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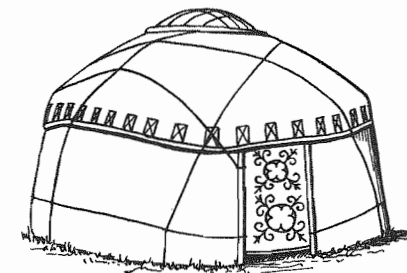
OTTO HARRASSOWITZ · WIESBADEN

THE MANAS OF WILHELM RADLOFF

Re-edited, newly translated
and with a commentary

by

Arthur T. Hatto



1990

OTTO HARRASSOWITZ · WIESBADEN

Das Signet stellt eine kirgisische Jurte dar.

To
MARGOT



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INTRODUCTION

The writer of these lines has on various occasions paid tribute to the great man to whom we owe the remarkable corpus of Kirghiz epic texts of which those featuring Manas and his line are re-edited here. Wilhelm Radloff (1837-1918) was and will remain the pioneer of Turkic Studies in the widest sense. He was a scholar of gigantic energy, thrust and achievement, with only the full and exact decipherment of the Turkic runic inscriptions eluding his grasp. His recordings from the oral cultures of other branches of the Turkic-speaking family dwarf his two volumes of Kara Kirghiz texts, with translations, of 1885, yet these would have been a sufficient monument to the labours of an ordinary man. The reader, then, may already be asking himself amid so much admiration and gratitude why an outsider in the West should consume his vanishing years on a new edition.

There are several reasons for this, and all are compelling. Radloff's command of Kirghiz was not so sure as his command of some other Turkic languages, several of which were spoken in or near his stamping-ground of Barnaul and elsewhere. His visits to the Kirghiz lands in 1862 and 1869 were too brief for him to gain a deeper knowledge of the Kirghiz lexica and the social background informing them. Equally telling for the establishment of reliable epic texts was his failure systematically to collate parallel formulaic passages, of whose significance in the production of oral epic poetry he was so acutely aware. For in the course of one poem he may give several irreconcilable versions of the same item, a second glance at which would have led him to correct what was wrong, and normalize. One sometimes wondered if he had employed an amanuensis.¹ As to his translations, he often did not look back here either, so again there are occasions when he makes an error and follows it with a correct version, only to follow that with an error not always identical with the first. Thus, coming as a tyro to Kirghiz epic studies from a mature field of scholarship, one was surprised to have to emend the great man's work for the sort of errors one would have frowned on in a pupil. Add to this, as a man of good education, Radloff was

¹ In his appreciation of Radloff as a turcologist, A. N. Samojlovič wrote that during his time in Barnaul as a teacher of German and Latin (1859-1871), Radloff found the daylight hours insufficient for the elaboration of the materials collected during his vacations and sat up late at night for years, sparing at most three to four hours for sleep and rest (V. V. Radlov kak turkolog, *Novyj vostok*, 1922, No. 2, pp. 708 f.).

expected to render verse as verse, with all its attendant blurrings and omissions. Furthermore, Radloff was a hardened guesser, as all pioneers have to be. His massive *Opyt slovarja tjurkskich narečij* (1895-1911), justly described as both 'not up to the level of scholarship of his day' and 'an indispensable tool of Turcology', is littered with mistranslated vocables, among them precarious hapax legomena and corruptions, culled from his texts of 1885, veritable ghost-words, some of them quite fantastic. Another shortcoming apt to reduce the value of his interpretations as of poetry, is his feeble interest in the birds and beasts so dear to the bards and their audiences. There is some charm, however, in the entry in *Opyt* under *küdörö* (read: *küdörü* < Mong. *küderi* 'musk deer'): 'ein wildes Thier, etwas größer als der Karsak (ein Fuchs)', for it shows him conversing with his hands.

With ample time and K. K. Judachin's magnificent *Kirgizsko-russkij slovar'* of 1965 at one's elbow, it is easy to sit and note the shortcomings of Radloff's texts, translations and lexicography. Any irritation one may have felt at his slap-dash treatment of his Kirghiz epics, however, was immediately dispelled by one's sense of the pace at which he must have lived and worked. Had Radloff looked back and collated as often as the present editor has done, some of the other unique monuments he has bequeathed to us would have been lost forever. In no other way is it conceivable that he could have left his priceless legacy of Kirghiz epic poetry, the most important aspects of which had taken their effect long before this writer set to work on it a quarter of a century ago. It suffices that the gambles Radloff took on the printed page were of the same order as those he took in the wilds of Central Asia to fetch it home.

Well nigh the complete authentic utterance of Radloff's bards is deemed recoverable by this writer, who would be proud to have taken a definite step in that direction. And if the bard's utterance is recoverable, it is because Radloff had a good ear, so that where he does not hit the exact sequence of sounds he has usually caught enough of it for it to be identified by ordinary philological-cryptographic methods. May the next editor have more success with the cruxes that remain! They are indicated as they occur in the Commentary. Whatever successes have been achieved here can be gauged in part from the apparatus criticus and confrontation of the translations.

It so happens that of all the introductions Radloff wrote to his collections of Turkic specimens, the one at the head of his Fifth Volume, Kara Kirghiz, is of supreme importance. For there he discerned with great brilliance the bearing of the Kirghiz epic poetry of his day on the Homeric question and on the comparative study of epic poetry in general. On the basis of the Kirghiz analogy, he found the solution in nuce to the problem of the Homeric diction and manner of composition, an achievement which Milman Parry was to acknowledge by

quoting the relevant passage at length in Radloff's German. Radloff also clearly saw, long before it became an orthodoxy, that true epic poetry is an existential oral genre carried by a closed society wholly attuned to it – the epic audience to whom it gave a cosmos – though he uses different terminology. In 1885 and earlier those were exploits indeed! Thus readers are earnestly advised to turn from these pages to Radloff's German or Russian Introduction.

The texts offered here have not been normalized orthographically to agree with Modern Kirghiz practice as with *Kökötöy*. The latter was taken from Arabic script, and it would have been inappropriate to have applied Radloff's system for the transcription. Regarding Radloff's own texts, a roman equivalent of his cyrillic system seemed in order. Yet linguists are warned that they should use Radloff's original for their particular purposes, and for two reasons. First, emendations of corrupt words in the present edition may have obscured subtle dialect features in sound-sequences heard by Radloff. Secondly, since the writer's purpose, as everywhere, has been to throw light on epic poetry, and on linguistic matters only incidentally, he has ventured to give the names of persons, places and tribes in a standardized modern form in agreement with the Indexes and with those of editions of twentieth-century bards. It was judged that the gain in the sureness of handling often fluid traditional names would outweigh the absurdities involved, as for example in *Kankeygä* (*Kankey* with Standard *e*, *-gä* with Radlovian *ä* of the same value). In the interests of sure and quick handling of the material for comparative purposes, all tribal names have been capitalized here. One hopes that others will follow, since it is frivolous to bury tribal names of Eurasia in acres of print merely because one's own national literary convention requires it. In scholarly texts and discussions, tribal names, like personal and geographical names, often have to be searched for. They should stand out clearly with an initial capital letter to catch the eye.

Like the bardic language of *Kökötöy*, that of Radloff's texts tends towards the Kazakh. Numerous forms can only be accounted for in terms of hyper-correctness as from the Kazakh direction. In this situation, where for example Radloff sets a short *a* and Kazakh has a short *a* as against a Standard Kirghiz long *aa*, the short *a* has been retained as probably authentic; and so with other defensible 'Kazakhisms'. Another feature of the language as presented by Radloff is frequent reversal of *s* and *z*. This is also a feature of the modern 'süč' dialects. The significance of this feature in the diction of the Radlovian bards requires assessment by dialectologists. We have almost exclusively epical recordings from among a few North Kirghiz tribes of the mid-nineteenth century, thus there is no direct means of knowing how far the bardic language we know had been attracted towards the northern transitional dialects since swamped by the artificial modern Standard. Linguists will no doubt one day investigate the possibility

of a common 'Nogoy' or 'Čayatay' or even 'courtly' strand in Özbek, Kazakh, Karakalpak and Kirghiz bardic diction. At least, the Kirghiz epics of the mid-nineteenth century at times suggest that such an attempt might prove rewarding.

The translations opposite the text have no pretensions either as literary creations or as 'exact'² renderings of the remote Kirghiz such as would please a grammarian. They were made i) in order to show those familiar with Kirghiz or at least with a not too distant Turkic language, how the writer understands the text; ii) to serve as a first commentary on the original, to be completed by reference to the Commentary proper; iii) to enable those who have to rely on a translation, safely to assimilate the narrative content for their own scholarly purposes or pleasure. Particular care was taken, as for a higher, integral exactitude, never to betray the imagery in which these epics abound. This has led to many a charmed hour spent seeking the visual implications of the gaits, stances, movements, displays of animals, or the medicinal properties, real or imagined, of plants, or again the details of the paraphernalia of nomadic life, often of a highly decorative nature; until what the bard and his listeners had in mind seemed clear.

Of the many repetitions of names or titles in apostrophe at the cadences, rising at times to incantation, a well-marked feature of Kirghiz epic prosody, only what prose can bear was retained.

The years 1856, when Čokan Valichanov had *Kökötöydün aşı* taken down in the course of a reconnaissance headed by Colonel M. M. Chomentovskij in the Lake Issyk area, and 1869, when Radloff recorded his second group of Kirghiz texts, all but embrace the piecemeal process of submission of the North Kirghiz tribes to Russian rule. The relatively unwarlike Bugu, among whom all of the *Manas*-poems except the very brief *Birth of Manas* were recorded, were resuming their old contacts with the West Siberian Administration in the 1840's as the power of Kokand began to wane. By the 17th of January 1855, the bulk of the Bugu were granted Russian protection in return for allegiance to the Czar by solemn treaty, the bilingual Čayatay-Russian text of which survives. Yet at first the Russian presence proved unequal to the task of guaranteeing the new protégés against aggression in all circumstances. The Bugu were the underdogs in a many-sided contest. At times, when the Khanate of Kokand was less enfeebled by its unending internal dissensions or Russia had to redeploy its forces in response to wider issues, Kokand would incite its tributaries the powerful Sarı Bağış and the Solto to raid Russia's tributary the Bugu, as a means of bringing the latter to submission, with the result that if no help came from the Russians,

2 I take the word from a review of *Kökötöy* that did not offer a single emendation for that knotty text.

the Bugu had no recourse but to flee from eastern Lake Issyk to their tribal remnant on the Upper Tekes and re-submit to the Chinese . . . from whom they periodically escaped to seek other protection . . .

The motive forces behind the almost rhythmical shifts in the kaleidoscope of North Kirghizian politics were the life-and-death struggle for pastures and the decaying institution of *barımta* – originally a system of raids on the cattle of offenders whereby part of the booty would be slaughtered and the proceeds squandered and enjoyed. Since all tribes or clans had old scores to settle with their neighbours, a given group never lacked a justification for seizing a chance that simply could not be missed. The chain of *barımta*, so like that of the blood-feud which it must have been designed to mitigate, was temporarily broken, however, when a superior power assumed the role of arbiter. Yet so to act on behalf of tribes or clans implied their submission, and submission implied tribute. At first, the change from protection by Kokand or China to that by Russia can have amounted to little more than a change of arbiters for *barımta* or the allocation of pastures, with the hidden hope – so dear was booty to the hearts of the Kirghiz! – that Russian protection would allow one to rob one's neighbours scot-free. But one Russian commander taught a Kirghiz chief a lesson in *barımta*: some of the offender's cattle were taken and sold, and the proceeds passed to local headquarters to reimburse them for their outlay in rounding him up on a distant frontier.

The capture of Tashkent by General Černaev in May 1865 against explicit orders from St. Petersburg, consolidated the junction of the Syr-darya and West Siberian Lines. In 1867, the decisive year for North Kirghizia, General Kauffman was made plenipotentiary in the new oblast' of Turkestan. In 1868, the tribal areas were re-allocated in volosti, and chieftains who had violated their treaties with Russia were stripped of executive power.

Matters in North Kirghizia had taken their inevitable course. Of the powers in the region that could make or mar the existence of the North Kirghiz tribes, Kokand was in full decline and riven by dissensions in which Kıpčak and Kirghiz chieftains often played an important or even crucial part; China was at grips with the Opium War and the Taiping and Nien Uprisings, while in 1862 the Dungans rose in Kansu, soon to be followed by the Taranchi in Ili and the general break-down of Chinese rule in Kashgaria by 1864, leading to the emergence of Yakub-beg. The only stable power in the region was Russia, whose military were the best-trained and best-equipped, especially in the artillery. The only questions were how soon the remarkable caution of the High Command would be overcome, and how soon they would convince the even more cautious Kirghiz chieftains that the Czar's forces had come to stay.

In this many-sided contest, the Kirghiz tribes were far from being a negligible

force. Quite apart from those chieftains who were directly involved in the power-struggles in Kokand, the cooperation of the Kirghiz chiefs was desired and played for by each greater power in the region. Too disunited to offer effective resistance to such powers, the Kirghiz nevertheless counted for much in the field as skirmishers, suppliers of transport, horses, meat and other provisions, and as guides through their intricate landscape, to the point where their participation might tilt the scales of battle. Moreover, the aggregate of tribute under which the Kirghiz tribes were laid must have more than repaid the cost of the expeditions sent by their 'protectors' to effect submission. (Here Russia had an advantage, in that its chief objective was to sit astride the East-West and North-South caravan-routes: they could afford to lower the price.)

It is against this background of unceasing struggle to survive, with, as Radloff writes, whole tribes migrating on a permanent war-footing as a normal way of life, that the epic poetry of 1856, 1862 and 1869 is to be read.

On so scanty a basis, it is perhaps rash to seek connections between the poems and their tribal backgrounds, yet one cannot help noticing that the only poem to present Manas's father Jakip as a manly, resolute khan – perched like an eagle above the newly founded Russian outpost of Vernoe – is the *Birth of Manas*, recorded among the dominant Sari Bagiš; that the theme linking all the other *Manas*-poems, recorded among the hard-pressed Bugu, is that of the precarious survival of the line of 'Nogoy' khans symbolizing the Kirghiz and more particularly the Bugu; and that *Joloi-kan*, with its rumbustious, gargantuan pseudo-Nogoy hero, elsewhere a Sino-Kalmak arch-antagonist, and its satirical catalogue of heroes and heroines beloved of the Bugu, was taken down among the warlike Solto.

Kirghiz nationalism, which so changed the tradition for the late nineteenth-century and early twentieth-century bards, lay in the future. In our material, the 'Kirghiz' are rarely named, and when they are it is mostly with irony.

At the age, as I write, of close on seventy-nine and, after almost twenty-five years of study, on and off, of mid-nineteenth-century Kirghiz heroic epic poetry, I feel I am entitled to utter a *kereez söz*, that is, a Testament, to those who will follow me in studying it, not least the scholars of Kirghizia.

To begin with, I believe that for historical reasons not many who write on this subject in Kirghizia are as yet aware that the mid-nineteenth-century *Manas*-epics for style and authenticity are incomparably superior to the effusions of the great singers of the twentieth century, that is, superior *as epic poetry*, the criteria for which are gleaned not locally but from wide reading round the world. The talents and virtuosity of some of the twentieth-century singers are not in question: these were quite extraordinary, and although one will find their equals elsewhere, one will not find very many. The point I wish to make is that the

outpourings of singers like Sagymbay and Sayakbay are in some ways clearly sub-literary, even at times sub-theatrical, with innovations in style, content and characterization too massive for the traditional elements embedded in them to support. There is an intellectualist vein running through their compositions, recorded sometimes at inordinate length in the laboratory, which encouraged them to introduce a plethora of names of heroes, tribes and places, a veritable rag-bag of zealous compilation, one might almost say of lay-minded folklore-collecting. So far as tradition is concerned, these miscellanea are largely of spurious value. Indeed, their value could only be finally assessed as epic tradition in the light of the corpus of mid-nineteenth century epic. Sagymbay was a very bold, shrewd and amiable wholesaler of *Manas* in the wider sense. Elsewhere I have likened him to the medieval German poet Wolfram von Eschenbach, a born bard-improvisator who grew up into the literary-cum-oral milieu of the courts, where longer narrative works were performed orally from manuscripts or prompt-books. It remains inscrutable whether Wolfram had the help of scribes in getting his masterpieces down on to parchment: yet his manner of composition comes a stage nearer to the literary than does Sagymbay's. What these two exuberant narrators have in common is a vision of vast human panoramas in which every actor, every people, every place, must be named, even to the point of regular cataloguing, producing tours de force of minds that have hoovered up snippets of information all their lives and felt the urge to disgorge them in as orderly a fashion as may be. It is a happy coincidence that Wolfram and Sagymbay were deeply religious men and humorists: the influence of Franciscanism has been perceived in Wolfram's later writing, that of Pan-Islamism coupled with some sort of Pan-Turcic ferment is obvious in Sagymbay's compositions. So far as authentic Kirghiz epic tradition is concerned, it is fortunate that leading Kirghiz scholars have begun to identify the innovative excesses of Sagymbay and others. It is also fortunate that Kirghiz scholars no longer express their wonder so often at the *size* of the *Manas*-trilogy instead of investigating its *quality*. Such wonder deserves to be called naif, since to an important degree the length of an epic performance bears a relationship to the reward a bard judges to be available, and further to his audacity as a fabulator and the amount of boring repetition an audience will put up with – a control which is very tight in the presence of connoisseurs, but very lax under laboratory conditions. And it is fortunate indeed that the generation is probably past or at least passé in whose name a lady in her exordium suppressed all mention of Valichanov's and Radloff's epic texts in her account of what was known before the Revolution, but also admitted that because of its often anti-populist and nationalistic elements, *Manas* could not be published uncensored; and above all, that Manas's and the others' raids could not be reconciled with a Soviet conscience.

In fine, one dares to assert that the mid-nineteenth-century corpus of Kirghiz epic, together with the strange *Manas*-section of the *Majmū' at-Tavarikh* as a late eighteenth-century propaganda document,³ must be made the basis of all investigation of *Manas*-tradition and that this should be buttressed by the yield of a total comparativist sifting of the *Manas*-recordings now in the Archives. If the accounts are true that the latter amount to some four million verses, clearly it will take something like a century of work before Valichanov's and Radloff's texts can be safely confronted with twentieth-century tradition, whereby due allowance must be made for the distortions of Kirghiz nationalism, pan-Turkism, pan-Islamism and Communism, not to mention other tampering by intellectuals that needs to be exposed. Such long-term investigation will be vitiated, however, until a clear notion emerges as to what constitutes a *text* in all its inviolability, indeed sanctity, and the lessons are applied, with all known circumstances of the recordings faithfully stated.

Manas is rightly the proud possession of the Kirghiz people. Yet *Manas* is also the possession of those others in the wide world who respond to it. Among the latter, I for one – and there will be more like me in days to come – am not prepared to accept what the 'owners' say about it merely because they 'own' it. It is time that Kirghiz scholars came to cherish *Manas* not only as patriots but also for the right aesthetic and scholarly reasons, an end only to be achieved by patient, informed study of other great epic traditions. Then, for example, it will be seen that there is no 'Kirghiz Homer' and never could be, yet on the other hand an outstanding earlier Kirghiz epic tradition which not only comes nearer to the Homeric than most other traditions (in ways to which I have drawn attention in my publications), but has through Wilhelm Radloff exerted a greater influence on the assessment of epic poetry as an oral-literary phenomenon than any other.

Arthur T. Hatto
January, 1989

Note: In order to conform with the usage of *Asiatische Forschungen*, I have applied the International Transliteration of Russian Cyrillic, with one exception. Since its appearance in 1965, K. K. Yudakhin's (Judachin's) magnificent *Kirgizskiy-russko slovar'* has become a household object to me, and his name a household name in the spelling 'Yudakhin', with which I am loth to part. I have further retained for Kirghiz text and words other than those of Radloff's *Manas*-poems, the transliteration of Standard Kirghiz used in my edition of *Kökötöydün aşı*. I also use 'y' and not 'j' in the names of Sagymbay and Sayakbay, as too familiar to change.

³ Until the contrary is proved. See *Kökötöy*, pp. 90f.

ACKNOWLEDGEMENTS

Among the first to encourage me in my Kirghiz studies was the late Academician Viktor Žirmunskij, a fellow Germanist and student of epic poetry. He sent me many fine books of Turcology I should otherwise have missed. I remember his kindness with gratitude. The first to open the pages of their learned journals to my contributions on older Kirghiz epic were the Editorial Boards of the *Bulletin of the School of Oriental and African Studies*, *Asia Major* and the *Central Asiatic Journal*. Among the survivors I thank Sir Harold Bailey, F. B. A. and Professor Charles R. Bawden, F. B. A. for the specific help they gave me for problems beyond my scope, and Professor Karl Jahn for vital early encouragement, warmly given. Since those days, Charles Bawden has never ceased to answer questions on matters concerning Mongol, and I have him to thank, too, for introducing me to the Symposia of the Central Asian Seminar of the University of Bonn under the Chairmanship of Professor Walther Heissig, Fellow of the British Academy. With this, Professors Bawden and Heissig and other Members of the Seminar have gladdened my years in retirement, crowned by their electing me an *Auswärtiges Mitglied*, an honour I greatly cherish. The far-ranging and expert contributions to these Symposia by scholars of note, the discussion afforded to my own contributions, and my correspondence with the Members, have greatly enhanced my studies and emboldened me to concentrate them in the present edition of Wilhelm Radloff's *Manas*, which first inspired them. I thank them all warmly.

The field of mid-nineteenth-century Kirghiz epic poetry, in the strict sense, is a lonely one, so it was with unusual interest that I received from R. Dor an ethnographic study of the Pamir Kirghiz out of the blue, together with a hint of texts to come, not least one that proved to be a priceless recording from *Manas* which runs parallel to a passage in Radloff's Episode I, 3). Since then, Professor Dor has never tired of answering my questions, especially those calling on his mastery of the spoken Kirghiz idiom, and has several times answered questionnaires, one of them inordinately long, during the preparation of this Volume, at times when he was fully occupied with pressing tasks and business of his own. My gratitude for his help with my problems is commensurate. My grateful thanks are also due to Professor Karl Reichl, a fellow Member of the Seminar in Bonn, for answering my inordinately long questionnaire.

I acknowledge here with gratitude Professor Robert Dankoff's princely gift of his and Professor James Kelly's *Mahmūd al-Kāsharī's Compendium of the Turkic*

Dialects in three volumes, and Professor S.G. Kljaštornyj's, Professor E.M. Meletinskij's and Dr. S.Ju. Nekljudov's gifts of books from the Soviet Union over the years, which have lightened my work on this edition.

I have made great use of the Library of the School of Oriental and African Studies in London, and thank the Librarian Miss Barbara Burton and the Central Asian specialist Mr Peter Colvin for their never-failing help and courtesy.

I honour the memory of the far-sighted, warm-hearted Founder of the Leverhulme Trust Fund, who was able to imagine the needs of retired scholars such as I, and I thank the Trustees for the vital support they have given to my studies in my present field.

I thank my old friend Professor Bernard Lewis, F.B.A., for identifying in times past some Perso-Arabic words under their uncommonly effective Kirghiz camouflage, and more recently also Professor H.T. Norris for similar unmaskings.

A.T.H.

TEXTS AND TRANSLATIONS

THE BIRTH OF MANAS

I, 1) The Birth of Manas

Radloff judged that this short poem on the Birth of Manas was extemporized for him personally, by a bard among the Sarı Bağış tribe south of Tokmak in 1869, in response to a question he had asked. It is the only mid-19th-century heroic poem recorded from within that tribe. The poem can be analysed as follows: (1-9) Manas's genealogy and birthplace; (10-41) his parents' childless state and father Jakıp's masterly steps to remedy it; (42-65) the naming of Manas and prophecies on his future; (66-72) Manas's boast from the cradle in general terms of future exploits against the Infidel; (73-149) Jakıp's formal appointment, as he stands fully armed, of Bakay as Manas's tutor and the promulgation of the itineraries of two planned Holy Raiding Expeditions (*kazat*), as though from Manas's lips; (150-164) Manas's precocious growth to herohood and his success in exacting tribute from the Chinese of Kashgaria and in pushing them eastwards.

Interesting features of this improvization are these. Whereas other mid-19th-century epics make the Talas Valley the seat of power of Manas's line, *B* has him born on one of the Almaty rivers. This is understandable in as far as the powerful Sarı Bağış nomadized on the Western Kungey Alatau not far short of the present Alma-Ata beyond the Zailiyskiy Alatau to the north. It might thus have been a defiant gesture on the part of the Kirghiz bard that he perched Jakıp's aul in an eyrie (cf. v. 7 *Čuŋkar-uya*) in the mountains from where he could look down on Vernoe (Alma-Ata), which had been given the status of a Russian town only two years before. This would go well with Manas's projected First Raid past Semipalatinsk and Krasnoyarsk. Manas's epic feat of driving the Chinese back towards the east had been recently achieved in life by Yakub Beg's immediate forerunners, though with his increasing participation (by 1865). As in *BM* and *KO*, the itineraries of *B* are plausibly factual (see H *Marschroueten*, 1991 (1988)). *B* is alone among the 19th-century heroic poems in presenting Jakıp as a resolute man of action. Elsewhere he is feckless and even treacherous towards his descendants through Manas. The nearest genealogy in the mid-19th-century material to that of *B* is in *KO*, with Čayan inserted between Böyön and Kara-kan (*KO* 740ff.; 932ff., see Commentary there, going beyond H *Birth*, pp. 220ff.). Uniquely in *B*, Manas's mother is explicitly daughter to Aydar-khan (regularly

father also to Er Kőkčö), yet this relationship is implied in *S* (786f. and comment). Despite the sinister attribute 'bloody born' and its expanded form 'born grasping a clot of blood in his right hand . . .' in the general tradition, this element is not used by the bard of *B*. The question whether *B* furnishes evidence for an expedition to Peking by Manas, as in some 20th-century 'epopees', is discussed in the Commentary.

(H *Birth*, especially on the various names of Manas's mother; H *Marschrouten*.)

I, 1)

Jeti-tördün başında
jetkilän tūyan Böyön-kan,
Böyön-kandin balası
kairattū tūyan Kara-kan,
5 Kara-kandin balası
kairattū tūyan Jakıp-kan,
Çuŋkar-uya üstündö,
Almatının ösında
jerdäp jatkan Jakıp-kan.
10 Kečä Aydar-kandin kısı Čıyırıcı
alyan ekän Jakıp-kan.
'Ošu Čıyırıcını alyanı,
men jıttap bala öppödüm,
bu Čıyırıcı jaiyan čačın tarabait,
15 Kudayğa töba dep tipti meni ka-
rabait!
Belin bekäm būdadı,
bu Čıyırıcı erkäk bala tūbadı.
Bu Čıyırıcını alyanı,
jayı-kışı on tört jil
20 bu mazarlı jergä sıdırbait,
bu almalū jergä önabait,
bu arašandū jergä tünöböit!
E Kuday Taala jar bolso!
Čıyırıcının kursayına
25 erkäk bala bar bolso!

Bu belin bekäm būdursam!
Bu Čıyırıcıdan erkäk bala tū-
dursam!
Noktolū ötük, kök köpüč
Noyguttu buzup jegändäi,
30 kušbaš er, kök čapan
Kokondū buzup jegändäi,
jör eşäk, teşik tam
Sarttı buzup jegändäi,
čiri tokum, kū naiza
35 Kazaktı buzup jegändäi,
suyalayın koiboyon,
surap-ičip toiboyon
Kırgıstı buzup jegändäi!
Emi belgä sadak būdurdu,
40 Jakıp-kan Čıyırıcıdai katından
em erkäk bala tūdurdu.
Emi erkäk bala karasa,
apak eti čüštödöi,
ustukan-sögü mistädäi.
45 Ak bos biä soidurdu,
Jakıp-kan tūyan balasınan
tört paiyambar kojojo
atın 'Manas' koidurdu.
Tört paiyambar kınadı,
50 paiyambar balanı sinadı.

I, 1)

Jakıp-khan, by birth courageous, son of born-brave Kara-khan, son of high-born Böyön-khan, at the head of Jeti-tör, had his being at the mouth of the Almatı-gorge above Šuŋkar-uya.

Time past, Jakıp-khan had married Aydar-khan's daughter Čıyırıcı. 'Having married this Čıyırıcı, I have never nuzzed and kissed a child! This Čıyırıcı has never unbraided her hair to dress it, she never looks at me entreating God, has never bound tight her waist – this Čıyırıcı has never born a man-child! Since I married Čıyırıcı, during fourteen years, summer and winter, she has not sought places with holy tombs, has not rolled where apples thrive, or passed the night among health-giving springs! Ah, would that God Most High would be my helpmeet, if only a man-child would form in Čıyırıcı's womb! If I could have her waist bound tight, could have a son born of this Čıyırıcı! – such as would shatter the Noygut of the boot-thongs long as halters and the blue saddle-covers, and 'gobble'¹ them, such as would shatter the Kokanders with their Özbek saddles, their gowns of blue, and 'gobble' them, shatter the Sart, with their galled asses, their riddled walls, and 'gobble' them, the Kazakh, with their soft-leather saddle-cloths, their white lances, and 'gobble' them, the Kirghiz that never cease their greed and for all the food they crave are never sated, and 'gobble' them!' Then he had the bow-and-arrow case bound around his waist, Jakıp-khan caused a man-child to be born from Lady Čıyırıcı. And now if one looks at the boy, his flesh is dazzling white as cambric, his bones are strong and shapely.

He had a white mare slaughtered, Jakıp-khan had four prophet-hojas name his new-born son 'Manas'. The four prophets held the boy tight and surveyed him.

- Jerkendän kelgän jeti elçi
jentägin mıktap jep ketti,
'Manas jelmoyus çıyat!' dep
ketti;
Kıtaydan kelgän kırk elçi
55 kainasın mıktap jep ketti,
'Manas Kıtaydı kırat!' dep ketti;
Noıoydon kelgän on elçi
olturup etin jep ketti,
'Manas oiron çıyat!' dep ketti.
60 Bu baibiçä Çıyırıcı
Manastı sır beşikmä bölödü,
Manastı Kıdır jölödü.
Manas kabak jerdän buyuldu.
Kapır-minän Busurman
65 Manastın kabarı mıktap uyuldu.
Manas emi külödü,
Manas beşiktä jatıp sülödü:
'Ak sakal atäkä Jakıp-kan,
Busurman jolun açamın,
70 Kapırdın malın çaçamın!
Kapırğa ketät kılamın,
Busurman jetät salamın!
Jakıp-kan oşu kepti ukkanda,
ala baş joryo at
75 alıp kelip tokuttu;
jakası altın, jeñi jes
ak kürökö torıoi kös
altındın şerin japtırğan,
kümüştün şerin töktürgön
80 badanı kigän soñ,
bu Jakıp-kan çıkırdı:
'Baydın ülu Bakay-kan,
beri kelçi kaşma!
Kep aitamın başıma.
85 Menin Manas kulunum
- "Attanamın, jortom!" deit,
"Alıska sapar baram!" deit.
"Medineni sızırıp,
çoñ Bukardı kızırdı
90 It-keçüüdän keçäm", deit,
"Beş-Terektän ötöm", deit,
"Bejindägi Koñur-bay
barıp uruş salam", deit,
"ak teñgä buldu açam", deit,
95 "Kalmaktın malın çaçam!" deit.
"Uzun-bulak aşam", deit,
"Kebes-bulak tüsöm", deit,
"Şemey-minän Kızıl-jar
ortosunda Kır-keçüü
100 oşondon keçip ayam!" deit.
"Beş-Terektän ötöm", deit,
"Kum-buluñdu basam", deit,
"Almatını aşam!" deit.
"Eşikti menän türgöndö,
105 eñkäyip ötüp çıyam", deit,
"Kopoluunu keçäm", deit,
"Tor-aygırdı aşam", deit,
"Sarı-Kaykan basam", deit,
"Temirdikti aşam", deit,
110 "Medine-çöldü sızırıp,
oşu keñ İleni kızırdı,
Çoñ-Buranın boyunda
altı künü jatam", deit.
"At sergitip ötöm deit!" deit.
115 "Keñ İleni kemä-minän keçäm",
deit,
"keñ Kuljanı tegäränä ötöm",
deit,
"Kojonun şarin basam", deit,
"Korguştan tūra ötöm!" deit.
Oşu Manas balama
120 kazan asıp, ot çayıp,

67 R sölödü. 76 R jeñä. 86 R atanamın. 88 R Mädinäni. 99 R kır keçü.
106 R Kopolunu. 114 R sergätip. 117 R Kotyonun.

Seven envoys come from Yarkend ate up their birthday-feast and left: 'Manas will prove a Jelmoguz!², they said. Forty envoys come from China ate their meal and went away: 'Manas will destroy China!', said they. Ten envoys come from the Nogoy sat and swallowed their meat, then left: 'Manas will be our ruin!', they declared.

That Mistress Çıyırıcı swaddled Manas in a painted cradle, and Kıdır supported him. Manas was hidden in a hollow. Among the Infidel and the Muslim great report was heard of Manas.

Manas grew mettlesome, and spoke as he lay in his cradle. 'White-bearded Father Jakıp-khan, I shall open up the path of the Muslim and scatter the wealth of the Infidel. I shall force the Infidel back, shall impel the Muslim to victory!'

When Jakıp heard these words, he took a magnificent ambler and had it saddled, and when he had donned his mail-shirt with collar of gold and sleeves adorned with copper, his gleaming surcoat of lark's-eye mesh which he had had covered with golden lions and sprinkled with lions of silver, he, Jakıp-khan, shouted:

'Bakay-khan, Son of Bay, come over here to me! I wish to speak a word to my elder! My dear son Manas says "I shall mount and go raiding!", says "I shall go on a far journey! I shall range through Medina, shall roam through Great Bukhara, then ford the Ili at It-keçüü! I shall go past Beş-terek and, making for Koñurbay of Bejin, I shall give battle. I shall throw open his silver treasure and scatter the wealth of the Kalmak! I shall cross over Uzun-bulak, go down Kebez-bulak, ford [the Irtysh] and then float by Kır-keçüü midway between Şemey and Kızıl-jar. I shall turn past Beş-terek and make for Kum-buluñ. I shall ford the Almatı. When I have rolled up my door-flap, I shall stoop and come out. I shall ford the Kopoluu, cross over the Tor-aygır Mountains, make for Sarı-kaykañ, cross over the Temirlik Range, roam through Medine-çöl, then, after passing along the broad Ili, I shall camp for six days on the course of the Çoñ-buura. Traversing it, I shall rest the horses, then ferry across the broad Ili. I shall by-pass spacious Kulja and, marching straight past Khorgos, make for the city of the Hojas!' For this son Manas of mine, sling the cauldron, light the fire,

2 An ogre-like crone with seven heads and powers of flight.

- janına joldoš bolsoŋču, Bakay!
 körböğönün körsötüp, Bakay!
 kötünön birgä jürsöŋçü, Bakay!
 bilbägänin bilgisip, Bakay!
 125 birgä jortup jürsöŋçü! Bakay!
 Adam ata, Oobo enä,
 tūyan jerin bilči edäŋ,
 Oŋ jaŋına Oysul-ata buka etkän,
 Bakay!
 sol jaŋına Kojo Kıdır duka et-
 kän! Bakay!
 130 Baabedin başında, Bakay!
 Kojo Kıdır kaşında, Bakay!
 Oşu Manas balamdın. Bakay!
 Arbayıp adam bolıyondo,
 Bakay!
 at jalındı tartıp mingändä,
 Bakay!
 135 erbäyip adam bolıyondo, Bakay!
 äginä sakal çıkkanda, Bakay!
 minärinä at tapçı, Bakay!
 kiyärinä ton tapçı! Bakay!
 At başında kurandı, Bakay!
 140 koi başında kıtäpti – Bakay!
 kıyamat jolun turuşup, Bakay!
- jılkı içində bos bolçu, Bakay!
 Manas-minän kıyamattık dos
 bolçu! Bakay!
 Baydın balası bu Bakay aitat:
 145 ‘Makıl bolot, jöp bolot, Jakıp!
 attanalı, jortolu, Jakıp!
 Busurman jolun açalı, Jakıp!
 Bejindin jolun basalı, Jakıp!
 Kuday berse çabalı! Jakıp!’
 150 Botodoi közün jainatkan,
 şakardai için kainatkan,
 Jakıp ülu jaş Manas,
 jaŋgıs oŋgon er Manas
 on jaşında ok atkan,
 155 on törtünö çıkkanda
 ordo çaikan kan bolıyon,
 altımış aiyrır, jüs kunan
 aidap jedi Kokandan,
 seksen baital, mıŋ kımkap
 160 jetkisip aldı Bukardan.
 Kaşkardaŋı Kıtaydı
 Turpan aidap çıyardı:
 Turpandaŋı Kıtaydı
 Aksı aidap tüşürdü.

be the comrade at his side, Bakay! Show him what he has never seen before, Bakay! Be his inseparable companion! Acquaint him with what he does not know! Go out ranging together! You knew the land where Father Adam and Mother Eve were born! At his right side, Oysul-ata did ‘The Bull’³, at his left, Kıdır-hoja did his Blessing! Baabedin was at the head, Kıdır-hoja at the side of my son Manas! When he broadens out and reaches manhood, when he grasps his horse’s mane and mounts, when he grows to be a size and becomes a man, when a beard sprouts on his chin, Bakay, find him a horse to ride, find him a cloak to don! Holding a Koran as large as a horse’s head, a Book big as a sheep’s, stand with him on the Path that leads to the Beyond, Bakay! Be the White Stallion in the herd, Bakay! Be Manas’s Friend for the Afterlife, Bakay!’

Bakay, Son of Bay, replies: ‘Indeed I shall, gladly, Jakıp! Let us mount and go raiding, Jakıp! Let us open up the Path of the Muslim! Let us beat the road of Bejin! If God grant, we shall destroy them, Jakıp!’

Opening his eyes so like a camel-foal’s, his heart seething like lye within, Jakıp’s son Young Manas, his only thriven child, Er Manas, at the age of ten shot the arrow, on reaching fourteen shattered khans’ yurts and himself became a khan! Driving sixty stallions and a hundred three-year-olds from Kokand he ‘gobbled’ them, he took eighty young mares and a thousand brocades from Bukhara and bestowed them. He brought out the Chinese of Kashgar and drove them to Uch Turfan, he brought the Chinese of Uch Turfan down and drove them to Aksu.

ALMAMBET, ER KÖKČÖ AND AK-ERKEČ:
HOW ALMAMBET CAME TO MANAS

I, 2), 1-1131 Almambet, Er Kökčö and Ak-erkeč

For concentration and dramatic power the epic of Almambet, Er Kökčö and Ak-erkeč is not surpassed by any of Radloff's specimens, and this is not surprising, since in a simpler way it shares its plot with the first part of the *Nibelungenlied*. An upright hero whom none dares attack face to face is accused of having slept with his host's loyal wife. In the German epic, the husband knows the truth of the matter but for reasons of personal pride and public policy has to let the honest misconceptions of others take their course. In the Kirghiz poem, the husband is the victim of his own weak character abused by the slanders of jealous followers. It is thus ironic that the husband, Kökčö, has converted his Lamaist-Buddhist friend Almambet to Islam, presented as a higher religion. Almambet's clean break with his Oirod khanly family and people – 'Rather a Muslim slave than an Infidel khan!' – is treated at some length. This is because Almambet was destined by Heaven to be the milk-brother and fellow Muslim of Manas, with his birth attended by cosmic events to show its importance. Thus the story of the Almambet-Kökčö-Ak-erkeč triangle, which could stand as an independent epic and historically may well have done so, is here incorporated into the *Manas*-cycle, where its function is to catapult Almambet from heathenry into the Muslim world through and with Kökčö, but, because Kökčö proves unworthy to keep him, to impel him anew towards Manas, who will know how to value him.

The characters of the Three are clearly drawn: the generous, brave young Oirod prince, who maintains total control over himself, even when basely slandered, in the epic moment when he calls for arak; the traditionally courageous but mean-minded, wavering Kökčö; and his senior wife Ak-erkeč, ever loyal to her husband's best interests, which she shrewdly discerns where he does not, and to promote which she boldly and openly seeks to win over the stranger Almambet, in whose auspicious person she sees a counterweight to Kökčö's failings.

(H *Almambet. Traditions* I, p. 319. H *Wife trouble*, pp. 123 ff.)

- Jer jer bolyondo,
sū sū bolyondo,
altı atanın ūlu Kapır bar ekän,
üç atanın ūlu Busurman bar
ekän.
- 5 Tört arıštū Oirottun –
kıl jakalū Oirottun –
altın aidar, çok belbäü
Kara-kandın balası,
kabılan tūyan Almambet,
10 top ōliya jilip,
top ōzınan bütüptü,
bar ōliya jilip,
batasınan bütüptü,
- 14/15 Arçaluu Mazar azrät Aldasınan
bütüptü!
'Almambet tūdu!' degändä,
ala tō korkkondon bas boldu,
ayın-sū korkkondon sai boldu,
üç atanın ūlu Busurman
- 20 sūnun başın köstöp kaştı,
Kara Nogoy Jamgirçi,
Sarı Nogoy Er Manas,
arayı atası Kambar-kan,
bergi atası Aydar-kan,
- 25 ailaᅇıs tūyan Er Kökçö.
'Üç Busurman ortosuna turup
el kılamın!' dedi.
Kökçö bu sös aitkanda,
kabar keldi Kökçö:
- 30 'Kara Nogoy Jamgirçi
Kürmöntü-Şatuu saldı!' deit.
'Oşu jerdän köçüptü,
İle bayına tüşüptü.
Jakıptın ūlu jaş Manas,
- 35 örköçü bık ör kula,
- öktöm tūyan Ak-kula,
taiki jaldū tap ettü Ak-kula,
sū ayayın köstöp köştü!
Kökçö turup aittı:
40 'Oᅇ türduyım Manas-kan,
sol türduyım Jamgirçi:
atımın başın bur'albaimın,
em oşu jerdä tur'albaimın!'
Taᅇ ayarıp atkan jok,
45 kün kızarıp çıkkın jok,
eli-minän jurtun jidi:
'Tars etkän-minän bir atkan,
tarsıldatıp kol jürsün!
Kürs etkän-minän bir atkan,
50 kürsüldötüp el köşsün!
Kızıl çoktū Oirottun
el çetinä baralı!
Tildi karmap alalı,
tildän tilin surailı!
- 55 Kökçö bu sös aitkanda,
kara-töböl Bulandı mindi,
köl ailana kuş saldı,
jaryak taman kas aldı,
kök ala moın son' aldı.
- 60 Kızıkkıninan kızıkıtı,
Isık-köldün jāginä kirip bardı.
Ar jayında adırda,
kabılan tūyan Almambet,
kaldaiyan kara börük başında,
- 65 çryıp keldi aldınan.
Kökçö anı körüp korktu.
Almambet kördü Kökçönü:
'Altai? Altai?' dep aittı,
'Jabı? Jabı?' dep aittı,
- 70 'Möndü! Möndü!' dep aittı.

When land became land, and water water, there were the Infidels, Sons of six Fathers, and the Muslims, Sons of Three.

The son of Kara-khan – Khan of the Oirot of the Four Regions, of the Oirot of the horse-hair collars, of him with the golden forelock and tasseled sash – to wit tiger-born Almambet, had been conceived from the word of the many Elders gathered together, from the blessings of all the assembled Elders, from the Lord Allah of Arçaluu Mazar!

When it was announced 'Almambet is born', the snow-flecked mountains in fear became valleys, the flowing rivers in dread ran dry, the Muslims, Sons of Three Fathers, fled towards the headwaters – Jamgirçi of the Kara Nogoy, Er Manas of the Sarı Nogoy, and Er Kökçö, born never to turn his back, his grand-sire Kambar-khan, his father Aydar-khan. 'Standing at the heart of the Three Muslims, I shall make this my territory!', he said.

After Kökçö had spoken these words, news came to him: 'Jamgirçi of the Kara Nogoy has crossed the Kürmöntü-Şatuu Passes, he has moved camp from these parts and descended to the gardens of the İli. Jakıp's son, Young Manas – he with the high-shouldered, tall-fronted Ak-kula of fiery race, with short-maned Ak-kula in fine fettle – has moved camp towards the lower reaches!'

Then Kökçö standing there said: 'At my right quarter there is Manas-khan, at my left Jamgirçi! I cannot turn my horse's head, can no longer tarry here!'

Dawn had not gleamed and sent its rays, the sun had not reddened and risen up, when he assembled his tribe and people. 'Like a shot fired with a "Crack!", let the squadron advance with a "Crack-crack!". Like a shot fired with a "Ping!" let the people move camp with a "Ping-ping!" Let us go to the frontier of the red-buttoned Oirot! Let us clench their tongues and from them glean intelligence!'

On uttering these words, Kökçö rode Bulan-of-the-black-blaze, and, rounding the Lake, cast his falcon, he took the web-footed geese and the duck with blue-mottled necks. With mounting excitement he entered the margins of Lake İssyk. On the far side of the ridge, tiger-born Almambet, his black cap towering on his head, loomed into view. At the sight of him Kökçö was startled. Then Almambet saw Kökçö.

'Altai? Altai?' he asked, and 'Jabı? Jabı? Möndü! Möndü!'

‘Kalakai kaška?’ dep aittu.
 ‘Bičik solön?’ dep aittu.
 Kökčö turup mını aittu:
 “Altai?” kebiñ bilbäimin,
 75 “Jabi?” kebiñ bilbäimin,
 “Kalakai?” kebiñ bilbäimin.
 Kabılan tūyan Alambet
 Isık-köldün başınan
 aılanıp salıp baradı.
 80 ‘Atıñnın başın bura-tur, Kökčö,
 kak astıma tura-tur, Kökčö!’
 Kabılan tūyan Almambet
 Kökčö jakka baradı.
 ‘Altai? Altai?’ dep aittu,
 85 ‘Jabi? Jabi?’ dep aittu,
 ‘Kalakai kaška?’ dep aittu,
 ‘Bičik solön?’ dep aittu.
 Kökčö turup mını aitat:
 ‘Bu kebiñdi bilbäimin!’
 90 Anda aittıñ Almambet:
 “Altai? Altai?” degänim –
 “Amansıñbı?” degänim,
 “Jabi? Jabi?” degänim –
 “Jakşıñbı?” degänim,
 95 “Kalakai kaška?” degänim –
 “Kanıñ barbı?” degänim,
 “Bičik solön?” degänim –
 “Töröñ barbı?” degänim!
 Bu dünödön ötköndö,
 100 a dünögö jetkändä,
 biskä jol barb’ekän?
 Kökčö turup mını aitat:
 ‘Moilönđi oidursañ,
 sakalıñdı koidursañ,
 105 kökülünđü kırktırsañ,
 basıñnan tozo(??)-tıñsä aldır-
 sañ –
 a juma-minän bu juma

arasında jeti kün,
 özu-minän segis kün,
 110 beiškä kirät dedilä.
 Alda Taala azrät
 aid’ asmannan jıldırğan,
 künd’ asmannan jıldırğan,
 ızırın jergä tığiskän!’
 115 Anda aittıñ Almambet:
 ‘Men moilömdi oidursam,
 sakalımdı koidursam,
 aiçırğı altın tū kelät,
 altı san kara kol kelät!
 120 Dükörtüñ bardır janıñda,
 usturañ bardır aldıñda,
 kitäbiñ bardır koinuñda,
 Kuranıñ bardır moinuñda –
 kötör Kuranıñ köröin,
 125 jai kitäbiñ okuin!’
 Kökčö koldu çıkırdı,
 Kökčö ak çatır tiktı deit,
 barça-minän makmaldı
 astına kalıñ tüşürdü,
 130 sañjör otko koidu,
 ak-kuiruk çaidan saldı,
 kaimaktan alıp saldı,
 kanttan alıp koştı,
 almasınan aldı,
 135 šekärinän kuidu,
 mart-ūlap çaidı kainattı,
 endi Almambetkä sundı.
 Almambet çaidı albadı:
 ‘Meniñ moilöm oy’äläk,
 140 sakalım meniñ koy’äläk –
 kötör Kuran köröin,
 jai kitäbiñ okuin!
 Tanısam alıp içäin!
 Tanıbasam kantıp içäin?’

Kalakai kaška? Bičik solön?’ is what he said.

Kökčö standing there answered him: ‘I do not understand your word “Altai?” or your word “Jabi?” or “Kalakai?”’.

Tiger-born Almambet rode briskly round the head of Lake Issyk. ‘Turn your horse’s head and halt, Kökčö, halt now before me, Kökčö!’ And tiger-born Almambet rode towards him. ‘Altai? Altai?’, said he, and ‘Jabi? Jabi? Kalakai kaška? Bičik solön?’

Kökčö standing there answered him: ‘I do not understand those words of yours!’

Then, Almambet, you said: ‘When I said “Altai? Altai?” I meant “I hope you are well?”. When I said “Jabi? Jabi?” I meant “Are you all right?”. And when I said “Kalakai kaška?” I meant “Have you a Khan?”. And when I said “Bičik solön?” I meant “Have you a lord?”. When we pass from this world and attain that Other, is there a Path for us?’

Kökčö standing there answered him: ‘Let them shave your moustaches in-between, let your beard grow, have your queue sheared, your Peacock-feather and Rank-button removed! – From this Friday to next Friday is seven days. Counting this in makes eight days. Then one enters Paradise, they said! Lord Allah Most High, that makest the sun and moon to move across the heavens and warmth to reach the earth!’

