- M rules everything, Manas and the White Padisha are equal? even though M is his subject?
- Manas did not come to fight the Russians, he rounded up his herd (no Russians)
- all people, except Russians, submitted to Manas
- Manas won against Joloy, Konur-bay, the Sart people, Galcha people, Kizil-bas
- M did give gifts to the White Padisha, the Czar of Russia
- he has great companions, all great heroes, who were very loyal to him
- Manas does not trot on his race horse, he gallops
- even the moon fears Manas, the sun dreads him and hides
- Ak-kula is the fastest horse, Ak-kubo is the best armor
- Manas is the ultimate fighter
- again the repetition of formulas: description of armor and horse
- Manas chooses Er Kokco as his next target, to steal his livestock
- he will ravage Kokco’s possessions and kill his men single handedly
- taking his horse as a workhorse and taking his armor are also on the menu
- Manas shall make Kokco’s horse a gift to the Czar
- “In summer there is great refulgence” - there is brilliance/radiance/shiny stuff in summer???
- the Czar counseled Manas?
- the czar lies in wait for the mountain ram, young or old, he is loftier than Ala-too
- under the protection of the White Padisha Manas will not be attacked by anyone
- Manas seized many herds and animals from his rivals, to his subjects rejoice
- repeated threat to steal Kokco’s herds, maidens and armor, and he will cut down all heroes that try to oppose him
- when Kokco comes to take it back, I’ll wait for him
- he did come, and asks for the herds to be split equally, M may keep some of the stuff for himself, “take them at your barrier”
- Manas tells him that one of them shall die, as he disagrees with his offer
- if you can’t win, you deserve nothing
- K will give him his oddly specifically described gun to shoot him at point blank range, if he survives, he will take the herds
- Manas is not afraid, he takes up the challenge
- they start wrestling, K wants M to let go of his collar
- he implores M to stop, as he already raided him, without provocation, they will lose their good name if they die over cattle
- he hands M his gun, same phrase repeated as above, Kokco dodges the bullet
- now it’s Kokco’s turn to shoot and he hopes Manas does not die
- he hits Manas’ heart and almost kills him
- K regrets it and vows to restore him to life using pills that can reanimate the dead, otherwise Manas would be useless dead
- M goes on a far journey, a metaphorical one that is
- Manas was with God, his friend and with the Czar
- Manas used to think that he was god, but isn’t god different
- he calls to all of his companions as he does not know the way
- K pulls M down from his horse, M tries to kill him but kills K’s horse
- M can’t kill K without committing a sin in the eyes of Allah
- he tells him that the horse should be enough food for 4 days???, make boots out of the hide of the horse

Observations

- Manas was very famous, made a name for himself
- he was in company of the Czar of Russia, who he subjected himself to
- everyone (EXCEPT RUSSIANS) submitted to Manas
- is M a Russian subject, also why all this bootlicking? because the Russians rule the tribe now? because they think Radloff is Russian?
- Manas is epic and awesome, we get it
- Manas gave gifts to the Czar and received counsel, so he met the Czar/an envoy?? He must be really important then
- the Czar gives strange, cryptic advice, **and protects Manas?**
- lots of repeated formulas
- Kokco tries to take back what Manas stole and they duel because Manas is a hothead, Kokco does not want a duel, cattle is not worth dying over
- Manas misses his shot, Kokco does not and injures Manas
- Manas goes on a long journey (metaphorical) where he finds God (Allah)
- K does not want to kill Manas, sees it as a waste, maybe scared of the companions or the Czar
- M does not kill Kokco as that would be a sin in the eyes of Allah, suddenly
- Kokco can apparently eat a whole horse in 4 days