Then, Almambet, you said: ‘If I have my moustaches shaven in-between, if I let my beard grow, a Standard with Golden Half-moons will come, a massed army six-myriads strong will come! – You will have your scissors at your side, your razor dangling before you, your Book in your bosom, your Koran at your neck – lift up your Koran, I wish to see it, spread open your Book, I want to read it!’

Kökčö summoned his army, pitched his white pavilion, commanded heavy brocade and plush to be spread beneath them, set the tea-kettle on the fire, put in some White-tail tea, followed with some cream, added some sugar, took some apple, poured in treacle, brought the tea spluttering-and-gurgling to the boil and presented some to Almambet.

Yet Almambet did not take it. ‘My moustaches have not yet been shaven in-between, I have not yet grown a beard –

Lift up your Koran, I wish to see it, spread open your Book, I want to read it! If I can make it out, I will drink (your tea)! If I cannot make it out, how then should I drink it?’

- 145 Kökçö turup mina aitti:
‘Kara-kannıñ balası
kabilan tūyan Almambet,
moilōñ teräñ oyunjar,
sakaldarıñ koyunjar,
150 köküldörün kırkıñar,
başından tozoŋo(?)-tıñsä alıñar!
Kitābimni okusun,
Kuranımni tanısın!’
Kabilan tūyan Almambet
155moilōni teräñ oidu deit,
sakaların koidu deit,
köküldörün kırktı deit,
ajayım kattı aştı deit,
astına koyo koidu deit,
160kötörtpöi Kuran tanıdı,
jaidırbai kitāp okudu!
Kara-kandın balası
kabilan tūyan Almambet
‘Men Busurman bolom!’ deit.
165Almambetkä taş çını koidu,
Almambet çaidı albadı:
‘Kökürökkö jan koşom,
kömököigö til koşom,
ai jarıyı bos bolom,
170özün-minän dos bolom –
anan kın içämin!’
Kökçö turup aitti deit:
‘Kelgän bir ayak meniki,
ketskän bir ayak seniki!’
175Ai jarıyı bos boldu,
Aydar-kan ülu Er Kökçö
kuçaktaşıp dos boldu.
Endi Almambet çai işti.
Almambet çaidı içkän son,
- 180 turup Kökçö aitti deit:
‘Köküröktö janım bir’, dedi
‘kömököigö tilim bir!’ dedi
‘endi men elimä barain,
meniñ jurtuma barain,
185elim men aitıp köröin,
jurtum men aitıp köröin!
Elim tilim albasa,
ak teñgä bulum çaçain,
kızıl çöktü Oirottun
190kanın öltürüp kaçain!
Elim tilim alsa’, dedi
altı ülu Oirotu
sü ayakka korkup kirip ketkän
üç ata ülu Busurman
195içinä kirip baralı!
Maldı katka saldırıp,
maldı alaldap alalı!
Buldu katka saldırıp,
buldu alaldap alalı!
200Busurman köminan ötüp ketäli!’
Almambet atka mindi,
atasının jakka jürdü.
Atasının üyünö
kirip kelsä Almambet
205‘Asalau malikım, atam!’ dedi.
Salam bersä Almambet,
älik bergän adam jok,
tura kalıyan adam jok.
Almambet ottun başında
210tura kalıp aitt’elä:
‘Tüdurbai tuna çöksöñçü!
Uçurbai kurup kalsañçı!
Jalyan dünö mında deit,
jai dünölör anda deit!

146 R Kanıñ. 158 R atyayım. 167 R Kökrökkö. 181 R Kökröktö. 190 R Ka-
nın. 192 R Oirottu. 210 R eläi.

Kökçö standing there answered him: ‘Son of Kara-khan, tiger-born Almambet, shave your moustaches deep in-between, let your beard grow, shear your queue, remove the Peacock-feather and Rank-button from your head! Then read my Book, then make out my Koran!’

Tiger-born Almambet shaved his moustaches deep in-between, let his beard grow, sheared his queue. He opened the wondrous Scripture and set it before him. Letting none lift it, he made out the Koran, letting none spread it open, he read the Book! Tiger-born Almambet, son of Kara-khan, said ‘I shall be a Muslim!’

Kökçö set the stone cup before him, but Almambet did not take tea. ‘I shall link soul to breast, tongue to uvula, shall grow pale as moonlight, become your friend – then only shall I drink!’

Kökçö standing there replied: ‘The cup that came is mine, the cup that went is yours!’ Almambet grew pale as moonlight, and with mutual embrace Er Kökçö, son of Aydar-khan, became his friend.

And now Almambet drank tea. And when he had done so, he stood up and said to Kökçö: ‘I have one soul in my breast, one tongue with my uvula! And now I shall go to my people, shall go back to my nation. I shall try to speak to my people, try to speak to my nation. And if my people do not heed what I say, I shall scatter my silver treasure and, after killing the khans of the red-buttoned Oirots, I shall flee! If my people heed my words, let us Oirots of the Six Sons merge with the Muslims of the Three Sons, who in fear¹ moved downstream! Let us write down their herds and make them clean! Let us write down their treasure and make it clean! Let us enter the community of the Muslims!’

Almambet mounted his horse and rode in his father’s direction. On entering his father’s house, he said ‘Asalau malikım², Father!’ But when Almambet gave his greeting, not a man returned it, not one rose to his feet.

Almambet took his stand at the head of the hearth and said:

‘Perish as though you had not let yourself be born! Die as though you were not fledged! The false world, they say, is here, the True World, they say is there!’

1 of the portents at Almambet’s birth (vv. 16 ff.).

2 ‘As-salām-‘aleykum!’ ‘Peace be with you!’

- 215 A dūnō-minān bu dūnō,
jakšılık jayın bilälik!
“Kulkuldabat kualdat”
Kuran tilin bilälik!
Meke-minān beištīn
- 220 ortosunan tiläilik!
Bis Busurman bololuk!
Keḡäš kebin kılıḡar!
Ertān kelip uyain!
Atınnın başın bur'albaimın,
- 225 ošu jerdä tur'albaimın.⁷
Kabılan tūyan Almambet
ošu üidön çıktı deit,
Kıl-jirenin mindi deit,
kıl kübösun kīdi deit,
- 230 eldin četinä kelip jattı,
jōnın betinä kelip jattı.
Taktasında Kara-kan
elin-jurtun jīp aldı
taktadan turup aittı deit:
- 235 'Arkar jürbös kıyadan,
atadan jalγıs uyadan,
ečkilär jürbös kıyadan,
enädän jalγıs uyadan,
jumurtkadan ak edi,
- 240 bir jatından tak edi!
Kan Almambet jalγısım
kantıp mindai kep aittı?
Kalıḡ ormon köp jurtum,
bu Almambet ulumdu
- 245 bir kösümö körsötpöi,
ertān karmap öltür –
atıp salγan oγumdu,
katū čičkan boyumdu!
Jurtu Kanγa aittı deit:
- 250 'Čaldıratpai ūk čēčābis,
šaḡşıtpai Bürküt alabıs,
sūnun başın köstōibūs!
Kan anda turup aittı:
'Kalıḡ ormon köp jurtum,
- 255 men sendän airılbaim,
altından kılıyan zer taktan
özüm jergä tüşpōimün,
ešikti özüm açpaimın –
kan başım kara bolboibi?
- 260 Aičryı altın tū boldu,
altı san kara kol boldu,
Kitaydın kolu kırk san boldu,
Orustun kolu on san boldu:
Almambettin bu jolun
- 265 tosup jattı ošu kol.
Taḡ ayarıp atkanda,
kūn kögōrüp čikkanda,
kabılan tūyan Almambet
Kıl-jirendi mindi deit,
- 270 kıl kübösun kīdi deit,
üidü köstöp jürdü deit.
Kitaydın kolu, kırk san kol,
Orustun kolu on san kol
ötüp ketti Almambet,
- 275 altın taktanıḡ üstündö olturyan
atasınıḡ üstünö kirdi:
'Asalau mayalığım!' dedi.
Salam aitsa Almambet,
ālik jok boldu atanın.
- 280 Altından kılıyan zer takta,
anan tüştü atası,
ešikti özü aškanda,
kabılan tūyan Almambet
atasın karmap aldı deit:

us learn the goodness of this world with That World! Let us learn the words of the Koran “Kulkuldabat kualdat”³ Let us ask from between Paradise and Mekka! Let us become Muslims! Discuss this in council! I shall come at dawn to hear (your verdict)! I cannot turn my horse's head, can no longer tarry here!

Tiger-born Almambet came out from that house, he mounted his Kıl-jiren, donned his horse-hair corselet, and made for the frontier of the people, facing the enemy. On his throne, Kara-khan assembled his nation and, rising, addressed them from it. 'From the cliff shunned by the moufflon, by his Father the Only-one from the nest; from the cliff shunned by the ibex, by his Mother the Only-one from the nest – he was whiter than an egg, One-and-only from the womb! How could Khan Almambet, my Only-one, speak such words? My people dense as the forest, do not let this son of mine within my sight, but when dawn comes seize him and put him to death – this spent arrow of mine, this hard excreted turd of mine!'

His people answered the Khan: 'We shall untie the yurt-lattices, not letting them clatter, take out the berkut not letting them scream, and make for the headwaters!'

The Khan standing there replied: 'My people dense as the forest, I will not be parted from you, My Person shall not alight from my throne gilden with gold, I Myself shall never open my door – would not my Khan's head be demeaned?'

A Standard with Golden Half-moons appeared, then a teeming army of six myriads; a Kitay army of forty myriads appeared, then an Orus army of ten myriads! This host lay in wait across Almambet's path.

When dawn gleaming white shot its rays, and day came out with bluish light, tiger-born Almambet bestrode his Kıl-jiren, donned his horse-hair corselet and rode homewards. Almambet rode clean through the Kitay army, forty myriads, and the Orus army, ten myriads strong, and went in to his father seated on the golden throne.

'Asalau mayalığım!', he said. But when Almambet uttered his salutation, there was no response from his father. His father then descended from his throne gilden with gold, and, after lifting the door himself, tiger-born Almambet seized his father. 'Perish as though you had not let yourself be born! Die as

285 "Tüdurbai tuna çöksöñçü!
 Uçurbai kurup kalsañçı!
 A dünö-minän bu dünö
 jakşılık surap ketäli!
 Kılça kızıl jandaryä
 290 "Kulkuldabat kualdat"
 kuran tilin biläli!
 Bis Busurman bololu!
 Kapırdın kanı bolyončo,
 Busurman kulu bololu!"
 295 Atası turup aitt'elä:
 'A dünö-minän bu dünö
 jakşılık jayın bil'älbäim,
 Meke-minän beıştin
 ortosunan al'albaim –
 300 men Busurman bol'olboim!
 Čabüču bolsoñ, baş mına!
 Tögüçü bolsoñ, kan mına!
 Kara-kan bu kepti aitıp,
 üidön çyıp bardı deit,
 305 kara bedäüni mindi deit,
 köldü köstöp jürdü deit.
 Kabılan tüyan Almambet
 enäsin köstöp oktoldu,
 kılıçın sürup alıp,
 310 enäsinä jetip aitti deit:
 'Atäkämä sülöštüm,
 köp kep aitıp suradım,
 "A dünö-minän bu dünö
 jakşılık jayın biläli!
 315 Bis Busurman bololu!"
 Surasam-da bolbodu,
 atäkäm sösum albadı:
 "A dünö-minän bu dünö
 jakşılık jayın bilbäimin,
 320 Meke-minän beıştin

ortosunan albaimın,
 men Busurman bolboimun!" –
 Atäkämnin sösu bu edi.
 On eki ailar kötörgön
 325 omurtkañdı sıstattım,
 tar kursayıñ keñittim,
 taş emčägiñ boşottum! –
 Sen balañnı taštaba!
 Enäsi aitti üluna:
 330 'Kara-kan barsa, baramın,
 atäkäñnän airilbaim!
 Astıñnan adam bübasın!
 Artıñnan adam kübasın!
 Menän burun sen barsañ,
 335 kösüñnün kırın sala jür!' –
 Anda aittıñ Almambet:
 'Ak teñgä buldu čaçain,
 kızıl çoktū Oirottun
 kanın öltürüp kačain!
 340 Kapırdın kanı bolyončo,
 Busurman kulu boloin!
 Almambet enädän çyıp,
 Kıl-jirenin mindi deit,
 kıl kübösun kidi deit,
 345 Almambet endi jürdü.
 Kır jayında Kıtay kolu
 kırk san kol bolup jatır,
 oi jayında Orus kolu
 on san kol bolup jatır.
 350 Kabılan tüyan Almambet
 kara bolot kılıçın
 bir tetigi çyarıp
 bir kopşutup koidi deit,
 kızıl çoktū köp Oiro
 355 teñ jarıla berdi deit,
 Almambet ötüp kelä jatır.

though you were not fledged! Let us seek the goodness of this world with That World! Let us learn the words of the Koran "Kulkuldabat kualdat" for our red souls flimsy as hairs! Let us become Muslims! Rather than be khans of the Infidel, let us be Muslim slaves!

His father standing there said: 'I cannot learn the goodness of this world with That World, I cannot take from between Paradise and Mekka, cannot become a Muslim! If you are going to strike, here is a head! If you are going to spill, here is blood!' With these words, Kara-khan emerged from his house. He rode his black Arab racer and made for the Lake.

Tiger-born Almambet flew to where his mother was. Drawing his sword, he said on reaching her 'I had a word with my father and questioned him abundantly: "Let us learn the goodness of this world with That World! Let us become Muslims!" But though I asked, my father did not comply. – "I shall not learn the goodness of this world with That World, I shall not take from between Paradise and Mekka! I shall not become a Muslim!" – Such were my father's words! Carried for twelve months, I made your backbone ache, I stretched your narrow womb, sucked your hard⁴ breast dry! – Do not reject your child!

The mother answered her son: 'If Kara-khan goes, I shall go! I shall not be parted from your father! Let none constrain you from before, let none pursue you from behind! If you leave before me, consider it well!

Then, Almambet, you said: 'I shall scatter my silver treasure! I shall slay the red-buttoned khans of the Oiro and flee! Rather than be a khan of the Infidel I would be a Muslim slave!'

Coming out from his mother's, Almambet bestrode his Kıl-jiren, donned his horse-hair corselet, and then rode off. Towards the slopes lay the Kıtay army forty myriads, towards the valley the Orus army ten myriads strong. Tiger-born Almambet first drew on his black-steel sword, eased it and then laid it back. And the numerous red-buttoned Oiro split into two equal halves before

Koldun köbün ötüp kelgändä,
 bir san turyan Kalmakka
 karmap alıp sabınan,
 360 sūrup alıp kabınan,
 šiltäp kılıç jibärdi –
 kızıl çöktü köp Oirottun
 ört küigön nemädäi
 sapırılıp jatıp kaldı!
 365 Bir saptın başında turyan ekän,
 altundan kökül jaikayan,
 sülösö jīn tarkayan
 kandın ūlu Karača bar ekän –
 kara ingän salsa ibägän,
 370 başına daŋkan tūbägän,
 tala jerdin kırsası,
 san jīndin mırsası,
 Orustan çikkan ekän deit!
 Almambet batır aittı deit:
 375 ‘Mına dūnō-minän bu dūnō
 jakšılık surap baramın,
 kılça kızıl janıma
 kıyamat tiläp baramın!
 Kızıl çöktü Oirottun
 380 alasın ala kaçpadım,
 kulasın kūa kaçpadım . . .!
 Medineniŋ sarı talaya
 bir tūšürüp albasam,
 seni bir Kudaydan bir tiläp sal-
 basam . . .’
 385 Almambet batır mını aitıp,
 Oirottu köstöp jürdü deit,
 kızıl çöktü köp Oiro
 dürkün-dürkün boldu deit,
 arışıŋ uzun Almambet
 390 jelägin jerdän türdü deit,
 kötünön küp keldi deit,

352 R tetigin. 361 R kılıp. 372 R jīndin. 401 R berištäriŋ. 402 R kotyom =
 403. 406 R jiläkti. 409 R Kökröktö.

kızıl bir çöktü Oirottu
 kün çyış köstöi sürdü deit!
 ‘Bekip bir kalyan beištın
 395 ešigin açkan Er Košoy,
 bailanıp kalyan bazardın
 jolun bir açkan Er Košoy! –
 Arūŋ turat başıŋda,
 arbayıŋ turat kaşıŋda! –
 400 Arbaktarıŋ koldosun,
 berištäläriŋ kötörsün!
 Çakıryan ünüŋ azandai, Kojom,
 başıŋda seldä kazandai, Kojom!
 Berištälär kötörsün,
 405 arbaktarıŋ jölösün!’
 Almambet jeläkti jerdän türdü
 deit,
 kızıl bir çöktü Oirottu
 kün çyış köstöi sürdü deit.
 ‘Köküröktö janım, bir dosum,
 410 kömököidö tilim, bir dosum –
 berištälär kötörsün!
 Kızıl bir çöktü Oirottun
 alasın ala kaçpadım,
 kulasın kūa kaçpadım . . .!
 415 Jasagan! Sā ne jastım?
 Küdröt! Sāya ne kıldım?’
 Almambet bu etägin bu jakka
 bulkup alıp kıstadı,
 sol etägin sol jakka
 420 bulkup alıp kıstadı.
 Sol kolunda naizanı
 sol kolunan çyarıp
 oŋ koluna aldı deit.
 ‘Kökçö, Kökçö!’ deidi deit,
 425 Kökçönün berištäsi bas boldu:
 Manastıŋ arbayı

him, while he pressed on right through them. And when he had come through the host, he seized his sword by the grip, drew it from its sheath and swung it at the Kalmak drawn up in formation – and like something caught in a blaze, the red-buttoned Oiro lay wafted everywhere!

Standing at the head of a detachment was the khan’s son Karača – he of the nodding gold crest, who, when, he spoke, convinced the assembly, so that it dispersed! Such that, if one put up a prize black she-camel that had foaled, he was unmoved! – A man whose head no hoof-flung turf ever reached!⁵ Fox of the steppe-land, Prince of a Myriad Jinns, he was of Orus stock!

The warrior Almambet spoke: ‘I shall go and seek the goodness of this world with That World! I shall ask Resurrection for my ‘red’ soul, flimsy as a hair! I have not (yet) seized the dapples of the red-buttoned Oiro and fled, have not chased their bays and run away. . . .⁶ (I swear) I shall send you down to Medina’s desert, shall ask for you from God . . .!’

With these words, Warrior Almambet made for the Oiro, and the red-buttoned Oiro began to mill around. And Almambet of the long stride ‘furled their pennants from the earth’, he pursued them hotly and drove the red-buttoned Oiro towards sunrise!

‘Er Košoy, who opened the Gates of Paradise that had been barred, Er Košoy, who opened up the road of the bazars that had been restricted! – Your sanctity is on your head, your Ancestor-spirits are at your side! – May your Ancestor-spirits succour me! May your Angels support me! Your voice calls like the Summons to Prayer, my Hoja! The turban on your head towers like a cauldron, my Hoja! May your Angels support me! May your Ancestor-spirits bear me up!’

Almambet ‘furled their pennants from the earth’, he drove the red-buttoned Oiro towards sunrise! ‘My Soul in my breast, my Friend, my Tongue with my uvula, my Friend, may your Angels support me! I have not (yet) seized the dapples of the red-buttoned Oiro and fled, have not chased their bays and run away. . . .! Creator, what have I done amiss in Thy sight? Almighty, what have I done to Thee?’ Taking his skirt on this side, he smartly tucked it in, and taking his left skirt on the left side, smartly tucked that in. Then, advancing the lance in his left hand, he transferred it thence to his right.

‘Kökçö, Kökçö!’, he said. But Kökçö’s angels were low. Then, suddenly,

5 He rode always to the fore.

6 The implication is that he may do so soon (a threat).

- 426 a bir ösına kirdi deit,
Manastap urān saldı deit:
san erdin kükırayın
Almambet batır saldı deit,
430 san attın dübürtün
Kıl-jiren būdan saldı deit!
Topusun tōdai kıldı deit,
kürmönün üidöi kıldı deit,
ak teḡgä bulun çaştı deit!
435 Kızıl bir çöktü Oırottun
kanın öltürüp kaştı deit!
Ai jarıyı bos boldu,
Aydar-kan ülu Kan Kökçö
kuçaktaşıp dos boldu –
440 ‘Men Busurman bolom!’ dep.
Kügüm kirä, kün bata,
kaş kararıp, el jata,
kızıl çöktü Oırottun
ölüktön at çurkatıp çıktı.
445 Jer ortosu kök döbö
arγ’ atası Kambar-kan,
berg’ atası Aydar-kan,
Aydar-kandın balası
ailaḡkıs tūyan Er Kökçö,
450 Er Kökçö keldi deit.
Baya uçuraşkan jerindä
Er Kökçönü körgöndö,
Almambet batır aittı deit:
‘Asalau malikim, Er Kökçö,
dosum!’
455 ‘Älikimä salam, Almambet,
dosum!
Sak salamat bolduḡbı, dosum?’
‘Sak salamat bolyomun, dosum,
sayınbai esän kelgämin, dosum!
Elim bir tilim albadı, dosum:
460 enäm bir tilim albadı, dosum,
jurtum bir tilim albad’ ai,
kanım bir tilim albad’ ai, dosum,
kara bir tilim albad’ ai, dosum!
- Ak teḡgä bulum çačkamın,
dosum!
465 Kızıl bir çöktü Oırottun,
dosum,
kan öltürüp kačkamın, dosum!
Jabıyıḡ mai kılam, dosum,
jamı jurtuḡ bai kılam, dosum:
tündüḡdön mai kılam,
dosum,
470 tügöldöi bir jurtuḡ bai kılam!
Tomoyo oḡdap kaitamın,
dosum,
Tomayayıḡ baitamın, dosum!
Kempirgä kuiruk çainatam,
dosum,
keliḡge ketä bailatam, dosum!
475 Er öltürsöm, kun berbäim,
nar öltürsöm, bul berbäim,
kılıyanım mildät kılbasmın,
dosum!
Jakşı ayırlap kütüp al, dosum!
Kökçö turup aittı deit:
480 ‘Köküröktö janım bir dosum-
sun,
bokçodoyu tonum bir dosum-
sun!
Ak-kıyaz-minän Kök-kıyaz,
çorom,
kara bir süda kemä jok, çorom,
bistän bir nemä jok, çoro!
485 Kara-kandın balası, çorom,
kabılan tūyan Almambet,
çorom,
özü bir keldi üyümö, çorom!
Kalıḡ bir Naiman köp jurttan,
çorom,
“Kadıрын bilät!” dep alyan,
çorom:
490 örçim bir Naiman köp jurttan,
çorom,

Manas’s Ancestor-spirits entered his mouth, he was shouting the war-cry ‘Manas!’ – The warrior Almambet was giving the shout of a myriad men, the racer Kıl-jiren was drumming the hoof-beats of a myriad horses! He piled up their skull-caps mountainwise, heaped their Mongol jackets house-high! – He scattered his silver treasure, slew the khans of the red-buttoned Oırot and fled! He had grown pale as moonlight, had become the friend of Aydar-khan’s son Khan Kökçö with mutual embrace, saying ‘I shall become a Muslim!’

With twilight coming on, the sun setting, darkness falling, and the people lying down to sleep, Almambet galloped his horse past the corpses of the red-buttoned Oırot.

Er Kökçö, son of Aydar-khan and grandson of Kambar-khan, Er Kökçö born never to turn his back, came to the green mound at the middle of the land.

When he saw Er Kökçö at the place where they had recently met, the warrior Almambet said: ‘Asalau malikim, Er Kökçö, my Friend!’

‘Älikimä salam, Almambet, my Friend! Have you been faring well, my Friend?’

‘I have been faring well, my Friend, I return successful and carefree! My people would not heed me, nor would my mother do so! My nation would not listen, nor would my lord Khan! The commoners would not heed me, my Friend! I scattered my silver treasure, I slew the khans of the red-buttoned Oırot and fled, my Friend! I will make your *jabık*⁷ fatty, shall enrich your whole nation, my Friend! I shall put fat through your *tündük*⁸, make your people wealthy, down to the last one, my Friend! I will have your falcon-hoods stitched and mended, I shall make your vagabonds rich, my Friend! I will have your old women chew tail-fat and your young wives lace on costly fabrics, my Friend! If I slay a man I’ll pay no blood-price, killing a camel I’ll pay no scot! For my deeds I’ll incur no obligation! Honour me well and cherish me, my Friend!’

Kökçö standing there replied: ‘You are my Friend like the soul in my breast, are my Friend like the cloak in my treasure-chest! Ak-kıyaz and Kök-kıyaz, Companions! – On the dark river there is no boat, apart from us there is nothing, Companions! The son of Kara-khan, tiger-born Almambet, in person has come to my house! Tell this news to those Two – to those whom I married from the teeming Naiman nation, thinking “People will prize them!”,

426 and 426 a R as one verse. 428 R kükırayın. 431 R budan. 432 R topuyun. 447 R bery’. 449 R Ailaḡkıs. 451 uçuraşkan. 470 R tügölböi. 472 R Tamayayıḡ. 474 R Keliḡçä. 478 R ayrap. 480 R Kökröktö. 483 R sudai.

7 A cavity formed by felt-covers of the yurt-frame, used for stowing away odds and ends.

8 The upper wooden ring of the yurt-frame.

“Oyo’lo sulü!” dep alyan,
 çorom,
 kar üstünö kar jösa,
 kardan ap-ak eti bar,
 kar üstünö kan tamsa,
 495 kandan kızıl beti bar,
 küdürüdüi bilküldait,
 küçügüttäi çıjkıldait,
 sülösündöi kerilip,
 sülöp söskö erinip,
 500 külsö küröktöi tişi kaşkayat,
 kümönsö jıpar jıttanat,
 bulıarı jıttü Buuday-bek,
 buruksuyan Ak-erkeç –
 ököñö kabar aıtıñar, çorom,
 505 uşu bir jerdän köşşün, de!
 Alistan beiman kelät, de!
 Atäkäm Aydar-kanıya aıtıñar,
 uşu bir jerdän köşşün, de,
 ilgäriläp konsun, de!
 510 Alistan beiman kelät, de!
 Beimandin kamın jesin, de!
 Aydar-kan ülu Er Kökçö
 kırk çorosun koşçu alıp,
 Kırın-çalı başçı alıp,
 515 jatkan jerinä jürdü deit.
 Eki çoro üigö jetät deit,
 beiman kabarin aitat deit.
 Tañ ayarıp atkanda,
 kün kızarıp çıkanda,
 520 eki çoro üidü çeşti,
 köştü kelip jönöttü,
 jer tösünö kondu deit.
 Altınış jelä miñ kulun
 çıbırata bailadı,
 525 seksän jelä san kulun

498 R sülösündöi keirilip.
 Budai.

501 R jıttanam.

502 R Budai.

539 R uyun.

548 R

jergälätä bailadı.
 Üzügün salıyanda,
 bulıarı jıttü Buuday-bek
 buruksuyan Ak-erkeç
 530 katındardı jıdı deit.
 ‘Sabam sulü bolsun!’ dep
 saktıyandan kıldırdı,
 ‘Könögü sulü bolsun!’ dep
 kön bulıarıdan tiktirdi,
 535 ‘Çıkta sulü bolsun!’ dep
 çın jibäktän eştirdi,
 ‘Kazıyı sulü bolsun!’ dep
 kalailatıp saldı deit.
 Üyun körsönj, üstü deit,
 540 sabasın körsönj, istü deit.
 ‘Tokmoğu sulü bolsun!’ dep
 som temirdän sokturdu.
 Koi semisin soidu deit,
 kol küşurup turdu deit.
 545 ‘Almambet kaçan kelät?’ dep
 eki közü tört kılıp,
 oşontup karap turdu deit.
 Bulıarı jıttü Buuday-bek
 Ak-erkeçtin üyündö
 550 olturyan ekän oşondo.
 ‘Almambet kelät!’ dedi deit.
 Ökö eki jaktan şikalap karadı.
 Ak-erkeç katın aittı deit:
 ‘Üi kötünö jö kelsä,
 555 jaŋgıs sayar er ekän:
 üi kötünö dö kelsä,
 jaŋgıs sülöp er ekän!’
 Kırk çoro kelä jatır deit,
 kırk çoronın astında
 560 Kökçö-minän Almambet

married from the innumerable Naiman nation, thinking “They are very lovely”, with flesh whiter than snow when snow falls on snow, with cheeks redder than blood when blood drips on snow, wagging like musk-deer, squealing like puppies, wantoning like lynxes, languishing in their speech! – whose teeth, large as shovels, show white when they smile – scattering perfume if they but stir, Buuday-bek fragrant as yuft, Ak-erkeç wafting aromas! – and ask them to move over! Tell them a guest has come from afar! Tell my Father, Aydar-khan, and bid him move over! Tell them to move nearer and settle here – a guest has come from a distant land! Ask them to show concern for our guest!

Aydar-khan’s son Er Kökçö, taking his Forty Companions as attendants with Kırın-çal as Leader, rode to their encampment. The two Companions came home and announced their news of the guest.

When dawn gleamed and sent its rays, and the sun reddened and rose, the two Companions dismantled the yurt, directed their move this way and camped on level ground. They tied foals in swarms, a thousand to sixty tethers, tied foals in serried ranks, a myriad to eighty tethers! When they had set up their *üzük*⁹, Buuday-bek, fragrant as yuft, and Ak-erkeç wafting aromas, assembled their women. Thinking ‘Let our kumys-skins be beautiful!’, they had had them made of morocco; thinking ‘Let our milking-pails be lovely!’, they had had them made of dressed yuft; thinking ‘Let the loops on our foals’ halters be handsome!’, they had had them woven from pure silk; and thinking ‘Let our tethering-posts be fair!’, they had had them sheathed in tin! If you look at their *uuk*¹⁰, they are pointed, if you look at their kumys-skins, they are smoked leather! Thinking ‘Let our hammers be beautiful!’, they had had them forged from pig-iron! They slaughtered a fat sheep and stood with folded arms, wondering ‘When will Almambet come?’, and, with their two eyes doing the work of four, thus impatiently did they stand and look! Buuday-bek fragrant as yuft was sitting there in Ak-erkeç’s yurt – ‘Almambet is coming!’, she cried. They two peeped out this way and that.

Then the lady Ak-erkeç said: ‘Were war to come behind the house, he is a man to thrust his lance single-handed! Were law-suits to come behind the house, he is a man to speak unaided!’

The Forty Companions came steadily on, preceded by that pair – Almambet and Kökçö!

9 Felt covers in the cupola of the yurt.

10 Poles in the cupola of the yurt.

ökō kelä jatır deit.
Kırk kişinin içindä
arıñıñ uzun Almambet
karı boyu çryıp jatır deit!
565 Üigö bir jakındap keldi deit.
Bulıarı jittü Buuday-bek,
buruksuyan Ak-erkeč
eşikä çrya kaldı deit.
Ak-erkeč katın aittı deit:
570 'Tört arıñtū Oirottun
törösünün balası,
kıl jaıalū Oirottun
kübatının balası,
alt' arıñtū Oirottun
575 azıs kandın balası,
altın aıdar, çok belbō,
Kara-kandın botası
kabılan tūıan Almambet! –
Salam aitmak bistä jok,
580 ālik almak sistä jok:
salamdı siskä buyuryan,
tataıdı biskä buyuryan!
Atıñdın başın buratır,
kak aldıma turatır!
585 Kıl-jirendäi būdandın
çılbur Ak-erkeč karmadı,
atının başın burdu deit.
Arıñıñ uzun Almambet
uşu jerdä turdu deit,
590 attan tüşö kaldı deit.
Tōdai bolıon Kökčö-kan
'Özümnün atın almait!' dep,
attan tüşpöi turdu deit.
Ak-erkeč katın aittı deit:
595 'Kızıl-suudun oyunda, töröm,
Kıtaylardın Er Agıñ, töröm,
bir jılkıñdı alıyanda, töröm,

kötünön çıkkın küıınıñ, töröm,
bırıktatıp salıyanda, töröm! –
600 Anda bir atıñ alıyamn, töröm!
Kana bir müs çıkkanı, töröm?
Ilenin sün kıdıryan, töröm,
takımın çengäl sıdıryan, töröm! –
Anda bir atıñ alıyamn, töröm!
605 Kana bir müs çıkkanı, töröm?
Kündö it ayıtıp, kuş salıp,
töröm,
kündö bir sapar kılasın, töröm! –
Kündö bir atıñ alamn, töröm!
Kana bir müs çıkkanı, töröm?
610 Beiliñ nedän tar bold'ai, töröm,
beräkäñ nedän jok boldı,
töröm?
Alıstan kelgän beimandin,
töröm,
atın bir turup men alsam, töröm,
içindä bir tar elä, töröm!
615 Anda aittıñ Kökčö-kan:
'Narktı bilgän Ak-erkeč,
narktı bilgän turbaıbı?'
Jöndü bilgän Ak-erkeč,
jöndü bilgän turbaıbı?'
620 Tōdai bolıon Kökčö-kan
toñkoyup attan tüştü deit,
eşikti açā berdi deit,
üigö bir kirip keldi deit.
Buruksuyan Ak-erkeč
625 bir kökör arak berdi deit,
çındırmalı¹¹ kökör, çını çöçök
jük burçunan aldı deit,
Kökčö-minän Almambet ba-
tırdın
astına koyup saldı deit,
630 bürö kuyup berdi deit,

Among those forty men, Almambet of the long stride towered fully half a fathom above them! And so they drew near to the yurt.

Buuday-bek fragrant as yuft and Ak-erkeč wafting aromas had come out at the door. Then the lady Ak-erkeč spoke:

'Son of the lord of the Oirot of the Four Regions, son of the Jewel of the Oirot with the horse-hair collars, son of the August Khan of the Oirot of the Six Regions, darling son of Kara-khan – him of the golden forelock and tasseled sash! – tiger-born Almambet! It is not for us to say "Salam!", nor for you to return it. Fate allotted *you* "Salam!", allotted *us* "Alas!" Turn your horse's head, halt straight before me!' – And Ak-erkeč took the racer Kıl-jiren's bridle.

Almambet of the long stride turned his horse's head, halted at that spot and alighted.

Thinking 'She doesn't take my horse!', mountainous Kökčö-khan kept his seat.

Then the lady Ak-erkeč said: 'When Er Agıñ of the Kitay drove off your horses in the Kızıl-suu Valley, and you came out behind him, pursued and overthrew (?) him, I held your horse then, my lord, but what was the good of that? When you had ranged along the Ili-river and the *Çengel*- bush had torn your knees, I held your horse then, my lord, but what was the good of that? Every day you unleash your hounds and cast your hawk, every day you make a ride, every day I hold your horse, my lord, but what was the good of that? Why has your nature grown petty, my lord, your serenity vanished away? For when I stand and hold the horse of the guest-come-from-afar, there is meanness in your heart!'

Then you spoke, Kökčö-khan: 'Ak-erkeč, who are versed in our customs, will you not go on observing them? Ak-erkeč, who know the proprieties, will you not go on observing them?'

Then, head-forward, mountainous Kökčö-khan alighted and opened the door for Almambet, and so they went in. Ak-erkeč wafting aromas gave them a leather-flask with arak. She took a leather-flask-with-chain and little china cups from the baggage-corner, and set them before the warrior Almambet and Kökčö. The one lady poured out for them

566 R Budai. 567 R buruksuryan. 575 R kandıl. 585 R budandın. 597 R jılkı-
sın. 598 R küıınıñ. 603 R takımın. 606 R Kündö. 609 R çakkanı. 614 R
içindä. 622 R erikti. 624 R Buruksuryan. 625 R kökör = 626.

11 See Note 626.

- bürö sunup berdi deit.
Buruksuyan Ak-erkeč
ottu jayıp jibärip
sañör bir otko koidu deit,
635 ak-kuiruk čaidı saldı deit,
kaimaktan alıp saldı deit,
kanttan alıp koštu deit,
almasınan aldı deit,
šekärinän kuidu deit,
640 mart-ūlap čaidı kainatat.
'Kökčö-minän Almambet
uşular mastar bolot!' dep
čaidan berip turdu deit,
'Mart-ūlayan čaiları
645 mas kılbaı masıñ ketip turdu!
deit.
Endä Kökčö aittı deit:
'Bulıarı jittü Buuday-bek,
buruksuyan Ak-erkeč,
kololū kumyan alıñar,
650 koluna beit boluñar:
bedärdü kumyan alıñar,
betinä beit boluñar!
Koi semisin soyuñar!
Alıstan kelgän Almambet
655 kol küşurup turuñar!
Beiman kana çoñ üigö
alıp barıp kirgiskin!
Bulıarı jittü Buuday-bek
buruksuyan Ak-erkeč
660 biriñ eşik aştı deit,
biriñ töşök saldı deit,
alıp barıp kirgisti.
Kololū kumyan aldı deit,
koluna beit boldı deit,
665 bedärdü kumyan aldı deit,
- betinä beit boldı deit.
Koi semisin soıdu deit,
kol küşurup turdu deit.
Jilū jāp jatqızıp
670 em eşikkä çıktı deit.
Tañ ayarıp attı deit,
Kün kızarıp çıktı deit,
Almambet töşöktön turdu deit.
Almambettin astında
675 Kökčö turyan ekän deit,
Küröñçünü mingän ekän deit.
Tomuk boılu Küröñçü
topurak basıp jügürdü.
Batır tūyan çoñ Kökčö
680 altımsı jelä miñ kulun
čıbrata bailap salıptır,
seksän jelä san kulun
jergälätä bailap salıptır.
Kaisı tū bāni soyurun bilbäi,
685 kaisı tukur attı soyurun bilbäi,
köp julkıñıñ arasında
arı-beri jürgöndö,
tokmak jaldū tor aiyr
uşunuñ ala üründö
690 eki küikül bā bar ekän.
Kökčö jakındaşıp kelgändä,
arkı-terki turuşup,
karsıldaşıp-tebişip,
bürönün tars-kardı airılıp ket-
t'ilä,
695 Kan Kökčö bir uşunu soıd'elä.
Kan Almambet batırdın
başın onu-minän kuttuktait.
Kök Almambet batır jürdü deit,
kün oroyun surabait,
700 tün oroyun surabait.

639 R koidu. 640 R martūlap. 644 R Martūlayan. 647 R Budai. 650 R beit =
652. 658 R Budai. 659 R buruksuyan. 664 R beit = 666. 678 R toprak.
681 R čıbrata. 683 jergirätä. 684 R beni soyurun. 685 R soyurun. 690 R be.

and the other handed it to them. Ak-erkeč wafting aromas kindled the fire, set the kettle on it, put in some White-tail tea, followed with some cream, added some sugar, took some apple, poured in treacle, and brought the tea spluttering-and-gurgling to the boil. Thinking 'Almambet and Kökčö will get drunk!', she kept on plying them with tea. 'Tea brought spluttering-and-gurgling to the boil does not inebriate', thought she, 'and so your tipsiness would go away!'

Then Kökčö spoke: 'Buuday-bek fragrant as yuft and Ak-erkeč wafting aromas, do take the bronze-chased pitcher and serve his hands, take the patterned pitcher and serve his face! Slaughter a fat sheep! Stand with folded arms before Almambet come-from-afar! Take our guest and lead him in to the Great Pavilion!'

Then Buuday-bek fragrant as yuft and Ak-erkeč wafting aromas, the one of you opening the door, the other making his couch, you took him and led him in! They took the bronze-chased pitcher and served his hands, the patterned pitcher and served his face. They slaughtered a fat sheep and stood there with folded arms. After putting him to bed and covering him warm, they came out at the door.

Dawn showed white and darted its rays, the sun glowed red and rose up. Almambet got up from his bed, but Kökčö had risen before him and was astride Küröñçü. Küröñçü of the sturdy shins ran printing the soil beneath him. Big Kökčö, born as a hero, had been tying foals in swarms, a thousand to sixty tethers, had been tying foals in serried ranks, a myriad to eighty tethers. When, not knowing which barren mare to slaughter or which work-horse, he rode to and fro among his teeming herds, he came upon two small mares in the many-coated herd of the Bay Stallion with-mane-like-a-weaver's-mallet-comb. When Kökčö approached, the mares stood athwart each other, tearing and kicking out. Then one dashed away, and Kökčö slaughtered the other. With it, he felicitated the warrior Almambet. And so doughty Almambet lived, not asking whether the heavens be bright or dark.

- Kızıl çöktü Oirottu
alıp kelip turdu deit.
Kökçönün jabıyınan mai kıldı,
jamı jurtun bai kıldı;
705 tündügünän mai kıldı,
tüğäl jurtun bai kıldı;
tomoyosun kaittı,
tomayayın baittı;
keliğä ketä bailattı,
710 kempirgä kuiruk çainattı.
Kan Almambet batırdın
tüngü jatakkanası
Aydar-kandın altın takta aldında
boldu,
kündüs anıj jürgönü
715 Kökçönün üstü boldu.
Telägäyin tegis kıldı,
temänäsin bolot kıldı!
Kökçönüñ kaşında jürgön
kırk çoronun içi küidü deit:
720 'Bu alıstan kelgän Almambet,
Kapırdan çikkan Almambet,
törömüskö teñ boldu,
kırkımdan çöñ boldu!
Batır tüyan Kökçö-kan
725 jönsüs iştı kılmasın!
Alıstan kelgän Kapırdı
kaşınan çıyarıp koisun!' dep
keñäş kıldı kırk çoro.
Bir tünü Kan Kökçö
730 Buuday-bektin üyündö
konup jatkan ekän deit.
Tañ ayarıp atkanda,
kün kızarıp çikkanda,
Buuday-bek-minän turyanda,
735 ulü ayası Ak-kıyaz
- kiçi inisi Kök-kıyaz
çorolordun jakşıları
ak üigö kirip keldi deit,
astına olturup kaldı deit.
740 Ak-kıyaz çoro aittı deit:
'Joyorton kelip bödösüp,
kırk çorodon ödösüp,
Kuday kılğan keñsinip,
töröm-minän teñsinip,
745 batırımın katının
Ak-erkeçtin töşögün
Almambet basıp jüröt!' deit.
Kök-kıyaz degän çoro aittı:
'Men-dä körüp jürgömün,
750 em'älä büro aitar dep jür-
gömün!
Bulıarı jittü Buuday-bek
ol da aittı kanına:
'Men-dä bilip jürömün:
Kökçö-kanya men aitsam,
755 "Künülüğü-minän aitat!" deir –
anı aitpai jürömün.'
Kökçö turup aittıñ deit:
'Almambetti çakırıp keliñär!
Bu kılğanın jazalaim!
760 Ak-erkeç izansa(?),
baza kalıp keskiläp jibärämin!
Kök-kıyaz degän çoro bardı.
'Asalau malikim!' dedi.
'Alikämä salau malikim!
765 'Bu Almambet batırdı
töröm Kökçö çakırat!
Almambet 'Barain!' dedi.
Almambet Aydar-kanya aittı:
'Al'atakäm Aydar-kan,
770 jabıyınan mai kıldım,

708 R tom ayayın. 730 R Budai = 734 etc. 735 R ulu. 743 R keñsänip. 744 R
teñsänip. 749 R Mendä = 753. 759 R jazataim. 769 R Al'atakän.

He continued to bring in red-buttoned Oirots. He put fat through Kökçö's *jabık*, he enriched all his nation, he put fat through his *tündük*, he made his whole people wealthy! He had his falcon-hoods stitched! He made his vagabonds rich! He had the young wives tie on costly fabrics and the old women chew tail-fat!

The sleeping-place of the warrior Khan Almambet overnight was before the Golden Throne of Aydar-khan, but by day he lived at Kökçö's. He made things smooth for him, 'made his bodkins of steel'.

But the hearts of the Forty Companions who lived with Kökçö burned within them: 'This Almambet, come-from-afar, Almambet of Infidel stock, has grown to be the equal of our Khan, has grown greater than we of the Forty! Kökçö-khan, born as a warrior, must not do anything foolish! He must dismiss that Infidel come-from-afar!' said the Forty Companions holding counsel together.

One night, Khan Kökçö had slept in Buuday-bek's yurt. When dawn showed white and darted its rays, and the sun glowed red and rose up, and Kökçö and Buuday-bek had left their bed, elder brother Ak-kıyaz and younger brother Kök-kıyaz, foremost of the Companions, came and entered the white yurt and sat down before them.

Then the Companion Ak-kıyaz spoke: 'Coming down from the high land and putting on airs, fancying himself above the Companions, affecting generosity fit for the Almighty, aspiring to be the equal of my lord! – Almambet burdens the couch of my Hero's wife Ak-erkeç, habitually!'

The Companion named 'Kök-kıyaz' then said: 'Though I have constantly seen it, I was just thinking someone would say so!'

Buuday-bek fragrant as yuft said to her Khan: 'Though I have known it all along, I have not said so, for had I told Kökçö-khan, he would have said "She speaks from co-wifely jealousy"!'

Standing up, Kökçö, you then said: 'Summon Almambet! I shall punish him for what he has done! If Ak-erkeç has disgraced herself (?), I shall step on her and cut her to pieces!'

The Companion named 'Kök-kıyaz' went. 'Asalau malikim!', he said.

'Alikämä salau malikim!', said Almambet.

'My lord Kökçö summons the warrior Almambet here!'

'I shall come!', said Almambet.

Then Almambet addressed Aydar-khan: 'My illustrious father Aydar-khan, I have put fat through your *jabık*,

- jamı jurtuŋ bai kıldım;
tündügünän mai kıldım,
tügäl jurtuŋ bai kıldım;
tomoyoŋdu kaitım,
775 tomayaŋıŋ baitım;
kempirgä kuiruk çainattım,
keliŋgä ketä bailattım –
kılıyanım mildät kıldımba,
meniŋ kai jerimdi kem taptıŋ?
780 Keçä ak teŋgä bulum çaçarda
kızıl çöktü Oirottun
öŋü buzuk körüngön,
kan öltürüp kaçarda
közü buzuk körünöt,
785 älä(?) kelgän Kök-kıyaz,
Kök-kıyazdai çoronun
öŋü buzuk körünöt,
közü buzuk körünöt –
oŋor şumduk kep bolboit!
790 Jakşılıktü kep bolso,
jana aitıp kelämin:
jamandıktü kep bolso,
oşonon arı ketärmin.
Sak salamat bolup tır!
795 Sayınbai esän bolup tır!
Kablan tüyan Almambet
Kıl-jirenin mindi deit,
kıl küböşün kidi deit,
ombu-dombu bastırıp
800 ord'atkandai boldu deit,
köktü-minän kirdi deit,
koilot-minän çıktı deit.
Kan Kökçönün üyünö
attan tüşö kaldı deit,
805 şiptäp kirip kaldı deit.
Murunyu joruŋunda
- Almambet üstünö kelgändä,
çorolor dü dep tura kalıcı,
törösü bu Kökçö
810 oŋdolup oltura beriçi.
Kablan tüyan Almambet
salam aitıp kirdi deit:
tura kalyan çoro jok,
oŋdolo bergän törö jok.
815 Salam aitsa, alikä jok,
alikä-minän işi jok.
Anda olturyan Kan Kökçö
suŋgan butun tartpadı,
jumyan közün açpadı.
820 Kara-kandın balası
kablan tüyan Almambet
mınav ottun başına,
bu oçoktun kaşına
oltura kaldıŋ Almambet.
825 Çorolordu karasa,
öŋü buzuk körünöt,
közü buzuk körünöt.
Ak-kıyaz çoro mıni aittı:
'Bügüŋü alyan sä jakşı,
830 bergäni mä jakşı.
'At keräk bolso, at surasın!'
deit!' dedi
'Ton keräk bolso, ton surasın!'
deit!' dedi
'Kalayanın alsın!' deit!' dedi
'Tilägänin alsın!' deit!' dedi.
835 Anda Almambet aittı:
'At arıyan jeri jok,
tonum toskon jeri jok! –
Buskan işi buzulsun,
jarıyan kişi jarılsın!
840 At kerägi jok', dedi,

772 R tündügünän. 775 R tom ayayıŋ. 785 R äläi. 801 R köktü. 816 alikä-minän.

I have enriched all your nation! I have put fat through your *tündük*, have made your whole people wealthy! I have had your falcon-hoods stitched and made your vagabonds rich! I have had your old women chew tail-fat, your young wives tie on costly fabrics! For anything I have done have I incurred obligations? What fault have you found in me? Time past, when I was about to scatter my silver treasure, the faces of the red-buttoned Oirots seemed twisted, when I was about to slay their khans and flee, their eyes seemed twisted, the face of the Companion Kök-kıyaz who had just come seemed twisted, his eyes seemed twisted – this sly message bodes no good! If it bears good news, I shall come back and tell you, if bad, I shall move on! Take care of yourself, keep well and free of worry!

Tiger-born Almambet bestrode his Kıl-jiren, donned his horse-hair corselet and raced helter-skelter, like a shot at *ordo*!¹² Where it was covered with grass he rode in, where it was cut by gullies he rode out! He dismounted at Kökçö's yurt and entered briskly.

The way they used to behave when Almambet came in to them was that the Companions would noisily rise, while that lord of theirs, Kökçö, would politely compose himself as he sat there. But now when tiger-born Almambet enters and utters his salam, there are no Companions who rise, or lord who composes his limbs! When he says 'Salam!' there is no 'Alike!' nor any concern with an 'Alike!' Khan kökçö sitting there does not withdraw his stretched-out leg nor open his screwed-up eyes.

You, tiger-born Almambet, son of Kara-khan, sat down beside that hearth at the head of that self-same fire. If one looks at the Companions, their faces seem twisted, their eyes seem twisted too.