The dual between Manas and Kokco re: religion

Notes

- tiger image and “like god above”
- a bunch of Czar boot-licking
- Manas made the guy that God’s own lips called “Son” submit
- Almambet will become companions with a Sultan of the Nogay
- Manas again fights all but the Padisha
- the czar tells him the exact stuff the poet has been saying the whole time, repeating all that stuff ad nauseam
- live a good life and God will reward you, says the totally muslim czar
- he was made powerful by God, he spreads his crescent borws, haha symbolism (he showed clemency??)
- the czar really likes Manas and talks like a nomad
- Jakip rides out to find a good bride for Manas
- he has a formulaic exchange with a shepherd about how Manas provides for him
- Whitebeard as an alias of the czar
- the shepard slaughters his best sheep in Jakip’s honor
- he then tells him about Kanikey and the whole family situation
- crescent-moon-jeweled horse of Jakip-bay -> symbolism
- Jakip found no beauty anywhere else, so now he is here
- Kalmak are so infidel that they tie pig’s legs to their horses
- Manas is blessed by God
- Mendi-bay is outraged that Jakip shows up empty-handed asking for Kanikey
- he wants Jakip beaten for this insult
- Manas is so mighty that the khan fears him, he could destroy all the great heroes around
- he bades his warriors treat Jakip with utmost respect, the next day they shall talk and see
- Jakip is pretty explicit about Kanikey’s beauty
- Temir answers that Manas is known to be a quarrelsome fellow, while Kanikey is comically pure, to the point of ridiculousness
- if Manas stops his break-neck lifestyle, he will get his daughter, otherwise not as Temir does not want to see her grieve
- Jakip is not amused, threatens that Manas will take her by force anyways, the czar gave him all people (except russians) and he will destroy you
- Temir is frightened and claims to have made a joke, goes and consults his wife, daughter and seniors
- Mendi-bay complains about the non-existent gifts, then claims he’d kill Manas

- the entourage tells him to shut up, they are afraid of Manas
- a random boar image appears
- they get Jakip and treat him like a khan
- now they suggest and offer Jakip should bring
- Manas is again compared to God, he prepares the gift for Temir
- Manas first goes and counsels with the czar, who approves
- the czar uses the same kind of left/right seating as a yurt would have
- he give Manas coin to give a gifts to the in-laws
- Manas swears by God
- Mendi-bay tries to start a war with Manas and Temir khan
- Manas is left outside while the 40 companions are invited into a yurt
- Manas laments being an only-child, no brothers to look after him
- the companions realize their error and gallop back in disarray and fear, Manas might kill them for what they did
- Manas basically bribes the kinswomen of Kanikey
- he goes to Kanikey's yurt, being the first man to ever be there
- he ate her food, drank her kumys, undoes her buttons (80) and slips into her bed
- Kanikey is a virgin, it is signaled all over
- Manas proceeds to rape the sleeping Kanikey
- Kanikey sits up and draws her dagger, proceeding to ask him who he is
- Manas says he brought the gifts, so he is no stranger here
- she humiliates him, not recognizing who he is
- he insults her back, calling her spoilt etc
- she then slashes his forearm and calves
- he threatens to harm her, making her a shepard or something, for that he will go raiding to get the herds for that
- Manas calls her a shrew, her mother also calls her spoilt
- Kanikey interrupts them and tells them she wants to find out what kind of man
- the yurt of Manas is floating??
- Manas vows to fight his father?
- the companions attack Temir khan and Jakip khan
- now Temir khan's people want to go and hand over Kanikey to make the fighting stop
- K is noble, so she will not be troubled by the Companions, she will do it herself
- Manas sees the maidens and plans to seize them as booty to punish Kanikey
- he wants to put her on the horse without a saddle
- Manas asks her if she has come to her senses?
- there are shapeshifting maidens in this **not very muslim**
- Almambet is the best of the companions, he would be worth while Altinay
- Atinay should try to get Almambet
- Mendi-bay wants to not give maidens to Manas and wants to kill him for what he did
- Mendi-bay does listen to Temir khan, but only if he is threatened

The Birth of Manas

Notes

- Radloff thought the poem was for him specifically
- in Tokmak in 1869
- normally, Manas is in the Talas valley, here he is from the Almaty rivers
- the location is possibly a gesture against the Russians, who would have lived beneath Jakip (on the flat land) in this story
- Jakip is unusually resolute in this text, normally not so much
- Manas mother is the daughter of Aydar-khan here, generally not explicit
- Jakip is courageous, son of a couple khans, his location is described
- he married his wife Ciyrici, but never fathered a child
- she never: unbraided her hair, looked at him lovingly, bound her waist tightly, born a male child