Then the Companion Ak-kıyaz addressed him: '(My lord says) "What is taken today is good for you, what is given is good for me. If he needs a horse, let him ask for one, if he needs a tunic, let him ask for one! Let him choose a gift and take it! Let him ask for something and take it!", he said'.

Almambet then replied: 'It is no question of a jaded horse, or of my tunic being tattered! – "Let spoilt work perish, and those who rend be rent!" There is no need of a horse!', he said,

12 Lit. 'Khan's yurt': a skittle-game with sheeps' knuckle-bones.

- ton kerägi jok!' dedi.
Jergä arki-terki čidi,
bıçak kaitıp kınına saldı.
Tömöngü jakta Kök-čoro aittı:
845 'Joyorton kelip bōdösüp,
kırk čorodon ödösüp,
Kuday kılıyan keşsinip,
töröm-minän teşsinip! –
birim degän Kudaydı
850 arsar kıla turbaisıñbı?
Ölukma töröm bar edi,
törömnün ölukması
karmap oltura'd'elä!
Ak-erkeč katından surasañ,
855 berä turıyan bolup olturbait-
p'elä?
Ras ris-kesti jigıt ekäsin!
Almambet anda aittı:
'Kuday kıldı arıyam jok,
Küdröt kıldı čaram jok:
860 kelä beriñ araktan!
Araktan alıp keldilär.
Kabilan tūıyan Almambet
čını-minän beş'ışti.
Endi Kökčö ol aittı:
865 'At keräk bolso, Almambet,
at surap alsañ!' dedi.
'Ton keräk bolso, Almambet,
tondu surap alsañ!' dedi.
Almambet batır mını aitat:
870 'Men surain atıñdı,
men surain tonuñdu!
Belgälüdan böşö jok,
beili alača sulū jok:
aitulüdan altö jok,
875 aldayanča sulū jok!
Aldıñ elä dañ-minän,

847 R keşsinip. 848 R teşsinip. 851 R ulukma. 852 R ulukması. 856 R ris
kestä. 873 R belyi. 874 R aitulü dan. 894 R eläñ = 895. 899 R kökröktö.
908 R sorgok. 909 R terğäbäs.

'no need of a tunic!' So saying, he scratched a cross on the floor, then thrust his knife back into its sheath.

Further down, the Companion Kök(-kıyaz) spoke: 'Coming down from the high land and putting on airs, fancying himself above the Forty Companions, affecting generosity fit for the Almighty, aspiring to be the equal of my lord, are you not constantly bent on folly in the face of the One God? My lord is beside himself, all the time he is the prey of frenzy! Whenever you have asked something of the lady Ak-erkeč, has she not unfailingly granted it? You are truly a young man who undercuts the happiness of others!'

Then, Almambet, you said: 'For what God has done I have no escape, for what the All-highest has done I have no remedy! – Bring me arak!'

They brought him some arak, and tiger-born Almambet drank five cupfuls.

Then Kökčö addressed him: 'If you need a horse, Almambet, ask for one and take it! Or if you need a tunic, ask for one and take it!'

The warrior Almambet answered him: 'I shall ask for a horse of yours, I shall ask for a tunic! "Among the illustrious there are not five; if a woman's character be stunted, she is no beauty! Among the famous there are not six: while a woman deceives, she is no beauty!" The steed you took, winning glory, together with sixty-nine horses, feeding them on seventy batmans of bread – and galloped out in the dappled snow-and-thaw of Spring, returning in the cool browns of Autumn! – with your frame heavy as forty men's *that* was no foal with flowing tail! – Once Tekeči's never-sweating, gold-pasterned, copper-hooved, now *your* Kök-ala – give him me, I want to ride him! Give me your Blue Tunic, I wish to put it on! Give me your cap of pure black sable for my head, I wish to wear it! Give me your princely boots with span-high heels for my feet, I want to put them on! If you say "Ask!", this is it, if you say "Request!", this is it!'

Kökčö rose and answered him: 'There are many blue-grey dapples (*kök-ala*), numerous dapple-chestnuts (*sarı-ala*) – which particular blue-grey dapple do you mean, which dapple-chestnut?'

And then the warrior Almambet replied: "My soul as one with my breast", my Friend, "My tongue as one with my uvula", my Friend! – I have a horse of my own on its halter, a tunic of my own in its chest! As long as I do not tell you, you will not know. As long as I do not open, you will not see! I shall tell from the beginning! Tekeči-mergen was still young, Tekeči was a dun foal, and Glutton Koñur-bay was grey! Give me this Tekeči's never-sweating Kök-ala, gold-pasterned, copper-hooved,

- mustakka tūyan Kōk-alaŋ,
Kōk-alaŋ berči! Minäin!
Kōk-küböŋ berči! Kiyäin!
“Sura!” desäŋ, mina ekän!
915 Endi Kōkčö aittu deit:
‘Joorton kelip bōdösüp,
kırk čorodon ödösüp,
Kuday kılıyan keŋsinip,
törö-minän teŋsinip,
920 Kōk-alanı bu surap,
köttü sä kim berdi?
Sar’alanı bu surap,
sandı sä kim berdi?
Başına kamçı ürgün!
925 Jakasın kalıŋ tırğın!
“Çık!” degändä, it ketäit –
Almambet, Kalmak, ne ketpäit?’
Almambet turıyan araktan
çını-minän bešti içip jibardı,
930 ana turup aittu, dedi:
‘Arı bir ataŋ Kambar-kan,
berıŋ ataŋ Aydar-kan,
Aydar-kandın balası
ailaŋgıs tūyan Er Kōkčö,
935 berbäsäŋ tipti berän kal!
Aydar-kandın Kōk-kübö
korjunuŋda turbaıbı?
Alıska kişi uyarıya,
jakın kişi körörgö,
940 “Berdim!” degän bir özıŋnan
çıksacı!
Kara boyu kiş telpäk
korjunuŋda turbaıbı?
Men alsam albai kılain!
Men kisäm kibäi kılain!’
945 Kōkčö anda aittu dei’di:
- ‘Joorton kelip bōdösüp,
kırk čorodon ödösüp,
Kuday kılıyan keŋsinip,
emi özüm-minän teŋsinip,
950 Kōk-alanı bu surap,
köttü sä kim berdi?
Sar’alanı bu surap,
sandı sä kim berdi?
“Çık!” degändä, it ketäit –
955 Almambet, Kalmak, ne ketpäit?’
Arıŋ uzun Almambet
külüp salıp jiberdi:
‘Ataŋnın körü, it Kōkčö!
Seniŋ bu kebiŋ it uksun!
960 Kabırıya jap bit uksun!
Kaŋkıldap bir ürgöp it uksun!
Ataŋnın körü, it Kōkčö!
Sakalıŋ tolyan bit, Kōkčö!
Korolunuŋ it baskan,
965 kotoyuŋ başın bit baskan!
Kebiçıŋdi tikpäsäm,
seniŋ kempiriŋdi sikpäsäm;
kılıçıŋdı tikpäsäm,
kıs keliniŋdi sikpäsäm;
970 eşiŋnin köncök
kılıç-minän buspasam,
tötögölü bos üyüŋ
töşkö süröi salbasam;
erkimsigän eriŋdi
975 kamçıya çenäp kırbasam –
“Almambet” atım kurusun!
Ulü kısıŋ kiçübi,
kiçü kısıŋ ulübi,
ortosunda oltuyan
980 altı jaşar Körpö-jan

918 R keŋsinip. 919 teŋsinip. 926 R ketät, cf. 954. 934 R Ailaŋkus. 944 R ki-
säm. 946 R bōdösüp. 947 R ödösüp. 954 R degängä. 958 R körün, cf. 962 körü.
963 R Sakalın. 969 R keliŋdi. 970 R köncök. 977 R ulu = 978.

that was born on frozen snow! – I want to ride him! Give me the Blue Tunic! – I wish to put it on! If you say “Ask!”, this is it!’

Then Kōkčö spoke: ‘Coming down from the high land and putting on airs, fancying yourself above the Forty Companions, affecting generosity fit for the Almighty, aspiring to be the equal of a lord – if you ask for a Kōk-ala who would give you the rump, if you ask for a Sar’ala who would give you a haunch? – Swing the lash over his head, grip his collar tight! When one says “Out!”, a cur goes away! Why does not Almambet the Kalmak go?’

Almambet drank five cupfuls of the arak standing there, then stood up and said: ‘Son of Aydar-khan son of Kambar-khan, Er Kōkčö, born never to turn your back, if you do not give me them, perish here and now! Is not Aydar-khan’s Blue Tunic in your saddle-bag? Pray, let the words “I have given it!” issue from your lips for those far off to hear and those near at hand to see! Is not the cap of pure black sable in your saddle-bag? If I take it I shall do as not taking it, if I put it on I shall do as not putting it on!’

Then Kōkčö spoke and said: ‘Coming down from the high land and putting on airs, fancying yourself above the Forty Companions, affecting generosity fit for the Almighty and now aspiring to be my equal! – If you ask for a Kōk-ala, who would give you the rump? If you ask for a Sar’ala, who would give you a haunch? When one says “Out!” a cur goes away! Almambet, Kalmak, why don’t you go?’

Almambet of the long stride smiled broadly. ‘(May) your father’s grave (be defiled), Cur Kōkčö! May curs hear these words of yours! May the lice that cover your ribs hear them! May a whining, snapping cur hear them! Your father’s grave . . . , Cur Kōkčö! Your beard is full of lice, Kōkčö, dogs have been over your¹³ lice infest your foreskin! If I do not stitch your overshoes, if I do not ravish your spouse, do not plant your sword, do not ravish your daughters-in-law – if I do not shatter your lintel with my sword, do not raze to the mountain-side your light-grey yurt ringed above with stripes, if, measuring them to my lash, I do not destroy your swaggering men – may my name of “Almambet” wither! Your elder daughter may be small, your younger daughter may be tall, but your six-year-old daughter Körpö-jan sits midway between! –

13 Probably an obscenity, see note 964.

- ač biläktän albasam,
Manastain törömö
söyatka karmap berbäsäm –
meniň “Almambet” atım ku-
rusun!
985 Kıska jeläň kübasam,
uzun jeläň jıbasam –
meniň “Almambet” atım ku-
rusun!
Köktü jerdä jılkıñdı
koskop aidap čakpasam,
990 jılğa jerdä jılkıñdı
jıldırıp aidap çıkpasam,
dobulbaştı kakpasam,
čilmardandı čalbasam –
meniň “Almambet” atım ku-
rusun!
995 Aittırıp berbäs Kök-alaň
astıñnan alıp minbäsäm –
suratıp berbäs Kök-alaň
sürüp alıp minbäsäm –
meniň “Almambet” atım ku-
rusun!
1000 Koş-kuna Kökčö aman bol!
Ant-čert seniň moınuğa
men antıñnan kutuldum!
Kabılan tüyan Almambet
Kıl-jirendi mindi deit,
1005 kıl-kübönü kidi deit,
Almambet endi jürüp çıktı deit.
Kalıñ Naiman köp jurttan
“Kadıñın bilät!” dep alyan,
örçin Naiman köp jurttan
1010 “Oyo’lo sulü!” dep alyan,
Kara-čačnıñ üyündö
Ak-erkeč čačın jip jatkan.
Erinän kalıyan Kara-čač
- tiši ketik ekän,
1015 könü jetik ekän,
üyündö čačın jip alyan,
Ak-erkečkä ol aitkan:
‘At ayar ayaş bolsoču?
Ton ayar ayaş bolsoču? –
1020 Kara-kandın balası
kabılan tüyan Almambet
ketip bara jatırı.’
Buruksuyan Ak-erkeč
başındağı mandıla
1025 başınan alıp kidi deit,
oñ čačın jip aldı,
oñ çekägä burdu deit,
sol čačın jip aldı,
sol çekägä burdu deit.
1030 Altundan čačpak bir kučak
ai kuirukka saldı deit,
kümüştän čačpak bir kučak
kün kuirukka saldı deit.
Küdörüdöi bilkiıdap,
1035 kücü ittäi çıñkııdap,
külsö tiši küröktöi kaşkayıp,
küimönsö jıpar jıttanıp,
jaş kozudaı torolup,
soyončoğu čačın orolup,
1040 kan balası Ak-erkeč
em eşikkä çıktı deit,
Almambettäi batırdın
astınan kıya basıp çıktı deit.
Ak-erkeč endi aittıñ:
1045 ‘Salam aitmak sistä jok, ayaş,
Alik bir bermäk bistä jok, ayaş!
Atıñnıñ başın bura tur,
oşu jergä tura tur!
Men törömö kiräin!
1050 Kök-ala surap köröin!

993 R čilmarınan čappasam. 1009 R Örci. 1010 R oylulu, cf. 491 R oyoło. 1011 R (acceptably) Kara Čašnın. 1012 R jüp = 1016; 1026; 1028. 1015 R šetik. 1023 R Buruksurıyan. 1034 R kücü ittäi, cf. 496.

if I do not take her by her gleaming wrist and present her as booty to my lord Manas, may my name of “Almambet” wither! If I do not sever your short foal-halters, do not pile up long ones, may my name “Almambet” wither! If, moving your horses in grasslands, I do not lift them, applying the goad; if, urging on your horses beside riverbeds I do not come out and drive them off, do not beat my falcon-drum, do not thump my Persian drum, may my name of “Almambet” wither! If, to your face, I do not seize your Kök-ala, whom, though you bid me speak, you withhold, and ride him – if, leading him off, I do not seize Kök-ala, whom, though you bid me ask, you fail to give, and ride him, may my name of “Almambet” wither! All happiness to you, Kökčö, farewell! May your vows (of friendship) rest on your own neck – I am rid of your vows! Tiger-born Almambet bestrode Kıl-jiren and donned his horse-hair corselet. Then Almambet rode out.

Ak-erkeč, whom Kökčö had married from the teeming Naiman nation, thinking ‘People will prize her!’, married from the innumerable Naiman nation, thinking ‘She is very lovely!’, was in Kara-čač’s yurt braiding her hair.¹⁴ Kara-čač had lost her husband. Her teeth were gappy, but her heart was wise, and it was in her yurt that Ak-erkeč had been braiding her hair. She now addressed Ak-erkeč.

‘Does one grudge a horse when the man is one’s friend? Does one grudge a tunic when the man is one’s friend? – Kara-khan’s son tiger-born Almambet is going away!’

Ak-erkeč wafting aromas drew her *mandili* over her head. She gathered the hair on the right side and swung it to her right temple, she gathered it on the left side and swung it to her left temple. She set her tassel-cluster bound in gold at her ‘moon-tail’, her tassel-cluster bound in silver at her ‘sun-tail’.¹⁵ Wagging like a musk-deer – squealing like a puppy! – her teeth showing white the size of shovels as she smiles, exhaling fragrance if she but stir, her flesh firm and rounded as a young lamb’s, with her tresses playing about her heels – the khan’s daughter Ak-erkeč now came out at the door, came out and waylaid the warrior Almambet.

And then, Ak-erkeč, you said: ‘It is not for you to say “Salam!”, my Husband’s Friend, nor for us to return it! Turn your horse’s head, halt at this place! I shall go in to my lord and beg for Kök-ala,

14 See note 1012 ff.

15 See note 1031.

- Kök-kübö surap köröin!
Kessäj dayı, Almambet,
minä ketkin Kök-ala!
Kessäj dayı, Almambet,
1055 kīsāj dayı Kök-kübö –
kiyä ketkin, Almambet!
Atının başın burdu deit,
Almambet oşu jerdä turdu deit.
Ak-erkeč üidö kirip keldi:
1060 ‘Er Kökčö, töröm, ai!
Erdigij bardır, esiñ jok,
eštänkä-minän işiñ jok!
At ayar ayaş bolsoçu?
Ton ayar ayaş bolsoçu?
1065 “Kök-aladan ayaim!” dep
köp jilkıdan airıldıñ,
“Bir jilkıdan ayaim!” dep
bir talaidan airıldıñ!
Kün ezäptäp oltursam,
1070 tün ezäptäp oltursam,
Almambet kelgän ayı oşu ekän.
Almambet ketip baryan,
eşikkä çrya kalıp karasam,
mal berištäm barısı,
1075 jan berištäm barısı
kötünön çryp bara jatır.
Bügün aidın jetisi,
ertän aidın segisi,
Kök-alañdı berbäsäj,
1080 tüptü sen berän kal!
Bügün aldap-sölap tüşürgün!
Ertän aidın segisi,
segisindä bir üyüñnön çyariçi –
jıldısıñ oñop alıptır,
1085 jıldısıñ oñ ininä salıptır!
- Bel ailana bergänčä,
beldäi kızıl tal bütkön,
bir eşiñ Kuday jar bütkön:
üi ailana bergänčä,
1090 üidöi kızıl tal bütkön,
Kojo Kıdır jar bütkön!
Jürgön jeri bak bolup,
eşiñ bir Kudayya jak bolup!
Kabılan tüyan Almambet
1095 aldap-sölap tüşürgün!
Anda aittıñ Er Kökčö:
‘Kök-alanı berbäimin,
Kök-kübönü jappaimın.
Kessäj, özün ketä ber!’
1100 Endi Ak-erkeč aittı:
“Kök-alanı ayaimın!” dep
köp jilkıdan airıldıñ,
“Bir jilkını ayaimın!” dep
bir talaidan airıldıñ!
1105 Aittırıp berbäsäj Kök-alañ
astıñnan alar Almambet,
suratıp berbäsäj Kök-alañ
sürup alar Almambet,
alakanın čak koyup,
1110 kötün jergä tak koyup!
Anda aittıñ Er Kökčö:
‘Kök-alanı beriñär!
Kök-kübönü jabıñar!
Almambetti alıp keliñär!’
1115 Čorolor barıp aittıp tır:
‘Almambet, Kalmak, mas boldu,
bird’ içkändä bešt’ işti,
jañ’ içkändä bešt’ işti –
at alarda bešt’ işti –
1120 Almambet, Kalmak, mas boldu!

1085 R ininä.
1109 R alakanı.

1088 R işiñ.

1089 R berginčä, cf. 1086 bergänčä.

1093 R işi.

I shall beg for Blue Tunic! If you are still going away, Almambet, go mounted on Kök-ala! If you are still going away, Almambet, wear Blue Tunic, too, go away with it on you, Almambet!

Almambet turned his horse’s head and halted at that place.

Ak-erkeč entered the Pavilion. ‘Er Kökčö, O my lord! Courage you have but no sense! You concern yourself with nothing at all! Does one grudge a horse when the man is one’s friend? Does one grudge a tunic when the man is one’s friend? Thinking “I should be sorry to lose Kök-ala!”, you would be parted from many horses! Thinking “I should be sorry to lose one horse!”, you would be parted from no few! When I sit counting the days, sit counting the nights, this is the month when Almambet came. Now that he has gone away, when I come out and stand at the door and look, all my holy angels that protect our cattle, all my holy angels that guard our lives, are following after him! Today is the Seventh of the Month, tomorrow will be the Eighth – if you do not give Kök-ala, may you perish utterly! Have him stay this day, persuading him by every means! For tomorrow is the Eighth of the Month, on the Eighth one may dismiss him from your house – your Star will have turned favourable, your Star will have come out strong on the right side! “As one rounded the pass, red willows would spring up, high as the pass!” God your Mainstay would emerge as your Friend! “As you went round the house, red willows would spring up, high as the house!” The Hoja Kıdır would emerge as your Friend! The land one moves in would be a Garden, you would side with God, your Mainstay! Persuading Almambet by every means, have him stay!’

Then, Er Kökčö, you said: ‘I will not give Kök-ala, I will not invest him with Blue Tunic! If you are going away, pray, go away yourself!’

And now Ak-erkeč spoke: ‘Thinking “I will be sorry to lose Kök-ala!”, you would be parted from many horses, thinking “I will be sorry to lose one horse!”, you would be parted from no few! Almambet, to your face, would seize your Kök-ala, whom though you bade him speak you withheld, he would lead your Kök-ala off, whom though you bade him ask you failed to give, while you clapped your hands and flopped down on your bottom!’

Then Kökčö spoke: ‘Give him Kök-ala, invest him with Blue Tunic! Bring Kök-ala here!’

The Companions went, (returned) and said: ‘Almambet the Kalmak is drunk! – When he drank first he drank five cupfuls, and when he drank again he drank five! On taking his horse he drank five more! Almambet the Kalmak is drunk! –

Karayaidın kölökösünö
 jatıp kaldı Almambet:
 andan kaitıp keliči.
 Endi Ak-erkeč aittı:
 1125 'Antär Kalmak bu emäs!
 Ešikkä kayıp karat Ak-erkeč:

ketip kalıptı Almambet.
 'Kök-alanı alıp kelät!' dep
 köp saktayan Almambet.
 1130 Kök-alanı alıp kelbädi,
 Kıl-jiren attı Manaska saldı.

He now lies in the shade of a fir-tree. He will be coming back from there.'

Ak-erkeč answered: 'He is not the Kalmak to do so!' Snatching at the door, Ak-erkeč looks out – Almambet has gone away!

Thinking 'She will bring Kök-ala!', Almambet watched and waited for a long time. When she failed to bring Kök-ala, he turned his steed Kıl-jiren towards Manas.

I, 2), 1132-1862 *How Almambet came to Manas*

How Almambet came to Manas perfectly continues but does not necessarily presuppose *Almambet, Er Kökčö and Ak-erkeč*, for under heavenly guidance Almambet could have found his way to Manas without the disappointment with Kökčö. Nevertheless, quite apart from the marital drama, it was highly rewarding in cyclic terms that Almambet should have come to Manas via Kökčö's court, since it shows Almambet making his first penetration of Muslim society at its periphery east of Lake Issyk and then enhances Manas's magnanimity by contrast with Kökčö's pettymindedness: for in *How Almambet came to Manas* it will be seen that Manas freely offers at the first meeting the selfsame type-gifts which after due service by Almambet, Kökčö had meanly withheld.

It would be hard to assert that *How Almambet came to Manas* could not stand as an independent epic poem. True, its action is more slender than that of the powerful *Almambet, Er Kökčö and Ak-erkeč*, yet is uncommonly well constructed about three fine epic moments. The first comes where Manas, forewarned by his Guardian Angel, has watched from on high the steady advance of Almambet and withdraws, and Almambet coming there sets his boot inside Manas's foot-print and finds Manas the larger man, thus defining Almambet's status before the two have met. The second epic moment, a relatively minor one, also functions as a calibrator, for as Manas's Companions press in on Almambet and seize his reins as he approaches, Almambet in a gesture of self-assertion and independence snatches the reins from them. They will take second place to him. The third and culminating moment, miraculous, and so pitched above the first, is when the withered breasts of Manas's mother 'Bagdı-döölöt' flow again to claim Almambet as Manas's milk-brother.

- Jakıptın ülu Er Manas
oşu tünü tüš kördü,
ot jayalaš čiš kördü.
1135 Ertän turup kelgändä,
čorolorun čakırdı:
'Kırtın başı Kırılıım!
Boz-čolok mingän Čalbayım!
Jeti-suuyğa jem jegän
1140 ai, jebägäi Sırgagım!
Kök-čebič mingän Seregim!
Kutunaydın Kuu-jigit,
kūljuyan Šum-jigit!
Jaima-kökül Jaš-ül!
1145 Baydın ülu Bakayım!
Ak-balta ülu Bolotum!
Booke, čorom, Jaizañım –
ak söktün balası!
Tönun Bürküt-batırım,
1150 sünun Sazan-batırım!
Kaita čapkan Kan-keldim,
kara-joltoy Jan-keldim!
Iramandın(?) Irči-uul!
Jırtılıyandı jamayan,
1155 buzulyandı tüzögön,
jatık tildü Ajıbay!
Kenendin üli Ken Janbay,
keñeşti tūyan Er Janbay!
Tölgöçü kara Tölgüm!
1160 Öbülgön kırkčoronun bölögüm –
Kazaktan kelgän Kolmonbet,
Kırgıstan kelgän Jalmanbet!
Kapır-minän Busurman
kalčap alğan kırındar,
1165 elim-minän jurtumdan
ečkäp alğan erändär –
- kara bair, kazanat,
barıñ birdäi azamat!
Tündö tülkünün izin jañılbai
1170 Türököy, tailak, šutum:
karañıda karsaktın izin jañılbai
Kabılan, tailak, šutum! –
Atäkäm Jakıp-bay aitıñar!
Men ot jakalai čiš kördüm,
1175 men oyo'lo jakşı tüš kördüm!
Etin tarta tursun!
Kımısın tarta tursun! –
Tüš jorutkan elgä
men beräimin!' deidi.
1180 Buzulyandı tüzögön,
jırtılıyandı jamayan,
jatık tildü Ajıbay
salıp ketip kaldı deit,
Jakıp-bayğa keldi deit.
1185 'Asalau malikim, Jakıp-bay,
atam!'
'Alikimä salam, Ajıbay, balam!'
Altın taktanın üstünön
Jakıp-bay tüşüptür,
başında kalpayı jok topuçan,
1190 butunda kepiči jok mazičan,
üstündö čepkani jok çapančan,
endi ottun başında,
bul oçoktun kaşında
Jakıp-bay oltra kalğan ekän.
1195 Ajıbay čoro aita'dı:
'Beristä törömö
belgä berip kalıptır:
Azıbeli törömö
ayan berip kalıptır!
1200 Töröm Manas bu tündö

1138 R -minän. 1141 R -minän. 1142 R Kutunaidan. 1143 R Kulyayan. 1146 R Ak Bolton, cf. BM 1495. 1147 R Baukä. 1149 R tonum. 1150 R süm Sazam. 1153 R Alamandı irči. 1155 R buzulyanda. 1158 R Kenäšti. 1164 R kırındar. 1167 R Kara Bair, Kazalat. 1170 R türükäi. 1193 R kaşına. 1198 R azı belä.

That night, Jakıp's son Er Manas saw a dream – he saw stakes around the fire. On rising at dawn, he summoned his Companions.

'My Kırğıl, chief of the Forty! My Čalbay, rider of Boz-čolok! O my Sırgak, who ate his bread in Jeti-suu and doesn't do up his buttons! My Serek, rider of Kök-čebič! Kutunay's Kuu-jigit, tricky Šum jigit! Jaš-uul of the flowing forelock! My Bakay, son of Bay! My Bolot, son of Ak-balta! My Companion Booke, my Jaizañ – son of the White Bone.¹ My Bürküt-batır ('Eagle-warrior') of the Mountain, my Sazan-batır ('Sazan-carp-warrior') of the Lake! My Kan-keldi that gallops back! Bringer of ill luck, my Jan-keldi! Iraman's(?) son Irči-ül! Patcher of what has been torn, righter of what has been disordered, smooth-tongued Ajıbay! Ken Janbay, son of Kenen, Er Janbay born wise of counsel! My 'black' Tölök the Diviner! Of the famed Forty Companions my special ones – Kolmonbet come from the Kazakh and Jalmanbet from the Kirghiz! Picked braves of the Muslims and the Infidels, chosen warriors of my nation and people, all you young men together, whether you be work- or race-horses! – Türököy(?), my dear dare-devil, who even at night does not lose the fox-track, Kabılan, my dear dare-devil, who even in the dark does not lose the karsak's track! – Tell my father Jakıp-bay! I saw stakes around the fire, I saw a very fine dream! Let him offer meat, let him proffer kumys – I shall give it to those who get the dream interpreted!', he said.

Patcher of what has been torn, righter of what has been disordered, smooth-tongued Ajıbay rode away and came to Jakıp-bay.

'Asalau malikim, my father Jakıp-bay!'

'Alikimä salam, Ajıbay, my son!'

Jakıp-bay had descended from his Golden Throne and was now seated at the head of the fire, wearing on his head no cap, only a skull-cap, on his feet no overshoes, only slippers, over him no quilted coat, only a robe. The Companion Ajıbay addressed him –

The Angel has given my lord a sign, his Azıbel has given my lord an omen! Last night my lord Manas,

1 That is, of Chinggisid descent.

- ot jakalai čiř körüp,
oγo'lo jakři tüř körüp,
"Etin tarta tursun!" deit,
"Kımısın berä tursun!" deit.
1205 "Tüř jorutkan kiřä beräm!" deit.
"Tüřümdü täp jorusa,
oktodon çeçpäim mal beräm.
bokçodon çeçpäim ton beräm.
Tüřümdü buzuk jorusa,
1210 ülu ketät Urumγa,
kızı ketät Kırımγa!"
Ajıbay kaita Manaska jürdü:
'Atäkämä aitıp keldim!' deit.
'Etin bir tartıp koyuπτur,
1215 kımısın tartıp koyuπτur!
Batır Manas turdu deit:
'Tart eřikti!' deidi deit.
Manas-kan üidön çıktı,
öküm tüyan Ak-kula
1220 örköçü bik, zäri bas,
öktöm tüyan Ak-kula,
taiki joldü, tap ettü,
tamařalü Ak-kula,
jügürüp attan kalbaγan,
1225 astına tögörok tuyak salbaγan
Ak-kulanı mindi deit –
bu Kıtaydın ustası
kuını-minän jazayan,
bu Orustun ustası
1230 oyu-minän jazayan,
bu Kalmaktın ustası
kailap turup jazayan,
baraγnın oγı batpaγan,
keltänin oγı jetpägän
1235 üstündögü Ak-olpok,
Ak-olpoyun kidi deit –
kömürünö çid'albai
köñkü tokoi joyulγan;
suγatına çid'albai
1240 sük başat sölyan;
ögönö çid'albai
otus ögö jailγan;
kiřkısına kalγanda,
kazı-minän kartanı
1245 ā kelip bölögön;
jaskısına kalγanda,
kök řibärgä jölögön;
çaγkanınan toibosun,
kiřinin kanı-minän
1250 çirkäinin tumçuγu-minän su-
γaryan
kılıcın belinä kurçanıp aldı.
Jakıp-baydı köstöp jürdü.
Anı körgön el-jurtu
'Atası Jakıp-baydı öltüröt,
1255 ja bolso enäsi Çakan baibiçä öl-
türöt?'
Eli-minän jurttarı
barı Manastın kötünön çu-
burdu,
barıp Jakıp-baydın üyünö kirdi.
'Tuř-tuř jerinä bat'ayak koi!'
dedi.
1260 Bat'ayaktı iřti, bata kıldı:
'Bata toktosun olturuγar!'
Endi Manas aittı:
'Elim-minän jurtum bar,
ekçäp alγan erändär,
1265 Kapır-minän Busurman
kalçap alγan kırandar –
berišälü özümö
belgä berdi bir Ayan,
Azıbeliγ özümö
1270 ayan berdiγ özümö!

1220 R bik zeri. 1237 R Kömürünü. 1238 R köñkö. 1240 R suk Başat. 1244 R
kartayı. 1247 R jölögön. 1250 R tumçuγü. 1266 R kurandar. 1267 özümö.
1268 R ayan.

seeing stakes around the fire, seeing a very fine dream, says "Let him offer meat, let him give kumys! I will give this to those who get the dream interpreted. If they interpret my dream aright, I shall give them horses from the tether bunch-wise, give them tunics from the chest bundlewise! But if they misinterpret my dream, their sons shall go to Urum, their daughters to the Krim!", he said . . .

Ajıbay rode back to Manas. 'I came to my dear father and spoke to him. He has offered his meat and proferred his kumys.'

Warrior Manas stood up. 'Raise the door!', he said. Then Manas-khan issued from the yurt. Ak-kula of fiery race, high in the withers, low in the rump, Ak-kula of spirited race, short of mane, gaunt of flesh, spectacular Ak-kula! – when he runs he does not trail the field, around him none sets hoof ahead of him – Ak-kula, him did he mount, then donned Ak-olpok which Chinese master-armourers had fashioned with their skill, Russian masters with their cunning, Kalmak masters as they stood wheezing guttural songs – Ak-olpok that enveloped him and which no ball of musket can pierce, no ball of firelock reach! Then he girded round his waist his sword – unable to endure the coals, a whole forest had been destroyed, unable to abide the quenching, a cold spring had dried up, unable to stand the filing, thirty files had been burred! When it was winter, they came and wrapped it round with horse-gut-and-rib-fat, and in spring they abraded it with fresh grasses! Then, lest it be gluttoned with striking, it was tempered with human blood and gnat-snouts! Thereupon he rode in Jakıp's direction.

Seeing him, the people (wondered) 'Is he going to kill his father Jakıp-bay, or perhaps his lady mother Çakan?', and they all surged after him. He went to Jakıp-bay's yurt and entered.

'Set cups of welcome all round!', he said. They drank the cups of welcome, and he gave the blessing. 'Let the blessings cease and be seated!'

Then Manas spoke: 'I have a people and a nation – hand-picked braves, both Muslims and Infidels, chosen warriors! To me who have an Angel, the Fore-warner has given a sign! You, Azıbel, have given me a warning!

- Tündö jatıp tüš kördüm,
oɣo'lo jakš'ai tüš kördüm!
tüšümdü täp jorusaŋ,
oktodon čecpäi mal beräm!
- 1275 Bu Kıtaydın ustası
kiini-minän jazayan,
bu Orustun ustası
oyu-minän jazayan,
baraŋdın oɣu batpaŋan,
1280 keltänin oɣu jetpägän
üstümdöğü Ak-olpok –
mını čecip beräm men!
Tüšümdü buzuk jorusaŋ,
uluŋ ketät Urumɣa,
1285 kısıŋ ketät Kırımɣa,
başıŋdı koidoi kesämin,
kanıŋdı sūdai tögömün!
İčkän eti-minän jegän eti,
ičkän kımısın kuzup jibardı,
1290 korkup kaldı bu jurtu.
Jolu jortkondo bolo-tıyan ba-
štandı,
jaşı uzak bolo-tıyan baštandı:
batır tıyan Er Manas
kara bolot kılıčın
1295 karmap aldı sabınan,
sürup aldı kabınan
atasın čaba-tıyan baštandı.
Buzulıandı tüzögön,
jirtılıandı jamayan,
1300 jatık tildü Ajıbay,
Ajıbay tura kaldı.
Törösünö karap aittı deit:
'Ala-toodı aşıryın, töröm,
ayın-sü İle kečirgin, töröm,
1305 teŋis İle ötkörgün, töröm,

- teräŋ İle čögürgün, töröm!
Tüšüŋdü aitçı uɣalı, törö,
oilop turup tabalı, töröm!
Ölsö-dö Ajıbay ölot, töröm,
1310 jorusa-da Ajıbay joruit, töröm!
Korkkon jurttun jürögü
bir basılıp toktodu.
Manas turup mını aitat:
'Ak-kulanı minippin,
1315 tündö jatıp tüšümdö
Ak-taygandı jetäläp,
Ak-šumkarı böpölöp,
men saparɣa çıyppın,
kolumdayı Ak-šumkar,
1320 Ak-šumkarım uçursam,
kanatı bilbäsin kuštun barısı
astıma kelip kırılıp –
nemäni boloču?
Artımdayı Ak-taygan,
1325 Ak-taygandı ayıssam,
tört ayaktü kaiberän
astıma kelip kırılrat –
nemäni boloču?
Ajıbay čoro aittı:
1330 'Ala-toodı aşırcı, töröm,
ayın-sü İleŋ kečirçi, töröm,
teŋis İleŋ ötkörçü, töröm,
"ekimät" dep kep aitam,
jandırmaktü kep aitam,
1335 janıktatıp dayı aitam:
"Ak-tayyanıŋ jetäläp,
Ak-šumkarıŋ böpölöp,
bu saparɣa sen çıksaŋ,
koluŋdayı Ak-šumkar,
1340 Ak-šumkarıŋ uçursaŋ,

Sleeping in the night, I saw a dream, I saw a very fine dream! If you interpret my dream aright, I shall give you horses from the tether bunchwise, I shall untie Ak-olpok that envelopes me – fashioned by Chinese master-armourers with their skill, by Russian masters with their cunning, which no ball of musket can pierce, no ball of firelock reach! – and give it you! If you misinterpret my dream, your sons shall go to Urum, your daughters to the Krim! I shall cut off your heads like sheep's, I shall spill your blood like water! The meat he had chewed and eaten and the kumys he had drunk he vomited up, and his people were afraid! He made for him whose path through life was drawing out, whose life was growing long. Er Manas born a warrior seized his sword of black steel by the grip, drew it from its sheath and made for his father to strike him! But the patcher of what has been torn, the righter of what has been disordered, smooth-tongued Ajıbay, he, Ajıbay, stood up. Looking at his lord, he said:

'Make me cross the Ala-too, my lord, make me ford the fast-flowing Ili, go over the great river Ili, have me plunge into the deep Ili, my lord! Tell your dream, and we shall listen! Pondering it, we shall riddle it! If Ajıbay is to die, then so he shall, my lord! If Ajıbay is to interpret it, then so he will, my lord!' The hearts of the terrified people were assuaged.

Manas standing there addressed him: 'I was riding Ak-kula in my dream as I lay there in the night, I had Ak-taygan on the leash and was summoning Ak-šumkar. I was setting out on a journey, and when I cast Ak-šumkar, whom I had on my fist, all the birds of wings beyond number perished at my feet! What does this portend? When I set on Ak-taygan following hard behind me, the four-footed beasts perish at my feet! What does this portend?'

The Companion Ajıbay made answer: 'Make me cross the Ala-too, ford the fast-flowing Ili, my lord, make me go over the great river Ili! I shall speak a "Wise word", I shall riddle you the riddle, and give you some broad hints too! Since you set out on your journey with Ak-taygan on the leash and summoning Ak-šumkar, and you then cast your Ak-šumkar whom you had on your fist

- Kanat bilbäsin kuštun barısı
astıña kelip kırılsa” –
atası-minän atañ teñ,
batası-minän batañ teñ,
1345 azıs kandın balası
konūña konot turbaıbı?
“Artıñdayı Ak-taygan,
Ak-taygandı aıyssañ,
tört ayaktū kaiberän
1350 astıña kelip kırılsa” –
atası-minän atañ teñ,
batası-minän batañ teñ,
azıs kandın balası
artıñnan erçip turbaıbı?
1355 Tüşüñdü täp jorusam,
Ajäkäñdi kaşıña al!
Tüşüñdü buzuk jorusam,
Ajäkäñdin başın al!
Jatık tildū Ajäkäñ
1360 taptımb’ ekän tüşüñdü?’
Emi Manas mıñı aitat:
‘Koñguroolu-baydıñ Koş-abıš,
birıñ tura kalıñar,
Ak-olpok jeñin tartıñar,
1365 Ajäkäñiñ üstünö
alıp barıp jabıñar!
Ajäkäm kelsin astıma!’
Ajäkä oşu jerdän turdu deit,
toyus kulduk urdu deit,
1370 Manas-kandın aldına
bir oltura kaldı deit.
Endi Manas aittı deit:
‘Buzulyandı tüzöğön,
jırtılyandı jamayan
1375 jatık tildū Ajıbay –
- berıştälü özümö
belgä bergin, Ayanı,
Azıbeliñ özümö
ayan bergin, Ayanı! –
1380 Tört arištū Oırottun
azıs kandın balası,
kıl-jayalū Oırottun
kübatının balası,
altın aıdar, çok belbō
1385 azıs kandın balası,
Kara-kandın botosu
kabılan tüyan Almambet
beti berip boluptur,
arbayı beri jürüptür!
1390 Eldäi kelä jatırı,
jōdai kelä jatırı –
a jō-sının bilbädim.
Köldöp jatkan köp jılkı,
köp jılkinın içindä
1395 atasıñ batası
ak niyätkä jaratkan,
ukum-minän tukumu
Kambar-bozdun ürünön
ekini koştóp keliñär!
1400 Bu atäkäm Jakıp-bay
on eki kulaš ak jeläk
bir bailatıp alıñar!
Ai tuyayıñ degilä,
kötörüp koyo bergilä!
1405 Birıñ koštoı jürgülö!
Altımış kulun öltürüp
azrap alyan Tay-buurul,
jetimiš kulun öltürüp
jemdäp alyan Tay-buruul,
1410 Tay-buurul ala jürgülä!

1345 R kandın azıs balası, *see note*. 1349 R kai berän. 1353 R kandın azıs balası.
1362 R Koñrölü aıdıñ Koşobıs. 1373 R tüzöğön. 1377 = 1379 R ayanı.
1392 R ajösının(?), *see note*. 1397 R ukuminän.

and all the birds of wings byond number perished at your feet – will not the son of the Estimable Khan, he whose father is the peer of your father, whose blessing is equal to your blessing, stay at your camp this night? When you set on Ak-taygan following hard behind you and the four-footed beasts perished at your feet – will not the son of the Estimable Khan, he whose father is the peer of your father, whose blessing is equal to your blessing, follow you? If I have interpreted your dream aright, have your dear Aji at your side! But if I have misinterpreted it, take off your dear Aji’s head! Have not I, your smooth-tongued Aji told your dream?’

And now Manas answers him: ‘Koş-abıš, son of Koñguroolu-bay, get up, just you, and pull Ak-olpok’s sleeves over dear Aji, take it to him and invest him in it! Then let dear Aji come before me!’

Dear Aji stood up where he was and made nine humble bows, then sat down before manas-khan. ‘Righter of what has been disordered, patcher of what has been torn, smooth-tongued Ajıbay! – To me who have an Angel, Forewarner give a sign! You Azıbel, Forewarner, give me a sign! – The son of the Estimable Khan of the Oırot of the Four Regions, the son of the Jewel of the Oırot of the horse-hair collars, the son of the Estimable Khan of the golden forelock and tasseled sash – Kara-khan’s darling tiger-born Almambet! – has turned his face this way, his Ancestor Spirits are approaching us! Whether he be coming for peace or for war, I have not learned his fighting-powers. From among the teeming horses billowing like a lake, a blessing to their sires, choosing honestly the best from Kambar-boz’s herd in all their generations, tether two and bring them! Have my Father Jakıp-bay’s twelve-fathom white pennant lashed on one! Name him your sacrificial horse! Raise him up on high! Take your other as spare mount and ride out! Tay-buurul was fed starving sixty foals, Tay-buurul was nourished starving seventy foals – take him and ride out!’

- 1411 Kabırgası kajır-bujır,
1411a kara tō karayan,
1412 ordo tiksä, biliñis! –
Ičägisi iri-buiru kaška sū
ilgäläš konso tügöngüs –
1415 meniñ Čoñ-karam ala jürgülö!
Koyon jak, egö tiš,
Kök-ala jürgülö!
Jügürgönü čapkandai,
jünü taiki makmal dai –
1420 meniñ Koyon-boz ala jürgülö!
Kalkamandın Kara-ker
kalktan košto jürgülö!
Tokomondun Torusun
topton košto jürgülö!
1425 “Kolu kolō bolot!” dep
noktoloji jan ürotkōn,
“baštari čaipō bolot!” dep
başınan manattan nokto kat-
tırğan,
“sörısı jaipō bolot!” dep
1430 üstünö jolborston kejim japtır-
ğan –
Sar’alañ ala jürgülö!
Jakšılıktū kep bolso,
al jō-sının kılmarbis;
jamandıktū kep bolso,
1435 al jō-sının kılmarbis!
Tars-etmä-minän bir atıp,
tarsılđaşıp kol jürdü,
kürs-etmä-minän bir atıp,
kürsüldöšüp kol jürdü.
1440 Sū ayayı Korkuttan
Margalandı bastı deit,
Namagengä keldi deit,
ošu jergä kondu deit.
Tañ ayarıp atkanda,

1411 R Kabırgası kanjır bujır kara tō. 1412 karayan ordo tiksä biliñis. 1426 R noktoloji
čan ürotkōn. 1433 R al jōsinin kılmarbis. 1442 R Namagängä. 1447 R Čatkan.
1448 R Čapač. 1475 R kum beldän = 1477. 1478 R kara taš = 1479.

Him whose ribs go crick-crack!, who looms like a black mountain – if you pitched a khan’s pavilion on him you would have an elephant!² – whose bowels are like a clear, meandering stream – when he squats knitted together it is never-ending! – take my Čoñ-kara and ride out! Ride out on hare-jawed, file-toothed Kök-ala! Take my Koyon-boz who, when he trots, seems to gallop, his coat short-piled as velvet! Lifting it from his people, ride Kalkaman’s Kara-ker! Lifting it from his company, ride out on Tokomon’s Toru! Fearing “His forelegs will go lame!”, one put him on the halter and made him exert himself for all he was worth, fearing “His head will be uncontrollable!”, one passed a halter of manat over it, fearing “His croup will be awash!”, one had a costly saddle-cloth of tiger-skin laid over him! – take your Sar’ala and ride out! If what he says prove friendly, we shall not make trial of his fighting-powers; but if it be hostile, we shall put them to the test!

Firing as one with a loud ‘Bang!’, the company moved forward, banging away together! Firing as one with a sharp ‘Crack!’, the group moved forward cracking away together! From the river-outfall at Korkut they marched on Margalan, they came to Namangan and camped there. When dawn shooting its rays showed white and the sun came up all red, they moved on from that place and mounted the Čatkal. They crossed over the Čanač Mountains and descended, emerging at the Kara-buura Saddle. Crossing over the Pass they came down, and, reaching the outlet of the Kara-buura Gorge, they encamped. Then, at dawn, moved on. Following the Talas, they came out into the open. Coming to the desert of Jelgek, they camped again.

When dawn shooting its rays showed white and the sun came up all red, Manas rose and said: ‘Jaš-uul of the flowing forelock and saddler-of-horses Boz-uul! – Set the tea-kettle on the fire! Put in some clipped tea. Take some cream and put that in! Then add some sugar! Bring the tea spluttering-and-gurgling to the boil and give me some! I shall go ahead and inspect both the people and the land!’ He leapt into the saddle without stepping on the steel-barred stirrup. He wandered along the headwaters of the Merke³ and tethered Ak-kula along Kum-bel on Ašmara. From Kum-bel on Ašmara, he climbed to the summit of Kara-taš, so like a girl’s pointed cap! – and from this eminence on Kara-taš

2 That is, with howdah.

3 This river is not to be confused with the Three Merke Rivers to the North-East of the eastern tip of Lake Issyk.

- tögürögün maradı,
tört ailana bara'dı –
anda eštämä körünbät:
'Berıştälü özümö
1485 belgä bergän Ayanı:
mında emäs al elä'.
Manastın kabayı kalıj ekän,
kirpigi uzun ekän,
köstünj jastırında kala bergän
ekän.
1490 Ašmaranıj astında,
Ak-ermendin özöndö,
Kıl-jirenin miniptir,
kıl kübözüñ kiyiptir,
arıñj uzun Almambet
1495 sölökötü-sölöpötü
atka minip bastırğan.
'At olturğan kelbäti
Kapırğa çalıš körünöt.
Altın çirainın nurbeti
1500 Musulmanğa çalıš körünöt.
Jöloi kelä bu jassa,
mındai jürböş al elä.
Kırk çoromo barain,
elimä aitip köröin.
1505 Etäginän aldırıp,
ertälätip kebin surain!
Jakasınan aldırıp,
šaštırıp kebin surain!
Manas kaita bastı deit.
1510 Temir taman üzöngü
teppäi ırıp mindi deit,
Manas çüdöp jürdü deit.
Almambettin kösünö
karañ-surañ boldu deit:
1515 'Bu Kökçödön kaçkalı
- karañ-surañ bir nemä
men kör'albai kelämin,
karañ-surañ bir nemä
karañ etip joyoldu,
1520 men oša barain!
Kunan tönün teräsin
kıyıp alyan buldursun
çapsa kulak tundursun,
beštä tönün teräsin
1525 bıçıp alyan buldursun –
koš alakan saldırğan
altın saptü sır kamçı
Kıl-jirenin tolorsuktun joyor'
jak,
bulçuñ etin tömön jak
1530 tartıp kelip jibärdi,
taidai eti bölündü,
taiyandai jonu tüzöldü!
Ašmaranın Kum-belgä
salıp çıyıp bardı deit.
1535 Eki jayın karasa,
tögürögün marasa,
bir ökçösü karış kök jekä
izi jatır bir etikän.
Almambet attan tüşö kaldı deit,
1540 baskan jerin bastı deit,
bir elisi kem keldi!
Mundai basıp bard'elä,
bir attın izi jatırı.
Kıl-jirendi narı tartıp bastırđı,
1545 beri tartıp bastırđı,
bir elisi kem keldi!
'Kim-dä bolso bu kiši
mendän eki elisi artuk er ekän!
Jañıdan baskan bu jerdä
1550 Ak-kulanıj istärin

1483 R ištämä. 1491 R özündö. 1501 R Joloi. 1506 R eltälätip. 1527 R saptu.
1532 R jolu tüyöldü. 1533 R kum belgä.

turned his fierce gaze all around. Four times did he range round, but nothing was to be seen.

'To me who have an Angel, the Forewarner gave a sign, but it does not turn out to be so!' Manas's brows were very thick, his lashes very long... On his lower lids something persisted... Below Ašmara by the river at Ak-ermen, Almambet of the long stride has been riding his Kıl-jiren, having donned his horse-hair corselet, and a shadowy outline on horseback was pressing forward! His bearing astride the horse was like an Infidel's, but the golden traits of his bright countenance were a Muslim's! If he were coming to make war, he would not ride in this fashion. I shall go to my Forty Companions and try to tell my people. I shall have him seized by his skirts and, letting him waste no time, I shall question him. I shall have him seized by the collar and, throwing him into confusion, shall ask for a word of explanation!

Manas now strode back. He leapt into the saddle without stepping on the steel-barred stirrup and urged his mount forward with shouts of 'Čü!' A tiny spot in the distance presented itself to Almambet's gaze.