- in 14 years, she never went to holy tombs, slept near health-giving springs
- he wants God to help him have a child
- if only her waist were to be bound tight, he could have a child
- the son would shatter and raid the: Noygut, Kokanders, Sart, Kazakh, Kirghiz
- Jakip wore a bow and arrows around his waist and made a child
- this child was super white and well-shaped
- he slaughtered a white mare in celebration
- then Manas was surveyed by four prophets, who called him Manas
- envoys from Yarkend, China, Nogoy came, ate in the feast and then declared that Manas would be their ruin
- Manas had a nice crib, all the peoples heard about him and his future might
- the baby boy Manas speaks: he shall open up the path for the muslims and fight the infidels, Muslims will be victorious
- Jakip dons his armor and orders Bakay-khan to him
- Manas wants to scatter the treasure of the Kalmak
- Manas also wants to go on a long journey
- Jakip asks Bakay to guide Manas, show him stuff he has never seen, teach him
- Bakay knew the land where **Adam and Eve** were born
- Bakay should find him a horse, cloak when he is ready
- he will have a giant Koran and Book; show him the right path!
- be the friend and guide, Bakay, even in the afterlife
- Bakay vows to do what Jakip asks and suggests some good raiding
- at 10 Manas shot bows, at 14 he smashed khan's yurts and became one himself
- he raided Bukhara and Kokand, he fought different Chinese tribes

Observations

- they had some strange ideas about how conception worked
- Manas is of course a badass baby
- he has a mentor that will teach him what he needs to know
- the naming of Manas is pretty prophetic
- Adam and Eve appear in this story for some reason
- Manas grows up really fast
- the (un)tying of braids is supposed to help women in labor, good biology
- there is also a ritual of binding the waste of pregnant women in childbirth
- touring tombs and being near apple trees is supposed to “cure” infertility
- apples are also supposed to fix that

Writing Exercise Preparation

Topics

- religion
- language
- politics
- gender

<Insert topic here>

The Birth of Semetey pp. 305-323

Notes

- Manas is old and dying

- Kanikey is 7 months pregnant at like >47
- Manas wants his companions to take care of his unborn child
- they buried Manas like he wanted it
- now Manas' younger brothers want to marry Kanikey
- Mendi-bay is also going to Akilay, who wants to meet Abeke in secret
- Abeke is pleased by that, he will do so
- Akilay plans to kill Kanikey's child in case it is a boy
- K gives birth after 10 months and the child falls to the ground
- Bagdi-doolot takes the boy and runs away
- it's a boy, which Akilay is not told about
- they agree to guard the baby, taking turns
- Jakip and his two sons plot to kill the babe at dawn, but K and B run away
- they have nowhere to go, so K suggests to go and see her Godfather
- Karim had left, so they followed his trail
- then they came upon a red calf, but had nothing to kill it with
- Karim came along after the calf, so they finally met
- Karim was injured by Manas so he will not give them shelter, or the calf that belongs to him
- then they go to Bakay in hopes that he will be able to save them
- Bakay rides up and down a hill with the baby for some reason, and all of them weep
- Bakay will give them food and clothes, then he will give them horses and show them the way
-

Semetey pp. 340-357

Notes

- S is empty headed, he becomes the leader of the 40 Companions of Manas
- he goes through the same kind of growing up as Manas and other heroes
- towards autumn, he wants to go raiding, asks if the others have seen different places
- he has a white and blue yurt, 60 mares as provisions
- the companions feel reminded of Manas
- companions are pushing 70
- among themselves they are critical of S: he is rascally, never flees, has black blood and blue lice; his neck-breaking attitude will kill us, they want to go out wearing their funeral clothes
- the companions set out without S, and a week later he finds out
- S sets out to pursue them, riding hard
- he asks them if they lost their appetite for material things, he recounts some of their great exploits
- he gives them a gift of honor, his racer that took him there
- the companions just ride by them
- he shouts at them to halt, telling them he will follow them anyways
- S makes gestures of submission, but even that is ignored
- S goes into rage, bawls some war cries and lowers his lance
- S slaughters the companions and their horses, return home, where two of the companions wives are pregnant
- they both give birth when he dismounts, one holds a flower, the other gore
- S laments how lonely he is, nothing works out, this section is in a totally different style of English

- S makes a great feast, takes the two kids as milk-brothers, making Kanikey nurture them
- S himself gives the boys the names, letting himself be a next of kin
- the two of them became great warriors
- those two companions stood beside S at all times
- S is addressed as 'Dear Wretch', he seems worried
- Ay-curok, Akin's daughter, is apparently a good seamstress, she has second sights, she can bring dead souls back to life
- she is already promised to Kokco's son Umutoy, so S will go to Akin with his companions and ask for her hand or take it by force
- the next day they ride out, arriving at Akin's at dawn
- S sends his companions out to go and get Ay-curok and put in a good word for him; she is described as being at festivities, winning fights with men
- she is swayed by the nice words, she gets onto S's horse and he rides off with her
- they drove some horses together and Kan-coro will go steal some horses, they want to hold a feast
- the more stupid one tried to drive the herd home, then he played dead
- Umutoy came with an army to get his bride back, he takes all the horses except for S's
- Kul-coro gets back to the camp and finds it deserted, no horses left etc
- Kul-coro gets cursed by the other one for being a coward
- Kan-coro does not know how he may look at Semetey after what happened

Notes: Various Semetey variants by Prior

The Semetey of Maldibay Borzu Uulu

Manuscript

- from the archives of the National Academy of Sciences from 2001
- 18 x 11 cm, 117 pages, slight damage
- black ink written with qolam
- bound book, red ball point pen Western page numbers added
- notes added in pen and pencil
- we have generally 51 lines in 3 columns, sometimes 2 or even 4
- in total it's about 6000 lines
- in between there is a page missing according to Persian numbers, the Western numbers are consecutive
- language is Khirghiz; script is post-Chagatay, shows some features of Chagatai as well as of Khirghiz, writing is somewhat inconsistent
- MS (the academy body) is probably compiled from two different resources
- the date of this manuscript is from ca. 1899

Notices

- Aydarkulov, Mokeev 1988 has uncited information about receiving 1957 from a village in Talas
- Urstanbekov, Coroyev 1990 includes a transcription as well as a translation of p. 1, but the verses are out of order and the date is incorrect

Tale of Semetey 1

- this tale is older than anyone alive, it was never written down on paper
- this tale is for the well-informed, the brave: half is true and half is lies
- Semetey hears that his lineage is Nogoy
- Kanikey tells him what he will find on his way to Talas
- S is a roughneck, so he would go anyways, regardless of what Kanikey says
- she tells him: after M died, his companions (except Bakay) went over to Kobos; S will be heralded as a prince when he returns to his homeland

- K was married to M, her father is Kara Khan (sometimes Temir Khan, then Kara Khan again; Kara Khan is also the great-grandfather of M), she buried M in a tomb
- Abuke, M's half brother, was getting ready to marry Kanikey, but she'd rather die, so she left for her father's city
- formulas from other Semetey texts are found here, even a phrase from the Valikhanov Bok-morun
- if a dervish appears behind him, S will die; but if he looks straight across the river, he will see M in all his glory and the 40
- he should not be seen by M, but set him and the 40 to flight
- S should cross the treacherous river, the 40 and M will have disappeared by then
- he shall take a dose of powerful medicine, recite the Koran and then go on safely; S will see M's hound
- then he will find Bakay and greet him; then climb a mountain and put his telescope on the Talas valley
- a lyrical description of the scenery and wildlife follows, the homeland of the Nogay
- there is a repetition of the climb and stuff, just with geographical names
- from there he spots M's tomb, there is a lot of description of the tomb's interior and exterior as well as of the building process
- there will be a lifelike picture of Manas there, in the place of honor
- there are pictures of the 40 and K describes them
- then she names 8 heirlooms that S should recover from his uncles and his grandfather: his gun, lance, battle axe, war drum, sword, armor, chain mail, hat and breeches
- K tells of the steeds that are on the walls of the tomb
- if Abuke and Kobos give S the steed he shall take in and come home
- she ends by recommending some brides for him
- K blesses S by the 12 imams and 40 spirits of M, she is weeping and S leaves
- Ciycir forebodingly says that S is a warrior, but not ready and will be back soon
- the trip goes exactly like K said it would
- B tells S that A&K have taken over the land and that all other heroes are dead, S vows to fight them and to take back his land
- they get to Talas, as K described, pray, recite the whole Koran
- M arbak will now protect S
- B goes to J, wants a gift of good news, but J assaults him, then describes S as a Nogoy prince and threatens J
- J backpedals, giving B a gift and telling him to bring S
- J orders his wife to get a cup of honey and a cup of poison
- BD tell J to give S his birthright instead, so J prepares the poison himself
- BD is another name for M's mother, so there are a total of 3 different names here
- B hears this, goes to S and tells him to give it to the dogs
- S does this and learns that J wanted to poison him
- B wants to go and rebuke A&K, so he gets them drunk, tells them S has returned, the gets drunk himself
- S demands his birthright, asking about all items, A is silent, K leaves the tent and returns, giving a speech about how great M was
- S tells him to shut up and tells about his fathers wars and successes
- S takes M's possessions, they don't want to give him the lance or the gun
- S gets angry and beats them up, then leaves
- B tells the story of a horse, A&K argue whether S was justified in taking the heirlooms
- both B and K tell S to go and kill A&K to do M justice
- the horse talks, snitches on S, that he stole his fathers stuff, K rebukes him
- then S waits a year, then takes off
- iron yurt?
- A&K raise an army and surround him, S kills them all, like a falcon chasing geese
- he captures J, A&K, K and BD come to him
- S tells K and BD to get the prisoners to he can shame and kill them
- K and BD go ahead and kill J, A&K in S's stead
- S marries the daughter of a Khan, rules the Nogoy well