'Since fleeing away from that Kökçö, I advance, unable to make out that tiny dot whatever it be, and now that tiny dot has dwindled and vanished! I shall make for it! Wielding in both hands his lash sheared from the hide of a three-year-old camel-foal, such that when you strike with it it deafens one's ears, his lash cut out from the hide of a five-year-old camel! – bringing down his horse-lash with the gleaming grip of gold above Kıl-jiren's shinbone and below the muscle, he struck him so that Kıl-jiren's flesh, tender as a colt's, was parted, while his back, so like a borzhoy's, straightened itself! He rode out to Kum-bel, sandy saddle of Ašmara. And when he looks on both sides, glares fiercely all around, there are the prints of costly riding-boots with heels a span in breadth! Almambet dismounted, stepped into the trodden ground and came a finger's breadth too short! And as he stepped in this way, the hoofprints of a horse lay to view. He pulled Kıl-jiren hither and thither, making him step there – and he too came a finger's breadth too short! 'Whoever that fellow may be, he is taller than I by two finger-breadths!'

Ak-kula's hoof-prints in the sand so recently trodden

- jaŋı at isi ekänin bildi deit.
Almambet ketip bara jatır.
Manas čorolorıyo keldi,
čoroloruna aitti deit:
- 1555 'Kapır-minän Busurman, čorom,
kalčap alyan kırandar, čorom,
elim-minän jurtumdan, čorom,
ekčap alyan erändär, čorom,
kolyo kabar aitıñar, čorom,
- 1560 jurtka kabar aitıñar, čorom –
sölökötü-sölpötü, čorom,
atka olturyan kelbäti, čorom,
Kapırya čalıš körünöt, čorom,
altın čirainın nur beti, čorom,
- 1565 Busurmanıya čalıš körünöt,
čorom!
Eldäi kelä jatabı, čorom? –
A jö-sının bilbädim, čorom.
Jölai kelä jatabı, čorom?
Özümnön tömön konyon al el-
där, čorom,
- 1570 minan joryoru konuñar, čorom!
Üidü kaskatar kılıp tigiñar,
čorom,
kötünö çatır tigiñar, čorom!
Attan jö boluñar, čorom,
kaskatar bolup turuñar, čorom!
- 1575 Kol četinä altı bir kiši çıyıñar,
čorom,
oşu jerdän jölötüp alıp keliñar,
čorom!
Almambet koldu kördü deit,
koktu-minän kirdi deit
koinot-minän çıktı deit,
- 1580 uça bergän torıyoidu
Kıl-jirennin şaibar-joryosu-
minän
karmaş alıp kaitıp koyo berdi!
Altı bir kişi salam aitti:
- 'Asaludan salau malıkim!', dedi.
1585 'Älikämä salam!', dedi Al-
mambet.
'Jölöču bolsoŋ, jol aitam,
jokču bolsoŋ, mal aitam!
Kaidan çıyıp keläsin?'
'Kandü jerdän kelämin,
1590 kanya kebim aitamın:
bektü jerdän kelämin,
bekkä kebim aitamın.'
Emi altı kişi aitti:
'Kandü jerdän kelsäŋis,
1595 kanya sözünj aitsaŋıs:
bektü jerdän kelsäŋis,
bekkä kebiŋ aitsaŋıs –
kanım Manas tigindäi,
beiçarası bis ak-pıs!
1600 Kar'alaman sis kişi:
attü baryan anç'emäs.'
Çılbırınan karmadı.
Kabılan tüyan Almambet
bulkup aldı çılbırdı,
1605 julkup aldı tiskindi,
jakşının jayasınan bastırıp,
jamandı tepsätip
ketä-bara jatır.
'Almambet-minän Manas ökö
1610 kantıp jüs körüşär ekän?' kol
dedi.
Ak-çatırđıŋ eşiginiŋ aldına
Almambet jetip bard'elä.
Jatik tildü Ajıbay
eşikkä çıya kaldı deit:
1615 'Asaludan salau malıkim!'
'Älikämä salam!' dedi deit.
Ajıbay turup aita'dı:
'Jölöçi bolsoŋ, jol aitam,
jokču bolsoŋ, mal aitam!
1620 Kaidan çıyıp keläsin?'

he recognized as being fresh horse-tracks. Almambet continued on his course.

Manas came to his Companions and addressed them: 'Muslims together with Infidels, my Companions, hand-picked braves! Warriors chosen from my people and nation! Tell the army the news, tell the people! There was a shadowy outline! – A figure on horseback looking like an Infidel's, but the golden traits of whose countenance resembled a Muslim's, my Companions! Does he come in peace? I have never learned his fighting-powers. Is he coming to make war? You people who are encamped below me, camp higher up from there, pitch your yurts in line, my Companions! Pitch the tents behind them! Dismount from your horses and stand in line! Let six men advance to the front of the army and, leading him by the bridle, bring him in from there!'

Almambet espied the army. He went deep into the gullies, he emerged to view from the ravines. With Kıl-jiren at a mere amble, he seized larks on the wing and let them go again!

The six men spoke their greeting. 'Asaludan salau malıkim!', they said.

'Älikimä salam!', replied Almambet.

'If you are a wayfarer, I'll tell you the way; if you are a seeker, I'll show you your lost cattle! From where do you hail?'

'I am of khanly station – I speak my words to khans! I am of princely station – I speak my words to princes!'

The six men now spoke. If you are of khanly station, sir, and speak your words to khans, are of princely station and speak your words to princes, my Khan Manas is such as they. We for our part are his dependents. And you, sir, are a follower – not so many go to him on horseback!' and they laid hold of his reins.

Tiger-born Almambet jerked the reins away, he tore the bridle from them. He urged his horse over the necks of the better and made him trample the worse, riding to and fro. The group were wondering how those two, Manas and Almambet, would meet face to face.

As Almambet reached the door of the White Pavilion, smooth-tongued Ajıbay came and stood outside. 'Asaludan salau malıkim!' he said.

'Älikämä salam!' said the other.

Ajıbay standing there said: 'If you are a wayfarer, I'll tell you the way; if you are a seeker, I'll show you your lost cattle! From where do you hail?'

1561 R sölökötö sölpötö. 1576 R jölötüp. 1579 R koiłot. 1587 R jorukču = 1619;
1622. 1596 R kelsäŋin. 1598 R tigindä = 1634; 1636.

- Anda Almambet aittıj:
 'Men jokču emäs, jolöçi
 joldu surap kelämin.
 Kandü jerdän kelämin,
 1625 kaniğa sözüüm aitamın:
 bektü jerdän kelämin,
 begiğa sözüüm aitamın!
 Ajıbay anda aitti deit:
 'Kandü jerdän kelsäñis,
 1630 kanyğa sözüñ aitsañıs:
 bektü jerdän kelsäñis,
 bekkä sözüñ aitsañıs –
 kar'alaman bis ak-pıs,
 kanım Manas tigindäi:
 1635 beiçarası bis ak-pıs,
 begim Manas tigindäi!
 Atının başın burdu deit,
 asıl tūyan Almambet
 oşu jerdä turdu deit.
 1640 Kıl-jirennin çilbırın
 karmap turup aitti deit:
 'Kuday kıldı, arıyam jok,
 Küdröt kıldı çaram jok!
 Kıl-jirennin çilbırın
 1645 ırıtıp jibärdi,
 attan tüştü Almambet.
 Jatık tildü Ajıbay
 eñilip eşik aştı deit.
 Arıñ uzun Almambet
 1650 eñkäyip kirip keldi deit:
 'Asalaudan asalau malikim!
 Kan Manas, batır, amambı?
 'Älikim salam!' dedi deit.
 Endi Manas aitti deit:
 1655 'Bu jayından jolöçi
 söläköttüñ-sölpöttüñ

- atk'olturyan kelbätij
 Kapırya çalıñ körünöt,
 altın çirai nur betij
 1660 Busurmanğa çalıñ körünöt –
 ataññıñ atı kim bolot,
 enäññıñ atı kim bolot?
 Asıl tūyan Almambet
 Manası tartıp koidu deit:
 1665 'Kuday kıldıñ, arıyam jok,
 Manas,
 Küdröt kıldıñ, çaram jok,
 Manas!
 Uktuñb'elä ukmuştı, Manas,
 kördüñb'elä körmüştü, Manas?
 Men tö içindä nar edim,
 1670 men jerimdä sençä bar edim:
 nar içindä lök edim,
 men jerimdä köp edim!
 Altı arıştü Oirottun
 akımının balası,
 1675 tört arıştü Oirottun
 törösünün balası,
 kıl jayalü Oirottun
 kiininin balası,
 altı aidar, çok belbö,
 1680 azıs kandın balası –
 Kara-kandın balası
 kabılan tūyan batırdan
 Kan Almambet çıktı deit!
 Uktuñb'elä ukmuştı, Manas,
 1685 kördüñb'elä körmüştü, Manas?
 Men Kan Almambet özümün!
 Manas turup aitti:
 'Kara-kandın balası
 Kan Almambet sen bolsoñ,
 1690 kelä berij koluñdu!'

Then, Almambet, you answered him: 'I am no seeker of lost cattle but a wayfarer! I come asking the way. I am of khanly station and shall speak my words to your Khan; I am of princely station and shall speak my words to your Prince!'

To which Ajıbay then answered: 'If you are of khanly station, sir, and speak your words to khans, are of princely station and speak your words to princes, we for our part are followers. My Khan Manas is such as you say. For our part we are his dependents. My Prince Manas is such as they!'

He turned his horse's head – nobly born Almambet halted there. Continuing to hold Kıl-jiren's bridle, he spoke: 'For what God has done, I have no way out, for what the All Highest has done, I have no remedy!' Almambet threw Kıl-jiren's reins over him and dismounted. Smooth-tongued Ajıbay bent and opened the door, and Almambet of the long stride lowered himself and entered.

'Asalaudan asalau malikim! Warrior Khan Manas, I hope all is well with you?'

'Älikim salam!', Manas answered. Then he added: 'Wayfarer along this side, when you were a shadowy outline, your bearing astride your horse was like an Infidel's, yet the golden traits of your countenance were a Muslim's! What is your father's name, who is your mother!'

Nobly born Almambet drew Manas to him and answered: 'For what, God, Thou hast done, I have no way out – Manas! For what, All Highest, Thou hast done, I have no remedy! Have you heard the news, Manas? Have you seen the spectacle? In the camel-herd I was the dromedary, in my homeland I was a mighty one like you! In the dromedary herd I was a sire, in my homeland I was of great account! Son of the Ruler of the Oiro of the Six Regions, son of the Lord of the Four Regions, son of the Hero of the horse-hair-collared Oiro, son of the Estimable Khan of the golden forelock and tasseled sash – son of Kara-khan! – Khan Almambet takes his rise from tiger-born warriors! – Have you heard the news, Manas, have you seen the spectacle? – I myself am Khan Almambet!'

Manas rose and said: 'Since you are Khan Almambet, son of Kara-khan, come and give me your hand!'

- Bir körüşüp kaldı deit,
endi Manas aittü deit:
'Kapır-minän Busurman
kalçap alyan kırandar!
1695 Elim-minän jurtumdan
ekçäp alyan erändär!
Kara-kandın balas'ai
Kan Almambet batırğa
barıñ turup salam kıl!
1700 Sañor otko koiyula!
Kaimaktan alıp salyıla!
Kanttan alıp koşkıla!
Mart-ülap çaidi kainatıp
Almambetkä bergilä!
1705 Nār alsın ösina,
çırım alsın kösünö!
Asıl tūyan Almambet
çırım aldı kösünö,
nār aldı özına.
1710 Endi Manas mını aittü:
'Örköçü bik, zāri bas,
öktöm tūyan Ak-kula,
Ak-kulanı baş kılıp
anıñ arki jayına
1715 Sar'alani kılıñar!
Anıñ arki jayına
Tay-buuruldu kılıñar!
Ak-kulanı baş kılıp
toyustu tartıp ötkörsün!
1720 Bara-tıyan elinä,
bata-tıyan tōna
aita kelsin Almambet,
minä kelsin būdandı!
Meniñ Ak-olpoğum alyıla,
1725 Almambettiñ üstünö
alıp jaba koiyula!

1703 R kaimatıp. 1705 R Nār = 1709. 1711 R zeri. 1712 R öktön. 1719 R öt-
kürsün. 1728 R züñgö. 1731 R kör. 1732 R kessin. 1749 R Siräk. 1751 pu-
daiya.

- kiyä kelsin Olpoktu,
karayai naiza, kak züñgü
karmai kelsin koluna!
1730 Alaştan tüşkön boloçu
kös çegäli bos kisä
çalına kelsin belinä!
Kara boyu kiş telpäk
başına alıp koiyula!
1735 Kiyä kelsin Almambet!
Bara-tıyan elinä,
bata-tıyan tōna
aita kelsin Almambet!
Ökçösü kariş kök jekä
1740 kiyä kelsin butuna!
Aitkanındai kıldı deit.
Aitkanındai kilyanda,
Asıl tūyan Almambet
bergänin almai aittü deit:
1745 'Sar'alañdı minäin,
Ak-kulañ tursun özüñdö –
bolso bolsun!' dedi deit.
Manas batır aittü deit:
'Serek, Sırgak, eki ül, çorom,
1750 aılanain Kudayğa, çorom,
arpa-minän pūdaiya, çorom,
"Berämin!" degän koluğa,
çorom,
belän kılıp joluna, çorom,
Kara kandın balası
1755 kabilan tūyan Almambet
başın toyus kılıñar!
At çabiş bir tüşürüp salıñar!
Ak-sakalıñ, at çıyır!
kiçü çoro, ton çıyır!
1760 Kara-kandın balası

They exchanged many greetings, and then Manas said: 'Chosen warriors, Muslims and Infidels, picked braves from my people and nation, all stand and give the salam to the warrior Khan Almambet, son of Kara-khan! Set the tea-kettle on the fire! Take some cream and put it in! Then add some sugar! Bring the tea spluttering-and-gurgling to the boil, and give some to Almambet! Let him take food for his mouth, take forty winks for his eyes!'

Nobly born Almambet took forty winks for his eyes, took food for his mouth. Then Manas addressed him.

'Beginning with him of the high withers, low rump, Ak-kula of spirited race, set Sar'ala next him on the far side, and beyond him Tay-buurul! Beginning with Ak-kula, lead past a Nine in Presentation! Let Almambet come and tell his people, whom he frequents, and the mountain he rides in to, let him come and bestride a racer! Take my Ak-olpok, lay it over Almambet and invest him with it! Let him come and don the Olpok! Let him come and grip the fir-lance, the toughened spear! Let him come and sling round his waist the pale leather belt-and-pouch, adorned with domed studs, that was purchased in Alaş! Set the little all-black sable winter-cap on his head, let Almambet come and put it on! Let Almambet come and tell his people, whom he frequents, and the mountain he rides in to! Let him come and draw over his legs the costly riding-boots with heels a span thick!'

They did as Manas had said, and when they had done so, Almambet declined the gifts, saying 'I shall mount your Sar'ala, but let your Ak-kula stay with you! Let it rest at that!'

Warrior Manas said: 'Serek, Sırgak, you two young fellows, by my dear God, Companions, by Wheat and Barley, I promised to give him (Sar'ala)! Making them ready for the course, Companions, and with Kara-kan's son, tiger-born Almambet as leader, set up a Nine! Start a horse-race! You seniors, bring out horses! Junior Companions, bring out tunics! Since he is Kara-khan's son

- Kan Almambet bu bolso,
bir kuttuktap tüšürgün, čorom!
Aitkanındai kıldı deit:
‘Kök tekäni tō tekädäi koryut-
kan, čorom,
1765 atäkänjä Jakıp-bayya aitıñar,
čorom!
Aladan baital soisun de, čorom!
aşıryı(?) jurttu jısın de, čorom!
Kemäkäniñ başına, čorom,
kırk kermäni kaksın de, čorom!
1770 Kırk atka beigä tiksın de, čorom!
Ošu jerdän at čabam, čorom,
üigö jetkänčä at čabam, čorom!
Almambettäi batırğa, čorom,
jañıdan sım kılsın de, čorom,
1775 astunan uturlap çıyıp kelsin de,
čorom!
Eki čoro jürdü deit,
Jakıp-bayya jetti deit.
‘Asaludan asalau malikim, ata!’
‘Älikimä salau malikim, botom!’
1780 ‘Ertän-minän kelippis, ata,
atka minip jelippis, ata.
Kan ordunda ezänbi, ata,
kalk dayıda šügürbū, ata?’
‘Kan ordunda ezän dir, botom,
1785 kalk dayıda šügür dür, botom!’
‘A süyünčü-süyünčüñ, ata!
Kara-kandın balası, ata,
Kabılan tüyan Almambet, ata,
kaçıp bir keldi koşuma, ata!
1790 Kara koldū, kök bittū, ata,
Kan Almambet kelgän, ata!
Töröm Manas jibärdi, ata,
“Aladan baital soisun!” deit, ata,
“Aşıryı(?) jurttu jısın!” deit, ata,
1795 “kemägäniñ başına, ata,
kırk kermäni kersin!” deit, ata,
“kırk atka beigä tiksın!” deit, ata,
- “ošu jerdän at čabam!” deit,
atam!
Jakıp-bay mıni aitat:
1800 ‘Atañ bir tüyan jer kaida,
botom,
enäj bir tüyan jer kaida, botom?
Kindik bir keskän jer kaida,
botom,
kiriñdi bir jüyan jer kaida,
botom?’
Anda eki ül aitat:
1805 ‘Kindik keskän jerlärdi, atam,
kirdi jüyan jerlärdi, atam,
men bilbäimin.’ deidi deit.
‘Kindik keskän jerläriñ, botom,
kiriñdi jüyan jerläriñ, botom,
1810 Kebäs bir tōdıñ beri jañı, botom,
keñirsip jatkan keñ Ertiştin baş
elä, botom.
Almambettiñ iskarına čıdabai,
botom,
köçüp bir jürüp tügöndüñ, bo-
tom –
altımıš ala-baş aiyrı ürü, botom,
1815 Altımıš tai bold’elä, botom! –
Anı köstöp sen alıñ, botom!
Tor’ala aiyrı ürü, botom,
altımıš tai bold’elä, botom! –
anı köstöp sen alıñ, botom!’
1820 Jakıp-bay endi köštü deit,
jer tūsünö kondu deit.
altımıš jelä, mıñ kulun
čıbirata bailap saldı deit:
jetimiš jelä, mıñ kulun
1825 jergilätä bailap saldı deit!
Döbödoi etti kıldı deit,
köldöi çıktı kıldı deit!
Kemägäniñ başında
kırk kermäni kaktı deit,
1830 kırk atka beigä tikti deit.

Khan Almambet, welcome him and bid him dismount, Companions!’ They did as he commanded. ‘Tell your Father Jakıp-bay, who scares the *kök-teke*-bird(?) as though he were a mountain-ram, tell him to slaughter mottled mares! Tell him to assemble our people far away! Tell him to set up at the head of the outside hearths forty horse-tethering ropes, and stake prizes for forty horses, Companions! I shall race horses from this place, race horses till we reach home! Tell him to show honour ever-new to the warrior Almambet, and come to meet him!’

The two Companions set out. They came to Jakıp-bay: ‘Asaludan asalau malikim, Father!’

‘Älikimä salau malikim, my dear Sons!’

‘We have been on our way since dawn, riding at a trot, Father. Is all well at the Khan’s seat, Father? Do the people, too, give praise to God?’

‘All’s well at the Khan’s seat, the people, too, give praise to God, dear Sons!’

‘Reward for good news, Father, your reward! Kara-khan’s son, tiger-born Almambet has fled and joined my camp! He of the black hands, blue lice, Khan Almambet has come, Father! My lord Manas has sent us, saying: “Let him slaughter mottled mares and assemble our people far away! Let him stretch forty horse-tethering ropes and stake prizes for forty horses!” he says, “I shall race horses from this place!”’, Father.’

Jakıp-bay answered him: ‘In which land did your fathers beget you, my Sons, in which land did your mothers give you birth? In which land was your navel-string severed, my Sons, and your birth-soil washed away?’

Those two young fellows answered: ‘I do not know in which fine land my navel-string was severed, Father, or my birth-soil washed away.’

‘The fine land in which your navel-string was severed, my Sons, and your birth-soil washed away, was this side of Kebez-too – there are the headwaters of the broad Irtysh where it begins to widen out! Not enduring the blood-freezing glare of Almambet, my Sons, you all came to naught and migrated! Over there is a herd of mottle-headed stallions and sixty colts – go there and take them, my Sons! Over there is a herd of dapple-bayard stallions⁴ and sixty colts – go there and take them, my Sons!’

Jakıp-bay now moved camp and settled on level ground. He tethered a thousand foals on sixty ropes, in swarms – a thousand foals on seventy ropes in serried ranks! They piled up meat in mountains, poured out soup in lakes! At the head of the hearths they set up forty tethering-ropes, staked prizes for forty horses.

1767 R atırғы = 1794. 1770 R at. 1783 R šügürbū. 1814 R ürü = 1817.

4 Or: the Stallion Tor’ala’s herd.

Manas endi at çaptı,
 Kıl Ertiştän bu çikkan
 Almambettin Kıl-jiren
 Ak-kuladan çıyat deit,
 1835 kōnünön ör alat deit!
 Manastın astına koyo berät deit!
 Ak-kula kelät ariştap,
 Manas kelät manastap,
 manastap urän çakırdı!
 1840 Jakındaşıp kelgändä,
 bu Čakanım baibičä
 astunan uturlap çıyıp kelät deit.
 Almambetti köröt deit,
 Almambet attan tüstü deit,
 1845 Manas-ta tüšö kaldı deit.
 Čakanımın katıp kalğan ak
 emčäk,
 ā süttör baida boldu deit,

tirkiräp ayıp turdu deit.
 Andan Almambet batır aittı deit:
 1850 ‘Enäkäñnin ak emčäk
 ayıp turat, Manas-kan!
 Bir emčägin sen emgin,
 bir emčägin men emäin!
 Belimdi kındai bülain!
 1855 Jakıp-baidan tūain!
 Seni-minän bir tūyan adam bo-
 lain!’
 Bir emčägin Almambet emdi
 deit,
 bir emčägin Manas emdi deit!
 Emi üyünö bardı deit,
 1860 jıryap-kulap jattı deit –
 Manas-minän Almambet
 ökö bir tūyan adam boldu deit!

And now Manas raced the horses. And the Kıl-jiren of Almambet, who has come out from the Upper Irtysh, goes ahead of Ak-kula, he takes the pride from his heart! He lets him run ahead of Manas! Ak-kula comes on with long strides, Manas comes with shouts of ‘Manas!’. With shouts of ‘Manas!’ he gave his cry. As they two approach my Mistress Čakan comes out to meet them. She espies Almambet.

Almambet alighted from his horse. Manas, too, had dismounted. In my Čakan’s white breasts that had grown so hard, noble milk had appeared and was flowing down in streams!

Then the warrior Almambet said: ‘Your Mother’s white breasts are flowing, Manas-khan! You suck the one, and I will suck the other! I shall bind my waist tight as a sword-sheath, I shall be born of Jakıp-bay! I wish to be your Brother!’ And Almambet sucked one breast, while Manas sucked the other. Then they went to their home rejoicing and frolicking. Those Two, Manas and Almambet, became Brothers!

THE DUEL BETWEEN MANAS AND ER KÖKÇÖ:
THE MARRIAGE, DEATH AND RETURN TO LIFE OF MANAS

I, 3)

Radloff's complete 'episode', as he calls this section, falls into the shorter *Duel between Manas and Kökçö* and the far longer *The marriage, death and return to life of Manas*, with no organic link between them. All that holds them together is the theme of Manas's subordination to the Czar, a feature peculiar to this bard, a bard who in any case has a markedly different style. We have no means of knowing whether Radloff was right in surmising that this general background of Russian overlordship was due entirely to his own presence, since unfortunately we are not told whether the recording of the poem was tête-à-tête or before a group of Kirghiz listeners. Yet with such details as the Czar bestowing moneys from his Coffers for gifts to Kankey's elder kinswomen when Manas goes to marry her, it looks as though the bard has had some practice at the theme, and it must not be forgotten that true oral epic poetry has a political dimension in which bards – for a consideration – are prepared to infuse propaganda. By 1862, the submission of the northern Kirghiz tribes was well begun, so the possibility cannot be excluded that the bard of I, 3) was at pains to please other patrons than the scholar Wilhelm Radloff. After all, we are told very early on (vv. 13 ff.) '... the warrior Manas submitted to the White Padishah! A sash-of-honour had been wound round Manas's waist, and he had become the White Padishah's subject – *he had swallowed the food he had handed down to him* ...', the identical phrase used of the Sarı Bağış chieftain Jantay's submission to Kokand in a funeral lament. This understood, Manas (for the Kirghiz) is given his mede of honour as a great conqueror!

I, 3) 1-351 *The Duel between Manas and Kökçö*

Both the cause and the battle itself in this poem are obscure. Ostensibly over herds, does Manas's attack really express his annoyance over Kökçö's treatment of Almambet, narrated by the bard of I, 2), as Radloff thought? As Manas's maternal uncle, Kökçö seeks to limit his possible losses by proposing to share his herds, but Manas is for win all, lose all. When the fighting begins, it takes a

shamanistic turn, with Kōkčö's musket-ball penetrating Manas's impenetrable corselet. But Manas turns the tables on Kōkčö after a set Invocation of his Forty Companions who somehow bring him back from the Underworld – a clear hint as to their partial origin as Forty Čilten or Helper-spirits and thus of Manas's own part-origin as their Bakši.

Manas Manas bolýondo,
 Manas atka konyondo,
 alçayıp atka mingändä,
 alıska sapar jürgöndö,
 5 bu dünönü korkutkan,
 pändänin barın korkutkan –
 içärinä aş koiyon
 Ak-padıša degängä
 9 şuya Manas baş koiyon.
 9a Bastıryan jolun kölabei,
 10 köp uruşup jölabai,
 Ak-padıša eldarınä
 içärinä aş koidu,
 Ak-padıša degängä
 batır Manas baş koidu,
 15 keşänä büyan bel boldu,
 Ak-padıša elinä
 batır Manas el boldu –
 buıryan dämin jutuptur,
 barın Manas tutuptur.
 20 'Ak-kulanın ösun jaiyamın,
 tündüktün jabün
 naiza-minän türtkömün,
 eşiginin eşsäsın
 kılış-minän bulyamın,
 25 taştan sokkon koryonun
 takır kılıp alyamın,
 kumdan kılıyan koryonun
 çup-çurçurçak kilyamın!
 Karkaralü bu kısın
 30 karmap oljo kilyamın,
 aç-biläktän alyamın,
 at kötünä salyamın!
 Čüldürägän Şürsüttü
 batır Manas ürküttü!
 35 Buluttun jaidai buradı,

aptap oroi barısın
 batır Manas suradı.
 Ak söt kışä, jeñ boldu –
 Ak-padıša degäni
 40 Manas-minän teñ boldu!
 Ak-kula minip jelgän jok,
 Manas Orustu jölap kelgän jok!
 Toburçak ürün irdi,
 Orustan bölök bu jurttu
 45 Manas keñeşinä kirdi.
 Ak döbö çıyıp taş urdu,
 Orustan bölök bu jurtu
 Manaska kelip baş urdu.
 Şaksı jerdä badam jok:
 50 Manaska kairıp aitar adam jok.
 Joloydu joldo taştayan,
 kıbrayan jandı baştayan,
 Kıtaydın kır murundü Koñur-
 bay
 kırka saidıñ bu Manas,
 55 Sartın jurtun sapırdıñ,
 Kalça jurtun kaçırdıñ,
 Kızıl-baş jurtun kiınadıñ,
 Ak-padışaya barıp siladıñ!
 Ak asaba kızıl tü,
 60 ak jelägin aştayan,
 kırk çoronu baştayan,
 Ajıbay çoronu aikıryan,
 Almambetin şakıryan –
 kılıcı bar biläktä,
 65 Manastıñ batırılıy jüröktö
 jütküngöndö jürögü
 kırk çoro şımanında bilägi!
 Karkaranın karası,
 düyüm alıptın sarası,
 70 alıp par keñäş tappayan,

9a R's numeration has leapt over a verse here. 12 R at. 15 R keşinä. 28 R çunkurçak kılamin. 30 R olyo kılamin. 42 R orustu. 47 R jurttu. 56 R Kalşar. 60 R jälägin.

When Manas became Manas, when Manas attained name and fame, when he bestraddled his steed and rode on distant journeys, he alarmed this World and terrified men one and all – at a repast set for feasting he submitted to him called 'the White Padishah'¹. He who rides so that no grass grows, who fights so that none can wage war on him, the White Padishah, set a repast for his noble people to feast at, (and here) the warrior Manas submitted to 'the White Padishah'! A sash-of-honour had been wound round Manas's waist, and he had become the White Padishah's subject – he had swallowed the food he had handed down to him – Manas kept all his commands!

'I have spread Ak-kula's mouth wide, I have holed smoke-vent covers with my spear, cut down door-lintels with my sword! I have razed strongholds built of stone, punched holes beyond number into sand-built forts! I have seized those maidens with their crane-feathers as booty, taken them by their gleaming wrists and thrust them behind the saddle!'

Manas struck terror into the gibbering Manchu, he ruled the 'Land of the Clouds'! – Warrior Manas held sway over all that the sun's rays shine on! When he donned a gleaming corselet it had a sleeve: the one called 'the White Padishah' and Manas were on level terms. Mounting Ak-kula, Manas did not trot, he did not come and make war on the Russians! The war-horse rounded up his herd, Manas led those people – apart from Russians! – into his counsels. Going out to the White Hill of Counsel they struck the stone; those people – other than Russians! – came to Manas and banged their heads in submission. On reedy soil there stands no almond-tree – nor is there a man who would gainsay Manas! He had thrown Joloy down on to the path – you, Manas, had lanced sheer-nosed Koñur-bay of the Kıtay clean through when beginning your faltering life! You churned the Sart people, put the Galcha people to flight, tormented the Kızıl-baş people! You went to the White Padishah and made him gifts of honour! On the Red Standard-with-white-streamers you helved white pennants, and at the head of your Forty Companions shouted to Ajıbay, called to Almambet! His sword is at his wrist, Manas's herohood is in his heart when his heart impels him to attack, when the Forty roll up their sleeves! The flower, the very pick of heroes of any kind, heroes though they were,

1 The Russian Czar.

- Manaska kairi kamči çappayan!
 Arıymak minsä, jelmägän,
 batır Manastın aldına
 tūra adam kelmägän –
- 75 aidıñınan ai korukkan,
 külpöñünön kün korukkan!
 Ai bulutka sīnyan,
 kün bulutka sīnyan!
 Mingän atı Ak-kula,
- 80 kīgän tonu Ak-kübö:
 Ak-kulaya at jetpäit,
 Ak-kübögö ok ötpöit!
 Kayılap mingän Kara-ker,
 bastıryan jolu kara jer!
- 85 Manas Manas bolyonu,
 Manas atka konyonu,
 Ak-kulaya at jetpäit,
 Ak-kübögö ok ötpöit!
 Atka mindiñ, Er Manas,
- 90 ‘Bastıryan jolun kölain!’ dep,
 ‘Er Kökçönü jölain!’ dep,
 ‘Ak-jolbors çalamın!’ dep,
 ‘Kökçönün kök alalü köp jılkı
 jaida ilö kılamın!
- 95 Çıbrıyan kulunun
 süya kirip kelämin!
 Azınayan aiyrın
 aña salıp alamın!
 Şıñkılayan bāni
- 100 orusak sāp kelämin!
 Jergäläp kelgän Kökçönün
 jekä sayıp alamın!
 Tonun ton kılamın,
 atın ilö kılamın,
- 105 azırın atka tartamın!
 Aıtında Küröñçülöi külügün
 Ak-padışaya alıp tartamın,
- ar jügöndü tartamın!
 Ak-padışa aitkanı-minän bo-
 lomun!
- 110 Jarkırıyan jaida bar –
 Ak-padışa mā keñäş aitkan soñ,
 mā kairıp kep kaida bar?
 Añdayanıñ arkal, kulja, kık tir,
 Ak-padışa Ala-tödan bik tir.
- 115 Ak-padışa keñäş aitkan soñ,
 Manaska kamči çabar kişi kaida
 bar?
 Ak-kula atım tok bolyon:
 Ak-padışa-män arkalap turıyan
 soñ,
 mā uruşar kişi jok bolyon –
- 120 batır Manas arkası!
 “Kar jastanıp mal taptım,
 Kanıkey jıryaldı körsün!” dep,
 “Mus jastanıp mal taptım,
 bukaram jıryap jürsün!” dep,
- 125 “kıyalü jerdän jılkı aldım,
 kırk çorom jıryap jürsün!” dep –
 Alıp jilip kelgändä,
 başın koidoi kesämin,
 kanın kara sūdai tökömün!
- 130 Tonun tonıyo kılamın,
 atın ilö kılamın!
 Karkaralü kıstarın
 aç biläktän alamın,
 oljo alıp kelämin!
- 135 Almambettäi çoromo,
 ā söyat berämin!
 Kökçö köp ala jılkı bar,
 jip terip aidadım,
 jibäktän kılınan jeläsin
- 140 kanjıyama bailandım,

83 R kara ker. 87 R jätpäit. 93 R alalu. 101 R järgäläp kalgän and 102 jäkä.
 106 R küröñçülöi. 108 R jügündü. 113 R kulya. 128 R keskämin. 134 R oltyo.
 140 R kanyıyama.

had no recourse, they never struck back at Manas with their lashes! When he rides a racer, he does not trot! No man comes straight before the warrior Manas – even the moon goes in fear of his radiance, the sun in dread of his refulgence, they hide themselves behind the clouds! The steed he rides is Ak-kula, the corselet he dons is Ak-kübö! No horse overtakes Ak-kula, no shot passes through Ak-kübö! The horse ridden under the lash is Kara-ker, the path under his hooves is the dark earth! – Manas having become Manas, having attained name and fame, no horse overtakes Ak-kula, no shot passes through Ak-kübö!

You mounted your steed, Er Manas, thinking ‘I shall let only grass grow where he rides, I shall make war on Er Kökçö! I shall strike the White Tiger and strike again, come summer I shall make work-horses of Kökçö’s herds of varied coats! I shall come and drive his teeming foals to water, I shall thrust his neighing stallions out to the wild beasts, shall come and milk his whinnying mares that have no sucking foals! Though Kökçö’s men come in serried ranks, I shall thrust them down single-handed! I shall make his corselet my corselet, make his steed a work-horse, treating my steed to his fodder! At the feast of the White Padishah, I shall present him with Kökçö’s racer Küröñçü! I shall give each horse with its bridle! I shall go with all that the White Padishah has said. “In summer there is great refulgence” – when the White Padishah has spoken his counsels to me, where is he that will gainsay me? “The game I lie in wait for is the mountain-ram, younger or full-grown, all that divide the hoof...” – the White Padishah is loftier than Ala-too! When the White Padishah has spoken his counsels, where will there be any man to strike his lash at Manas? My steed Ak-kula has eaten his fill. When I have come under the protection of the White Padishah, there will be none who will quarrel with me, for he is warrior Manas’s Protector! “Pillowing my head on the snow, I found herds – Kanıkey should take pleasure in that!” I thought, “Pillowing my head on the ice, I found herds – let my subjects rejoice at it!” I thought, “I seized herds of horses from precipitous country – let the Forty Companions rejoice in that!” I thought. When those others have assembled their heroes, I shall cut off their heads like sheeps’, shall spill their blood like water! I shall make Kökçö’s corselet my corselet, shall make his steed my work-horse! I shall seize by their gleaming wrists his maidens with their crane-feathers and make them my booty! I shall give them to my Companion Almambet as his share! Kökçö has many dappled horses – I would herd them together and lift them, would hitch to my saddle-strap the silk halters for his foals,

- kötünön kúp kelgän Kökčönü
tosup turup saiyamın!
Aldında Kü röñçü
Kökčö keldi kötünön,
145 bu Manastı çakırat:
‘Aidağan jilkıñ altı san
teñ aralğa konolu!
Teñ bölüşü alalı!
Küyan jilkıñ jeti san
150 teñ aralğa konolu!
Teñ bölüşü alalı!
Tokson toru joryo bar,
toroña bölök al!
Altımış ala joryo bar,
155 ak-sakaldü ataña bölök al!
Jetimiş ala joryo bar,
jān ayayın alayın,
toroña bölök al!’
Manas Kökčö mını aitat:
160 ‘Ökömüstün bürömüs,
bürömüs kalbailı.
Tüptü bolboimun!
Men aralğa konboimun,
teñ bölüşü albaimın,
165 tüptü sā berbäimin!
Alıñ kelsä, alıp kan!
Alıñ jetpäsä, koñşui ittäi kañşılai
turup kal!’
‘Mal üçün ölgön it, Manas,
mal üçün ökö ölgölü!
170 On eki dürmöt kötörgön
ot çıyar kara mılıktı
ös koluğa beräyin!
Koçüştap oktu kuyup al!
Tabaktap darı salıp al!
175 Alakandai ak töşüm

152 R toro. 153 R toruna = 158. 166 f. are attributed by R to Kökčö. 167 R koñşu...
kañşıla. 180 R öltür-albai. 187 R ölgüçö. 190-193 are attributed by R to Kökčö.
192 R kešinä. 203 R sölöspöi.

and when he came in hot pursuit I would waylay him and run him through!’

Astride his Kü röñçü, Kökčö came in hot pursuit and shouted to Manas: ‘Let us camp on a level neck of land between rivers with the six myriad horses you have lifted and make equal division! Let us camp on level ground at the confluence with the seven myriad horses you drove, and divide them equally! There are ninety dark-bay pacers – take them at your barrier as well! There are sixty dappled pacers – take them for your white-bearded Father, too! There are seventy dappled pacers – do take them as your Maternal Nephew’s Pick,² take them at your barrier, too!’

Manas then said this to Kökčö: ‘Let one of us two not survive, for I do not agree with you at all! I will not camp on that neck of land, will not make equal division! I shall give you nothing! If your strength avails, take (all) and be content! If your strength fails, whine away like a stinking cur!’

‘The man who dies over herds is a cur, Manas! Let us both die over herds! I will hand you my fire-spurting slow-wick handgun that loads twelve charges! – Pour in ball with cupped hands! Pour in powder by platefuls! I shall expose my white chest for you to a narrow hand’s breadth, thus! Then you try your best shot with the handgun! If you kill me with your shot, drive off all my herds! But if you fail to kill me, I shall not submit to your violence!’

To him Manas made answer ‘I do not fear you one whit! Whether it be exchanging thrusts or shots or blows, I shall tangle with you to the death, shall exchange shots with the handgun, give and take blows with swords! When you shoot I shall have no fear, when you strike I shall not be afraid! My strong waist has been bound by the Sash, the Corselet I have donned is my tunic!’

Thus Manas mounted Ak-kula, donned Ak-kübö, and so resolutely rode out. Aydar-khan’s son Er Kökčö bestraddled his steed Kü röñçü and put on his vivid tunic. Er Kökčö took the field on one side and Manas on the other. The two came face to face, uttered no word between them. They drew close to one another – Lovely is the Almalı-too! – and seized each other by the collar, dragged each other up, then dragged each other down!

Then Kökčö implored him: ‘Let go of my collar!’

2 See Commentary on I, 3) 157.

Ördö süröp bardıñ sen,
 ildi süröp bardıñ sen,
 jilkımdı tıp aldıñ sen,
 kırk çoronu kirdıñ sen! –
 215 Kainı-minän kaštaşıp,
 katın-minän uruşup –
 “Kanıkkarıñ jassın!” dep,
 “Bir açuñdu bassın!” dep,
 sä kaira kamçı çaptımbı,
 220 katū kepti aittımbı?
 Koyo bergin jakamdı!
 Sen-dä ädämi Er Manas!
 Men-dä ädämi Er Kökçö!
 Ittäi bolup uruşup,
 225 kulđai bolup juluşup,
 jaman attū bolboilu?
 Ökömüstüñ bürömüs
 mal üçün ölmök bolduk!
 “Koi! Koi!” desäm, bolbodıñ,
 230 meniñ tilimidi albadıñ!
 On eki dürmöt kötörgön
 ot çıyar kara miltıktı
 Manastın koluna berdi deit,
 tabaktap darı saldı deit,
 235 koçuştap oyun kuidu deit.
 “Tars!” dedirä bir koidu!
 Kökçönün atı Küröñçü
 bu Kökçönü kötörüp
 kök tütün bolup kubuldu!
 240 Mındai Kökçö jürgön jok,
 miltıyı bu Kökçönü tıgän jok!
 Mañdayında Kökçö turat kat-
 kırıp:
 ‘Ot çıyar kara miltıktı
 meniñ koluma ber!
 245 Tamaktap darı salayın
 koçuştap oyun kuyayın!
 Tabılyä butak bol, Manas!

221 R bärğin. 222 R ädämä = 223. 226 R jamam. 244 R bär. 252 R ayaldın.
 267 R nä. 274 R sarım. 279 R bödölüp.

Tatū bolup turup ber, Manas!
 Men seni tars teñ atayın!
 250 Bek topçulap topçuñdu,
 bek üpçülöp üpçüñdü,
 ajaldın oyu tıgändä,
 toktotup turıyn, Ak-kübö!
 Açık jergä kalbasın!
 255 Oyu jañılıp salbasın!
 Manas, Manas, ölbögün!
 Kökçö “Tars!” koyup bir attı,
 deit!
 Manastın jürögün tıdı, deit!
 Oşu mingän Ak-kula
 260 kötörüp alıp kaştı, deit.
 Kökçö kötünön çakırat:
 ‘Eri jañğıs sen edäñ, Manas,
 atamnın jañğıs men edäm,
 Manas!
 Sen jañğıs-ta, men jañğıs-ta,
 Manas,
 265 ököbüstän jañğıs, Manas –
 karöl körgön bu kösüm, Manas,
 kaçıp kessäñ ne boldu, Manas?
 Maşa tartkan bu kolum
 bailanıp kalsañ ne boldu,
 Manas?
 270 Čını degän čınım bar,
 čını ilägän darım bar –
 ölgön jandı tırgiskän,
 öčkön ottu tamıskan,
 ak baktaya orop alyan sarın bar,
 275 ak baktaya orop alyan darım bar:
 içiñdän ezip beräyin,
 tıñıñdan darı sürtöyün!
 Aiktırıp koyo beräin!
 Joldo böd’ölüp kalasın, Manas!’
 280 Oşu jaralū boldu bu Manas,

you have dragged it up and then down! You have raided my herds and cut down my Forty Companions! Thinking “Let your former ways prevail, let your anger subside! – With you quarreling with your in-laws, tussling with your wives!” – did I ever turn my lash on you or utter a hard word? Let go of my collar! After all, you are the illustrious Manas, and I am the illustrious Kökçö! Turning cur and fighting one another, turning slave and tearing at one another – we don’t want to get a bad name, do we? “The time has come for one of us two to die because of cattle!”? When I said “Stop! Stop!”, you did not comply, you did not heed my words!

He handed Manas the fire-spurting slow-wick handgun that loads twelve charges, put in powder by platefuls, poured in ball by handfuls, then Manas fired with a loud report! Kökçö’s steed Küröñçü lifted this Kökçö up and turned into blue smoke! Kökçö was not there: the handgun had not struck this Kökçö!

And now Kökçö stands beside him, roaring with laughter! ‘Hand me the fire-spurting handgun. I shall put in powder by platefuls, pour in ball by handfuls. Become a branch of spirea, Manas! Be so kind as to stand still, Manas! I wish to bang at you in turn! With your buttons buttoned up tight, your laces firmly laced, when the mortal bullet reaches you – Ak-kübö halt it! May it not be open anywhere! May the ball not take the wrong path! Manas, Manas, do not die!’

Kökçö fired with a loud report. The discharge reached Manas’s heart! This Ak-kula he was riding lifted him up and fled. Kökçö called after him: ‘You are an Only Son, Manas, I, too, am my Father’s Only Son! Both you and I are Only Ones! Of us Two, one will remain! This eye of mine looked along the sights – why did you take to flight, Manas? This hand of mine engaged the touch-hole – why did you stay rooted to the spot, Manas? I have a fine china cup, and fine pounded drugs. For bringing the dead back to life, rekindling a fire that has been quenched, I have my pills wrapped in white cotton, have my drugs wrapped in white cotton! I shall work on it from the inside, and rub in drugs from the outside! I shall restore you completely! Else you will lie dead to no purpose on the path!’

That Manas was wounded.

'Alda!' dep atka mingäni,
alıska sapar jürgönü:
jasatkan Kuday jarında,
Ak-padıša barında.
285 "Kuday, Kuday!" degändän
Kuday men-dä döcü edäm –
Kuday bölök turbaıbı?'
Kuday da ebäs bu Manas,
Kudaydı aldı ösuna.
290 "Kojjo, Kojjo!" degändän
Kuday men-dä döcü edäm –
A Kudayım, a Kojjom,
amanatka sabır koi!
Aıyır jak, kara til,
295 aikırıyanı jolborstoi
Ajbay de, kantäin?
Kaçırıyanı kablandai
Almambet te, kantäin?
Karañyıda kabır-kubur jü-
gürgön
300 karsaktın isin jañılbas
Kaman, Joypur, eki ül!
Tündö tülkünün isin jañılbai
Türsün, Taylak, eki ül!
Elim, Seit, eki ül!
305 Küldürdün ulu Čalbayım,
Čalbayğa janaša jürgön Bal-
bayım!
Kök Serek-minän Sırgagım!
Altımış altı mal dosum,
mal dosumdun içindä
310 kıyamattık Kara-toko jan do-
sum! –
Köktün jıldıs batırı,
südan kundus batırı! –
Kırık çoronun eñ jamanı Taz-
baymat,
samabaryça çai kainat!

315 Jırma kündö, jırma tündö,
jer altında kelgänmin,
kırk çorom oşu joldo tabalmas:
o dünögö baryanda
azabın kantip tartayın?
320 Jer altından ötkörüp,
el çetinä jetkirip,
anan ölsöm, bolboibu?
A Kudayım, a Kojjom,
amanatka sabır koi!
325 Kökçö çılbırın karmadı:
'Tokto! Toktoi ber! Toktoi tur,
Manas!
Tura ber! Tura-tura tur, Manas!
Üstünö bu Manastı kötörüp,
üstünö bu Kökçönü kötörüp,
330 aspan buluttü kündün aldınan,
bündü çöptün üstünön
alıp uçup jürdü deit!
Barıp jergä tüştü deit.
Çılbırınan karmayan,
335 Kökçö tartıp tura kaldı deit –
Ak-kulanın ösi jarılıp ketti deit,
eñkäyip Manas kördü deit –
kınındağı kılıçın sürüp aldı deit,
çılbır karmap turyan Kökçönü
340 kılıç-minän çaptı deit –
Kökçö attan tüşö kaştı deit!
Kökçö mingän Küröñçü
belinän üzä çap saldı deit!
'Özüñdü çap öltürsöm,
345 Aldaya jazık tır!
Tört butu sâ tört kün azık tır!
Tört butun kaktap
jep ketkin a Kökçö!
Küröñçü atıñ öldü, karıp tır!
350 Tört bıçkayı tört kündö
bu butuğa çarık tır!'

Calling on Allah, he mounted and set out on a far journey. He was with God the Creator, his Friend, and with the White Padashah.

'From saying "God, God!", I used to think myself God, but is not God different from all other?' This Manas was indeed not God, but he took the name of God on his lips! 'From saying "Hoja, Hoja!", I used to think myself God! O God, o my Hoja, give me patience for this transient life! Stallion-jawed, black-tongued³ Ajbay who roars like the Tiger, say, what shall I do? Almambet who falls on his prey like the Feline, say, what shall I do? Kaman, Jaypur, you two lads who never lose tracks of the karsak that moves panting(?) in the dark! Türsün, Taylak, you two lads who do not miss the fox-tracks by night! And you two youngsters, Elim and Seit! My Čalbay, son of Küldür, and Balbay riding beside him! My Sırgak and Kök Serek! And among my sixty-six venal friends, Kara-toko my Soul Friend on Resurrection Day! – Stars-of-the-Sky Warriors, Otters-of-the-Water Warriors! Most junior of the Forty Companions, Tazbaymat, brew tea in the kettle! For twenty days and twenty nights I have been in the Underworld, unable to find my Forty on this path! Now that I am gone to the Beyond, how shall I abide its torment? Riding right through the Underworld and reaching the land of people – were I to die from that, would it not be fitting? O my God, o my Hoja, give me patience for this transient life!'

Kökçö seized his bridle: 'Halt! Do halt! Halt, now, Manas! Do stop! Hold! Hold there, Manas!' With Kökçö lifting Manas, Manas lifting Kökçö, they held each other and flew below the sun, with its heavenly clouds, and above the jointed grasses! They then came down to earth. Gripping Manas's bridle, Kökçö went on pulling. Ak-kula's mouth was torn, Manas saw it as he bent down, he gripped his sword in its sheath and drew it and hacked at Kökçö, who was still holding the bridle. Kökçö alighted from his horse and ran away, but the blow severed Küröñçü, whom he had been riding, at the waist!

'Were I to strike and kill you, too, it would be a sin in the eyes of Allah! Let the four legs be food for you for four days! Roast the four legs and eat them up, Kökçö! Your steed Küröñçü is dead, go destitute! Four leg-hides in four days will make rawhide boots for your legs!

290 R koyo! koyo! and 292 Koyom! 296 R Ajbaidı. 298 R Alman Betti. 303 R Dürsün. 305 R Küldürdün ulu. 321 R jetkärip. 323 R Koyom! 329 R kötörüp, cf. 328. 337 R eñkärip.

I, 3) 352-2686 *The marriage, death and return to life of Manas*

After its formal opening, this sequence returns to a flourish of the Conqueror Manas subservient to the Czar. A digression on Er Kōkčö (I, 3) 411-455), confirms the plot of I, 2) as traditional, as do some epithets of Almambet in subsequent Radlovian epics. The bard then returns again to Manas's relations with the Czar, who, conceived almost as a divine figure, gives his Behest to Manas.

From verses 558ff., the bard turns to the theme of Manas's marrying, which takes his father out on a long wooing-expedition as matchmaker. The search ends at the chosen bride's father Temir-khan's (cf. *BS* Kara-khan). There is a single indication that Temir-khan's people are Tajiks (1479), the bard having forgotten that Jakıp had ranged among the Tajiks and found no suitable wife for Manas (725), whether or not Manas had carried out his threat to 'grind' the Tajiks (387; 464).

That the dramatic scene on the nuptial couch, with Kanikey drawing Manas's blood twice for Manas's once, was traditional is shown by the *Manas*-text brought back from the Pamir-Kirghiz by Dr Rémy Dor, and also by Kanikey's reference to the hand which wielded her dagger 'Ak-tinte' at *BS* 1052 f.

The poisoning of Manas by Kamañ-köz and Kōkčö-köz (1680 ff.) was also traditional and indeed furnishes a complete epic in Radloff's I, 5) *Kōzkaman*, below. The bare-bones given in I, 3) supply an archaic version with the form of the name *Kamañ* (*Kaman*)-köz 'Boar-eye' matching that of *Kōkčö*-köz 'Blue-jackal-eye' (*kök-čö*).

In Radloff's epics, Manas dies three times, once at the hands of Kōkčö in the first part of I, 3); once here, to be revived on both occasions; and once in *BS*, finally, in order to release the *Semetey* and *Seytek* actions. The bard of I, 3) makes much of Manas's passing, with the lamentations of Manas's Steed, Falcon and Hound as his show-piece. While Manas is in the Otherworld, which seems to begin within his tomb, he not only hunts but also dallies with a huri. What are we to make of the bard's naming her 'Altınay', the name of Almambet's wife in this selfsame poem, and traditionally?

Even if we omit verses I, 3) 1-351 (Manas's duel with Kōkčö), I, 3) is manifestly weaker in structure than all of the other Radlovian epics. It is neither a full biography of the Hero (a second-class type of epic, as Aristotle clearly saw), nor a highly integrated epic of dramatic power, but something in between. This may have been due to what the bard thought Radloff wanted. If he wittingly sac-

rified structure to the job in hand, he did not sacrifice diction, for he makes a rich and individual use of it, delighting in exotic terms above all for costly fabrics, and with some possible nonce-words.

(H *Marriage* I and II; Dor, 1882; H *Közkaman* II, pp. 246 ff.)

- 352 Kırık čoro kūyan bir jilkın.
Aıkıyanı jolborstoi
Ajıbay jilkını kúp jüröt.
355 Boz-adır tönun seņridäi,
üstündö Kuday teņridäi
Almambet jilkını aıdap jüröt.
Kök-jal döböt börüdöi,
jölönüş sarı-da keridäi
360 Almambet aıdap jüröt:
‘Jilkını aıdap barasıñ,
barıp üyümä jetärsiñ!
Atäkäm ak sakaldü Jakıp-bay
tosup çıyar aldıñdan,
365 karındaşım Kardıgaç
tosup çıyar aldıñdan,
enä Bagdı-dölööt baibičä
surap çıyar aldıñdan:
“Tödai Manas kaida?” dep.
370 Men burulamın bu joldon,
taldan tüptü jaramın:
Ak-padıša ulukka
men uçuraşıp kelämin!
Ak-padıša uluktun
375 aйтkanı-minän bolormun!’ . . .
‘Kalčanın jurtun kakšatamın –
ačulanba, Pađışam!
Kızıl-baş jurtun kıramın –
küktaba Manaska!
380 Kıtaydın jurtun kıramın –
ačulanba Manaska!
Sartın jurtun sapıramın,
Kokondun jurtun korkutamın,
İndının jurtun ilatamın –
385 ačulanba Manaska!
Ak-padıša, uluğum,
Tejiktin jurtun terbändäimin!
- Ak-kula atım ā jaratamın!
Jan, jan barı barısın
390 bir ösuma karatamın!
Arıymak attı irämin,
Kıtaydardın kır murundü
Koņur-bay
anı barıp alamın,
Pađışadan suraimın!
395 Jetti jılı jöyü basıp,
ter jittanyan Joloydu,
anı barıp alamın:
jetmiş alıptı öltürüp,
kan jittanyan Joloydu,
400 anı barıp alamın!
Kara tokoi el kılıyan,
kar’ üñkür-dä üi kılıyan
Ağıš-minän Kojoš bar:
anı barıp alamın!
405 Jar kemärdin arası
abiška kempir balası,
toğus üldun toluğu,
Eleman-baydın ülu Er Töštük,
Kudaydın bir erin degän bir ül
Töštük –
410 anı özüm karattım!
Tekeçinin tektir söri Kök-ala
surayanda berbäğän,
Tekeçinän alyan dağ-minän,
altımıš toğus mal-minän,
415 kara kuiruk nar-minän,
balalū juban küñ-minän –
ošu Kök-ala Almambet surayan,
surayanda ā berbäğän,
Almambet tarınyan,
420 ošu Kökçönün özü maktanyan

The Forty Companions chase a herd. He that roars like the Tiger, Ajıbay, chases the herd, he that resembles the high, green spine of Boz-adır, like God above, Almambet drives the herd – he that is like the grey-maned He-wolf, a high yellow pasture, Almambet, goes driving them.

‘You will go driving the herds and come to my home. My Father white-bearded Jakıp-bay will come out and meet you, as will my sister Kardıgač. My Mother the old lady “Bagdı-dölööt” will come out and waylay you, asking “Where is mountainous Manas?”. I shall turn off from this path, shall “chop the root from the willow” – I shall go to exchange greetings with the Lord White Padishah! I shall keep to what the Lord White Padishah says!’ –

‘I shall make the Galcha groan – my Padishah, do not be angry! I shall destroy the Kızıl-baş people – do not treat Manas with scorn! I shall destroy the Chinese people – do not be angry with Manas! I shall shake up the people of the Sart, terrify those of Kokand, make the people of İnd weep – do not be angry with Manas! My Lord Padishah: I shall grind the Tajik people to powder! I shall get my steed Ak-kula into condition for them! I shall make each one subserve my word! I shall drive thoroughbreds together, I shall go and seize sheer-nosed Koņurbay of the Kitay, I shall ask him of the Padishah! I shall go and seize him who, going on foot for seven years, stinks of sweat, Joloy, him that, slaying seventy great heroes, reeks of blood, Joloy! There are Ağıš and Kojoš who make the dark forest their subject and the black cavern their home – I shall go to them and seize them! Between steep banks washed by the river, the child of an old man and woman, the last of nine sons, Er Töštük, son of Eleman-bay, Töštük, whom God’s own lips called “Son” – him I made submit to me! When Almambet demanded Tekeçi’s Kök-ala with a back like a hollow-in-the-hills, and Kökçö would not give it him, when he asked for that steed Kök-ala, seized with such glory from Tekeçi, together with sixty-nine horses, a black-tailed camel, and a comely young slave-woman with a child, and Kökçö denied him, Almambet was offended. That Kökçö made a boast:

- “Kök-alamdı ā berbäimin!
Tekeçidän oinoš oinop alyamın,
čindasa čindap tartıp alyamın,
oinoš oinok alyamın,
425 okšoš zorduk kilyamın!”
Almambet turup aikırat:
“Özü boyuñdu zordoısun,
Tekeçini kordoısun,
mā nemäni kılasıñ?
430 “Katın alıp berdim!” dep,
“Kairılbaımın katınyā –
katın joldo boluču,
bala beldä boluču!
Men attanıp ā ketämin,
435 Nogoylordun Er Jamgırçı Sult-
an bar,
ā joldoş bolomun,
anda kalyan bir katın,
men teñdiktä könömün!”
Seni-minän olutumda birgä ol-
tursam,
440 Kök-alañdı berbäisiñ!
Kök-ala tokpu edä?
Men bir jılkıça jokpu edäm?
Meni jöyü jüröt deisiñbä,
jöyüdön ölot deisiñbä?
445 Bir attı kandai mendän ayaisıñ? –
Kök-alanıñ tişi tük, içi bok:
alal ölsö, bir kazan et,
aram ölsö, it-minän kuşka jem!
Kök-alaça bolbodum,
450 köñülüm kaldı Kökçödön!
Men Manaska barbasam,
barıp joldoş bolbosom!
Manas akılına jeñdirip,
ak sözünö köndürüp,
- 455 attanıp sapar jürgöndö!”
Almambet üçün jürdüm men,
Er Kökçönün jılkın aldım men,
Er Kökçö-minän uruşup,
kulđai bolup juluşup
460 küröñ atın öltürdüm!
Kıtaydı kırıñın kılamın,
Kızıl-baş jurtun kiınamın,
İndının jurtun ilatamın,
Tejiktin elin terbändäimin!
465 Ak-padışa elinä
ösi tüktü Oruska
içärinä aş koiyon,
ar başına çaş koiyon!
Ak-padışa elinä
470 tipti özüm katılbaımın,
keşänä büyan bel boldum:
Ak-padışa elinä
uruşpastan el boldum!
A jolborstoi Pađışam,
475 kaida kamçıñ çabalbait?
Bastırsañ, joluñ kö-da jok,
Ak-padışa elinä
uruşa-tuyun jö-da jok!
Manas Ak-padışa aldına,
480 Manas arızın aittı deit.
Ak-padışa aittı deit:
‘Öñgö alıptın barına
kılbayandı kılıñın!’ deit,
‘Aşık barın atınba!
485 Ak-padışa jurtuna
tüptü Manas katılba!
Akılıñ çaçıp katılsañ,
tüptü mā tarınba!
Atı jokko at bersäñ
490 tonu jokko ton bersäñ,

427 R zordoısun, 428 R kordoısun, cf. 429 R kılasañ etc. 435 R er Jamgırçı. 436 R bolyo-
mun. 439 R senimiınän. 442 R ädäm. 446 R tişi. 453 R jeñdirip. 454 R kön-
dörüp. 464 R Täjiktin. 466 R oruska. 471 R ketiñä. 482 R öñgü. 484 R azık.

“I shall not give him my Kök-ala! I took Tekeçi’s lover for my sport. If one ever does the right thing, I did so when I took her. I took his lover to frolic with – such was my abduction of a woman!” Almambet stood up and shouted “You are singing your own praises and demeaning Tekeçi – how are you harming me? I thought “I gave a woman away in marriage – I shall not address myself to that woman. There are [other] women on the way, maidens on the mountain-pass! I shall get on my horse and ride away to Er Jamgırçı, Sultan of the Nogoy! I shall become his companion, there will be some widow there and I shall come to a fair arrangement with her!” Though I sit together with you in the same place, you do not give me your Kök-ala! Has Kök-ala eaten his fill? Am I not worth a horse? Do you think I will go on foot, and from going on foot will die? How can you begrudge me a horse? Kök-ala’s outside is hair, his inside filth. If he dies clean he is a cauldron of meat, if polluted, carrion for dogs and birds! I was not thought worthy of Kök-ala, I lost my affection for Kökçö! I swear I shall go to Manas, and, going, become his companion! I shall submit to Manas’s wisdom, acquiesce in his true sayings when mounting and riding out on journeys!” I, Manas, have ridden out for Almambet’s sake, I have seized Er Kökçö’s horses. Fighting with Kökçö as, turning slave, we tore at one another, I killed his brown steed! I shall destroy the Chinese, inflict torment on the Kızıl-baş people, make those of Ind weep, grind the Tajiks to powder! For the White Padishah’s people, the Russians with hairy mouths, a feast has been set for their eating – on the heads of each there are flowing locks! I shall never brush up against the White Padishah’s people – my waist was wound round with a sash-of-honour! I became a peaceful fellow-subject with the White Padishah’s people. My Tiger-like Padishah, where can your knout not strike? When you ride out, no grass grows on your tracks, no enemy goes on fighting the White Padishah’s people!

In the presence of the White Padishah, Manas uttered his plea.

Then the White Padishah spoke: ‘Do what has never been done to all the other heroes! (But) don’t knock down all the skittles! Manas, don’t brush up against the White Padishah’s people, ever! If, throwing your good sense to the winds, you do affront them, let me not see your anger! If you give horses to those who have none, cloaks to them that lack them,

aşı jokko aş bersaŋ –
 kökürök barda jötölör –
 seni Kудay kötörör,
 buıryan dām aşatar,
 495 Kудay jüskö jaşatar,
 ot jakalai baş berär,
 ömrü uzak jaş berär,
 bu dünö keştäp jür!
 Menin oşu kebim eştip jür!
 500 Menin bu kebimdi unussaŋ,
 jaşıŋda ölörsüŋ, Manasım!
 Ar dünönü jasayan,
 Ak-padıša degäni
 Kудay ülkön jasayan,
 505 Kудay Ak-padıšanı zor kılıyan!
 Ačüm kelsä korkutamın,
 Kıtaydın yurtun kiınamın!
 Ala-toodai Er Manas
 Padıša-minän el bolsoŋ!
 510 Aidai kaşım kergämin!
 Ak-padıša men uluk
 eki kaiş, bir tiskin
 Manastın ös koluna bergämin!
 Manas üigö baryan soŋ,
 515 atakäsi Jakıp-bay
 tosüp çıktı Manastı:
 ‘Ala-toodai Manasım!
 Kırk čoro üigö kelgändä,
 üç aidan beri körünbäi
 520 kaida jürdüŋ kulunum?’
 Asıl tüyan Er Manas
 aldınan turup aitti deit:
 ‘Kan atam Jakıp-bay,
 Kökčönün bu julkımı küp al-
 yanda,
 525 kötünön kelgän küyunun sayıp
 salyanda,

492 R kökürök. 499 R kábim = 500. 502 kasayan. 510 R kaşın kergämin.
 530 R Koyoštu. 544 R ulu. 560 R Šoruktun.

altın barın alyanda,
 Kıtaydı kırıp salyanda,
 Joloydu joldon čapkanda,
 Jamgırčın jalındırıp kelgändä,
 530 Agış-minän Kojoštu
 aidap alıp kelgändä,
 Ayu-kem-minän Boo-bekti
 aidap alıp kelgändä,
 Egiş-minän Segišti
 535 bailap alıp kelgändä,
 Er Kök-koyon, Bay-mamat
 erčip koşo kelgändä,
 oşunun ak-kula atın jarattım,
 alıptın barın bir ösuma karattım,
 540 altından kurak kuradım,
 Ak-padıša uluktan
 barıp keŋäş suradım,
 “Ak-kula atıŋ tok bolsun!
 Mendän, sendän ulü jok bolsun!
 545 Sā kairı kamçı čapkanda
 Ak-padıša barında
 başın koidoi kesip al!
 Kanın kara sūdai tögüp al!
 Tögörök eldin barısın
 550 Manas sen korkutup aldıŋ” dep,
 “Ak-padıša elimä
 tüptü Manas katılba! –
 O Manasım, uktuŋbu?
 Meniŋ elimä katılsaŋ,
 555 batam urar Manastı!”
 Düm alıptan korukpaimın,
 bayayıdai jortpoimın!
 Kayıptın kısın Kara-börük
 karmap aldım taladan:
 560 Šooruktun kısın Akılay

food to those without it – where there’s a chest there’ll be catching! – God will raise you up, He will pamper you with lordly titbits, will let you live to a hundred, will give you the head of the hearth, will give you a full, long life! – live, and adorn this world! Live heeding these words of mine! For if you forget them, you will die young, my Manas! He Who created Both Worlds, God the Creator, has made him called the White Padishah great, God has made the Padishah mighty! If I am angered I shall inspire dread – I shall torment the Chinese! Er Manas, huge as the Ala-too, make common cause with the Padishah! I have “spread my crescent-moon brows”!¹ I, the White Padishah, the Ruler, have given the Two Leathers and Bridle into Manas’s own hand!

When Manas came home, his father Jakıp-bay came out and met him. ‘My Manas, huge as the Ala-too, since the Forty Companions came home, you have not been seen inside three months – where have you been, my dear Son?’

Nobly born Er Manas stood before him and said: ‘My Father Khan Jakıp-bay, when I had rounded up and seized those herds of Kökčö’s, had thrust down the pursuit which followed them, had taken all their gold, had destroyed the Chinese, cut down Joloy on the path, made Jamgırçı plead for his life, given chase to Agış and Kojoş, and to both Ayu-kem and Boo-bek, bound Egiş and Segiš, followed Er Kök-koyon and Bay-mamat and yoked them! – I ran their light grey steeds into condition, made all the Heroes subserve my command, made a ‘Patchwork of Gold’², went to the White Padishah and asked his counsel! “Let your steed Ak-kula eat his fill!” said he. “Let none be greater than I or you! If any turn their lash on you while the White Padishah is there, cut off their heads like sheeps’, spill their blood like water! Manas, you have inspired dread in the peoples all around! Manas, never brush up against the White Padishah’s people – did you hear, o my Manas? For if you do, my [outraged] Blessing will punish Manas!” I shall have no fear of heroes of any sort, but I shall not go raiding as hitherto! I seized Kayıp’s daughter Kara-börük from the steppe, took Šooruk’s daughter Akılay

1 ‘I have shown my clemency.’ See commentary on v. 510.

2 See commentary on v. 540.

- oljoloop aldım koryondon –
 kıs alyandai bolbodum,
 kısı koinun körbödüm!
 Kan ata Jakıp-kan,
 565 arıymak atın tistätkin,
 attanıp kısı istätkin!
 Men jakşı katın alayın,
 kısı koinun köröyün!’
 Attanıp çıktıñ, Jakıp-bay –
 570 kısı tappai jürät, deit,
 kıdırıp kelä jatat, deit.
 Bakırıp ünün maitırğan,
 köp koidu jöyü kaitırğan
 koiçu taska tuş boldu.
 575 Koiçu adam tas çakırat:
 ‘O Jakıp-bay, toktoi tur!
 Sen kara kiş börügüñ kar kılıp,
 kaidan janıñ kor kılıp,
 karañıda kantıp jürösüñ?
 580 Sen tülkü börük sū kılıp
 tündö kantıp jürösüñ?
 Batır Manas uluñ bar,
 bu Manastın barında
 attan jöyü bolduñbu? –
 585 Attı istäp jürdüñbü?
 Bu Manastın barında
 tondon kemçil bolduñbu? –
 Tondı istäp jürdüñbü?
 Batır Manas barında
 590 aştan açka bolduñbu? –
 Aştı istäp keldiñbi?’
 ‘Jöyü baskan ala-sın! –
 Meni kaida körgön bala-sın?’
 ‘Jakıp-bay, seni murun kör-
 bödüm,
 595 koi kaitardım buraktan,
- dañkıñdı uktum ıraktan –
 kelbätıñnän tanıdım,
 sumbatıñnan tanıdım.’
 ‘Batır Manas barında
 600 attan jöyü bolbodum,
 attı istäp kelbädım.
 Aştan açka bolbodum,
 aştı istäp kelbädım.
 Tondon kemçil bolbodum,
 605 tondı istäp kelbädım.
 Batır Manas bu balam
 ak sakaldan at aldı,
 Ak-padışa aldına
 Manas barıp bat’aldı.
 610 “Batasınan toidum!” deit,
 “Köp jortkonum koidum!” deit,
 “Jırğayandı çalyça,
 küyölöp sulū katın alyça,
 ar jırğaldı körgüçö!”
 615 Ak-kula attı tistätti,
 mā kısı istätti.
 İčärimä tus istäp,
 Manastın alarına kısı istäp,
 kara kiş börüküm kar kıldım,
 620 tülkü börüküm sū kıldım.
 Kısı tab’albai bu jerdä
 kaidan janıma zar kıldım?’
 Koiçu bu sösün eštä’di,
 Jakıp-bayğa aittı, deit:
 625 ‘O Jakıp-bay, atäkä,
 jalılıktan alyanım
 jañıs menin bos toktum,
 toktumdu karmap soyoyun!
 Sä bişirip beräyin!
 630 Oñ batañdı berip ket!

561 R olyolop. 565 R tistägin. 566 R istägin. 594 R seniñ. 598 R sumba-
 tınan. 613 R küyölöp. 621 R järdä.

from the fort as booty – I never married a girl in the customary way, never knew a bride’s embraces. My Khan-Father Jakıp-khan, bit your thoroughbred! Mount and seek out a bride! I want to marry a fine woman, wish to know a bride’s embraces!’

Jakıp-bay, you mounted and rode out! But they say Jakıp rides and finds no young woman. He rides on and on in search of her. He came up with a scabby shepherd straining his voice with shouting, tending a great flock on foot.

‘Halt, o Jakıp-bay!’, bawled the scabby shepherding man. ‘Why do you ride in the gloom, making your cap of black sable snowy, how can you so scorn your life? Why do you ride by night, getting your cap of fox-fur so wet? You have a son, Warrior Manas. While this Manas is there, have you gone without a mount? Have you come to find a horse? While this Manas is there, have you lacked a cloak? Have you come to find one? While Warrior Manas is there, have you gone in want of food? Have you come in search of some?’

‘Tramping on foot you are a muddlehead! Where have you seen me, young man?’

‘I have never seen you before, Jakıp-bay. I have always tended the sheep from the pen, yet have heard your fame from afar. I knew you from your bearing, knew you from your stately person.’

‘While Manas is there I have never gone without a mount, I have not come to find a horse. I have never gone in want of food, I have not come in search of any. I have never lacked a cloak, I have not come to find one. This son of mine, Warrior Manas, received a name from the Whitebeard. Manas went into the presence of the White Padishah and received his Blessing. “I was filled by his Blessing and ceased from all my raiding! I have not yet revelled in pleasures, have not yet taken a lovely wife as bridegroom night-visiting, or experienced every delight!” He bitted Ak-kula, bade me seek a maiden. Seeking Salt for my eating, seeking a maiden for Manas’s marrying, I have made my black sable cap snowy, got my cap of fox-fur wet! Unable to find a maiden anywhere in these lands, why have I been tormenting my soul?’

The shepherd took these words of his to heart and answered Jakıp-bay: ‘O Father Jakıp-bay, I shall take and slaughter my yearling ewe, my one and only light grey yearling ewe, my pittance as a hireling! I shall roast it and give it you! Then give me your Auspicious Blessing!’

- Kıstın jönün bilämin.
 Temir-kandın kısı Kanıkey
 Manaska teŋtiş kıs edä:
 jekän barındai jelpingän,
 635 jes jıyadai jeŋilgän,
 altundan sökö kaŋıçı,
 kain atası Jakıp-kanğa jaŋıçı,
 jakşı kelin boloçu;
 kain enä Bağdı-döölöt baibiçe –
 640 kümüštön imäk kaŋıçı –
 baibiçägä jaŋıçı,
 jakşı kelin boloçu!
 Oşu keş kurçayan belindä,
 oşu Temir-kandın elindä
 645 Temir-kandın tilin sülöp turuču,
 oşu akkan sünü suzuçu,
 Temir-kandın berä turğan tö-
 rölük,
 berbäğändä buzuçu,
 kök-ala sakal Meŋdi-bay –
 650 buzukka tüyan kul edä!
 Temir-kan-minän Jakıp-kan
 kudalaşıp turğanda,
 Manas koinuna kelgändä,
 Meŋdi-bay buzar barıŋdı:
 655 seniŋ bastırğan jolun kö kılıp,
 Manas-minän Temir-kan,
 özünüŋ atası Jakıp-kan,
 kain atası Temir-kan,
 üçö endi jö kılar –
 660 oşu jergä azır bol!
 Oŋ batasın berdi deit,
 Temir-kanğa bardı deit.
 Kök-ala sakal Meŋdi-bay
 körö koidu Jakıptı.
 665 Atka minip jeldi deit,
- Jakıptı janına keldi deit.
 Jelip keldi janına,
 Jakıp-kanğa aittı deit:
 ‘Sen aiyaş atıŋ arıtıp,
 670 ayayı altın-minän çarıtıp,
 tögörök jurtun aralap,
 kaidan kelgän sen çalsıŋ,
 kaida barğan sen çalsıŋ?
 Aldıŋğı erdiŋ kezärät,
 675 kızıl öŋüŋ bozorot,
 sen jayın jö alıp
 jabrıyp jürgön çalsıŋbı,
 kışın malın jut alıp
 jutap jürgön çalsıŋbı?
 680 Aidayan malın butalıp
 selbik surap keldiŋbi?’
 ‘Men jayın jö alıp
 jabıkkam tüptü jok,
 kışın malın jut alıp
 685 jutap kelip jürböimün,
 aidayan malın butalıp
 selbik surap jürböimün.
 Menin batır Manas balam bar –
 Kayıptın kışın Kara-börük
 690 karmap alyan taladan,
 Şooruktun kızın Nakılay
 oljolop aldı korğondon –
 kış alyandai boljon jok,
 kısı koinun körgön jok!
 695 Aiyaş atım tistättim,
 Manaska bir sulū kış istättim –
 çaldır-çuldur sülögön
 tilin adam bilbäğän
 Kıtaydın jurtun kıldırdım,
 700 andan bir kış tappadım;

632 R kışın. 633 R ädä. 634 R jelpingän. 639 R änä. 645 R sülöp. 691 R
 Şooruktun. 692 R olyolop.korgondon. 695 R tistädim. 696 R istädim.

I shall tell you the girl's family background. Temir-khan's daughter Kanıkey is a maiden who is a good match for Manas – fanning herself like a peregrine of the reeds, light as a cap-crest of copper, she will shake her gold ear-pendants and surely please her father-in-law Jakıp-khan, she will make a good daughter-in-law: she will shake her silver ear-rings and surely please her mother-in-law the Lady Bağdı-döölöt, she will make a good daughter-in-law! [Like] a quiver girt round one's waist there is among Temir-khan's people a man accustomed to speak for him, one who “draws flowing water“, who when Temir-khan magnanimously gives, spoils it, so that he gives nothing! – Meŋdi-bay of the grey-flecked beard! He is a fellow born for trouble! When Temir-khan and Jakıp-khan are related by marriage and Manas has embraced her, Meŋdi will throw you all into confusion! Where you ride, he will allow only grass to grow! He will make all three of you enemies, Manas against Temir-khan, his own father Jakıp-khan and his father-in-law Temir-khan! Beware of this situation!

Jakıp gave him his Auspicious Blessing and rode off to Temir-khan.

Meŋdi-bay of the grey-flecked beard glimpsed Jakıp, mounted his horse and trotted up to his side. And having trotted up to Jakıp-khan, he addressed him: ‘Wearing your (crescent-)moon-jewelled horse, winding his legs about with gold, passing among the peoples all around, from where do you come ranging, where will you go ranging? Your lower lip is blistered, your ruddy face has paled. Do you not wander summer-long, wasting away after defeat in battle, or starving in winter, as one whose cattle are famished? Have you come seeking aid after being stripped of your herds?’

‘I have not wasted away at all, summer-long, after defeat in battle, nor do I wander in winter, starving, as one whose cattle are famished! Nor do I come seeking aid on being stripped of my herds! I have a son, Warrior Manas, who seized Kayıp's daughter Kara-börük from the steppe, and took Şooruk's daughter Akılay from the fort as booty, but who has never married a girl in the customary way, never known a bride's embraces! So I bitted my (crescent-)moon-jewelled horse and sought a lovely bride for Manas – I ranged among the Chinese people, whose muttering tongue no man fathoms, but among them failed to find a maiden;

ketmānin talya saptayan,
ker ešāgin arıymak attai mak-
tayan,
zayıra namı koinuna,
airı, ketmān moinuna
705 Sartın jurtun kıldırdım,
batır Manas uluma
andan sulū tappadım;
Jalpak-too çıyıp jailayan,
çoçkonun sanın kesip alıp
710 kanrıyağa bailayan,
tögörök kalpak, çöktü börük
Kalmaktın jurtun kıldırdım,
batır Manas uluma
andan sulū tappadım;
715 Kalçanın jurtun kıldırdım,
andan sulū tappadım;
Kızıl-baş jurtun kıldırdım,
andan sulū tappadım;
sū başında üi bar,
720 üi başında bī bar
Kırgıstın jurtun kıldırdım,
andan sulū tappadım;
İndının jurtun kıldırdım,
andan sulū tappadım;
725 Tejiktin jurtun kıldırdım,
andan sulū tappadım;
Alıptın jurtun aidadım,
andan sulū tappadım;
Kazaktın jurtun karçadım,
730 andan sulū tappadım!
Alda Kuday jarında,
Ak-padıša barında,
ak sakaldan at alyan
Padışadan bat' alyan,
735 Ak-kula at tok bolıyon!
Ak-padışadan bat' alyan soñ,

701 R ketmān-minān. 706 R uluma. 709 R çoçkonun kesip. 710 R kanyıramya.
713 R uluma. 721 R Kırgıstın. 733 R atalyan. 737 R aidar. 741 R kürökü.
751 R aielıñdin. 761 R burayın. 763 R kuldarina.

Manaska kep aitar kişi jok
bolyon!
Temir-kan degān kan bar,
aška salyan tuzu bar,
740 Kanıkey degān kısı bar:
kürökö kīsā, jeñdāš deit,
ol Kanıkey degān kıs
bu Manaska teñdāš deit –
Kanıkeygā jūču tüšö keldim!
745 Kök-ala sakal Meñdi-bay
mingān atın bura'dı,
Temir-kandın üyünö
jelip kelip tüstü deit,
Temir-kanya aittı deit:
750 'Terbānbāgin Temir-kan,
ayıñdın kaşında,
bos döbönün başında
ak-sakaldū Jakıp-kan
aidap kelgān malı jok,
755 artınıp kelgān bulu jok,
jumşap kelgān kulu jok –
“Atka minip jeldim” deit,
“Kanıkeygā jūču tüšö keldim!”
deit.
Mundai korduk bolorbu,
760 mundai zorduk bolorbu?
Dairanın başın buryun!
Kuru kelgān kudanı
kuldarıña urduryun!
Anda Temir-kan aittı deit:
765 'Kök-ala sakal Meñdi-bay,
buzukka tüyan kuludan
buzuyuğa kirbäimin!
Oñ jaktayı jorolor,
sol ešiktān çorolor,
770 çin Jakıp-kan ol bolso,

I ranged among the Sart, who helve their mattocks on willow, laud a grey ass as a race-horse, with maize-bread in their bosoms, and pitchforks and mattocks on their shoulders – but among them I found no beauty for my Son Warrior Manas; I ranged among the Kalmak people who come out on to Jalpak-too to summer-pasture, cut off a leg of pork and tie it to their saddle-strap, and wear round skull-caps and caps with tassels, but among them I found no beauty for my Son Warrior Manas! I ranged among the Galcha people, but there found no beauty, among the Kızıl-baş and found none! At river-sources there are their yurts, and each yurt is headed by a *biy* – I ranged among the Kirghiz people, but there found no beauty! I ranged among the people of Ind and found none, the Tajik and none there. I chased round the Land of Heroes and found no beauty among them! I picked and chose among the Kazakh people, found no beauty! With God there as his friend, with the White Padishah there, he received a name from the Whitebeard, received a Blessing from the Padishah! – and the steed Ak-kula ate his fill! After he had received the White Padishah's Blessing, no man gainsaid Manas! There is a khan called “Temir-khan”, and there is Salt for one's food: there is a maiden named “Kanıkey”, and if she dons a corselet, they say she will be of a height and breadth with him: that maiden named “Kanıkey” will be a match for this Manas of mine, so they say. I have come here as matchmaker for Kanıkey's hand!

Meñdi-bay of the grey-flecked beard wheeled his mount, trotted off to Temir-khan's yurt and alighted. He then said to Temir-khan: ‘Don't be angry, Temir-khan! – On the outskirts of your aul, to the summit of the White Hill of Counsel white-bearded Jakıp-khan has trotted on his horse, but has driven no herds along, has loaded no treasure on, has set no slaves to work! “I have mounted my horse and put it to the trot, I have come as matchmaker for Kanıkey's hand!” Will there ever be such infamy? Will there ever be such outrage? “Turn the great river at its source!” – Order your slaves to beat this matchmaker come so empty-handed!’

Temir-khan then answered: ‘Coming as it does from a slave born to make trouble, Meñdi-bay of the grey-flecked beard, I shall not join in your trouble-making! Comrades of the Right, Companions on the Left of the Door, if this is really Jakıp-khan

batır Manas ülu bar! –
Başına kīgän bōrügü!
“Tögöröktön köp alıptı
kıramın!” desä, erki bar! –
775 Batır Manas ülu bar!
Oñ jaktayı jorolor,
sol jaktayı çorolor,
atınan kötörüp alıñar!
Ayayın jergä tīgispäi
780 atınan kötörüp alıñar!
Kalıñ töşök salıñar!
Bayılan koidun aš bişirip
narın tartıp beriñär!
Baital bādän bal kımıs,
785 bal çai katıp alıñar!
Çinjirdü kesä çını ayak
çirmaltıp ayak sunuñar!
Sūsunun jakşı kandırıp
kalıñ töşök salıñar!
790 Jabūnu julu jabıñar!
Tınš uktatıp koyuñar!
Tañ ayarıp atkanda,
obodon jıldıs batkanda,
kün murduna tīgändä,
795 oi yotup alıp surain!
Al atına mingisip
alıp döngö çıyain!
Jakşı jatık kep aissa,
jakşı jöp beräin!
800 Jaman katū kep aissa,
jaman jöp beräin!
Aitkanındai kıldı deit,
ertän-minän turdu deit,
çilapçındı koidu deit,
805 jüsün-kolun jüdu deit,

sūsunun jakşı kandırıp
än jergä bardı deit.
Jakıp-kandan Temir-kan
barıp kep suradı deit:
810 ‘Ala-toodai Jakıp-kan,
azyansıp kantıp jürösüñ?
Kök-ala sakal Meñdi-bay
buzukka tūyan kişi-dä:
“Saska jelip kirbä!” dep
815 menin turyan törölük
berbägändä buzuçu,
buzuk-buzuk kep aitti.
Buzuğuna kirbädim –
kelip sendän keñäş suradım.’
820 Anda aitti Jakıp-kan:
‘Menin kelgän jolum surasañ,
menin kebimdi eşitsäñ –
başı kara, but airı
adamsat bu jurttan
825 anın barın kıldırdım:
Batır Manas uluma
tüptü sulü tappadım!
Jasağanı jarai-ok deit,
altın imäk kakkıdai,
830 kain atası men Jakıp
makılıyı jakkıdai,
mä jakşı kelin bolyudai
Kanıkey kısıñ bar-ok deit:
“Elçilikkä ölüm jok,
835 jüçulukka korduk jok!”
Kanıkeygä keldim men,
jüçü tüşö keldim men,
tatasıñbı bu tusuñdu?
Beräsiñbı bu Manaska kısıñdı?’
840 Temir-kan turup mına aitti:

he has a son, Warrior Manas! His cap is set on his head! – Should he think “I shall destroy the many great heroes all around!”, he has the power! Such is his son, Warrior Manas! Comrades of the Right, Companions of the Left, lift him from his horse! Not letting his foot touch the ground, lift him from his horse! Set a soft couch! Prepare a feast of weaned lamb, regale him with a goulash of it! Have tasty kumys shaken from milk of a young mare! Have a porcelain cup, a cup-on-chain, enfolded, and present it to him! See that his thirst is well quenched, and set him a soft couch! Cover him warm with the coverlet! Lull him quietly to sleep! When dawn darts its rays and the star has set in the sky, just as the sun is peeping, after waking him I want to question the hero. Bidding him mount his horse, I wish to ascend the Mound of Heroes! If he speaks friendly, affable words, I shall give him a friendly answer. If he speaks unfriendly, hard words, I shall give an unfriendly answer.’

They did as he had said. Jakıp rose at dawn. They set a metal basin for him, and he washed his face and hands. When they had well quenched his thirst, he went to the solitary place. Temir-khan went to Jakıp-khan and asked for a word with him.

‘Jakıp-khan, huge as the Ala-too, why do you journey as though you had lost your way? Meñdi-bay of the grey-flecked beard is a fellow born to make trouble. Saying “Don’t trot into the bog!”, he thwarts my lordly munificence by holding back my gifts, making great trouble with his words! Yet I have not joined in his trouble-making but have come to seek counsel of you.’

Thereupon Jakıp-khan answered: ‘If you ask the ways I have come, if you will hear what I have to say – I have ranged among all the peoples of black-headed, fork-legged Man! Yet I have found no beauty for my Son Manas whatsoever! But they say there is one whose shape is engaging, with her gold ear-pendants jingling, her created form such as would please me, Jakıp, as father-in-law, and would make me a good daughter-in-law – your daughter Kanıkey! “A herald does not risk death, a matchmaker does not court disgrace!” I have come to Kanıkey, I have come as matchmaker. Will you taste this Salt of yours? Will you give your daughter to my Manas?’

Temir-khan stood and addressed him:

- ‘A Jakıp-kan, tarınba!
 Senin balaḡ bu Manas
 kudası-minän küša berät de-
 bäibi?
 Dosu-minän dōlaša berät de-
 bäibi?
 845 Karındaš-minän karmaša berät
 debäibi?
 Senin balaḡ bu Manas
 köp jortuču debäibi?
 Ak-kulanın kuiruḡun būat deit,
 tögörök jılkı koiboi kūat deit.
 850 Alıptar-minän alıšıp,
 batırlar-minän sayıšıp,
 kökürök-minän eriniči kelgän
 Ak-kula
 köldönön okko jaktırıp,
 jakası altın ak kübö
 855 jakalašıp jōya jırttırıp,
 bürönün alıptan ölüp kalbaibi?
 Menin jaḡıs kısım Kanıkey
 bir tündüktön kün körgön,
 bir tütüktön sū içkän,
 860 joryodon taldap bos mingän,
 araktan taldap bal içkän,
 jelbägäi jelgä çıkpayan,
 jel salkının körbögön,
 tündö eşikkä çıkpayan,
 865 tünögön aštı içpägän,
 jaḡıs kısım Kanıkey
 kara kiyip kalbaibi?
 Jortučusun koidursun! –
 Anan kısımdı berämin.
 870 Atıškanın koidursun!
 Čabıškanın koidursun!
 Sayıškanın koidursun! –
 Anan kısımdı berämin!
 Atıškanın koiboso,
 875 čabıškanın koiboso,
- sayıškanın koiboso,
 tüptü kısım berbäimin!
 Alaçıktai Jakıp-kan,
 Ala-toodai Jakıp-kan,
 880 Jakıp-kan ürpöidü deit
 açü jaman keldi deit:
 ‘Temir-kan, e Temir-kan,
 menin kabaktaḡı kakçıḡan bo-
 ḡun kemirgän,
 men Manaska barbasam!
 885 Barıp kabar aitpasam!
 Saska jelä . . . , Temir-kan!
 Manas kızıldan jeläk alıçı,
 kır jaḡına çıyıcı,
 kıkırıp Manas sayıçı,
 890 surasa berbäs Kanıkey,
 aç biläktän alıçı
 at kötünö salıçı
 oljo jesirin kılıçı,
 anda alıḡ negä jetät?
 895 Kuimalū jügön kaškasında –
 Ak-padıša elinän bölök başka-
 sın(da?)
 taldap tüptü jaryanda
 ‘Ak-padıša bat’alamın!’ dep
 baryanda,
 aidai kašin kerdi-dä,
 900 Orustan bölök bu jurttu
 Ak-padıšam ā berdi-dä.
 Jaltıp-jultup jaida bar –
 Kısıḡ mā berbäs jeriḡ kaida bar?’
 Anda Temir-kan aittı:
 905 ‘Oinop aitamin, Jakıp-bay,
 talkaktap aitamin, Jakıp-bay!
 Ai karaḡḡı tün edä:
 katın-minän bala
 aralašıp bilgän kün edä.
 910 Katınḡa keḡeš salain!

‘Do not be offended, Jakıp-khan! – Is it not rumoured that this son of yours Manas tussles with his in-laws, wrangles with his friends, tangles with brothers and sisters? Is it not rumoured that this son of yours Manas is much given to raiding? They say he knots Ak-kula’s tail and drives off herds all around, incessantly, attacks great heroes, exchanges thrusts with warriors, makes Ak-kula smart against the hail of arrows, chest-high, as he comes ever-lazily along – what with seizing each other’s dazzling corselets by the gold collar and ripping them away in the melee – will he not die at the hands of one of the heroes? My one and only daughter Kanıkey has seen the sun only through the cupola, has drunk water only through a tube, ridden only choice grey amblers, imbibed rare honey-eyed arak, never taken the air with her cloak unbuttoned, never known the cool, caressing breezes or gone out of doors at night or joined in nocturnal feasting! – So will not my one and only daughter Kanıkey end up in mourning? Let him cease from his raiding! – Then I shall give my daughter. Let him have done with shooting, hacking and thrusting! – Then I shall give my daughter. If he does not have done with shooting, hacking and thrusting, I shall certainly not give my daughter!’

Huge as the Ala-too, Jakıp was all ruffled like a herdsman’s tent, he flew into a rage: ‘Temir-khan, o Temir-khan, I swear I shall go to my Manas that gnawed dried-out turds in the hollows, and tell him this news! “Trot into the bog!”, Temir-khan! Manas will take his red pennant, will come out on to the ridge and, with cries of “Manas!” wield his lance – then, if you do not give him Kanıkey when he asks for her, he will seize her by her gleaming wrists and thrust her on to his horse’s rump and make her booty of war! – then what will your strength avail you? *Molten curb on a horse with blaze!* – When he “chopped the root from the willow”, when he went to the White Padishah intending to receive his Blessing, the White Padishah “spread his crescent-moon brows”, my White Padishah gave him all nations save Russians, all save the White Padishah’s people! *In summer it is dazzling bright!* – Where is your justification for not giving me your daughter?’

Then Temir-khan spoke: ‘I say it in joke, Jakıp-bay, I say it in fun, Jakıp-bay! It is “a night unlit by the moon”, a day for sifting wife and daughter, then deciding. I shall consult with my spouse!’

852 R erinäči. 855 R jırttırıp. 859 R tütüktön. 893 R olyo jesärin. 896 R başka-
 sin. 897 R tittı. 900 orustan. 901 pađışamā. 903 R kısım. barbäs.

- Balama keŋäš salain!
 Ayama keŋäš salain! –
 Anan kaitıp keläin!
 Tura turıun, Jakıp-kan!
 915 Bayayı kök-ala sakal Meŋdi-bay
 buzukka tüyan kul edä.
 Padiša berä-tuyan
 at başındai altının,
 koi başındai kümüşün
 920 “Koi!” dei-tuyan buzuyu
 oş’ol meni buspasa!
 Keŋäšip keläin! –
 Tura turıun, Jakıp-kan!
 Kaitıp butka saldı deit,
 925 başı tülü bilärin,
 karısı salık kandarın
 at çaptırıp aldı deit,
 özü üyünö jidi deit:
 ‘Kečä kelgän Ala-toodai Jakıp-
 bay,
 930 “Saska jelä kirgin!” deit,
 “Jaŋgıs ulum Manaska
 Kanıkey kısıŋ bergin!” deit.
 Kantäbis jakşılar?’
 Kök-ala sakal Meŋdi-bay
 935 buzukka tüyan kul ekän,
 bulkulup kobo kaldı deit:
 ‘Aidap kelgän malı jok,
 artınıp kelgän bulu jok:
 “Jaŋgıs attü Jakıpta
 940 ä kısım berämin!” dep
 janıŋ çırıp barabı?
 Dairanın başın buramın,
 katarlap kalıŋ koryon uramın,
 özüm sak bolomun!
 945 Arıymak ösin jayamın,
- jaŋgıs Manastı sayamın,
 atın ılo kılamin –
 Korkpo, korkpo, Temir-kan!
 Meŋdi-bay bu sös aitkanda,
 950 karısı salık kandarı,
 başı tülü biläri
 Meŋdi-bayya aittı deit:
 ‘Temir-kandın bergäninä toi-
 boduŋ,
 buzuyuŋdu koiboduŋ,
 955 kök-ala sakal sen turıai,
 karısı salık kan men turıai,
 başı tülü men turıai!
 Ak-padiša elinän,
 andan bölök bu elinä
 960 Manas samandai kılıp sapırıp,
 kamištai kılıp japırıp,
 karkaralü bu kısın
 karmap oljo kılıcı,
 kasabalü kelinin
 965 karmap oljo kılıcı,
 bodoŋsuyan jigitim,
 baturıyan jigitim
 barın kırıp iyici!
 Jakıp-kan çakırıp alıŋar!
 970 Ayayın jergä tıgispäi
 tak kötörüp alıŋar!
 Kan taktaya çırarıp
 kalıŋ töşök salıŋar!
 Barča-minän balkını
 975 aldına töşöp koyuŋar!
 Bulum-minän butanı
 butuna çulıap kılıŋar!
 Barča-minän balkını
 atına terdik buruŋar!
 980 Arakıya bal koşup

928 R jidi. 929 R kalgän. 930 R kergin. 931 R ulum. 940 R döp. 949 R
 Meydi. 951 R bajı, cf. 925; 957. 963 R oloy = 965. 964 R kelinän. 972 R çıkarıp.
 974 R barčan = 978. 976 R bulun. 979 R buzıjar.

I shall consult with my daughter, I shall consult with my seniors. Then I shall return. Stay here, Jakıp-khan. That Meŋdi-bay of the grey-flecked beard I mentioned is a fellow born to make trouble. When his³ Padishah bestows his gold nuggets as large as horses' heads, as is his wont, his silver ingots as big as sheeps' heads, damn me if that fellow does not always cross me by perversely crying “Stop!” I shall take full counsel. Stay here Jakıp-khan!

Turning back, he urged on his horse, made his chiefs that display the standard, his *biy*, and his khans of the drooping paunches all gallop their horses, and assembled them in his pavilion. ‘Jakıp-bay, huge as the Ala-too, who arrived here last evening, says to me: “Trot into the bog! Give your daughter Kanıkey to my Only Son Manas!” What shall we do, Princes?’

Meŋdi-bay of the grey-flecked beard was a fellow born to make trouble. He jumped up: ‘No herds have been driven along, no treasure has been loaded on and brought here – are you going out of your mind when you say “I shall give my daughter to one-horse Jakıp?” I shall “turn the great river at its source”! I shall build stout mud forts in a row, I myself shall be look-out! I shall make the mouths of thoroughbreds gape, I shall thrust Manas the Only One through! I shall make his steed a work-horse! Have no fear, have no fear, Temir-khan!’

When Meŋdi-bay had uttered these words, Temir's khans of the drooping paunches, his chiefs that display the standard, his *biy*, addressed Meŋdi-bay: ‘You were not satisfied with Temir-khan's generosity, you did not cease from your trouble-making! You have to be one with a grey-flecked beard! – Let us be droop-paunch Khans, let us be chiefs that display the standard! Making peoples other than the White Padishah's as straw and wafting them away, making them as reeds and flattening them, Manas will seize these maidens who wear the Crane-feather, seize as booty these young wives that wear the White Kerchief. He will destroy all our young braves who “act the Boar”,⁴ our young braves that play the warrior! Summon Jakıp-khan, and, without letting his feet touch the ground, quickly lift him up! Have him mount a khan's throne and set a soft couch for him! Spread brocade and *balkhı* before him! Wrap his legs round with costly *buulum* and *buta*! Unroll a saddle-cloth of brocade and *balkhı* for his horse! Add honey to arak,

3 Temir is himself Meŋdi-bay's ‘Padishah’.

4 The bard here refers to the overbearing ways of young Kalmak braves of former days.

- altından kılyan ayakka
ā kuyup sunuŋar!
Dostorkondu koyuŋar!
Çılapçındı koyuŋar!
985 Örük-minän meisi
aldına barıp tartıŋar!
Altındü tondun toyustu
ā kigisip iyinjar!
“Temir-kandın kısını
990 Jakıp-bay kuda boldu!” dep
tögörök jurtu daŋdasın!
“On çuŋkurun toltur!” dep,
“Jılkını aidap kelgin!” dep,
“Kırk çuŋkurun toltur!” dep,
995 “Koidu aidap kelgin!” dep,
“Jüs çuŋkurun toltur!” dep,
“Sirdi aidap kelgin!” dep,
“Tört çuŋkurun toltur!” dep,
“Tüönü aidap kelgin!” dep,
1000 Aşıra maldı salbasıp?
Tapsa aidap kelbäibi?
Tappasa oşunan arı ketpäibi?
Aitkanındai kıldı deit,
aşıra maldı saldı deit,
1005 ā jarışa boldu.
Jakıp-bay kaitıp bardı Manaska,
jetip Manaska aitti deit:
“Jortkonuŋdu koiyun!” deit.
“Jortkonuŋdu koibosoŋ,
1010 kısımdı berbäimin!” deit.
Kırk çoroŋo kabar sal!
Aıkıryanı jolborstoi
Almambetkâ kabar sal!
Aldıryanı kaçıryan kablandai
1015 Ajıbayya kabar sal!
Boz-adır bolpoŋdū tōnin
sejirdäi

992 R oi = 1028. 993 R kälgin. 997 R sirdi. 1001 R kelbäibi. 1003 R Aigkanın-
dai. 1005 bololu. 1016 R Bos-adır bolpoŋdu tōni. 1027 R aıdmar. 1041 R dür-
möttü. 1042 R aşına. 1046 R bailalıp.

pour it into a cup of gold and present it to him! Lay a table-cloth and set a wash-
basin! Go before him and treat him to apricots and raisins! Have him don a Nine
of tunics adorned with gold! Saying “Jakıp-bay has come as matchmaker for
Temir-khan’s daughter!”, let the people all around acclaim it! Saying “Fill ten
hollows!”, tell them to come driving horses! Saying “Fill forty hollows!” tell
them to come driving sheep! Saying “Fill a hundred hollows!”, tell them to come
driving cows! Saying “Fill four hollows!”, tell them to come driving camels!
Won’t you add some extra cattle? – If he finds them, will he not drive them? If he
does not find them, won’t he go away?”