Tale of Semetey 2

- Ay-curok takes M's falcon, S wants to get it back
- S assembles 14 horses for his journey
- the two companions are supposed to prepare for 1 year of travel
- S's smoke causes rain as well as hailstorms, and the animals suffer
- S goes to a mountain and looks beyond:
- shift to Ay-curok, who has 40 maidens and a wild dream, only one maid is able to read it
- one of the maids says that god will grant him a favor, the maid tells A to go out and meet S, who will be angry otherwise
- she goes out and camps on open ground to be seen
- back to S on the pass: he can read the instructions that B gave him for the route
- he does not attack the large army, but chooses to go and meet A

The Semetey of Tinibek Japiy uulu - Prior

Original and Notices

- the text is from 1925, probably from a 1898-1902 script that has been lost
- there are about 3600 lines of Kirghiz language in reformed Arabic script
- there is a preface of Arabayev, there are some missing pages
- there is one badly cited claim in one paper, no much else

The *Semetey* of Tinibek Japiy uulu

- Cin-kojo and Toltoy get warned by Akun Kan, but they ready their forces and get the upper hand against Akun's forces
- Akun kan's city is besieged, Cin-kojo wants to take AC
- the armies want to live off the land, they want to starve out the city and the khan's men
- AC does not want to be booty, she becomes a swan and flies to S
- she flies thousands of km around in an attempt to find S
- she flies down to Manas' grave, as it would be wrong not to pay respect, looking for S
- Cacikey, S wife, is there, AC transforms and tells her about the military campaign, then she asks if S will come and save her, C tells her that this will not happen
- C and AC meet again, argue about S and if he will take AC
- if he stays inside, C can have him, if he goes outside, AC gets him
- S goes out, C wants Kc to follow S to help him
- S wants a nice cloth, then casts out his falcon
- AC steals the falcon, S later finds out and then takes off after her
- S first goes to Temir Khan, meets Bakay, he then goes out to find AC, even though Bakay tells him that the way will be tough
- S leaves K's and goes to find AC, following B's route
- they travel through some kind of magical land, hard trip
- AC has a dream where she has S in her hands, and they go out to meet him, as it seems like a good idea, he is a ferocious warrior
- they recite the scripture and the Quran many times
- S uses M's old telescope to look, he spies something, tells his companions to find out what it is
- S gives KC his horse and his heirlooms, as he does not have some himself
- KC rides off, impressive looking, and makes for the girls
- M's arbak saves KC from the rives that he crosses
- AC meet him and are really aggressive, he is aggressive in return
- they ask for his lineage, he gives S's and his own
- AC scolds him because they are no match for her betrothed and their friends and armies
- KC threatens in return, but is laughed at
- S decides to go there and thus shame AC's betrothed and his friend

- they can't find a ford, so S decides to just go for it, against Kan-coro's suggestion, he is willing to risk death to see AC's eyes
- S gets scared as he attempts to ford the river which is way too dangerous, he prays/pleads with all kinds of figures, he needs to be dragged out of the water
- the girls make fun of him and tell AC that she should not marry him
- S rebukes KC because he gave no news of what was happening and he slacked off
- KC cautions him, as he does not have an army, S complains that KC didn't do as he was asked
- AC tells S she is already taken, he tells her to give him the bird and he'll leave
- AC again says that they have been betrothed since before birth, and she waited for him; dares him to take the falcon
- they feast and want to rest after the long journey, but AC tells them to first get to the safety of the city, then they can rest and "enjoy themselves"
- there is a yurt in a city where AC properly hosts S and the companions
- AC and S "lie together", S falls asleep, AC leaves, KC wants to check on them, notices and wakes S
- they find her in her father's chambers, S is amazed by the decorations, he grabs AC by hair and breast, she tells him to fuck off and tell this story to his wife