He did as they had said, he added extra cattle, he agreed with that.

Jakıp-bay returned to Manas, and reaching him said: “Have done with your
raiding!” says Temir-khan. “For if you do not, I shall not give you my daugh-
ter!”, says he. Inform your Forty Companions, inform Almambet who roars
like the Tiger, inform Ajıbay who attacks by stealth like the Feline! Like the
high green slopes of rounded Mt. Boz-adır, like God in heaven above, Manas,
you stand here! Go yourself to the White Padishah, the Ruler, stand in awe
before him and do his bidding!

Manas summoned his Companions: ‘Almambet, drive up a hundred horses!
Ajıbay, drive up a hundred, too! My Forty Companions, who grew up with me,
all Forty together as one lord, drive up forty hundred horses! Will not ten hol-
lows be filled? Will not forty hollows be filled? – And a hundred? – And four?’

He sent the news to them all. Manas was first to arrive at Jakıp-bay’s yurt.
Arriving, he dismounted. ‘By which path shall we go? Some speak friendly,
others unfriendly: if they behave friendly, we shall be friendly; if they behave
unfriendly, we shall be unfriendly! – Let us make our loaded muskets smoke and
sling them on! Let us take our fir-lances in our hands, after helving the gay
pennants! Let us harden ourselves and go! Girding on naked swords, let us wear
ogriş faces as we go! Let good men take leave of their lives, bad men take leave
of their goods!’

They did as he had said.

- üstüngü Kудay Teŋridäi
Manas mında turasıŋ.
Ak-padışa ulukka
1020 özüŋ barıp katarsıŋ,
aitkanın-minän bolorsuŋ!
Manas çoronu çakırdı:
‘Almambet, aida jüs jılkı!
Ajıbay, aida jüs jılkı!
1025 Teŋ öskönüm kırk çoro,
kırkı birdäi bir törö,
kırktın kırk jüs jılkı aidaŋar!
On çuŋkuru tolboibu?
Kırk çuŋkuru tolboibu?
1030 Jüs çuŋkuru tolboibu?
Tört çuŋkuru tolboibu?
Barına kabar saldı,
Jakıp-baydın üyünö
Manas baştap keldi deit,
1035 kelip üidö tüştü deit:
‘Kandai jol-minän barabıs?
Bürö jaman kep aitıp,
bürö jakşı kep aitıp
jakşılaşa jakşılaşıp alarbıs,
1040 jamandaşa jamandaşıp alarbıs!
Dürmöttü mıltık tütötüp
anı asına alalı!
Sırdü jeläk süölüp
karayai naiza kolyo alalı!
1045 Katū bolup baralı!
Jalaŋ kılıç bailalıp
jalmanişıp baralı!
Jakşısı jandan tüŋülsün!
Jamanı maldan tüŋülsün!’
1050 Aitkanındai kıldı deit.

- Kırgıs jilkı aidadı,
karıbayan kara atan,
arıbayan ak atan
azık čoro arttı deit:
- 1055 'Silär jürö turuñar!
Mının (?) Ak-kulanı jügürtüp
Ak-kanğa barıp kelain!
Andan jöp alain!
Altından kurak kurayın!
- 1060 Ak-padıša uluktan
barıp keñäş surayın!
Ak-kulanı arım-arım jügürtüp,
dombultup başı-minän tüyültüp
Ak-padıša ulukka
- 1065 Manas emi bardı deit,
Ak-padışaya aittı deit:
'Taldan tüptü jaramın,
Kandın kısı Kanıkey
em alyalı baramın –
- 1070 Kandai bolot, Padışam?'
'Baräkäldi özüñö,
mäşır boldum sözüñö,
razı boldum özüñö,
beyil boldum sözüñö!
- 1075 Oñ jaktayı čorolor,
sol jaktayı sanattar,
ak-kurjundu açınar!
Altın dildä alıp çık!
Akçanı košo alıp çık!
- 1080 Manas kainına baryanda,
jeñälari kelgändä,
baldıstarı baryanda,
altın, kümüş akçanı
ā bersin Er Manas!
- 1085 Aitkanındı kıldı deit:
- oñ eşiktä tört čoro
altın dildä alıp çıktı,
sol eşiktä tört sanat
altın, kümüş akçanı
- 1090 artıp berdi Manaska.
Ošu Manastın kırk čoro
orto jolyo kelgändä,
Ak-kula-minän bu Manas
ā jetä keldi deit.
- 1095 Anda aittı kırk čoro:
'Kaidan keldiñ sen, Manas?
Kılkandai kızıl naiza kılaitıp
Kıtaydı jölap keldiñbi?
Küyö sendäi bolorbu?
- 1100 Karayaidai multuk asınıp
Kalmaktı jölap keldiñbi?
Küyö sendäi bolorbu?
Sadağın sala kurçanıp
Sarttı jölap keldiñbi?
- 1105 Küyö sendäi bolorbu?'
'Töba Teñri Kudayğa,
Ak-padıša körö aldı,
jaksı kördü Manastı!
Altın, kümüş akçanı
- 1110 artıp berdi Manaska!
"Aitkanımdı kılın!" deit,
"Ailya jetip baryanda,
jeñäläri jetkändä,
baldıstarı baryanda,
- 1115 altın da akça bersin!" deit,
"Baldıstarı baryanda,
jeñäläri jetkändä,
altın, kümüş akçadan
baldısına bersin!" dep,
- 1120 "Jeñäsinä bersin!" dep.'

1056 R minın. 1067 R tıttı. 1071 R Baräkäldäi. 1072 R maşır. 1077 R ko-
ryundu. 1081 R kalgändä. 1097 R kılaitıp. 1100 aşımp. 1115 R aldında açka.

They drove up Kirghiz horses. On black camel-geldings not yet old, on white camel-geldings not yet weary the Companions loaded provisions.

'Pray keep moving! (?) galloping Ak-kula, I shall go to the White Khan! From him I shall have an answer! I shall make a patchwork of gold! I wish to seek counsel of the White Padishah, the Ruler!' Making Ak-kula run with mighty steps, making him race head-thrust-forward helter-skelter, Manas now went to the White Padishah, the Ruler.

'I shall "chop the root from the willow"!,' he told the White Padishah. 'I shall now go to marry the khan's daughter Kanıkey. How will that be, my Padishah?'

'It will be very good for you, I am content with what you say, I agree with you, I approve of what you say! – Companions of the Right, Senators of the Left, open the White Saddlebag, take gold coin and step forward, to it add silver pieces and step forward! When Manas goes to his in-laws, when his Bride's elder sisters and aunts come, when her younger sisters approach, let Er Manas give them gold and silver pieces!'

They did as he had said. Four Companions at the Right of the Door took gold coin and stepped forward, four Senators at the Left of the Door loaded on gold and silver pieces and gave it to Manas.

When Manas's Forty Companions had reached half way, Manas met with them on Ak-kula. The Forty Companions then said: 'Where have you come from, Manas? Pricking up your red spear like an awn, have you been fighting the Chinese? With your musket slung on huge as a fir-tree, have you been fighting the Kalmak? Will any bridegroom compare with you? Begirt with your bow-case, have you been fighting the Sart? Will any bridegroom compare with you?'

'Great is the mercy of the Lord God! – The White Padishah looked on me, looked with favour on Manas! Loading on gold and silver pieces, he gave them to Manas! "Do just as I say!," said he. "On reaching their aul, when the Bride's elder sisters and aunts come along and her younger sisters approach, let him set gold and silver coin before them!," says he. "When her younger sisters approach, when her elder sisters and aunts come along, let him give them gold and silver pieces!"'

- Kök sakaldü Meñdi-bay
bu Manastı körgöndö,
Temir-kanya jügürüp
buzuk kılıp keldi deit,
1125 Temir-kanya aittı deit:
'Attan, attan, Temir-kan!
Ak asaba tü keldi,
jelpidägän tü keldi,
jeri maişkan kol keldi—
1130 ıldam attan, Temir-kan!
Ögün' aissam, bolbodıj:
"Dairanın başın buramın!" dep,
"Kalıj koryon uramın!" dep,
"Katarlap bekätip koyomun!"
dep,
1135 aitkan tilimdi albadıj.
Tarbazanıj ösuna
tarsıldayan köp multuk!—
Temir-kan, tes attan!
Manas-minän kırk çoro
1140 eki bölüp alalı!
Ala-jönı kılalı!
Temir-kan aittı deit:
'Buzukka men kirbäimin!
Barıp körö koyuñar!
1145 Temir-kandın koldoşu,
birgä jürör joldoşu
çäp barıp körsö deit,
kırk çoro keldi deit,
kırk jüs jılkı aidap keldi.
1150 'Bu nemäni jılkılar?'
'Jakıptın elgä salyan alımı,
Kanıkeygä kırk çoronun
aidap kelgän kalımı!
'Jılkıñı aidap alıñar!
1155 Tört çuñkurya salıñar!

1123 R jürürüp. 1127 R kälđi = 1128; 1129; 1148. 1128 R jelpidägän. 1131 R ögün.
1136 R osuna. 1150 R nämäni. 1151 R slıyan. 1160 R kälıñär. 1166 R kandi.
1188 R kiınadan.

When Meñdi-bay of the grey-flecked beard saw Manas, he chased off to Temir-khan. He came bent on making trouble, and said to Temir-khan: "To horse, to horse, Temir-khan! Standards with white streamers have come, fluttering standards have come! An earth-buckling army has come! Quick to horse, Temir-khan! When I spoke recently, you did not agree. When I said "I shall turn the great river at its source! I shall build stout mud forts in a row and make them strong!", you did not accept the counsels I voiced. In the jaws of the Gate many muskets crackled! Temir-khan, quickly to horse! Cut Manas and his Forty in two! Create strife and dissention!"

Temir-khan answered: 'I shall not join the trouble-making! Go there and see!'

The members of Temir-khan's squadron, members of his suite, rode off as one man and when, galloping, they looked, the Forty Companions had come, driving forty hundred horses.

'What horses are these?'

'They are Jakıp's tribute laid on the people – the Forty Companions' bride-wealth that has been driven along for Kanıkey!'

'Drive the horses along! Thrust them into four hollows! If the four hollows are full, your bride-payment is complete! If the four hollows are not full, your bride-payment is incomplete, then drive along some more!'

Manas dismounted on the steppe all alone. Meñdi-bay of the grey-flecked beard invited Manas's Forty Companions into the White Pavilion, then made fast the door. Manas remained on the steppe, all alone on the steppe . . .

Having entered the Pavilion, the Forty Companions were drinking finest arak with honey, *they* suffered no hunger or thirst! But at Manas's side there was no black-headed man, no four-footed hound! It was at the height of the Dog Days, of scorching sun. 'Manas is going to die of thirst. How I wish I were not my Father's only son, were not named "Manas"! If I had an elder brother before me, he would come to my side and ask "How has Manas the Lion been faring?" If I had a younger brother after me, he would come and bend over me, and say "Manas has been left behind!"'

Manas himself pours out for his drinking a draft of arak mixed with honey that was in his leather flask, and sits there putting them to shame, he Manas, bravest of the brave! Among the sixty-six venal friends

- Tört çuñkur tolso,
bitti seniñ kalımıj:
tört çuñkur tolboşo,
senin kalımıj bitpäsä—
1160 dayı aidap keliñär!
Manas jañgıs talada tüştü.
Kök-ala sakal Meñdi-bay
Manastın kırık çoronu
ak sarai üigä kirdi,
1165 eşiğın bekitip koidu.
Manas kaldı talada,
jañgıs kaldı talada.
Kırk çoro üigö kirgän
arakıdan taldap bal içip
1170 añkabait, susabait.
Bu Manastın janında
kara baştı adam jok,
tört buttı it jok,
saratan tamıs, küñ ıssık.
1175 'Manas sūsalıp ölüp barat!' deit:
'Atadan jañgıs tübaska töba!
Atıñdı "Manas" koibosko töba!
Aldımdan adam bar bolso,
"Arstan Manas kanti?" dep
1180 kelär edi janıma:
arkamda ini bar bolso,
"Jañgıs Manas kaldı!" dep
kelär edi tolyonup.
Manas arakıya bal koşkon
1185 köküründögü sūsunun
özü kuyup içärgä
namas kılıp olturat
kiınıdan kiın Manas.
Altımış altı mal dosu,
1190 mal dosunun içindä

Kara-toko jan dosu
ešikkä čryp karasa,
pu Manastın janında
kara baštū kiši jok,
1195 tört buttū it-tä jok.
Manas kara baş sır jāni
tartıp koyo berdi deit.
Kırk čoro atka mindi deit,
ičpäi kalyan kırk čoro,
1200 tatpai kalyan kırk čoro,
korkup emdi aittı deit:
'Pu Manastın janında
kara baštū kiši jok,
tört buttū it-tä jok,
1205 törö Manas kırbaibi?
Bizdi kırıp ibäibi?
Ildam attan, kırk čoro!
Bis Manaska baralı,
barıp jöp aitalı!
1210 Birinin atın
biri minä čaptı deit,
birinin tonun
biri kiyä čaptı deit.
'Aš ičpädik, taš ištik,
1215 Kan ešigi kalya
kara mō-minän aš ištik,
bek ešigi bekitip
bekitü-män aš ištik!
Ala-toodai Manas-kan
1220 ašırarbi ekän jaskanda,
ağın sūdai Manas-kan
kečirärbi ekän jaskanda? –
Kesiči bolsoŋ, baş mına!
Tögüčü bolsoŋ, kan mına!
1225 Manas külüp İdi deit:
'Kırk čoro, seni kırbayın!

Kırbayın da körböyün!
Akılı sâ kılarmin!
Jö jerindän itäyin!
1230 Sâ öčöšüp kantäyin?
Altımıš tanap ak čatur
astında jasıp tiktı deit.
Manas jaŋgıs olturdu.
Kündüs korkup kel'albai
1235 baldıstar-män jeŋälär
kügüm kirip ketkändä,
parčaya makmaldı košup ja-
mınıp,
bermätkä šurunu košup tayınıp,
upaya endikti košup jayıp,
1240 akırın basıp šödurap
Manastın kašina keldi kıs.
Suksurdai moınun sunaltıp,
sūdai betin kızartıp,
basıp keldi kašina,
1245 bir janaša olturdu.
'Kečä kelä jatkada,
Ak-padiša ulukka,
ā özüm baryanda,
altın, kümüş akčanı
1250 artıp berdi Padišam,
mis tabakka salıŋar!
Akča aldına salıŋar!
Aitkanındai kıldı deit,
Ağıbay akča töktü deit.
1255 Eki inak jeŋäsi
'Tündö kelgän', dedi deit,
'Kanıkeydin koinuna
jatkısalık!' dedi deit.
Tün jamınıp bardı deit,
1260 Kanıkeynin üyünö kelgändä,

1194 R kiži = 1203. 1196 R jān. 1210f. and 1212f. may each form single verses.
1224 R tögöčü. 1229 R järeindän. 1236 R kögüm kerip. 1237 R parča. 1238 R
tayılıp. 1239 R uppaya. 1253 R Aitkanındai.

there is his soul-friend, Kara-toko – when *he* comes out and looks there is no black-headed man, no four-legged hound at Manas's side! Manas had drawn his black-tipped, polished bow to the full!

The Forty Companions mounted their horses without having drunk, without having tasted, and now in great fear they said: 'There is no black-headed man, no four-legged hound at Manas's side! – Will not the lord Manas destroy us utterly? Quick to horse, Forty Companions! Let us go to Manas and attend him! One man mounted another's horse and galloped away, another put on another's tunic and galloped away! 'No food did we eat, we ate stones! We ate food with nasty tie-rope of the Khan's door, ate food with the fastenings of the Beg's door! Will Manas huge as the snow-flecked mountains, vast as the running waters, pardon us after we have erred? If you're for cutting, here is a head! If you're for spilling, here is blood!'

Manas smiled broadly. 'I am not going to destroy, you, my Forty Companions! I shall not destroy you nor even try! But I shall put some sense into you, shall woo you away from hostile deeds! How could I be angry with you?'

Unfurling before him the White Pavilion with its sixty tie-ropes, they pitched it, and Manas took his seat there alone.

When dusk had fallen, the younger and elder kinswomen, fearful of coming by day, had wrapped themselves in velvet and brocade as dusk fell, pinned on pearls and coral, made themselves alluring with ceruse and rouge, and crept rustling to Manas's side – thus came the maidens! Stretching out their necks so like the pintail's⁵, fetching the crimson to their clear cheeks, they tripped along and sat down close beside him.

'When evening was coming on and I went myself to the White Padishah, the Ruler, my Padishah loaded on gold and silver pieces . . . Set them on the copper plates, set the coins before them!'

Ağıbay did as he had said, he poured out the precious pieces.

Two of the closest kinswomen said 'He has come in the night! Let us lay him on Kanıkey's breast!' Under the cloak of night they went out and when they had come to Kanıkey's yurt

5 or: shelduck's? See commentary, note 1242.

- at bailabas akır̄ya
at-ta bailap koidu deit,
kamč̄i ilbäs talya
kamč̄ısın ilip öttü deit,
1265 kuš kondurbas tūr̄ya
kuš kondurup öttü deit.
Ot jakalai kazı
čimirip alıp jedi deit.
Ayayında sarı bal
1270 tatıp ötüp ketti deit,
baital bānin bal kımıs
su'salıp alıp juttu deit.
Otus tūmō, on topču
čıldıratpai češti deit,
1275 jarımcık-ka töšökkö
janaša jatıp aldı deit.
Jalpayıp jatkan jaman jer
Manas bek batırıp koidu deit.
Temir-kan kısı Kanıkey
1280 uikusunan oiyonot,
kösün açıp koptu deit,
ala saptū aš bıçak
anı koluna aldı deit:
'Atākām Temir-kandın
1285 at bailabas akır̄ya
at bailayan kim edäj?
Kamč̄i ilbäs talya
kamč̄i ilgän kim edäj?
Kuš kondurbas tūr̄ya
1290 kuš kondur̄yan kim edäj?
Ayayında sarı bal
tatıp ötkön kim edäj?
Baital bānin bal kımıs
su'salıp jutkan kim edäj?'
1295 'Čiyip koiyon kat emäs,
- bölök kiši jat emäs,
toburčak-minän at aidap,
san jilkı bā aidap
on čuŋkurun toltur̄yan
1300 ošu Manas özümin!
'Sen kai Manassıj biläin!
Atākām Temir-kandın
bu dünösü jar edä,
jilkısında jürüčü,
1305 ol jilkısın bayıçı
'Manas" attū kulu bar!
Koi kaitarıp jürüčü
koiču kuldun atı bar,
dayı "Manas" boluču!
1310 Tö kaitar̄yan kulu bar,
atı "Manas" boluču!
Kai Manassıj biläyin?
Kopču, "Manas", koinumdan!
Koluŋdu tartkın moinumdan!
1315 Atākām Temir-kandın
abalak saptū Ak-tinte
aš jürökkö saibasam!
Abalak saptū Ak-tinte
kından sürup aldı deit.
1320 Anda Manas aitat deit:
'Kanıkey adam kantäsıj?
Kan balası erkäsıj,
erkälikti aitasıj:
bek balası erkäsıj,
1325 erkälikti aitasıj!
Kanıkey adam kantäsıj?'
Abalak saptū bu bıçayın
kınınan sürap aldı,
Kanıkey šiltäp idi deit,
1330 alača baltır, ak biläk

1263 R ilbäs = 1287, cf. 1264; 1288. käl̄ya = 1287. 1268 R šipirip. jeidi. 1292 R ötkön.
1299 R oi. 1308 R ata. 1330 R baltır ak.

he tethered his horse to the crib to which no horse had ever been tethered, hung his lash on the tree where no lash had ever been hung, stood his falcon on the stand on which none had ever been stood. Twirling it [on the spit], he took horse belly-and-rib-fat that was at the fire, and ate it. Tasting the yellow honey at her feet he passed on. He stuffed in honeyed kumys from a young mare and swallowed it! Eighty cloth-covered buttons, ten of horn, did he undo without a sound, then lay close to her on a bed really made for one. Into a 'bad place' that lay exposed Manas thrust in mightily. Temir-khan's daughter Kanıkey woke up from her slumber, she opened her eyes and sat up, then seized her keen dagger with its variegated grip and asked: 'Who are you that have tethered your horse at my Father Temir-khan's crib where no horse has ever been tethered? Who are you that have hung your lash on the tree where no lash has ever been hung. Who are you that have stood your falcon on the stand where none has ever been stood? Who, that have tasted the yellow honey at my feet and passed on? Who, that have stuffed in honeyed kumys from a young mare and swallowed it?'

'There is nothing Written [against it], there is no stranger here, since I, Manas, myself drove up horses and chargers, together with countless mares, filling ten hollows!'

'I want to know which Manas you are! My Father Temir-khan had a helper for his stock who went about his herds – this man who used to tend his horses was a fellow called "Manas"! The name of the shepherd fellow who tends the sheep, too, is "Manas"! There is also a camel-herding fellow whose name is "Manas"! – I want to know which Manas you are! Get up from my breast, Manas! Take your hand from my neck! – I swear I shall thrust my Father Temir-khan's gleaming, horn-hilted Ak-tinte into your hungry heart!' And she drew the gleaming, horn-hilted dagger from its sheath.

Then Manas spoke: 'Kanıkey, in Heaven's name what are you doing? Princess, how spoilt you are! What you say is sheer petulance! Young lady, how spoilt you are! What peevish things you say! Kanıkey, in Heaven's name what are you at?'

Kanıkey had drawn that horn-hilted knife from its sheath and now she swung it vehemently, parting the flesh both of his striped calves and his white forearm!

- airıp berip ketti deit!
Etägin bürüp karmadı,
jeñin türüp karmadı.
Anda Manas aikırdı:
1335 'Ärsiz jaidak bolsomču!
Katınsıs boidok bolsomču!
Altı san jilkı kūbasam
süröp beri albasam!
Kara bet sä kılbasam!
1340 Koluña tayak berbäsäm,
koi kötünö salbasam,
bā kötünö salbasam!
Kara bet sä kılbasam!
Aikırmanı jolborstoi,
1345 attan, attan, Almambet--
jölönüş sarı keridäi,
kök-jaldü börüdöi!
Küldür ülu Čalbayım,
attan, attan, ıldam bas!
1350 "Jakşı sulū taptım!" dep,
Ala-tooıya jortolu!
Altı san jilkı kūyalı!
Süröp arı beräli!
Süröp beri alalı!
1355 Koluna tayak beräli,
koi kötünö salalı!
Köp ılatıp koyolu!
Antıp öcüm alayın!
Ärsis jaidak bolsomču!
1360 Katınsıs boidok bolsomču!
Kučpai kurup kalsamçı!
Albai arıp tüssämöcü!
Kaşkulak ötü barbı ekän?
Kan Temir darı barbı ekän?
1365 İcinä esip berinjär!
- Tışına esip sürtünjär!
Arakırğa bal koşıp
anı içämin, berinjär!
Kara bet sä kılbasam!
1370 Jirmä čorom, atka min!
Jakıp-baidın jilkısın
mında alıp keliñär!
Jirmä čorom, attanıp
Temir-kandin jilkısın
1375 mında alıp keliñär!
Kısın dolı saktayan
eldiñ sulū degäni
el jeñgisis dolı ekän:
kalk sulū degäni
1380 kalk jeñgisis dolı ekän!
'Toktai turyun, Manas-kan!
kain enäsi čakırat,
'Eki tulpar balası
bir akırğa bailap koyupsuñ,
1385 jemin birgä salıp koyupsuñ,
akırın aidap čapčıp
bürö mayıp bolbosun!
Eki şumkar balasın
bir töşökkö koyupsuñ,
1390 jem talaşıp kalbasın,
bürö mayıp bolbosun!
Kan balası Kanıkey,
Kanıkey adam kantäsiñ?
Bek balası erkäsiñ,
1395 erkälikti aitasıñ!
Kanıkey kıs aitat deit:
'Kañkıldayan it, kakpa!
Kañkıldabai üşük jat!
Men adam köskö iläyin,
1400 kai Manastı biläyin!

1346 R Sarı kerädäi. 1348 ulu. 1363 R äkän = 1364. 1369 R sa. 1370 R jirmä, cf.
1420 jirma = 1422. 1376 R dolı = 1378; 1380. 1386 R akırıp (?). 1391 R börö.

He tucked up his skirt and held it, then rolled up his sleeve and held that. Then Manas roared: 'I shall ride bareback without a saddle! I shall live as a bachelor without wife! If I do not drive those six myriad horses and bring them here...! If I do not do you some harm, you shameless hussey...! If I do not press a staff into your hand and set you behind the sheep, set you behind the mares...! If I do not do you some harm, you shameless hussey...! Almambet that roars like the Tiger, that resembles the high, yellowing slope, grey-maned Wolf, to horse, to horse! Küldür's son, my Čalbay, to horse, to horse, ride fast! "I have found a fine young beauty!", thought I! Let us go raiding to the Ala-too, let us drive six myriad horses! Let us move them to this side, let us move them to that side! Let us press a staff into her hands and set her behind the sheep! Let us give her something to weep for! So doing, I'll have my revenge! I shall ride bareback without a saddle! I shall live as a bachelor without wife! I shall perish before I embrace her, shall wither away before I marry her! Have you any badger-gall? Have you any drugs of Temir-khan's? Work some in on the inside! Rub some in on the outside! I shall drink arak mixed with honey, bring some! If I do not do some harm to you, you shameless hussey...! Twenty Companions, mount your horses! Bring Jakıp-bay's horses here! Twenty others mount and bring Temir-khan's horses here! They have closely kept a young lady who is said to be the people's prime beauty, but she is in fact a champion shrew! She is said to be the nation's prime beauty, but is in fact a champion shrew!

'Stop, Manas-khan, do!', cried his mother-in-law. 'When you tether the foals of two tulpars at one crib, when you put out their fodder together, beware lest going for the crib and pawing the ground, one or the other gets hurt! When you set the fledgelings of two gerfalcons on one frame, beware lest they fight over the food and one or other get hurt! Princess Kanıkey, Kanıkey, in Heaven's name what are you doing? Young lady, how spoilt you are! What you say is sheer petulance!

The girl Kanıkey spoke: 'Yelping cur, do not snap! Stop yelping and lie down! I will take a look at the man to learn what sort of Manas he is!

- Sen Temir-kan bolyula,
dölötüñgö toyupsun,
jilki bakkan kuluñdun
atın “Manas” koyupsuñ,
1405 ar dünüñgö toyupsuñ,
tönü bakkan kuluñdun
atın “Manas” koyupsuñ,
Kara-döönüñ ülu Kart Manas,
ol Manastı bilbäimin!’
- 1410 Čıyrdı-baydın čin Manas,
Jakıptın ülu jaš Manas,
onuñ içindä jö saıyan! –
Orčun jurtkı baş bolyon,
altundan kurak kurayan,
1415 “Ak-padıša” degändän,
anan barıp keñäš surayan –
karayai naıza čairıdı(?),
Manastın kebin katın kairıldı!
Kırk čoro tün içindä attandı,
1420 jırma čoro Temir-kandın
jilkısın alıp keldi,
jırma čoro Jakıp-kandın
jilkısın alıp keldi.
Eki jayı दौरa köl,
1425 eki jolu bar ekän,
jilkını kirip saldı deit,
jattı uktap kaldı deit.
Tañga makul oiğonyon soñ,
altımıš tanap ak čatır
1430 at bünä čidabai
asmanya čıyıp barat deit!
‘Batır Manas, kantäbis?
Altımıš tanap ak čatır
at bünä čidabai
1435 asmanya čıkkın ak čatır!’
‘Ak taš-minän bastırıp koi!’
- Öködön ökö boluñar, čorom,
ökö barar bir bā soyuñar,
čorom,
maidı türap toyuñar, čorom!
1440 Aštan bir keñäš tutulbait,
tokton bir keñäš kutulbait!
Joyor jakta kara tū,
‘Temir-kan tū turbaıbı?
Tömön jakta kızıl tū
1445 Jakıp-kan tū turbaıbı?
Kündün murdu tigändä,
nöländän kılyan ak kōnök
jelbägäi jaminıp
basıp döñgö čıyain!
1450 Jakıp-minän Temir-kan
jañgıs üly bat’albas,
mä jañgıs ok, čırya(?), at’albas,
barandın oyu at’albas,
karanın oyu at’albas,
1455 Jakıptıñ elin men sayamın!’
Ala-toodai Almambet,
akıldū tüyan Ajıbay,
Elim, Seyit, eki ül
karañıdayı baskan
1460 karsaktın isin jañılbas
Kaman, Joypur, eki ül –
o-da čıktı attanıp,
Serek-minän Sırgak
o-da čıktı attanıp!
1465 Kırk čoro eñ jamanı Taz-baymat
törö süsayanda
tüšö kalıp čai kainat,
aldında atka mindi deit.
Ajıbaylap tıdi deit,
1470 Almambettäp tıdi deit,

1405 R dünüñgö. 1408 R Döñ ulu kart. 1410 R Čırdı. Čin. 1411 R ulu. 1417 R
čairıdı. 1448 R jelbigäi. 1452 R ok čırka atalbas. 1455 R eli. 1458 R Säyit.

You are indeed Temir-khan – gorged with your wealth, you named a slave of yours who tends your horses “Manas”! Gorged with your various possessions, you named a slave of yours who tends the camels “Manas”! Kara-döö’s son Kart Manas I do not know!

The enemy have thrust deep into the lands of Čıyırđıbay’s son, the true Manas, of Jakıp’s son, Young Manas! – This woman has . . . the fir-lance, she has gainsaid Manas, who had become the leader of a teeming people, who had made a ‘Patchwork of Gold’, having gone and asked counsel of him called ‘the White Padishah!

The Forty Companions mounted in deepest night: twenty brought Temir-khan’s horses, twenty Jakıp-khan’s. Into land bounded on two sides by a great lake, along two paths, they drove the herds. Then they camped and slept. On their waking next morning with one accord, the White Pavilion of sixty ties, unable to withstand the horses’ steam, lifted heavenwards!

‘Warrior Manas, what shall we do? Unable to withstand the horses’ steam, the White Pavilion of sixty ties has lifted heavenwards!’

‘Weigh it down with a white boulder! Two of you as a pair, my Companions, go and slaughter a mare! Mince the fat and eat your fill, my Companions! Counsel is not got from fasting, counsel is won from full bellies! Those black standards on the heights – are they not Temir-khan’s? Those red standards in the valleys – are they not Jakıp-khan’s? When the tip of dawn is peeping, I shall throw my white shirt of *noolan* round me and go up to the Mound! Temir-khan and Jakıp cannot get on with their Only Son – while they cannot shoot a single arrow at me, the Brawler(?), cannot shoot a ball from musket or handgun, I shall thrust Jakıp’s people down!’

Almambet huge as the Ala-too, Ajıbay born wise, the two youths Elim and Seyit, the two youths Kaman and Jaypur, who do not lose the tracks of the karsak that prowls in the dark – they came out and mounted, and Serek and Sırgak came and mounted. Most junior of the Forty Companions, Taz-baymat, who, when his lord is thirsty, alights to brew tea, mounted his horse before him.

With shouts of ‘Ajıbay!’, Ajıbay attacked them! With shouts of ‘Almambet!’, Almambet attacked them!

- Jakıp-kandın kolun saidı!
Temir-kandı tidi deit,
barın sayıp aldı deit!
Jakıp üli bu Manas
- 1475 Bir Kanıkey dep jürüp
Temir-kandın elindä
Kanıkeydi tartıp alyalı.
Manaska tartū kılıyalı,
kara alaman, köi Tejik
- 1480 'Kastı alaman!' dep jügürdü.
Kanıkey kimin kiyindi,
köp çoyulup kelgän soñ,
Kanıkey kor bolorun bildi deit.
Joryodon taldap bos mindi,
1485 bulyandan taldap ton kīdi,
arakıdan taldap aš išti.
Ayıp-kandın kısı ekän,
Altınaydai ejäsin
Almambet atka mingisti.
- 1490 Karañıda jol tapkan
ayıp jāk, kara til,
sülöñkü tūyan Ajıbay
ā bir kıs atkarıp,
Manastın kırk çorosu
- 1495 kırk kıs atkarıp aldı.
Temir-kandın kısı Kanıkey
kırk çorojo aitti deit:
'Tokto, tokto, kırk çoro!
Sen kara da men törö! –
- 1500 Jakama koluñ tırbä!
Kırk çorojo kırk kıs
men alıp paramın, Kanıkey,
özüm tartū bolomun,
özüm el bolup kelämin!
- 1505 Kırk kıs-män attanıp,
çryp keldi Kanıkey.
Kara köstü kart Manas,
kapıs jerdän kördü deit,
kırk çorojo aitti deit:
- 1510 'Kara bet kelä jatpaıby?
Kırktan kırk kıs alıp tır,
alıp kelä jatıp tır!
Kapıs jerdän çryñar,
oljoloñ alıp keliñär!
- 1515 Kırk üi tigip koyup tur,
kırk töşöktü salıp tur!
Arıymak ösin jayalı!
Biridäi kılıp karmalı!
Aç biläktän alalı!
- 1520 At kötünö salalı!
oljo-jesir kılalı!
Erkälägän Kanıkey
emi köñü örisin!
Emi kötü-arkaya
- 1525 jaidak atka jörısın!
Erkälägän Kanıkey
emi tüssäsin esinä!
Ödö salıp ketti deit,
ıldı salıp ketti deit,
- 1530 Kanıkey Manaska jalınat:
'Kögürčkön uşsa, jünün kes!
Kara bet köp sülösö, tilin kes!
Sayıskan uşsa, jünün kes!
Kara bet köp sülösö, tilin kes!'
- 1535 Bu Manas sülöptür:
'Sayıskan uçup saraiya tüştü –
sanası baibak, neg' oiyo tüştü?
Kögürčkön uçup kök üigö tüştü –
köñülçök baibak, neg' oiyo
tüştü?'

1479 R Kara Alaman, Köi Tejik. 1483 R korbolorun. 1488 R eyäsin. 1492 R sülöñ-
kü. 1493 R atkasıp = 1495. 1514 R olyodop. 1521 R olyo. 1532 R sülösö =
1534.

They thrust down Jakıp's formation and then attacked Temir-khan and thrust down all his men.

Jakıp-khan's son – that Manas! – had set out with his thoughts all on Kanıkey so as to fetch her away from Temir's people. And now the Khan's household, all those Tajiks, moved forward, saying 'I'll catch that goose!', intending to present her to Manas.

Kanıkey put on her clothes, now that a crowd had collected – she guessed she would be put to shame. She chose a fine, pale-grey ambler and mounted, she selected a sable cloak and put it on. She took out best arak and drank some. Her elder cousin Altınay, Ayıp-khan's daughter, was there, and Almambet put her in the saddle. Stallion-jawed, eloquent Ajıbay, the born persuader, told each to set a maiden in the saddle, told Manas's Forty Companions to set forty maidens in the saddle!

Temir-khan's daughter Kanıkey addressed the Forty Companions: 'Halt, halt, Forty Companions! You are commoners, but I am a noblewoman! Keep your hands off my collar! I, Kanıkey, will bring the forty maidens to the Forty Companions! I myself shall be the Presentation, I myself shall come and make submission!'

Mounting together with the forty maidens, Kanıkey rode out. Black-eyed, raging Manas suddenly caught sight of her. 'Is that not the shameless hussey making for us? Take all forty maidens and bring them here – make a sudden sortie! Seize them and bring them as booty! Pitch forty yurts! Set forty couches! Let us make our thoroughbreds' mouths gape! Acting as one man, let us lay hands on them, seizing them by their gleaming wrists! Let us thrust them on to our horses' croups! Let us make them booty of war! May the heart of peevish Kanıkey now be full of pain! May her backside now grow full of sores as she sits bareback on (my) horse! May peevish Kanıkey now come to her senses!'

He urged his steed uphill, then urged it downdale. And now Kanıkey entertains Manas: 'If the dove takes wing, cut its feathers, if a shameless hussey is too glib, cut off her tongue! If the magpie takes wing, cut its feathers, if a shameless hussey is too glib, cut off her tongue!'

This Manas here made answer: 'A magpie on the wing has perched on the Pavilion: frivolous wretch, have you come to reason? A dove on the wing has perched on the Blue Yurt: mawkish wretch, have you come to reason?'

- 1540 Emi aldınan bardı deit,
kırk üigö tüştü deit.
Almambettin tüškän üyü
kökürögü könöktöi,
kötü tamır biläktäi
- 1545 kara kıs olturat,
ui kuimulçak Sar'ala,
uara boldu Almambet.
'Almambet jakşı kıs jokpo?
Taldap alıp keliğär!'
- 1550 Temir-kandın kısı Kanıkey
bardıñ Altınaydın kaşına:
'Senin atañ Ayıp-kan,
menin atam Temir-kan
ökölösü bir tūγan –
- 1555 ak çirayıñ salsañçı!
Kubulγanıñ koisoñçu!
Üştön çaçıñ örsöñçü!
Kızıl çirayıñ nürbötüñ
Almambet körsöçü!
- 1560 Ol Almambet aikırsa,
karap turup it bakpait,
kaçırsa, jōsı bet bakpait,
ui kuimulçak Sar'ala
urudan külük böldü deit!
- 1565 Kök-ala sakal Meñdi-bay
Manas karşı öldü deit!
Çıγya boyuñ çıγarγın, ejäm,
çingil betiñ körgöskün, ejäm!
'Çıγya boyum çıγarbaimın,
1570 çingil betim körgöspöimün!
Bu kuluñdu men çansam,
bu kuluñ meni çanat, kantäin?
'Manastın özünön ödö er deit,
keçü çalyan Almambet,
- 1575 keñäš aitkan Almambet,
- köp sülögön Almambet!
Oñ jaγında joro jok,
Almambet bölök sülöp çoro
jok!'
- 'Teñ atanın balası,
1580 teñdiginä könömün,
kendiginä bolboimun!
Kečkä mal bolγondo,
bä säp bolγondo,
'Bä ayıta koi!' dersıñ,
1585 men teñ atanın balası
teñistäi boyum çayıp alar,
ol jerinä könböimün,
könböimün-dä bolboimun!
'Jelädän bä sä!' desäñ,
1590 "Koşokton koidu sä!" desäñ,
üigö meimän kelgändä,
'Köp kısım kui!" desäñ,
'Alıp kelip sun!" desäñ,
ol jerinä bolboimun!
- 1595 Aldı, ejäkäm, tura tur!
Altından imäk buraimın,
özüm jestämnan Manastan
andan keñäš suraimın!
'Koiγun, bala, suraba!
- 1600 Jakşılyı karmasa,
jakşı üyüt(?) kep aitar:
jamandıγı karmasa,
jaman küt kep aitar –
anda könüñ kalbasın!
- 1605 Ai Altınay, koisoñçı!
Jakşı kebiñ salsañçı!
Jarkıp-jainap tursañçı!
Suksurdai moiuñ sunaltıp,
südai betiñ kızartıp,
- 1610 bala kastai barkıldap,

1549 R kelinär. 1557 R çaçın. 1558 R çarayıñ, cf. 1555. 1562 R kaçsa. 1567 R
çıñkı = 1569. eyäm. 1568 R çingäl = 1570. eyäm. 1576 R sülögön. 1580 R teñdi-
sinä. 1589 R jelärdän. 1595 R eyäkäm. 1601 R üyüt. 1609 R kılaitıp.

Now they all rode past him and dismounted at the forty yurts.
In the yurt at which Almambet has alighted there sits a swarthy maiden with a
breast like a leather milk-pail, a bottom like a knotted foreleg. Almambet, rider
of ox-tailed Sar'ala, was troubled.

'Is there no good maiden for Almambet? Come and choose one!'

Then you, Kanıkey, went up to Altınay. 'Your Father Ayıp-khan and my
Father Temir-khan engendered us two as age-mates. Put on your dazzling
looks! Have done with your shapeshifting! Plait your locks in three! If only
Almambet could see your glowing, radiant face! When that Almambet shouts,
no dog looks up, when he pursues, his enemies dare not face him! Ox-tailed
Sar'ala would head off the race-horses from thieves! Meñdi-bay of the grey-
flecked beard would die if he faced Manas! Show your shapeley body, cousin,
display your swelling cheeks, cousin!'

I shall not show my shapely body, nor display my swelling cheeks! Since I
scorn this fellow of yours, will not the fellow scorn me, how should I?'

'He is rated higher than Manas himself! Almambet has found the way over!
Almambet has given counsel, has uttered many words! On Manas's right there
was no stalwart, no Companion to advise apart from Almambet!'

'I agree that daughters of equal fathers are equals, I deny there is any inferior-
ity! Of an evening when the cattle come home and mares are milked, you will
say "Let out the mares!", but I as daughter of an equal father shall "surge like the
Sea"⁶, I shall not accept that status, not accept but reject it! If you say "Milk the
mares tethered in a row! Milk the ewes tied cheek to cheek!", or when a guest has
arrived "Get up and pour some kumys! Take it and present it!", I shall not
accept that status! Stay here, dear cousin, I shall twist on my gold ear-pendants
and myself seek advice from Manas, now that we are relations!'

'Refrain, child, do not ask! If he is in a good mood, he will give an affable(?)
answer. But if he is in a bad mood, he will give a bad and angry answer – then do
not be offended! Oh, Altınay, have done! Assume your pleasing shape – make
yourself dazzling and alluring! Let Almambet see you stretch out your neck so
like the pintail's, reveal your marvellous cheeks, gabble like a gosling,

6 The Sea was symbolic of khans, see for example S 887 and commentary.

- altın tondoi jarkındap
Almambetkä körüngün!
Konok kelip kelgändä,
“Köp kımıs koi!” desäm,
1615 “Jelädän bā sā!” desäm,
“Koşokton koidu sā!”
“Köp kımıs kui!” desäm,
men, ejäkäm, Kanıkey
töbönü açık-kök ursun,
1620 töštüktü jer ursun!
Üştön çaçıñ örünçü!
Almambetkä çınıñ-minän kö-
rünçi!
‘Aidai jarkıp körünömün,
kündäi jarkıp körünömün!–
1625 Talıp kalsın Almambet,
tañdanıp kopsun Almambet!
Ayıp-kan-minän Temir-kan
emi bailık talaşıp
buldu jıñan ekändä,
1630 Er Manaska kıs bergän.
Eştıp ekän Meñdi-bay.
Temir-kanya keldi deit,
Temir-kanya aittı deit:
‘Kuday alsın, Temir-kan!
1635 Kart atası Jakıpka
karmap kısıñy berbäi kal!
Ayıp-kandın bergäni
sanatı sandan ötüptür,
akçası miñgä jetiptir,
1640 kečä senin kısıñy Kanıkey
Manaska jaman kep aitıp
jurtka buzuk saldı da,
buzuk-tüşük kaldı da!
Atka koşup arttı deit,
1645 tögö jügün jüktödü deit,

- 1645a sülögön tilin tarttı deit,
koidoi korduk tarttı da!–
Ölüm bersäñ, Temir-kan!
Künçülükton tüşçülük
uzatkan kısıñy kondurup koidu,
1650 kaitıp üyünö çaptı:
‘Altımış tö alıp kel!’ dep,
‘Otusuna altın, kümüş
jüktöp kelip alıp kel!
Otusuna barça-minän balkını
1655 jüktöp kelip alıp kel!
Bulum-minän butanı
butuna çilyö kılarğa,
altın-minän kümüştü
atka taka urarğa –
1660 anı bölök jüktöp kel!
Bermät-minän şurunu
betinä tayıp alarğa –
anı bölök jüktöp kel!
Kök-ala sakal Meñdi-bay,
1665 aitkan sösüm kılbasañ,
anı jüktöp kelbäsäñ,
körünböğün közümö,
joloboğun özümö!
Kaita butka saldı deit,
1670 alıp üyünö bardı deit.
Aitkanındai kıldı deit:
kök-ala sakal Meñdi-bay
altın-minän kümüşün
anı jüktöp keldi deit,
1675 kızıl şuru, ak bermät
“Betinä tayıp alsın!”
anı jüktöp keldi deit.
Tokson tögö bul jüktöp
alıp kelip jürdü deit.
1680 Bu Kalmaktın beri jağı,

shimmer like a golden cloak! If, when guests come, I were to say “Get up and set out the kumys!” or “Milk the mares tethered in a row!” or “Milk the ewes tied cheek to cheek!”, “Get up and pour some kumys!”, then, my dear cousin, may the bright blue heavens strike Kanıkey on the crown, may the earth strike her on the breast! Let your locks be plaited in three! Let your true self be shown to Almambet!

‘I shall appear gleaming as the moon, shall appear radiant as the sun! Let Almambet swoon, let Almambet stand and marvel there!’

When Temir-khan and Ayıp-khan had hastily assembled their wealth and treasure, the maiden was given to Manas. Meñdi-bay had got to hear of it. He came to Temir-khan and said: ‘This is no good, Temir-khan! Don’t take your daughter and give her to his old father Jakıp! What Ayıp-khan has given is past counting, in coin it reached a thousand pieces! Yesterday your daughter Kanıkey spoke shrewishly to Manas, and he has wrought havoc on the people – havoc and loss resulted! He loaded his horses with their goods, burdened his camels with their burdens, silenced those who were speaking and humbled them as though they were sheep! Grant that he die, Temir-khan!’

After escorting his daughter for a full day and then till noon, and sending her off to her husband’s aul, he turned and galloped home. ‘Bring sixty camels!’, he said. ‘Load gold and silver on thirty and bring them here! Load *balkhı* and brocade on thirty and bring them! Load on rare trouser-fabric and *buulum* for leggings and silver and gold to hammer shoes on his horses! Load on choice coral and pearls for pinning over faces! Meñdi-bay of the grey-flecked beard, if you do not do as I say, if you fail to load them on, do not appear within my sight, do not come into my presence!’ Wheeling, he he urged on his mount, the hero went home.

Meñdi-bay of the grey-flecked beard did as Temir had said. He loaded on silver and gold, he loaded on red coral and gleaming pearls ‘For them to pin over their faces!’ He brought in ninety camels loaded with treasure.

On this side of the cursed Kalmak,

1619 R töbösu. 1621 R çaçıñ. 1622 R Alman Betti çınıñ. 1629 R ekändäi.
1645a R sülögön. R’s numeration has skipped a verse. 1656 R bulu. 1659 R takka.

- Busurmandın arı jayı,
Kökçö-köz-minän Kamañ-köz
uru üyü bar ekän,
ala-kök sakal Meñdi-bay
1685 kabar bergän ekän deit:
'Arakıya bal kuyup
ü koşup çaikañar!
Bu Manaska beräli!
Kabar salyan ekän deit.
1690 Üç-kapkaktın oyunda,
Ükürçünün boyunda,
Oy-kayıñdın boyunda,
ak çatırdı tiktı deit,
ata, Manas tüştü deit!
1695 Beldän kiläm saldı deit,
belsänişip olturdu;
tizädän töşök saldı deit,
tizäläşip olturdu.
Ü ekänin bilbädi.
1700 'Uktap koyomun!' dep jattı.
Ödö bolboit bu Manas!
Serek-minän bu Sırgak
kin kalyan ekän deit.
Çoronu çakırdı Er Manas:
1705 'Sülögönü birin sös,
aiyır jāk, širin sös,
aiyır jāk, kara til
Ajıbay tiri kalsaçı!
Jölönüş sarı keridäi,
1710 kök-jal töböt börüdäi
Almambet kalsaçı!
El içindä ermägim
Elim, Seyit, eki ül –
anın biri kalsaçı!
1715 Karañıda kabır-kubur jügürgön
karsaktın isin jañılbas
Kaman, Joypur, eki ül –
anın biri kalsaçı!
- Tündögü dübürö-dübürö jü-
gürgön
1720 tülkünün isin jañılbas
Türsün, Taylak, eki ül –
anın biri kalsaçı!
Küldür ülu Çalbayım,
Çalbay ülu Albayım –
1725 anın biri kalsaçı!
Köktün yıldız batırım,
sünun kundus batırım –
anın biri kalsaçı!
Kırk çoronun eñ jamanı Taz-
baymat,
1730 süsayanda sen tüşö kalıp çai
kainat!
Koktū tolup kalyalı,
koi ölümü keldibi?
Jıly tolup jatkalı,
jılkı ölümü keldibi?
1735 Kırk çoro barın Kuday alıp tır!
Kırk çoronun jamanı
Serek-minän bu Sırgak
ölböi kantıp tirü kalıp tır!
Manastın köküröktön janı ke-
tä'lāk.
1740 Kırk çoro aitti deit:
'Jan saktar jerin aitıp ket!
Ketmänin talya saptayan,
ešägin ker tor'attai maktayan,
'Atañdın körü . . .!' Sart ülu
1745 ā kirsäk kantäit?
Çaldır-çuldur sülögön
tilin adam bilbägän
Kıtayya kirsäk kantäit?
Jalpak Tor'at jailanayan,
1750 çoçkonon sanın kanjıyaya bai-
lanayan

on the farther side of the Muslims, lay the den of the robbers Kaman-köz⁷ and Kökçö-köz. Meñdi-bay of the grey-flecked beard sent a message to them: 'Pour honey on to arak, add poison and shake it well! Let us give it to Manas!' – thus the message he sent.

In the Valley of Üç-kapkak, beside Ükürçü and Oy-kayıñ(dı?), they pitched the White Pavilion, and, alas, Manas alighted! They laid a woven rug beneath him, and he sat there stripped to the waist: they set a cushion under his knee, and he sat there with one leg tucked under him. He was oblivious of there being any poison. 'I'll take a nap!', he thought, and lay down.

This Manas was unable to get up again. Sırgak here and Serek had remained behind. Manas summoned his Companions. 'He who speaks with one voice, stallion-jawed, sweet-spoken – stallion-jawed, persuasive Ajıbay! – may he stay alive! He that resembles a high, yellowing pasture, resembles a grey-maned Hewolf! – may Almambet stay alive! My delight among the people, the two youths Elim and Seyit, of them may [each] one stay alive! They who never lose the tracks of the karsak that moves in the dark, the two youths Kaman and Joypur, of them may [each] one stay alive! They who never miss the tracks of the night-fox that moves trot-trot, the two youths Türsün and Taylak, of them may [each] one stay alive! Küldür's son my Çalbay, Çalbay's son, my Albay, of them may each one stay alive! Warriors like stars in the sky, warriors like beavers in the water, of them may [each] one stay alive! Most junior of the Forty Companions, Taz-baymat, you, when one is thirsty, dismount and brew tea! Has sheep-pest come to fill the hollows? Has horse-pest come to fill the gullies? O God, hold all the Forty Companions! The worst⁸ of the Forty Companions, that Sırgak and Serek, manage not to die, and stay alive!'

Manas's soul had not yet left his breast. The Forty Companions said: 'Tell us a place where we can make a living. How would it be if we were to join those who helve mattocks on willow, and laud their asses as dark-bay horses, the sons of the damned Sart? How would it be if we were to join those whose muttering tongue no man understands, the Chinese? How would it be if we were to join those who summer on flat Tor'at, who tie a leg-of-pork to their saddle-strap,

1682 R Kökçökös-minän Kamañ Kös. 1683 R uru. 1690 R Uç. 1691 R Ukärçin.
1698 R tizil içip. 1702 R Serik. 1705 Sülögönü. 1706 R çilin. 1713 R
Säit. 1721 R Dürsün. 1730 R susayanda. 1737 R Serik. 1744 R ulu. 1745 R
kirsä. 1748 R Kıdaiya. 1750 R kanyıyaya.

7 Otherwise 'Közkaman'.

8 Or perhaps 'least', in the ethical sense.

- Kalmakka kirsäk kantäit?
 Oŋkoyoi murun, çuŋkur kös
 Kalčaya kirsäk kantäit?
 Ürön elek jö edä,
 1755 Ürgönškö kirsäk kantäit?
 Anda aitıj Er Manas:
 ‘Aitkanımdai kılıŋar!
 Aitkan sözümñön çıkpaŋar!
 Uktasam, tıñ jatırsıj!
 1760 Oruska barıp batırsıj!
 Sartın jurtun sapırdım –
 tipti ā barbayın!
 Kalčadın jurtun kakčattım –
 tipti ā barbayın!
 1765 Kitaydın jurtun kırdım –
 ā tipti barbayın!
 Teyiktin jurtun terbänttim –
 ā tipti barbayın!
 Ak-padıša uluyu
 1770 ā barıp baş koiyun! –
 Töböşün albai čaç koiyon,
 čaçın albai koiyon-dır!
 Arı kirsä toiyon-dır:
 jardı barıp bayıyan,
 1775 jalaŋaç barıp kینگän,
 ačka barıp toyunyan,
 arık barıp semirgän!
 Ne kılıyanı ep edä,
 akčasin bersä, köp edä.
 1780 Orustun jurtu böri ker,
 Orustan kirip jai alıyn!
 Ak-kanya barıp aš içkin!
 Kim čečip beriči,
 Orustan jatıp olut al!
 1785 Arakı içip bü çıkısa,
 bulka içip sü çıkısa,

1752 R Oŋkogor. 1753 R Kalčarya. 1754 R ālak. 1755 R Ürgönškö. 1760 R
 oruska. 1763 R Kalčardın. 1767 R Teyiktin. 1770 R koiyon. 1786 R bulku.
 1792 R sarailan. 1802 R tiški. 1805 R ötkürböi. 1812 R sülögön. 1814 R
 toro. 1818 R jerän.

- Almambettäp kiiyiryın,
 Ajıbaylap kiiyiryın,
 Er Manastap kiiyiryın!
 1790 Manastın çimındai janı ketti
 deit,
 çin üyünä ketti deit.
 Ak-sarailap koidu deit,
 kök-sarailap koidu deit.
 Toyus künü jattu deit,
 1795 tokson-do bā soidu deit:
 altı künü jattu deit,
 altımıš bā soidu deit.
 Altındü tonun toyustan,
 elgä jırtıš berdi deit.
 1800 Karayaidan kalıj tabıt çaptırdı,
 içki jüsün altındap,
 tıški jüsün kümüštöp.
 Manastı tabıtına saldı deit,
 saraiya serä kıldı deit.
 1805 Aldıjı jerdän sısın ötkörböi,
 üstüñü kündän kösün tigispäi,
 saraiya serälöp koidu deit.
 Kırk čoro atka mindi deit,
 Jakıp-kanya keldi deit.
 1810 Kırk čoronun jakšısı,
 keñäš aitkan Almambet,
 köp sülögön Almambet,
 Jakıp-kanya aittı deit:
 ‘Tokson toru jorgonu
 1815 tokup alıyn, Jakıp-kan!
 Altımıš ala jorgonu
 aldıja alıyn, Jakıp-kan!
 Jetimiš jeirän jorgonu
 jana alıyn, Jakıp-kan!
 1820 Keñ Talastai jeriñdän,

the Kalmak? How would it be if we were to join those of the narrow noses, the cavernous eyes, the Galcha? How would it be if we were to join them in Urgench, where the enemy had been a bolter of grain(?)?⁹

Then, Er Manas, you replied: ‘Do as I have said! Do not depart from the words I have spoken! When I sleep, you lie peaceful! Go and submit to the Russians! I shattered the Sart people – absolutely do not go to them! I made the Galcha people groan – absolutely do not go to them! I cut up the Chinese people – absolutely do not go to them! I brought the Tajik people into commotion – absolutely do not go to them! Go and bow your heads to the White Padishah, the Ruler – he wears his locks on his head with none cut off, they say, he wears his locks uncut! Those who go there are satisfied, they say: a poor man who goes there is made rich, a naked man is clothed, a hungry man sated, a lean man fattened up! Whatever is done is right! When they give money it is plenty! The Russian people are compassionate – join and make your home among the Russians! Go to the White Khan and eat his food! He is one to unlace his robe and give it away – settle down among the Russians! If, when drinking vodka steam comes out, if when eating bulka¹⁰ water comes out, shout your cry of “Almambet!”, shout your cry of “Ajıbay!”! Shout the cry of “Er Manas!”!’

Manas’s fly-like soul went away, went to the True Home. They set a White Tomb, set a Blue Tomb. They lay there for nine days, slaughtered ninety mares. They lay there for six days, slaughtered sixty mares. Taking gold-adorned tunics by Nines, they gave them to the people as Funeral Remnants. They had a solid bier carpentered from fir, its inner face covered with gold, its outer covered with silver. They laid Manas on his bier, then roofed over the tomb. To prevent damp from entering at the front and sunrays from striking in above, they roofed over the tomb.

The Forty Companions mounted and came to Jakıp-khan. The most eminent of the Forty, Almambet, the Counsellor, Almambet given to speaking, then addressed Jakıp-khan: ‘Take ninety bay pacers, Jakıp-khan! And drive sixty dappled pacers. Again take seventy chestnut pacers, Jakıp-khan! Till your people migrate from the lands of the broad Talas,

9 A possible memory, enshrined in alliteration on *ü*, of Timur’s destruction of Gurganj/Urgench in 1388, after which he ordered barley-seed to be sown. See Commentary.

10 Russian rolls.

- mundan eliḡ köčkünčö,
jakkān otuḡ öčkünčö,
mundan eliḡ köčkünčö,
ošu jilkı tügöngünčö,
1825 karınıḡdı açırba, Jakıp,
iniḡdi tosturba, Jakıp!
Jaman kadırın aitpaḡın, Jakıp!
“Jaḡıs Manas öldü!” dep, Jakıp,
kösünḡdü çrıart kılba, Jakıp!
1830 Bek baila beliḡdi, Jakıp,
bektikkä salḡın köñünḡdü, Jakıp!
Sādayıḡ sala kurçanḡın, Jakıp!
Kılıçıḡdı kıya bailanḡın, Jakıp!
Karayaidan kara multuḡuḡ
asınıp
1835 katuluyuḡ koiboyun!
Tuşpanḡa barıp katū bolorsuḡ,
tüyanḡa jakşı bolorsuḡ!
“Öbadan jıldıs batūlan,
jaḡısım Manas öldü!” dep,
1840 jabıkpaḡın, Jakıp-kan!
Manastın barlıyındai katūlan!
Baydın ülu bu Bakay
Jakıp-kanḡa aittı deit:
“Tuyandı tōdai kötörgün, Jakıp,
1845 Tuşpandı kara koidoi böktör-
gün, Jakıp!
Jakşılar üidön çıkpai kolosun,
jamandar kantıp sā jolosun!
Oşu aitkanıma unutpa, Jakıp!
Bir tündüktön kün körgön,
1850 bir tütüktön sü içkän,
Manas-minän bir kursakka ja-
tışkan,
birgä emçäktän emiskän,
Manastın karındaşı Kardıḡaç
karıp bolup kalbasın!
- 1855 Enäsi Bagdı-döölöt baibiçä
kekiliktäi kedäḡdäp
Sart maşayın terbasın!
Kan atası Jakıp-kan
tōdak kuştai toḡkoḡdop
1860 Sart oroyun orbosun!
Manasıḡ ölgön bolso,
Almambettäi batır bar,
Ajıbaydai jakşıḡ bar,
sōrunçu, kara daliçi,
1865 ol çoronḡ dayı bar.
Seniḡ uluḡnun Manastın
altımış altı mal dosu,
mal dosunun içindä
kıyamattık Kara-toko jan dosu!
1870 Ak-borçuk atıḡ jandaçi!
Kırk çoronun bürönü tandaçi!
Aikaş atıḡ tandaçi!
Kırk çoronun jakşısın tandaçi!
Köçköndö tōḡdü aidasın!
1875 Örüdö bāḡdi bailasın!
Konok kelip konḡondo,
kol küşurup atasın!
Üyünö tōşök alçaitsın(?!)
Tördön tōşök jıdırbai,
1880 töbödön jın tarkatpai,
Manastın bardıyıdaı kıl!
Manastın bardıyıdaı dör sür!
It ayıtıp kuş salḡın!
Jonoil ildı jol salḡın!
1885 “Kıibattü jaḡıs Manas öldü!”
dep,
kınanbayın, Jakıp-bay!
Aramdıkkā jılbasaḡ!
Bölöktügün kılbasāḡ!
Tondon bir jalaḡaç koibospus!
1890 Açtan açka kılbasıp!

1844 R Tuyandı. kötörgün. 1845 R böktörgün. 1849 R tün. 1850 R tündüktön.
1851 R Mamas. 1852 R emçiktän. 1855 R Dölöt. 1856 R kekiriktäi. 1864 R Sö-
runçu. Dahiçi.

till your camp-fire that has been kindled is extinguished, till your people migrate from there, till these herds dwindle away, do not let your belly go hungry, Jakıp! Do not let your clothes wear out, Jakıp! Say nothing to anyone's dishonour, Jakıp! Thinking "Manas, the One-and-Only-One has died!", do not ruin your eyes, Jakıp! Bind your waist tight, Jakıp! Aspire to noble qualities, Jakıp! Fling your bow-case on and gird it round you, Jakıp! Bind your sword across, Jakıp! Sling on your hand-gun [with butt] of fir-wood, Jakıp! Do not cease from your fierceness! Bear down on your enemy fiercely, but treat your kinsmen kindly! Do not weaken, Jakıp-khan, thinking "The Star has set from the sky, my One-and-Only-One has died!" Be strong as when Manas was alive!

Bakay, son of Bay, said to Jakıp-khan: "Lift your kinsmen mountain-high, Jakıp! Bind your enemies to your saddle-strap like black sheep, Jakıp! Let brave men fear to come out of their yurts, let cowards wonder how they'd ever approach you! Do not forget what I have said, Jakıp! Let her that has seen the sun only through the cupola, that has drunk water only through a tube, a twin with Manas in the womb, suckled with him together at the breast, Manas's sister Kardıḡaç – do not let her go homeless! Do not let her Mother, the Lady Bagdı-döölöt, pattering like a stone-partridge, glean ears of Sart wheat! Do not let the Khan, her Father Jakıp, advance head-down like a bustard, reaping Sart harvests! If your Manas has died, there is still Almambet, and there is your good man Ajıbay! There, too, are your companions the booty-man and the black scapulimant!¹¹ There are your Son Manas's sixty six venal friends, among them his soul-friend in the Next Life Kara-toko! Take the steed Ak-borçuk to yourself! Pick some of the Forty Companions! Choose yourself a (crescent-)moon-jewelled horse! Pick the most eminent of the Forty Companions! When you move camp let them urge your camels on! When halting for a rest let them tether your mares! When a guest-friend comes to stay, let your people fold their arms and say his name! Let them open out a bed [for him] in the house! Don't let them remove the bed from the seat of honour! Don't let them disperse the gathering from the Mound of Assembly, but do as when Manas was alive! – Hold sway as when Manas was alive! Set on your hounds, cast off your falcon! Set out down the mountain-ridge! Do not torment yourself, Jakıp-bay, with thoughts that your precious Only One Manas has died! I pray you, do not slide into Profanation, do not follow strange ways! We shall not leave you naked without cloak, or make you hungry for want of food!

1866 R uluḡnun. 1870 R porçuk atıḡ. 1875 R örüdön. 1878 R alçasın. 1884 R Jonoil'. 1885 R Kaibattü.

11 See Commentary on v. 1864.

Bölöktügün kılbaşın!
 Bölöktük kılıp sıstatpa!
 Almambetti mustatpa! –
 “Jölöngöndö jölök!” dep,
 1895 “Atası mundan bölök!” dep,
 Ajıbay kōnün salbaşın!
 Elim, Seyit, eki ül,
 anın kōnün salbaşın!
 Küldürdün ülun Čalbayım,
 1900 anın kōnün salbaşın!
 Barısına bolboson,
 ökömüs ailda konolu!
 Bairıydai bololu!
 Manastın barlıyındai jıryalı!
 1905 Bu dünödö boljoškon,
 kıyamatta koldoškon,
 dosondoyon janı bir,
 kudandayan malı bir,
 bolosuñbu, Jakıp-bay?
 1910 Manastın atası Jakıp-bay,
 Baydın üluna aitti deit:
 ‘Manas kunan taidai kurdaşı,
 tel kozudai teñdäci,
 kečünü čalsa, bir čaldıñ,
 1915 ašunu ašsa, bir aštıñ –
 aitü kaldı Manaska!
 Jılkıñı küsa, bir küduñ –
 čañı kaldı Manaska!
 Eldi čapsa, bir čaptıñ –
 1920 dañı kaldı Manaska!
 Manastın bir jürgön kırk čoro.
 Kırkı birdäi sap törö,
 kırkı bir sünun başında jailayan,
 čuburatıp bā bailayan,
 1925 čını sırdü kesä, čın’ ayak
 čırmaltıp arakı sunduryan,

erdinä juka sarı ayak
 eñkäitip arakı sunduryan! –
 Aštı sūdai ayıskan,
 1930 ač-arıyın jayıskan!
 “Arstan Manas öldü!” dep,
 karıyanda Jakıp-kan,
 men kaidan konuš istäin?
 Özüm jattım bu jergä,
 1935 bailayan malı asaisa,
 arkası jok barbasam . . .
 Manastın malı asaisa,
 içär aşı tügönsö
 kiyär tonu tügönsö,
 1940 anan istäp baramın.
 Manastın konušunan airıl-
 baimın,
 bu sözdü kairıl baimın!
 Bakay emdi aitti deit:
 ‘Kırk čoro kırk sūdun başında
 1945 kırktan törölöp jatat,
 baştayıdai bolboyun!
 Batır Manas ölgöndö,
 ös boyuñǵa sakıp bol!
 Karöldın kalıñı sal!
 1950 Kasanat boıyo sakıp bol –
 “Batır Manas öttü!” dep,
 baş alaman köp tušpan
 jılkıñdı tıp albasın!
 Özün jöyü kalbaşın!
 1955 Men sä bir aitkanım ošu dur!
 Jakıp emdi aitti deit:
 ‘Almambet uktuñba?
 Üyüñö barıp jergä jat!
 Manasım ölsö, başım bar,
 1960 altındü kurdun jarkın bar,

Do not follow strange ways, do not cause pain by such departures! Do not cool Almambet’s affections in the thought that “When one leans, there is support!” but his father is an alien! Do not provoke Ajıbay, nor the two youths Elim and Seyit! Do not provoke my Čalbay, son of Küldür! If you do not get on with them all, let us two camp together in one aul! Let us be as in former days! Let us enjoy ourselves as when Manas was alive! Acting in This World by joint consent, living in harmony with the Next, close friends with but a single soul, adoptive brothers owning cattle in common – won’t you agree to that Jakıp-bay?’

Manas’s father Jakıp-bay answered the son of Bay: ‘Playmates of Manas like three-year-olds, his equals like lambs suckled by two ewes¹², when you sought a ford you went over together, when you crossed a pass you crossed together – yet the telling of it rested with Manas! When you lifted horses you lifted them together – but the fame rested with Manas! When you cut down a people you cut them down together – but the glory rested with Manas! Forty Companions of Manas, you went together as one man! [But now] as Forty Sovereign Lords, you summer at the heads of forty rivers, tether your mares in single file . . . Clasp decorated china bowls, great cups of porcelain, you present arak – thin-lipped yellow cups! – with a bow you present arak! You make food flow like water, you regale the lean and hungry! Thinking “Manas the Lion is dead!”, where shall I find shelter when Jakıp-khan is old? I myself have lived in this land. If the cattle I tether dwindle, I shall surely go without support . . . [Only] if Manas’s cattle dwindle, if provisions are exhausted and clothes worn out, shall I go out in search of any! For I shall never be separated from Manas’s ancestral home, never go back on this solomn word!’

Now Bakay spoke: ‘At the heads of forty rivers, the Forty Companions will go on lording it forty times over! Do not behave as hitherto! Now that Warrior Manas has died, guard your persons well! Set up close-sown watchposts! Guard your thoroughbreds! Thinking “Warrior Manas is dead!”, do not let the swarming, unruly enemy attack your herds! Do not yourself go unmounted! This is what I have to say to you!’

And now Jakıp spoke: ‘Almambet, did you hear? Go to your home and settle there! Though my Manas has died, I still have my head! My gold-threaded sash still has its lustre,

1899 R ulun. 1904 R jıryailı. 1905 R bolyoškon. 1911 R uluna. 1935 R bai-
 dayan.

12 Logic is not too apparent here. The underlying thought may be that in a case of a lamb sucking two ewes, these ewes may each suckle her own and the other’s lamb.

- 1960a “Jakıp-kan” degän dañkım bar!
Kulun, tayım, belgisis,
barıñ jorço miniñär!
Kulun, bayım, belgisis,
barıñ murza jürüñör!
- 1965 Padışam Manas ölgön soñ,
baş alaman bolboñor!
Eki kaiş bir tiskin –
karı Bakayya beriñär!
Köp sülögön keñäşti
- 1970 Ajıbayya beriñär!
Attanıp jöya bararğa
Almambetkä beriñär!
Uktuñbu menin kebidimdi?’
‘Jakşı aittıñ, Jakıp-kan,
1975 sen tiliñdi alalı,
aitkanıñda bololu!’
Anda Jakıp aittıñ deit:
‘Men dañkı-minän jataın!
Altın bersä, albayın!
- 1980 Menin-minän teñ karayan kişini
Bakaydın köñün salbayın!’
Kırk çoronun jakşısı,
köp sülögön Almambet,
Jakıp-kanğa aittı deit:
1985 ‘Aitkanıñdı kılayın,
men Bakaydı silayın,
Bakaydın köñün salbayın!’
Anda aittı Jakıp-kan:
‘Berikäldi eriñä, çorom!
- 1990 Razı boldım özünjö, çorom!
Jıryap kaldım söñjö, çorom!
Sen silasañ “Bakay” degän ka-
rıñdı,
Kuday silar baş başıñdı barıñdı!
Ar konuška konuñar!
1995 Emi jıryap jatıñar!’
- Jakıp-minän teñ bolıyon
Baydın ulu bu Bakay,
emi aittı Jakıpka:
‘Menin aitkanımda bolbodıñ,
Jakıp,
2000 menin keñeşimdi albadıñ, Jakıp,
bir kebidim kirbädiñ, Jakıp!
Burak attı bailaisıñ,
bir ösiñdi karmaisıñ,
oşunda keräk bolormun.
- 2005 Oşu jerdä kantäin? –
Alaşa boyum teñäşip,
kırk çoro-minän keñäşip,
arımak minsäm, küñayın!
Arstan tüyan Manastın
2010 bir arbayın silayın:
toburçak minsäm, küñayın!’
Namıs Jakıp-kan tipti bolıyon
jok:
‘Ak-kulası jarait!’ dep,
‘Keçä’lip bu Manastı!’
- 2015 Ala-toodai Jakıp-kan
‘Kırk çoronu kösiñ jarait!’ dep,
namıs tipti Jakıp bolıyon jok.
Aidan, aidan ai öttü,
Manastın azabı jaman çonj öttü
2020 Ala-toodai Jakıp-kan.
Kündön, küñdön, küñ öttü,
külüstön tüyan Manastın
kütü jaman çonj öttü
Kan atası Jakıp-kan.
- 2025 Altın sandık ügölsö(?),
Manas täp bergän bu malı
asayıp ketti tügönsö,
Manastın atası Jakıp-kan:
‘Ar nemä maktaimın!’ dep,
2030 ‘Janımdı kantıp saktaimın?’

1961 R bilgäsis = 1963. 1962 R barın = 1964. 1963 R bayın. 1969 R sülögön.
1976 R aitkanındı, cf. 1999 R aitkanımda. 1978 R dankı. 1983 R sülögön. 1987 R

I still have my fame of “Jakıp-khan”! Young fellows, dear lads, without distinction, all mount your pacers! Young fellows, my dear ones, without distinction, all ride as Princes! Now that my Padishah Manas has died, do not be unruly! Two thongs make a Bridle¹³ – give it to ancient Bakay! Let Ajıbay have counsel of many words! Let Almambet have decision to mount and go to war! Have you heard my words?’

‘You have spoken well, Jakıp-khan, so let us do as you say, let us act as you have said!’

Then, Jakıp, you said: ‘I intend to live with my fame! If anyone offers gold, do not take it! Do not provoke Bakay, a person viewed as my equal!’

The most eminent of the Forty Companions, Almambet, who was much given to speaking, said to Jakıp-khan ‘I shall do as you say! I shall honour Bakay and not provoke him!’

Then said Jakıp-khan: ‘Bravo for your manhood, my Companions! I am well pleased with you, my Companions! I am content with what you have said, my Companions! If you honour your Ancient called “Bakay”, God will honour you, one and all! Let each settle in his place! And now live in contentment!’

That Bakay, son of Bay, who was Jakıp’s peer, now addressed Jakıp: ‘You did not accept what I said, did not take my advice, you did not enter into what I said, Jakıp! You will tether a Memorial Gift-horse, you will voice some words of regret. I shall have to be there. What shall I do here? Though short of stature I measure up to them, I consult with the Forty Companions! When I ride a thoroughbred, I test it to the limit – I shall honour Manas the Lion’s Ancestor-spirits! When I ride a charger, I test him to the full!’

Jakıp-khan was not at all ashamed [to say]: ‘His Ak-kula will suit!’, he said, ‘He will take Manas over the Ford!’ Jakıp-khan, huge as the Ala-too, said: ‘Your eyes shall see the Forty Companions!’ Jakıp was not at all ashamed!

Month after month went by: grief for Manas dire and great racked Jakıp-khan. Day after day went by: sorrow for Manas ‘Born a Flower-garden’¹⁴ dire and great racked the khan’s father Jakıp-khan. When the gold-coffer gave out and the wealth Manas had acquired for them dwindled and ran out, Manas’s father Jakıp-khan said: ‘I shall praise all manner of things! How shall I make a living?’

könünö. 1989 R Bärıkäldi. 1995 R jıryak. 2022 R tuyan. 2023 R küitü.
2025 R ügölsö. 2026 R bärğän.

13 The symbol of Rule.

14 Thus did *widows* allude to husbands in their laments.

- Malı kaidan tabamın?' dep,
'Karıp kelgän çayında
attı kaidan tabamın?' dep,
'Töda kuštai toŋkoŋdop
2035 Sart oroyun oromun!' dep,
'Dikançılık sürömün!' dep,
'Jergä erin salamın!' dep.
'Töda kuštai toŋkoŋdop
Jakıp-kan Sart oroyun ordu deit,
2040 enäkä Bagdı-döölöt baibičä
kekiliktäi keŋdänöp
Sart maşayın terdi deit,
karındaşı Kardıgaç
bir tündüktön kün körgön,
2045 bir tütüktön sū içkän,
jibäktäi çacı jün boldu,
kūrai terip kün boldu,
otun alıp sū sustu.
'Enäkäm Bagdı-döölöt baibičä,
2050 karıp kelgän çayında
kantıp seni saktayın?
Kabılan tüyan Manasım
kaitılbadı bu jergä.
Manasımın alyanı
2055 Kayıp-kan kısı Kara-börük
alyan edi kanōdan,
Şooruktun kısı Akılay
aldıñ üç koryondon kanōdan!
Seniñ aidap malıñ taştayan,
2060 altındū janıñ karštayan,
sürdürüp malıñ taştayan,
sūngön janıñ karštayan
Temir-kandın kısı Kanikey
badaçıya baryan deit!'
2065 Bir kainatım çai içip,
- jartı tokoč nan alıp,
karıp ketkän Jakıp-bay,
kartaya Bagdı-döölöt baibičä—
üçö Kanikey saktap jürdü deit.
2070 Manastın mingän atı Ak-kula,
kün saraidın tübündö,
tün saraidın tübündä,
"Kılt!" etip sūdu jutpadı,
"Kert!" etip çöptön jebädi,
2075 kabıryasın kara çımın kaktadı,
ılalıp saraidın tübün saktadı,
Manastın kördö jatıptır,
Ak-kula süröt bolup kalıptır,
kün saraidın tübündö,
2080 tün saraidın tübündö,
ōbanı karap kištädi deit,
Ak-kula arbai bolup kattı deit,
Altın bō taktıryan,
kümüş jayō saldıryan,
2085 Manastın Ak-şumkar
karkıldatıp kas aldı,
kurkıldatıp kū aldı,
üş töbödoi jidi deit,
çokup jemdi jebädi.
2090 Kün saraidın başında
ōbanı karap çarırat.
Serägäi kulak, kırk emčäk,
Manastın Ak-tayganı bar ekän:
kumdan kulan tištädi,
2095 adırdan arkar tištädi,
burulup buyu tištädi,
üş töbödoi jidi deit,
çokup jemdi jebädi.
Ōbanı karap ılal'ıdı,
2100 kū şirak bolup kur'adı.

2035 R sart = 2039. 2036 R dibançılık. 2040 R Dölöt. 2041 R kekiriktäi.
2045 R tündüktön. 2047 R kurai. 2057 R Şaurıktın. 2068 R kartai. 2075 R ka-
bıryası. 2085 R çumkar. 2092 R Serägä. 2099 R ılalıdı. 2100 R ku.

Where shall I find the means? Where, now that old age is on me, shall I find a horse? Advancing head-down like a bustard, I shall reap Sart harvests, scrape a peasant existence, raise crops on the land!

The, advancing head-down like a bustard, Jakıp-khan reaped Sart harvests, and the little Mother, the Lady Bagdı-döölöt, pattering like a stone-partridge, gleaned ears of Sart wheat, while the silken locks of Manas's sister Kardıgaç, who had seen the sun only through the cupola, drunk water only through a tube, grew woolly, and she became a slave-woman gathering grass, taking firewood and drawing water.

'Little Mother, Lady Bagdı-döölöt, now that old age is on you, how shall I provide for you? My Tiger-born Manas has not returned to this place. My Manas's wives – Kayıp-khan's daughter Kara-börük, who was taken through a bloody battle, Şooruk's daughter Akılay, whom you¹⁵ took through bloody battles from three fortresses, Temir-khan's daughter Kanikey, for whom you herded your cattle along and boldly risked your golden life, drove your cattle up and boldly risked your glad life! – have gone to the herds!

Drinking but a pot of tea, half a roll of coarse bread, Jakıp had grown old, the Lady Bagdı-döölöt, too, had aged, and Kanikey was providing for all three.

The steed Manas used to ride, Ak-kula, at the foot of the Day Tomb, at the foot of the Night Tomb, swallowed no water with a 'Gulp!', champed no grass with a 'Crunch!'. Black flies were sucking his ribs dry, mourning(?) he guarded the foot of the Tomb. He had stationed himself at Manas's grave – Ak-kula had become a gaunt shadow of himself! At the foot of the Day Tomb, at the foot of the Night Tomb, looking up to Heaven he neighed! Ak-kula had become lean and gaunt!

Held by a leash, slung with a silver bell, Manas's Ak-şumkar took geese and set them cackling, took swans and set them whooping – she piled them in three hillocks, did not rend and eat the game! At the top of the Day Tomb, looking up to Heaven she screamed!

With pricked up ears and forty nipples, there was Manas's Ak-taygan – from the sands she seized the kulan, from the slopes the mountain ram, twisting double seized the maral – she piled them in three hillocks, did not rend and eat the game! Looking up to Heaven she mourned(?)! With shrunken shanks she had run dry!

15 Jakıp addresses the dead Manas as though he were present.

Ol ücö ününön,
kabıryan janın barısı.
'Kandai muḡdū it edä,
kandai muḡdū kuş edä,
2105 kandai muḡdū at edä?'
Egām Taala jibardı,
berıştāni jumşadı:
'Jakşının atı ol bolso,
jakşının kuşu ol bolso,
2110 jakşının iti ol bolso,
āsin tırgısıp keliḡār!
Jamandın atı ol bolso,
jamandın kuşu ol bolso,
jamandın iti ol bolso,
2115 ücönü teḡ öltürüp keliḡār!
Bōrina koiyon kara taş
āzrāt kısı Altınay
sulū katın bolsun alıpka!
Üstündö ak saraidai kümbösü
2120 altı kanattū ak ordo üi bolsun!
Ildam baryın!' deidi deit.
Ildam jetip keldi deit,
berıştālār ün saldı:
'Sen kandai ittiḡ kuşusuy?
2125 Karkıldatıp kas alıp,
kurkuldatıp kū alıp,
üş töbödöi kılıpsıḡ,
tıpti jemdi jebäisiḡ,
kū kanat bolup kalıpsıḡ –
2130 kandai ittiḡ kuş edäḡ?
Sen kandai ittiḡ at edäḡ?
'Kılt!' etip südü içpāḡān,
'Kert!' etip cöptön jebāḡān,
kabıryaḡ kara çimin kaktayan! –
2135 Kandai ittiḡ at edäḡ?
Sen kandai ittiḡ it edäḡ? –

2102 R kırıyan. 2107 R barištāni. 2111 R āzin. 2126 R kurkuldatın. 2128 R
jemi = 2141. 2129 R ku. 2134 R kabıryası. 2141 R jebäisiḡ. 2143 R çumkar.
2148 R tün. 2149 R tündüktön. 2150 R jelbigäi. 2154 R Kanıkäidin.
2155 R kurai. 2161 R Dölöt. 2162 R kekiriktäi. 2166 R emdi.

Kumdan kulan tiştāḡān,
adırdan arkar tiştāyān,
burulup buyu tiştāḡān,
2140 üş töbödöi kılıpsıḡ,
tıpti jemdi jebäisiḡ! –
Kandai ittiḡ it edäḡ?
Anda Şumkar aitti deit:
'“It” tebāḡin āmdi! –
2145 Men Manastın kuş edäm!
Bu Manastın barında,
karındaşı Kardıḡaç
bir tündüktön kün kördü,
bir tütüktön sü işti,
2150 jelbāḡai jelḡä çikkan jok,
jel salkının körgön jok,
tündö eşikkä çikkan jok,
tünögön aştı içkän jok –
Kardıḡaçtın jibäktäi çacı jün
boldu,
2155 kūrāi terip küḡ boldu –
anı kördüm, bir küidüm! –
Anın üçün kakçadım!
Ak-kula turup aitat:
'Kabıryamdı kara çimin kaktadı,
2160 men ıladıp saraidın tübündö sak-
tadım!
Baḡdı-döölöt baibiçä
kekiliktäi keḡdänäp
Sart maşayın köp terdi –
anı kördüm, bir küidüm!
2165 Anın üçün ıladım!
'“It” tebāḡin āmdi! –
Men Manastın at edäm!
Ak-tayḡan turup aitat deit:
'Adırdan arkar tiştädım,
2170 kumdan kulan tiştädım,

By the voices of these Three the spirits of all were downcast.

'What sorrowful hound is that, what sorrowful falcon, what sorrowful steed?' My Lord Most High sent his Angels with this commission: 'If that is the steed of a good man, the falcon, the hound of a good man, bring their master back to life! If that is the steed of a bad man, the falcon, hound of a bad man, kill the Three one like the other! Let the black stone set over his body become the sublime maiden Altınay as a lovely spouse for the hero! Above the dome of the White Tomb let there be a six-winged White Pavilion! Swiftly go!', He said.

The Angels arrived there swiftly and gave voice! 'What dog's bird are you? – Taking the geese and setting them cackling, taking the swans and setting them whooping, you made them like three hillocks, ate no food at all. Your wings grew pale and wilted – what dog's bird are you? And what dog's steed are you? – Drinking no water with a "Gulp!", champing no grass with a "Crunch!", your ribs sucked dry by black flies, what dog's steed are you? And what dog's hound are you? – Seizing the kulan from the sands, seizing the mountain ram from the slopes, twisting double to seize the maral, you made them like three hillocks, eat no food at all – what dog's hound are you?'

Then the Gerfalcon answered: 'Do not call my Master "Dog", for I am Manas's hunting-bird! When this Manas lived, there was his sister Kardıḡaç, who saw the sun only through the cupola, drank water only through a tube, never took the air with her cloak unbuttoned, never knew the cool, caressing breezes, never went out of doors at night, or joined in nocturnal feasting – Kardıḡaç's silken locks are now grown woolly, she has become a slave-woman gathering grass! I saw her, then I burned with grief! It was for her sake I was moaning!'

Ak-kula standing there said: 'Black flies have sucked my ribs dry. Lamenting(?), I stood guard at the foot of the Tomb! The Lady Baḡdı-döölöt, pattering like a stone-partridge, gleaned many ears of Sart wheat! I saw her, then I burned with grief! It was for her sake I lamented! Do not call my Master "Dog", for I am Manas's Steed!'

Ak-tayḡan standing there said: 'I have seized the mountain ram from the slopes, the kulan from the sands,

- burulup buyu tištädim,
 üš töbödoi üi kıldım,
 anan çainap jebädim!
 Öbanı karap ılal'ıdım!
 2175 Enäsi Bağdı-döölöt baibičä
 kekiliktäi kedäñdäp
 Sart maşayın köp terdi –
 anı kördüm, bir küidüm!
 Anın üçün ıladım!
 2180 "It" tebägin ämdi! –
 Men Manastın it edäm!
 Aspandayı perištä
 Manastın başındaayı beitin
 emdi kelip tept'ädi –
 2185 Ak saraidai üi boldu,
 bõrundayı kara taş
 äzrät kısı Altınay sulū boldu!
 Manas koptu tirilip,
 Ak-kulanı mindi deit,
 2190 Ak-kübõnu kidi deit,
 kılıçın kıya bailadı,
 Ak-şumkarın kolyo aldı!
 Manas it ayıtıp salat,
 Manas kuş ayıtıp salat,
 2195 jonoil ıldii jol salat,
 ak emčäkka kol salat . . .
 Ertäñ-minän attanat,
 it ayıtıp, kuş salat . . .
 Dünõ çikkän kişidän
 2200 ölgönün Manas bilgän jok!
 Oşunda Manas jürgön soñ,
 kigänin kara kiş kördü –
 Temir-kandın kısı Kanıkey
 uktap jatıp tüş kördü!
 2205 Kakıldayan kara bet
- kakşai köp aittı deit,
 kirildäp turup aittı deit:
 'Men atäkäm-minän enäkäm,
 eki turbai birb' ekän?
 2210 Tündõ jatıp tüş kördüm,
 oşu tüşüm opkon tüş,
 jürögüm başı kopkon tüş!
 Ai karañğı tün ekän,
 ai töbödon tüptur:
 2215 kün karañğı kün ekän,
 kün töbödon tüptur!
 Mınan alal tiläk ıyıptı,
 kolomtodon bir teräk,
 koltoyo teräk çıyıptır!
 2220 Bir butayı kairılıp
 aidın kösün alıptır:
 bir butayı kairılıp,
 kündün küsün alıptır!
 Kün ıssık bolyondo,
 2225 kölöñkölöp jürüptür –
 külüş-jönü Kanıkey
 kölöñkölöp jürüptür!
 Bir butayı kairılıp
 aspandın kösün alıptır –
 2230 Ala-toodai Jakıp-kan
 ā kölöñkölöp jürüptür!
 Bir butayı kairılıp,
 jerdin jüsün alıptır!
 Jer sük bolyondo,
 2235 Bağdı-döölöt baibičä
 ā jılınıp jürüptür!
 Padişam Manas tirilip,
 tirilip kelgän jürböibü?
 Anda Jakıp-kan aitat:
 2240 'Kırk çoroyo kabar sal, balam!

2172 R töbödoi. 2175 R Dölöt. 2176 R kekiriktäi. 2184 R teptädi. 2191 R
 kıyan. 2192 R çumkarın. 2195 R Jonoil'. 2206 R kakşa. 2207 birildäp.
 2208 R atäkäm. 2219 R koltoi. 2229 R kösü. 2235 R Dölöt.

twisting double seized the maral, made them into three hillocks, did not chew and eat them! Looking up to Heaven I mourned(?)! His Mother, Mistress Bağdı-döölöt, pattering like a stone-partridge gleaned many ears of Sart wheat – I saw her, then burned with grief! It was for her sake I lamented! Do not call my Master "Dog", for I am Manas's Hound!

The Heavenly Angels came to the Tomb above Manas's head and trod on it, whereupon it became a pavilion like a white palace! The black stone above his body became the sublime maiden lovely Altınay! Manas came to life, stood up, mounted Ak-kula and donned Ak-kübõ, he tied his sword across and took his Ak-şumkar on his fist! And now he sets on his Hound, casts his Falcon, sets out down the mountain ridge, thrusts his hand to a white breast . . . Then, with the dawn, he is in the saddle again, setting on his Hound, casting his Falcon . . . Manas has no idea that he has left the people of This World and died!

After Manas had stirred to life there, she saw him wearing black sable – Temir-khan's daughter Kanıkey saw a dream as she lay sleeping! With shrill cries the poor wretch was on her feet and speaking, she stood fighting for breath and said: 'My Father and Mother, since it is not two things, is it one [i. e. certain]? As I lay in the night, I saw a dream! This dream is a quaking (? – gulping?) dream,¹⁶ a dream that made my heart heave – It was a moonless night and the moon was born from the hill-tops: it was a sunless day and the sun was born from the hill-tops! – from that, pure desire sought shelter! A fine Poplar, a flourishing Poplar, rose from the Hearth! One of its Branches curved round the Eye of the Moon, another Branch curved round the Eye of the Sun! And when the Sun's heat began to scorch, she sought the Shade – tranquilly smiling, Kanıkey sought the Shade! A third Branch curved round the Eye of Heaven, and Jakıp-khan, huge as the Ala-too, sought its Shade! A fourth Branch curved round the Eye of the Earth, and when the Earth grew cold, Mistress Bağdı-döölöt went to warm herself beneath it! Has not my Padishah come to life, come to life again?'

Then Jakıp-khan speaks: 'Send the news to the Forty Companions, my Child!

16 See Commentary on v. 2211.

Ala-toodai Manasıñ
tirilip kelä-tuyanı
ayın südai Manasıñ
tolkup kelä-tuyanı,
2245 teräktäi senin Manasıñ
terbänip kelä-tuyanı,
teñistäi senin Manasıñ
çayıp ala-tuyanı!
Tüşüñ tüş bolbosun!
2250 Tuş bolsun, balam!
Anda Kanıkey aittı deit:
'Ak-kula ketti joıolup,
Ak-şumkar ketti joıolup,
Ak-taygan ketti joıolup –
2255 Bu nemänin sır boldu?
Ak-borçuktu tokunup min!
Al jilkıdan karaçı –
Ak-kula jok boldu!
Ak-şumkar türunan jok boldu!
2260 Ak-taygan ordosunan jok bol-
du! –
Bu nemänin sır boldu?
Manastın kümbösün körüp kel-
säñçi!
Ala-toodai Jakıp-kan
Ak-borçuktu mindi deit,
2265 al jilkırğa barsa deit,
Ak-kulası dayı jok,
Ak-şumkarı dayı jok,
Ak-tayganı dayı jok!
Ala-toodai Jakıp-kan
2270 kaitıp keldi üyünö,
Bagdı-döölöt baibiçä:
'Manas-bay ölbögön bolso,
emi öldü Manasım –
emi ölgönün aitain!
2275 Kırk çoro bistän bölüngön;

2246 R terbändäi. 2247 R teñistäi. 2253 R şumkar = 2259. 2262 R kalsäñçi.
2267 R şumkarı. 2271 R Dölöt. 2280 R şumkar = 2288. 2291 R ayırıp.

Manastın kak özündöi kö-
rüngön
Ak-kula jok jilkıda;
balası ötkön Manastın
balasındai körüngön
2280 Ak-şumkar jok türda;
Manastın inisindäi körüngön
Ak-taygan jok üyündö! –
Törö Manas ölgön soñ,
tötöp bolyon könümö!
2285 Ak-kula sendän airıldım –
emi arıyam ne bolot?
Balasındai körüngön
Ak-şumkardan airılıp –
emi arıyam ne bolot?
2290 Inisindäi körüngön
Ak-taygan sendän airılıp –
emi arıyam ne bolot?
Mañdaidan kaşkayıp
menin akkan bulayım,
2295 kolumdayı karmayan
koş şamana-çirayım! –
Elindän elim köçpögön! –
Tündö jaksam öçpögön
karap turıyan karägim,
2300 karmap turıyan çirayım!
Bu Manastan dayı jok!
Manas ötüp ketkän soñ,
kırk çoro mendän bölüngön! –
Emi arıya ne bolot?
2305 Ai karañğı tünündö,
karıp ötkön künündö
karüdan taiyan çayımda.
Seksängä jaşım jetkän kün,
bir sergilgän bolyon kün,
2310 kanatımdan kairılıp,

“Your Manas, huge as the Ala-too, is coming alive again! Your Manas, like the running waters is coming a-tossing! Your Manas, like the Poplar is coming a-quivering! Your Manas, like the Sea, is lapping his waves!” May your dream be no dream, may it come true, my Child!

Then Kanıkey spoke: ‘Ak-kula has vanished, Ak-şumkar and Ak-taygan too! What does this mean? Saddle Ak-borçuk and mount! Have a look along that herd! Ak-kula has vanished, Ak-şumkar has gone from her stand, Ak-taygan from her¹⁷! What does this mean? Come and see Manas’s domed Tomb!’

Jakıp-khan huge as the Ala-too mounted Ak-borçuk, and when he goes to that herd, Manas’s Ak-kula is no longer there, nor his Ak-şumkar, nor his Ak-taygan!

Jakıp-khan huge as the Ala-too returned to his yurt and [addressed] Mistress Bagdı-döölöt: ‘If Manas-bay was not dead, my Manas is now no more! I will say he has died! The Forty Companions have left us! Ak-kula, whom Manas loved as his own self, is not with the herd! Ak-şumkar, darling of the dead Manas – whom he cherished as though she were his child – is not on her stand! Ak-taygan¹⁸, whom he loved as though she were his younger brother, is not in her house! After the lord Manas died they brought solace to my heart! Ak-kula, I am parted from you – what Remedy is there for me? I am parted from Ak-şumkar, whom he cherished as though she were his child – what Remedy avails me? Ak-taygan, whom he loved as his younger brother, I am parted from you – what Remedy avails me? My Running Stream, showing white athwart the bluff, my Twin Lamps that I hold in my hands! (My people have not decamped from his people!)¹⁹ When I light them in the night, my Pupils always watching, my Lamps that I hold, are not extinguished! That Manas is no more! Now that Manas has passed beyond, the Forty Companions have departed from me – what Remedy is there? In nights unlit by the moon, in days when I have grown old, I am of an age that has lost its strength! My life has reached the age of eighty! At a time when one should be serene, I have lost my Wings,

17 See Commentary on v. 2260.

18 With her forty nipples (2092), Ak-taygan is nevertheless explicitly feminine. Those versed in falconry will also expect Ak-şumkar to be the more powerful female of the species.

19 The detached v. 2297 has the appearance of a rhyme-setter for the next verse.

- Kan Manastan airılıp,
kırk çorom mendän bölüngön!
Bu Manastai körüngön
Ak-kula seni kantäin?
2315 Manas ötüp ketkän soñ,
eñkäibäs emäl tayayım
eñsäsinän büktödüñ.
Karıp ketkän Jakıp-kan
aqtara jüs jüktü jüktödüñ.
2320 Oı Ak-taygan seni kantäin?
Kakaibas kayıñ tayayım
kap ortodon büktödüñ.
Kartaya karıp ketkän baibičä
aqtara jüs jüktöi jüktödüñ!
2325 Toru çubar bädän
tor' ül minär at túbait –
toksonyo jetkän Jakıptan
Manastai emdi er túbait!
'Karıp ketkän Jakıp-kan,
2330 Ak-borçuktu minsañçı!
Kırk çoroyo barsañçı!
Ak-şumkar jönün aissañçı!
Ak-kula jönün aissañçı!
Ak-taygan jönün aissañçı!
2335 Manaska Kuday jarbı ekän?
Kırk çoronun esindä
Manas batır barbı ekän? –
Könündö Manas barbı ekän?
Attanıp çıktı Jakıp-bay,
2340 aikırmanı jolborstoi
Almambetkä bardı deit,
aiyır jāk, kara til
Ajıbayya bardı deit.
'Ak-kula jok jilkıda –
2345 anı kaidan istäibis,
Ak-şumkar jok türda,
- Ak-taygan jok karıda –
anı kaidan tababis?
Emi arya ne bolot?
2350 Emi amal ne bolot?
Kanatımdan kairılıp,
Kan Manastan airılıp,
karıp bolyon jürgöndö,
Manastai körgön Ak-kula
2355 körsö, kösüm toıyonum –
üçönü bir jerdän emi çıarsın!
Külpöñ-minän kün kördüm,
aidıñ-minän aş iştım,
askına basıp jol jürdüñ,
2360 arkañ-minän ton kідim!
Üçö oşu dünödön tüñülsö,
içimä bıçak urarmın,
Manastın kötünö barıp tur-
armın,
saraidan kulap ölörmün,
2365 Manastın janına kirärmin!
Almambet-minän Ajıbay
dünönü şıpşabait (?),
birdäi biri tuñşabait.
Iılap kaittı Jakıp-kan,
2370 Bagdı-döölöt baibičägä keldi
deit.
'O baibičä kantäibis?
Kırk çoronun barısın kattadım:
Manastın mänısın baş koiboıt
arbayına aş koiboıt!
2375 Barın unutup koyuptur!
Anda baibičä aittı deit:
'Ala-todai Jakıp-kan,
Serek-minän Sırgagı,
Kara-toko jan dosu,
2380 Bakayya bardıñbı?

2319 R aqtar = 2324. 2323 R Kartai. 2325 R toro. 2326 R torul. 2332 R çum-
kar. 2346 R çumkar. 2366 R Ayu Bai. 2367 R şıpşabait.

I have been parted from Khan Manas, the Forty Companions have departed from me! Ak-kula, loved as Manas himself, what shall I do regarding you? Now that Manas has passed beyond, my unbending, oaken Staff, you have bent at the strongest part! On the aged Jakıp-khan you have piled a hundred panniers, bottoms up! Alas, Ak-taygan, what shall I do regarding you? My unyielding birchen Staff, you have bent at the very middle! On my Lady, now grown very old, you have tipped as good as a hundred panniers! From a dapple-bay mare no [pure] bay foal for riding can be born! – From a Jakıp who has reached ninety, no warrior such as Mans can now be born!

'Aged Jakıp-khan, mount Ak-borçuk, do! Go to the Forty Companions! Tell how matters stand with Ak-şumkar, how they stand with Ak-kula, how they stand with Ak-taygan! Has God befriended Manas? Is Manas in the thoughts of the Forty Companions? Is Manas in their hearts?'

Jakıp-bay went out and mounted. He went to him that roars like the Tiger, to Almambet, to stallion-jawed, soft-spoken Ajıbay: 'Ak-kula is not with the herd – where shall we seek him? Ak-şumkar is not on the stand, nor Ak-taygan in the collar – where shall we find them? What Remedy is there now, what Way-out can there be? Having lost my Wings, being parted from Khan Manas, now that I have grown old whenever I have looked at Ak-kula, cherished like Manas himself, my eyes were contented. – Bring all Three to light, wherever they are! I have known days of dazzling sunshine, have feasted by bright moonlight! I have gone my ways, stepping out proudly! – It is with your help that I have donned my cloak! If the Three have left This World, I shall strike my dagger into my heart and follow behind Manas, shall topple from the Tomb to my death and join Manas!'

Ajıbay and Almambet will not scour(?) the world, one like the other they pay no heed. Jakıp-khan turned back, lamenting, and came to Mistress Bagdı-döölöt: 'O Mistress, what shall we do? I did the round of the Forty Companions: they do not respect his precepts, and will not give a Feast for his Spirit!²⁰ They have forgotten him entirely!'

Then the Mistress replied: 'Jakıp-khan huge as the Ala-too, did you go to Serek and Sırgak, to Kara-toko, his soul-friend, or Bakay?'

20 The aim would be to help Manas to merge with his Ancestor-spirits (*arbak*).

- Barıp kabar aittıjbı?'
'Ā kabar aitpadım.'
'Oşu üçönü barıp kel,
barıp kabar aıtıp kel!
2385 Tımçuktarı kaiki'dı,
keñäštäri taiki'dı,
Serek-minän Sırgagın,
oşu üçönü alıp kel,
Bakaydı dā alıp kel!
2390 Aman ait! Jandı bölölü!
Manastın beitin barıp keläli!
Jakıp-bay kaita çaptı deit,
Serek-minän Sırgaktı,
anı atkarıp aldı deit.
2395 Manastın altımış altı mal dosu,
mal dosunun içindä
kıyamattık Kara-toko jan dosu,
anı atkarıp aldı deit.
Bakay-kanyā keldi deit –
2400 bal içkändä, maktanyan,
mas-ekän-minän attanyan,
Baidın ūlu Bakay Sart,
anı atkarıp aldı deit.
Törtö birdäi boldu deit,
2405 Bağdı-döölöt baibiçä,
anın üyünö taştadı,
Baydın ūlu Bakay Sart
Manastın beitinä baştadı:
'Bal içkändä, maktanyan,
2410 mas ekän-minän attanyan
Bakay keldiğ attanıp!
Serek-minän Sırgak,
ökö keldiğ attanıp!
Kök-borçuk atı jelät deit.
2415 Manastın Kara-toko jan dosu
o-da kaçan kelät?' deit.
- Baydın ūlu Bakay,
kös jaşından köl bolup,
kölpügüp ilap turat deit –
2420 ölgön Manas öçüktü!
'Altımış altı mal dosu,
mal dosunun içindä
kıyamattık Kara-toko jan dosu –
bu dayındai keçikti,
2425 mingän atı jelbädi!
Altın bersä aldıbı
Ala-toodai Manastın?
Kara-toko jan dosu
Manastın köñü kaldıbı?
2430 Elim, Seyit, eki ūl,
Serek-minän Sırgagım,
Kara-toko kelgändä,
karılık keñäş aıtain!
Kırk çoronun eñ jamanı Taz-
baymat
2435 Manas süsap kelgändä,
tüşö kalıp çai kainat! –
Altındı jestäi bölölük!
Munan barıp kelälik!
Manastın beitin körölük!
2440 Kırk çoro-minän Manas-kan
at çaptırıp oinoyon
özöndü bulak talıp al!
Kölöñkölöp jatışşı!
Maidanda teräk bayı bar,
2445 bis oşuya baralı!
Bak tübünö tüşölü!
Altımış tanap ak çatır
aspanda tiptik tigäli,
taktasına törö salalı!
2450 Ala-toodai Jakıptı

2402 R ulu = 2407; 2417. 2409 R maktangan. 2419 R kölpülüp. 2429 R Manastın.
2430 R ul. 2435 R susap. 2442 R özöndü. 2444 R Maidamda. 2448 R tipti.
2449 R taktasın.

– Did you go and tell the news?'
'I did not tell them the news.'

'Go to those three and tell them! Fetch the wretched²¹, shallow-counselling Serek and Sırgak – all three, including Bakay! Salute them! – Let us show our devotion, let us go to Manas's Grave!'

Jakıp-khan galloped back. He got Serek and Sırgak to mount. Among Manas's sixty-six venal friends there is his soul-friend for the Afterlife Kara-toko, and him he asked to mount. He went to Bakay – Bakay the Sart, Bay's son, who boasts when drinking mead and rides when drunk! – and made him mount. They made a Four together and reined in at Mistress Bağdı-döölöt's yurt. Then Bakay the Sart, son of Bay, led the way to Manas's Tomb.

'Bakay, you who boast when drinking mead and ride when drunk, you have mounted your horse and come! Serek and that Sırgak, you two have mounted and come! The horse named "Kök-borçuk" is trotting along – when will Manas's soul-friend Kara-toko come?'

The tears in the eyes of Bakay son of Bay form a lake as he stands there, breaking down and sobbing. He is bitter over Manas's dying. Among his sixty-six venal friends there is his soul-friend for the Afterlife Kara-toko – he has failed to appear even now, his mount has made no pace! If Manas huge as the Ala-too offered gold, did Kara-toko accept it from him? Have his soul-friend Kara-toko's feelings for Manas cooled now? Elim, Seyit, you two lads, Serek and Sırgak, when Kara-toko comes I shall give some advice befitting my age. The most junior of the Forty Companions, Taz-baymat, who when Manas is thirsty alights and brews tea! – Let us dole out gold like copper! Let us leave this place and go and see Manas's Tomb! Drop down exhausted(?) where the stream broadens out – where Manas used to gallop his horse in sport with the Forty Companions! – lie down there in the shade! On the maidan stands a Poplar! – Let us go there! Let us dismount at the foot of the tree, pitch the White Pavilion with its sixty cords straight up to the sky, set the Prince on his throne and raise up Jakıp huge as the Ala-too

21 lit. 'curve-beaked'.

- karisa dayı Kan kötörüp koyolu!
Ak-bos bāni soyolu,
Manastın arbayına bayıştap,
kulkuldabat Kurandı
2455 kuptan okup aitalı!
Ayatıl-kürsü iman-da,
namastın abdan okup aitalı!
Ak-kula jönü barbı ekän?
Ak-taygan jönü barbı ekän?
2460 Ak-šumkar jönü barbı ekän?
Bakaydın aitkanın kıldı deit,
emi barıp kondu deit.
'Serekti atkarıp ĩdi', dep,
Manastın beitinin başına,
2465 kümbösünün kašina
Serek jetip bardı deit.
Manastın kümbösü jok bolot,
kümbösünün ordunda
sarayı jok üi turat!
2470 Ak-kulağa okšoş at,
altından akır jasaptır,
arpadan kišmiš tögüptür,
Ak-kula turat akırda!
Ak-šumkar turat türda!
2475 Ak-taygan turat karyıda!
Serek basıp keldi deit,
tör kapiştan aştı deit,
Manas-kan anda jatat! –
Beldän töšök salıptır –
2480 ai degändä atı jok,
kün degändä körkü jok –
barča-minän balkırğa
Manas-ta bölöp koyuπτur,
bermätkä šurunu košup tayınıp,
2485 makmaldı košup jamınıp,
Manastın başın jölöp
- bir sulū kis olturat!
Törtösü teŋ kördü deit,
könü tötön boldu deit!
2490 'A Kudayı! A Kojom!
Koroson kılıç kın bolso,
Ak-kula-minän Ak-šumkar
Manastın tirilgäni çin bolso,
koidon toγus alain,
2495 uidan toγus alain,
tödön toγus alain,
jilkıdan toγus alain!
Kırk çoronun başı sain bir toγus
"Tilö kıl!" dep salain!
2500 At çaptırıp, toi kılıp
Baydın ulu Bakaydı
tögörökkö baş kılıp
ar tilägin toltursun!
Karıp ketkän Bakay-kan
2505 Manas-minän bir janaşaŋ ol-
tursun!
Aidai kašin keriptir,
kartayıp ketkän Bakaydın
tilägin Kuday berdi-dä,
bastırsa, jolu joşuldu!
2510 Bairı ölgön bu Manas
tirilip Bakayğa kaitılıp koşuldu!
Alakan jayıp bat' alsın!
Buyursa, dām ašasın!
Tirilip kopkon Er Manas
2525 miŋgä jetä jašasın!
Emi Serek çakırat:
'Atäkäŋ keldi, kobo kal, Manas!
Bağdı-döölöt baibičä, Manas,
enäkäŋ keldi, kobo kal, Manas!
2520 Kırk çoroŋ keldi, kobo kal,
Manas!

2453 R arbiyin. 2456 R ayatı, kürsü, imanda. 2457 R Manastın. 2460 R çumkar =
2474; 2492. 2483 R Manastı bölök. 2484 R bermätkän. 2486 R jölüp. 2488 R
Törtösün. 2490 R Koyom. 2501 R ulu. 2517 R Atakäŋ.

as Khan, aged though he be! Let us slaughter a pale-grey mare and sacrifice her to Manas's (Ancestor-)spirit(s)! Let us recite the Qur'an with its "Kulkuldabat", and the Last Prayer of the day! Let us recite the verses from the Throne-chapter, the Iman, too, and prayers galore! Is all well with Ak-kula, with Ak-taygan and Ak-šumkar?

They did as Bakay had said, they now moved over and took their station.

Thinking 'He ordered Serek to mount', Serek made his way to the head of Manas's Tomb beside the dome. But Manas's dome had vanished! – Instead of the domed Tomb there stood a Pavilion more splendid than any mausoleum! They (the Angels?) had made a horse resembling Ak-kula and a golden crib – they had strewn raisins over his barley! – and there stands Ak-kula at the crib! Ak-šumkar is perched on her stand! Ak-taygan stands in her collar! Serek steps up and with a jerk reveals the seat of honour! – Manas-khan is lying there, he has thrust down the bedding to his waist, and, such as no glory accorded to the moon or beauty to the sun, after Manas has draped her in *balkhī* and brocade and she has pinned coral over pearls and lapped herself in velvet, there sits a lovely girl supporting Manas's head! The Four looked at him one and all, and their hearts were near to bursting!

'Ah, God, oh my Hoja! "If the keen sword had a sheath . . .", if it is true that Ak-kula and Ak-šumkar and Manas have returned to life, I shall take a Nine of sheep, a Nine of cows, a Nine of camels and a Nine of horses! For the Forty Companions, from first to last, I shall put up a Nine and say "Grant my prayer!" Galloping our horses and making a feast, with Bakay son of Bay as leader all around, let him fulfil each desire! Let ancient Bakay-khan sit as your Companion-of-Honour at Manas's side! God has "spread his crescent-moon brows", He has granted ancient Bakay's wish! When he rode out, his path was made even! Manas, who had died, has come to life again and been reunited with Bakay! Let Bakay spread his hands for Manas to receive the Blessing! If he command it, let him taste food! Er Manas is risen up and come to life again! May he live to be a thousand!

And now Serek cries: 'Your Father has come, Manas, stand up! The Lady Bağdı-döölöt your Mother has come, Manas, stand up! The Forty Companions have come, Manas, stand up!

- Bal içkändä maktanyan, Manas,
mas ekän-minän attanyan,
Manas,
arymak minip aritkan, Manas,
Jakıp-kan-minän teñ janaša karı-
yan, Manas,
2525 Baydın ülu Bakay keldi, Manas,
emi kobo kal, Manas!
Almambet keldi, kobo kal,
Manas!
Elim, Seyit, eki ül keldi, Manas,
emi kobo kal, Manas!
2530 Kaman, Joypur, eki ül, Manas,
o-da keldi, kobo kal, Manas!
Köktün jıldıs batırı, Manas,
sünun kundus batırı, Manas,
o-da keldi, kobo kal, Manas!
2535 Küldür ülu Čalbayıñ. Manas,
janaša kelgän Baldayıñ, Manas,
o-da keldi, kobo kal, Manas!
Kıtaydın jurtun kanap al,
Manas!
Kırk çoronı sanap al, Manas!
2540 Manas emi aittı deit:
‘Tuşpandı köskö ilbäimin:
men ne bolyonum bilbäimin!
“Atäkäm” degän neminä jöt?
deit,
“Enäkäm” degän neminä jöt?
deit,
2545 “Kırk çoro” degän neminä jöt?
deit.
Men ölü emäsmın,
men tiri emäsmın –
men öskö bolup kalıppın!’
Serek emi aittı deit:
2550 ‘Atäkändi bilbädiñ, Manas,
enäkändi bilbädiñ, Manas,
kırk çoronu bilbädiñ, Manas –
Bakay barıbı esiñdä, Manas?
- altımış altı mal dosu,
2555 mal dosuñnun içindä
kıyamattık Kara-toko jan dosu
barıbı esiñdä, Manas?’
Emi Manas aittı deit:
‘Kara-toko jan dosu! –
2560 Ak asaba kızıl tū
ak naızaya aştadım,
kırk çoronu baştadım,
arymak minip at aldım,
Ak-padıša özünön
2565 men barıp bat’ aldım!
Men ölüp tirilgän turbaimınbı?
Atäkändi Jakıp-kan alıp kel!
Enäkändi Bağdı-döölöt baibičä
alıp kel!
Kırk çoronu barındı alıp kel!
2570 Kerinäi, sırnai tartıñar!
Manas tirilip kelgänin
emi jurtka aittıñar!
Bağdı-döölöt baibičä cüncilap
barıñar!
Enäkändi jıldam alıp keliñar!’
2575 Aitkanındai kıldı deit,
kerinäi, sırnai tartı deit
“Manas tirilip kelgän!” dep,
kalıñ jurtka aittı deit,
enäsinä bardı deit.
2580 ‘Jakşı Manas kulunuñ
Ak-kulasın miniptir,
Ak-kübösün kiptir,
Ak-şumkarın salıptır –
Manas emi tiriliptir!’
2585 Bağdı-döölöt baibičä:
‘At attanıp baralık!’
Mendilini başına saldı deit,
attanıp köstöp jürdü deit.
Manaska kabar Serek aittı deit.
2590 Bağdı-döölöt baibičä

He who boasts when drinking mead and rides when he is drunk, who, riding a thoroughbred tires him out, who has grown old in company with Jakıp-khan, Manas, Bakay son of Bay has come, so, Manas, stand up! Almambet has come, Manas, stand up! Elim and Seyit, the two lads, have come, Manas, now stand up! Kaman and Joypur, the two lads have come, Manas, stand up! Star-warriors of the Sky, Manas, Otter-warriors of the Water, Manas, they too have come, stand up, Manas! Küldür’s son your Čalbay, Manas, accompanied by your Bal-day, Manas, they too have come, stand up, Manas! Make the blood of the Chinese people flow, Manas! Muster your Forty Companions, Manas!

Manas now spoke: ‘I think little of the enemy! I do not know what I was! When one says “My Father”, what does it mean? Or “My Mother” or “The Forty Companions”, what does it mean? I am not dead. I am not alive. I have become something else!’

And now Serek spoke: ‘You did not recognize your Father, Manas, did not recognize your Mother or the Forty Companions, Manas! Do you remember Bakay, Manas? Do you remember your soul-friend for the After-life, Kara-toko, among your sixty-six venal friends?’

‘Kara-toko, the soul-friend!’, replied Manas. ‘I helved the Red Standard-with-white-streamers on the gleaming spear, I led the Forty Companions, riding my thoroughbred I gained a name! I went to the White Padishah himself and received his Blessing! Did I not die and am alive again? Fetch my Father, Jakıp-khan! Fetch my Mother, the Lady Bağdı-döölöt! Fetch the Forty Companions, one and all! Blow the trumpets and war-fifes! Announce Manas’s return to life now to the people! Rush the news to Mistress Bağdı-döölöt and claim your Reward! Bring my Mother with all speed!’

They did according to his words. They blew trumpets and war-fifes. ‘Manas has come alive again!’, they said, announcing it to the teeming people. They went to his Mother: ‘The good Manas, your darling, has mounted Ak-kula, has put on Ak-kübö, has cast off his Ak-şumkar – Manas has come alive again!’

The Mistress Bağdı-döölöt: ‘Let us mount and go!’ She put her white kerchief round her head, mounted and set out for her goal.

Serek told Manas the news.

They did not tell the Lady Bağdı-döölöt

2523 R arıyan. 2525 R ulu. 2528 R ul = 2530. 2533 R sunun. 2535 R ulu.
2539 R çoronun. 2543 R nemäni = 2544f. 2560 R tu. 2583 R çumkarın. 2587 R
Mendilinin.

- altı kanat ak ordo
kir'etpägän Manaska,
tulu kalyan Kanıkey
tiy'etpägän Manaska,
2595 eşik aša berdi deit,
Manas tördön koptu deit,
kolun šoyup kelgändä,
körüşkölü kelgändä!
Ertägi kündün kečinä
2600 Bagdı-döölöt baibičä
tüšö kaldı esinä.
'Sen ölgön soñ, kulunum,
enäkän Bagdı-döölöt baibičä
körböğönü kör bolyon,
2605 kördügü-minän teñ bolyon!
Sen arū, kulunum,
ainıp ketärb'ekäsiñ?
Četinän čebir, kulunum,
četinän ketärb'ekäsiñ?
2610 Čaçpayan čaçım būain!
Men bütkön boyum jüain!
Tazalanıp keläin!
Čaçpayan čaçın būdu deit,
ulū boyun tazalanıp jūdu deit.
2615 Manastı köstöp jürdü deit,
Manastın al üstünö kirdi deit.
Bagdı-döölöt baibičä
enä bolup jürdü deit –
katıp kalyan kak emčäk
2620 delbiräp kelip İdi deit,
Manas sütün emdi deit!
Bagdı-döölöt baibičä
taktanın üstünö koidu deit.
Jakkan otun öçürdü –
2625 Manas Jakıp Kanyā kötördü,
barıp ailyā kondurdu.

2592 R kirätpägän. 2594 R tiyätpägän. 2605 R kördögü. 2610 R čaçın. 2614 R
ulu. 2620 R delbiräp. 2623 R üstünö. 2625 R kötördü. 2631 R aš. 2632 R
karı Kandı. 2653 R döböldöi. 2658-2665 R suya.

to enter the six-winged White Pavilion, nor his widowed Kanıkey to go to Manas's side: they opened the door for Manas, and he rose from the seat of honour as she came with outstretched hands to welcome him!

On the evening of the day before, the Lady Bagdı-döölöt had been in his thoughts.

'After you had died, my Darling, your Mother Mistress Bagdı-döölöt lost her sight to the point of total blindness! My handsome Darling, have you not undergone a change? Over the Margin – my Darling, have you crossed over the Margin? I shall tie up what remains unscattered of my hair! I shall wash my whole body, shall cleanse myself utterly!'

She tied up what remained unscattered of her hair, washed her whole noble person and made it clean. She then made for Manas, she went in and stood over mighty Manas. Then the Mistress Bagdı-döölöt became a mother again, a strong tremor went over her hard, dry breasts, and Manas sucked the milk! He seated the Mistress Bagdı-döölöt on the throne. They²² had extinguished the fire that had been kindled, (but now) Jakıp elevated Manas as Khan, he went and settled him in the aul. He ordered them to take a Nine of camels and a Nine of horned cattle, while the Forty Companions took forty Nines and had them all slaughtered, telling the lean and hungry to eat their fill. Them that had grown old, Jakıp and Bakay, Manas elevated as Princes and set them on princely thrones!

After Manas had passed away, the khan's daughter Kanıkey, she whose White Bone²³ had turned to ash, who, of free estate, had become a slave, had fended for them all three, her Father-in-law Jakıp-khan, her Mother-in-law the Mistress Bagdı-döölöt and Manas's sister Kardıgač, begging fat from some, tea from others, and loaves of bread from yet others, and now Manas had learned that she had kept them alive, and his heart was well content with her. He set Lady Bagdı-döölöt close beside him. He had his herds summer on flieless mountains, had young foals tethered in swarms, made mountains of meat, made lakes of soup, bade his lean and hungry ones eat their fill. From Jakıp-khan he took fame, from Bakay he received the Blessing.

Jakıp-khan settled on one river, Bakay on another, Manas on another,

22 Meñdi-bay, Kökçö-köz and Kaman-köz.

23 As a khan's daughter, Kanıkey is of the Chinggisid 'White Bone'.

- Ajıbay kondu bir sūya,
 Kara-toko kondu bir sūya,
 Almambet kondu bir sūya,
 Serek kondu bir sūya,
 2665 Sırgak kondu bir sūya.
 Adamdı köskö ildi deit,
 Ak-padıšanın elinän
 bölöktün barın bildi deit.
 Manastın Ak-kulası tok boldu!
 2670 Ak-padıšanın eli-minän
 tüptü buzuk jok boldu!
 Uruşpai jırıp uktadı,
 tınč bolup uktadı!
- Kelişpai jatıp keñäşti,
 2675 keñäškändä, ne deşti?
 ‘Manastı köskö il!’ dedi.
 ‘Padışam, özüñ bil!’ dedi.
 Padışa aitti: ‘Men bilsäm,
 açulanıp kuruşpa,
 2680 köp jur-t-minän uruşpa!’
 Buyurğan däm jutuptur,
 eldin barın tutuptur!
 Padışadan bat’ alıp,
 Manas jakşı boldu deit,
 2685 tuşpanı tentip ketti deit,
 bakt-muratına jetti deit.

and so with Ajıbay, Kara-toko, Almambet, Serek and Sırgak. He surveyed all Mankind, he ruled over all except the Ak-padishah’s peoples – Manas’s Ak-kula ate his fill! Manas did not clash with the White Padishah’s people at all! He slept in bliss without contention, he slept tranquilly! When people could not agree, the White Padishah advised him. And when he gave advice, what did they say?

‘Look to Manas!’, he said.

‘My Padishah, you decide!’, said the other.

‘If I am to decide’, replied the Padishah, ‘do not get set in your anger, do not come to blows with the many peoples!’

Manas had swallowed the food handed down to him, he held sway over all the peoples. After receiving the Padishah’s Blessing, Manas prospered, his enemies wandered away, he attained bliss and the goal of his desires!

BOK-MURUN

I, 4) *Bok-murun*

'*Bok-murun*', Radloff's name for *Kökötöydün aşı* 'The memorial feast for Kökötöy-khan', shares its theme with that of the Twenty-third Book of the *Iliad*. In this instance, no inspiration from Greek epic conveyed by intellectuals need be supposed, since memorial feasts for dead heroes with attendant Horse-race and Games had been an institution in Central Eurasia for millenia. In the Kirghiz variant of the theme, the heroes from all around, including the Nogoys' Sino-Kalmak Antagonists, are invited, ensuring that the brawling, inseparable from any heroic feasting or drinking party, degenerates into armed clashes.

Together with *Almambet*, *Er Kökčö and Ak-erkeč*, the *Bok-murun/Kökötöy* epic bears clear signs of assimilation to the *Manas*-cycle. Bok-murun, son of the mighty hero Er Töštük and a peri, and adopted by Kökötöy to succeed him, plans a great nomadizing set to culminate in a memorial feast for the deceased Kökötöy, such as will rank as a shining exploit and justify Bok-murun's elevation as Khan and the exchange of his boyhood soubriquet 'Bok-murun' ('Snot-nose') for a hero's name. With a successful outcome to this enterprise, the poem could close as a well-constructed, independent epic of Bok-murun. Its assimilation to the developing cycle about Manas, however, required the latter to dominate the Feast and usurp Bok-murun's role as Khan-aspirant over Kökötöy's Nogoy, to a point where Bok-murun fades out entirely.

The Invitations to the Feast and their sequel lead to the naming and featuring of an unusually large number of heroes and even of a warrior-woman, with cyclic allusions to their exploits in epics of their own, notably ancient Košoy (no poem extant in older Kirghiz) and Töštük (several variants extant, one of them recorded by Radloff in Kirghiz).

It is remarkable that Valichanov's *Kökötöydün aşı* (1856) and Radloff's *Bok-murun* (1862), from different bards among the Bugu, share the same succession of themes and motifs which they 'realize' in markedly individual styles. Of the two, the bard of *Kökötöy* is the more courtly, witty and humane. He has Manas spare Bok-murun's envoy Jaš-aydar, whereas the bard of *Bok-murun* has Manas order Jas-uul cruelly to be spreadeagled, in pique at having

lost to Almambet at chess. Needless to say, the killing of an envoy was a crime of the first order on the steppe. That Bok-murun does not rise to this provocation decides, in this cruder variant, that he will never be Khan.

(*Traditions* I, pp. 319ff.; *Kökötöy*, pp. 249ff., Appendix 2 Analysis of *Kökötöydün aşı* and the parallel *Bok-murun*; H *Marschrouten*.)

- I, 4)
- Kan Kōkötöy ōridi,
kartka kirip saldı deidi,
kan tükürüp kaldı deidi.
Kan tükürüp kalyan soṅ,
5 Bok-murundu akırdı,
eli-jurtun čakırdı:
'Eṅkäigändän karım bar,
emgäktägän jašım bar,
başı tülü kanım bar,
10 biläp turyan bīm bar.'
Čakırıp alyandan kein,
eli-minän köp jurtu
čoyulup kelgän ekän.
Ainäktäi kösü süzöldü,
15 Kan Kōkötöy üzöldü.
Endi kalyan Bok-murun
asıl jerdän akırat,
beš botosun čakırat.
Čakırıyanda, ne deidi?
20 'Atäkäm Kan Kōkötöy
üzölüp kalyan ekän!
Aštı esän tartıṅar!
Ošu jerdä jatıṅar!
Endi mınan ketiṅär!
25 Aška čakırıp barıṅar!
Mınan arı sen barsaṅ,
bekip kalyan beištın
ešigin açkan Er Košoy,
bailanıp kalyan bazardın
30 jolun jaskan Er Košoy –
ol Košoyṅo barıṅar!
Ā barıp aıtıṅar!
'Kök dönöndün baş'edi,
Kōkötöy-kandın aš'edi!"
35 Baškı attın baigäsi:
san sarıča tō sayam,
- san sar'ala bā sayam,
san sarı başıl koi sayam!
Ayayı attın baigäsi:
40 tokoilü jergä toptottum,
badaçı kulıya joktottum,
mıṅ alabaš kunajın!
Beš jüs tokson beš atka baigä
bar!
At bailabai bolbosun!
45 Atı ölüp kalbasın!
Ökünčüsü bolbosun!
Özü armanda kalbasın!
Bul aşıma kelbäsä,
körünbösün kösümö!
50 Tarınbasın özümö!
Taṅ atardın aldında,
kün čıyardın keinindä,
Bok-murundai batırdın
aişıyı altın kızıl tū kelär,
55 tötögölü bos üyün
töškö süröi salbasam,
tör tolturyan sulün
aç biläktän albasam,
at soṅunan salbasam,
60 artık olja kılbasam!
Bul aşıma kelbäsä,
tarınbasın özümö,
körünbösün kösümö!
Aita barıṅar Košoyṅo!
65 Anan arı sen barsaṅ,
tokoido ayū bettängän,
belästä jolbors baştaṅyan,
čayan köstü, čap jaktü,
teskäi jakka kıštayan,
70 enädän jaṅı tüšköndö,

Khan Kōkötöy was ailing. He was now very old and kept on spitting blood. And now that he was spitting blood, he sent for Bok-murun and summoned all his people. – 'I have bent old men, and children that crawl, as chiefs I have khans displaying the standard, I have biys with established rule!'

And when he had summoned them, all the many peoples were assembled.

Kōkötöy's eyes clear as mirrors grew peaceful, Khan Kōkötöy had passed away.

Bok-murun, whom he had left, called from his noble seat summoning five young friends, and, calling them, what did he say?

'Now that my Father Khan Kōkötöy has passed away, give a proper Feast! Pass the night here. Then away you go to invite (the Heroes) to the Feast! Moving on from here, go to famous Košoy – Er Košoy who opened the Gates of Paradise that had been barred, Er Košoy who spread wide the road of the bazars that had been restricted! And going to him, say: "A four-year-old has a head, and Kōkötöy-khan has his Feast!" As to the Prize of the first horse: I shall put up camels of yellowish coat past counting, dapple-chestnut mares innumerable, yellow-headed sheep beyond number. As to the Prize of the last horse: a thousand well-marked heifers which I have had driven together in a wooded place, making the cowherds lament (their loss)! – There are Prizes for five-hundred-and-ninety-five horses! Let Košoy not fail to enter his horse! May his horse¹ not die! Let him have no regrets! May he himself not be disillusioned! But if he come not to my Feast, let him keep out of my sight and hide his anger from me! For before the first dawn rays, after sunrise, the Warrior Bok-murun's Gold Half-moon Red Standard will come, and I swear I shall raze his light-grey yurt, ringed above with stripes of felt, to the mountain-side, shall seize by their gleaming forearms his beauties that crowd the place-of-honour in his yurt, thrust them behind my saddle and make them my choicest booty! If he come not to my Feast, let him keep out of my sight! Go and tell Košoy this!

'When you ride on thence, go to him whose visage is like that of the bear in the forest, whose head resembles the tiger's on the mountain-spur – scorpion-eyed, strong-jawed, wintering on the northern slopes – who in the act of descending from his mother's womb

33 R dönöndön baş. 36 R soyom = 37; 38. 38 R başın. 40 R tokoilu. 41 R bataçı. 66 R ayu, cf. KK 975. 67 R belästäi.

1 Or: 'fame'? See note 45.

- koi bōrındai kara kan
oŋ koluna uštayan,
kabayı bik, kaşı bas,
kösü kızıl, öñü sas,
75 kandū tūyan Er Manas,
kölöködö kōn öskön,
kōnū-minän örg' öskön,
aşıktū jilik jotosu,
Jakıp-baydın botosu
80 asıl tūyan Manaska
jetip kabar beriñär!
Andan arı sen barsaŋ,
kara üñkürdü üi etkän,
karaŋğı tokoi mal etkän,
85 bōrı çıbar bala kuş
kötörö tūyan Er Agış –
aya jetip kabar ber!
Andan arı sen barsaŋ,
toyus ül kenjasi,
90 Kundaydın süigön mendäsi,
Eleman-baydın balası
Er Töştökkö jetip ait!
Andan arı sen barsaŋ,
Ertiş çıya jailayan,
95 egis kar'at bailayan
Kökümdün ülu Ürbü bar –
aya jetip kabar ber!
Andan arı sen barsaŋ,
Alpay-mamet inisi,
100 abışka kempir balası
altı jaşar Kök-koyon –
aya jetip kabar ber!
Andan arı sen barsaŋ,
kara miltık ulayan,
105 atkanı tōdan kulayan
- enčägäi boilū Ereš bar –
aya jetip kabar ber!
Andan arı sen barsaŋ,
Akpay-mamet balası
110 esän-aman erändär –
aya jetip kabar ber!
Andan arı sen barsaŋ,
Jedigerdin Er Bagış –
aya jetip kabar ber!
115 Andan arı sen barsaŋ,
Kök-döbönün başında,
Temir-bala kaşında²
aya jetip kabar ber!
Andan arı sen barsaŋ,
120 Kün-tümüš eli boluču –
aya jetip kabar ber!
Andan arı sen barsaŋ,
Kara-döö ülu Jar Manas –
aya jetip kabar ber!
125 Andan arı sen barsaŋ,
Kırımdardın Boz-uul –
aya jetip kabar ber!
Andan arı sen barsaŋ,
Samarkanda Kan-kojoŋ –
130 aya jetip kabar ber!
Andan arı sen barsaŋ,
Erkeč eli, It eli –
aya jetip kabar ber!
Andan arı sen barsaŋ,
135 tōdaktai moinu soskon kul,
bailıyı jurttan oskon kul,
Aydar-kandın Kan Kökčö –
aya jetip kabar ber!
Andan arı sen barsaŋ,
140 Kapırdın jurtu bar ekän

77 R erkä. 79 R batası. 86 R kötürö. 89 R kenjasi. 90 R mindäsi. 99 R
Alpai-imät. 109 R Akpai Mamät. 116 R kök döbönün. 120 R Kün-tümüš.
123 R Kara-dö. 129 R Koyon. 132 R Ergäč. it. 137 R kanın.

2 A verse giving the name of a hero or a people is missing.

clutched in his right hand a clot of gore as large a sheep's liver – his eyelids high, his brows low, his eyes red, his visage sallow – to bloody-born Er Manas, grown to manhood in the shadows, grown to manly courage, him of the mighty shin-bones! – find Jakıp-bay's dear son, nobly born Manas, and bring the news!

'When you ride on thence, go to him who has made a dark cavern his home, made the gloomy forest his cattle – Er Agış, born lifting the mottle-bellied young hunting-eagle (without saddle-support) – find him and bring the news!

'When you ride on thence, go to him who is youngest of nine sons, God's Beloved Slave, the son of Eleman-bay – to Er Töštük, and speak!

'When you ride on thence, coming out to summer on the Irtysh and tethering twin black horses, there is Köküm's son Ürbü – find him and bring the news!

'When you ride on thence, there is Alpay-mamet's young brother, child of an old man and an old woman, six-year-old Kök-koyon – find him and bring the news!

When you ride on thence, there is he who pursues the game with a slow-match gun, his stricken quarry rolling down the mountain-side – Ereš who stoops under his brawn – find him and bring the news!

'When you ride on thence, there are Akpay-mamet's sons, lusty warriors – find them and bring the news!

'When you ride on thence, there is Er Bagış of Jediger – find him and bring the news!

'When you ride on thence, at the top of Kök-döbö beside Temir-bala . . . find him (or: them) and bring the news!

'When you ride on thence, there dwell the People of Sunrise – find them and bring the news!

'When you ride on thence, there is Kara-döö's son Jar-Manas – find him and bring the news!

'When you ride on thence, there is Boz-uul of the Krim People – find him and bring the news!

'When you ride on thence, there in Samarkand is your (revered) Kan-kojo – find him and bring the news!

'When you ride on thence, there are the Goat- and Dog-peoples – find them and bring the news!

'When you ride on thence, there is that fellow who stretches out his neck like a bustard and outdoes his whole people for wealth – Aydar-khan's son Khan Kökčö, find him and bring the news!

'When you ride on thence, there are the Infidel People,

- bulçuŋ eti bukadai,
 äginä sakal koiboyon,
 erdinän murut albayan,
 Orustan kanı Çoŋ Joloi –
 145 aya jetip kabar ber!
 Andan arı sen barsaŋ,
 Kapırdın kanı Nez-kara –
 aya jetip kabar ber!
 Andan arı sen barsaŋ,
 150 Kaşkar, Jarkan burayan,
 mıŋ Kıtaydı surayan,
 kır murundü, kızı kös,
 Kıtaylardın Koŋur-bay –
 O Koŋur-bay, kaşka kul,
 155 kılıyı jurttan başka kul,
 aya jetip kabar ber!
 Andan arı sen barsaŋ,
 Kapırdın kanı Jıl-basal –
 aya jetip kabar ber!
 160 Andan arı sen barsaŋ,
 Ögüz-kan eli boluču –
 aya jetip kabar ber!
 Andan arı sen barsaŋ,
 Too-teŋeşer eli boluču,
 165 aya jetip kabar ber!
 Andan arı sen barsaŋ,
 Oogandın kanı Muz-burçak –
 aya jetip kabar ber!
 Andan arı sen barsaŋ,
 170 Turpandın jurtu boluču –
 aya jetip kabar ber!
 Andan arı sen barsaŋ,
 Oroŋŋu eli boluču –
 aya jetip kabar ber!’
 175 Bok-murundun botosu

- kandın sösun ukkan soŋ,
 atka minip çıktı deit,
 tögörök tört burçun
 barın birdäi öttü deit.
 180 Aşka konok çakırdı.
 Kökötöy ülu Bok-murun
 asıl jerdän akırat,
 çorolorun çakırat:
 ‘Bu aştı kandai tartamın?’
 185 Attı kandai çabamın?
 Bu akrät jaidı utamın?
 Bu Kapır-minän Busurman
 bu kaisı jerdä tutamın?
 Men bu jerdän köçömün,
 190 men Sairamya konomun!
 Men o jerdän köçömün,
 men Çibikentkä konomun,
 Sarı-bulak basamın
 Kara-buura aşamın,
 195 keŋ Talaska tüşömün!
 Men o jerdän köçömün,
 Kara-köl basıp çıyamın,
 Üç-korumdu aşamın,
 Suu-samırya tüşömün,
 200 kozu-minän koçkordu
 barın biçip salamın,
 maldı subai kılamın!
 Bir ai anda jatamın,
 mal semirtip alamın,
 205 üi jıyaçın asamın,
 üidü oŋdop salamın!
 Kaira köçüp salamın:
 Kara-balta aşamın,
 Kaiŋdını basamın!
 210 Kaira köçüp kelgändä,

142 R eginä. 144 R orustun. 152 R kızıl. 164 R Tötäŋşir. 167 R Mıs-Bur-
 çak. 188 R jerdän. 189 R jerdä. 192 R Şibi kentkä. 194 R Kara bura. 198 R
 Uç; açamın 199 R Su-samırya.

with him possessed of muscles like a bull's, setting no beard on his chin, not taking his moustache from his lips, Big Joloy, Khan of the Orus³ – find him and bring the news!

‘When you ride on thence, there is the Khan of the Infidel Nez-kara – find him and bring the news!’

‘When you ride on thence there is he who oppresses Kashgar and Yarkend and commands a thousand Chinese, sheer-nosed, squinting Koŋur-bay of the Chinese – that Koŋur-bay, a fellow apart, whose deeds surpass those of his people – find him and bring the news!’

‘When you ride on thence, there is the Khan of the Infidel Jıl-basal – find him and bring the news!’

‘When you ride on thence, there is Ögüz-khan's people – find him and bring the news!’

‘When you ride on thence, there are Too-teŋeşer's people – find them and bring the news!’

‘When you ride on thence, there is the Khan of the Afghans, Muz-burçak – find him and bring the news!’

‘When you ride on thence, the people of Turfan dwell there – find them and bring the news!’

‘When you ride on thence, there are Oroŋgu's people – find them and bring the news!’

When Bok-murun's young friends heard their Khan's command, they mounted and rode out. Together they circled all four corners of the earth, one like the other, summoning the guests to the Feast.

Kökötöy's son Bok-murun shouted from his throne and summoned his Companions: ‘How shall I conduct this Feast? How shall I race the horses? How shall I win a part in the Next World? At which place shall I entertain these Infidels and Muslims?’

‘I will move on from here and camp in Sairam! I shall move on thence and camp in Chimkent! I will go over Sarı-bulak, will cross the Kara-buura, descend to the broad Talas! I shall move on thence and after passing Kara-köl come out (to more open country): I shall cross over Üç-korum, descend to the Suu-samır and there castrate all the lambs and rams and keep my cattle from breeding. I shall camp there for a month, fattening my beasts! I shall hang wood for frames and then repair the yurts. I shall then be on the move again and cross over Kara-balta (Pass) and make for the Kaiŋdı (River)! And when I set out again

3 ‘Orus’ normally indicates the Russians. Similarly at 1536, below.

- Agır-mingä kelgändä,
tödün komun čečämin,
Korogotu kıldırıp
It-kečüüdi kečämin,
215 Ak-jar oidu kıldırıp
Ak-buluḡya konomun.
Koi küzömün alamin,
üidü jāp salamin!
Men o jerdän köčömün,
220 Irgaytıni ašamin,
Kopunu tūra basamin!
Men o jerdän köčömün,
Karkara boiloı konomun,
Kalday-minän dos bolup,
225 tus kainatıp alamin!
Men o jerdän köčömün,
Termirdik tönı basamin,
men Kuuluktan ašamin!
Men o jerdän köčömün,
230 Baktı-kuuray basamin,
Kuš-murun tösın ašamin,
Uluu Kulja čatnan,
Kiči Kulja başınan
ortosuna konomun!
235 Kelgän jet'ai bolıunča,
kemägämdi kasamin,
orošon on ai bolıunča,
otunumdu alamin!
Akrät jaidı utamin:
240 Kapır-minän Busurman
barın birdäi tutamin!
Anın beri jayında
asıl jaidan akırıyın!
Birin koıboı čakırıyın!
245 Asıl tūyan tentäk bar,
böirök jambım bötön bar,

213 R Kōra-kottu. 215 R Ak-jar-oidu. 217 R küzöḡün. 228 R Tūluktan. 230 R Baktı-kurai, cf. 889 R Baktı-kurai. 239 R jaida. 247 R toi. 261 R ödö. 271 R kairatanıp.

and come to Agır-min, I shall untie the camel-saddles! I shall range along the Korogotu (River) and ford (the River Chüi) at It-kečüü! Then, ranging through the Ak-jar valley, I shall camp at Ak-buluḡ, shear the sheep and cover yurts! I shall then move on from that place and cross up over the Irgaytı (Rgaty) and make straight for Kopu! I shall move on from that place, go along the Karkara and camp! Then, fraternizing with the Kalday, I shall boil salt. Moving on from there, I shall go over the Temirlik Mountains. I shall cross over the Kuuluk Range, then, moving on, traverse Baktı-kuuray! I shall cross over the Kuš-murun Mountains and camp between the confluence at Great Kulja and the top of Little Kulja! When seven full months have passed, I shall dig my open hearths, when fully ten months have passed, I shall secure my firewood! I shall win a part in the Next World, will entertain all the Infidels and Muslims, one like the other! Summon them here as from the throne! Invite them, down to the last one!

'There is a nobly born Hothead! – Set apart, I have my kidney ingots, one foal's-hoof-ingot and three standard-ingots. – If that Hothead comes, he will have my people in turmoil! If he wishes, let him come, but if not, let him stay away!'

The heralds issued out from their lord Bok-murun's and rode away. They circled all four corners of the earth, one like the other, they invited all the Infidels and Muslims, one like the other.

When he invited Er Manas, the herald rode down him past him and halted with a caracol, rode uphill and halted with a skip. But Manas made no answer to the herald. Then the herald said with finality: "The arrow when released does not flinch from the rock, the herald when he has set out does not flinch from his journey"! On my return from this place, what answer am I to give to my lord Bok-murun?

With these words, the herald took heart. He reined his racer Maniker back and rode up to Manas.

Tiger-born Manas lay playing at the princely game of chess on the summit of Uluu-kamır with Almambet, who had taken three pieces

- tai tuiḡayım bürö bar,
čınrıḡı jambım üčö bar,
kelsä tentäk el busat,
250 kōnū kelsä kelsindä,
bolboso kelbäi koisunda.
Bok-murundai törödön
čıkkan elči ketti deit,
tögörök tört burčun
255 barın birdäi öttü deit,
Kapır-minän Busurman
barın birdäi čakırdı.
Čakırıyanda Er Manas,
ıldıı ötüp ketkändä,
260 ıkıs berip toktodu;
ödö jürüp ketkändä,
öküs berip toktodu –
elčigä jöp aitpadı.
Anda elči boyuna aittı, deit.
265 Atkan ok taştan kaitpait,
barıyan elči joldon kaitpait:
men ošu jerdän kaitamin,
Bok-murundai törömö
nemänä jöp aitamin?
270 Mını aitıp bu elči
kairattanıp saldı deit,
Manikerdäi külüktü
kaira tartıp aldı deit,
Manaska barıp saldı deit.
275 Kabılan tūyan Er Manas
kan oinu čatraš
Uluu-kamır başında
Almambet-minän oınop jattu
deit.
Üč tašin Almambet
280 utup alıp ekän deit,

uyalıp ketti Er Manas,
janındaŷı jölkıtı
jüsün arçıp aldı deit,
Bok-murundun elçisi
285 jaima kökül Jaš-uul,
anı körüp saldı deit.
Kabilan tüyan tentäktin
ačū jaman keldi deit.
Janındaŷı kırk čoro
290 tura kondu zırkırap,
sakalı ketti burkırap,
Almambet turdu jalınıp,
moinuna boto salınıp.
'Akai, tentäk, ne deisin?
295 Ačūŷını bassana!
Akılıŷa tüssönö!
Külüp turup süilössöŷ,
kün tiğändäi körünöt,
kabayıŷ bürköp süilössöŷ,
300 kar jäyandäi körünöt!
Anda aittij Er Manas:
'Akai, čorom-ai, ai jarkın,
akai, čorom-ai, kün jarkın,
eldü jerdän čoyultup,
305 ečkäp alyan köi-yaška,
bura tarssa bolboyon,
bukadan talım alyan kul
sundurup naiza tartpayŷan,
sumsayıp jödan kaitpayan,
310 barıŷ birdäi čorolor,
kara bairya kazanat,
jö kaçıryan azamat –
men körgöndü kördüŷbü,
men bilgändi bildinbi?
315 Jaima kökül Jaš-uul
kelä jatat kördüŷbü?

285 R Jaima Kökül jaš ül. 290 R sırkırap. 298 R tiğändäi. 305 R kuiyaška. 313 R kördüŷbü. 315 R Jaima Kökül jaš ül. 325 R köröšüp. 336 R odura. 339 R Ertän. 343 R ak kulaya.

Boyo salam bergäimin,
başı ketät ölümgö,
malı ketät talöya!
320 Kılçayıp karap alyandım,
kösun čukup alyandım,
turup atın alyandım!
Butun kesip salamın,
batırların sayıšıp,
325 balbandarın köröšüp,
buka minip bulkušup,
tai bukadai julkušup,
tamaša kılıp jatıŷar!
Tört butuna tört kasıktı kayıŷar!
330 Moinuna marjan šuru salıŷar!
Airı kesäŷ aç belgä
urup kerip ketiŷär!
Manas čoroloruna aitiptı,
anda turup čorolor
335 airı kesäŷ aç belgä
ödura tartıp aldı deit,
tört kasıktı kakkanda,
kıdırata čaptı deit.
Ertäŷ-minän turdu deit,
340 örköcü bık, moin usun,
joryo basık čoŷ kula
ak kaŷı er sırdıyaš
Ak-kulaya tokuttu,
kaška taman jekä ötük
345 temir taman üzöŷgü
teppäi ırıyp mindi deit,
ak köinökčön dambalčan
bastırıp čıyıp keldi deit.
Noŷoydun ošundai ül tuar-
b'ekän?
350 Kabilan tüyan Er Manas

much to Manas's shame, so that he took the kerchief at his side and wiped his face – when he caught sight of Bok-murun's herald Jaš-uul of the flowing forelock! The tiger-born Hothead flew into a great rage! The Forty Companions at his side sat up in anguish, their beards billowing wildly. Thrusting his halter round his neck, Almambet implored him insistantly.⁴

'Alas, Hothead, what are you meditating? Repress your anger, come to your senses! When you laugh and talk with us, it is like a ray of sunshine, but when you knit your brows, it is as though snow were falling!'

Then you spoke, Er Manas. 'Alas, my Companions, Bright Moonlight! Alas, my Companions, Radiant Sunshine! Collecting you from lands with peoples, my Chosen Ones most rare, such that if one turns (your horses' heads) it is in vain! – Fellows who had your battle-drill from bulls, couching your lances and not withdrawing them, with grim aspect not retreating from the foe, all of you, one like the other, Companions, as thoroughbreds to crossbreeds, youths who put the enemy to flight! – have you seen what I have seen, learned what I have learned? Have you seen that Jaš-uul of the flowing forelock is coming this way? I am going to give him a greeting – his head shall be assigned to death, his horse to booty! Looking round, I had just caught sight of him – I would have knocked out his eyes and got up and seized his horse! I shall cut off his extremities, then you'll have some sport, with warriors thrusting at each other and (mounted) wrestlers clashing with each other, 'Riding the Bull' and jostling each other, grappling with each other like bull-calves! Drive in four stakes at his four extremities, set a coral necklace round his neck! Then go to a cleft in a wild mountain-saddle and spreadeagle him!'

After Manas had addressed his companions, they stood up, and at a cleft in a wild mountain-saddle pulled Jaš-uul down; and when they had driven in four stakes, they galloped over him in turn.

Manas rose with the dawn. He ordered Ak-kula, his great roan of the high withers, long neck, and gentle allure, to be saddled with the Mongol saddle with its broad, ornamented front saddle-bow, then, in nothing but his shirt and pants, leapt on to his mount without stepping on the iron stirrup-bar with his luxurious bare-soled riding-boots, and rode out. Will such another son of the Nogoy ever be born?

Tiger-born Er Manas

4 A gesture of submission and entreaty.

- kaira tartıp aldı deit,
kiikiriip bakırdı,
Manas çorolorun çakırdı:
'Murat-alım, Murat-bek!
355 Mundai çapkan Kuat-bek!
Elim, Seyit, eki ül!
Kazaktardın Karganday, jaş ül!
Tölgöcü kara Tölgüm!
Tündä tülkünün isin jañılbas
360 Türsün-taylak, şütüm!
Karañgıda karsaktın isin jañılbas
Kaman-joypur, şütüm!
Üşün Ümöt, Jaizañ, eki ül!
Sarı-ala mingän Almambet!
365 Köskö saıyan kök Sırgak!
Jatik tildü Ajıbay!
Tömöngö kirä baryanda,
Kırktın başı Kırğılm!
Kök-čebič mingän Seregim!
370 Jaylımştın inisi,
Jaş-kamıştın ayaşı
at kaitarçı Boz-uul!
Çorolordın eñ kiçü Taz-baymat –
o kazandı tes kainat!
375 At kaçırmak kün tüdi,
tö örmögü altın ak çatır
türö salıp büktöñör!
Tutam jerin nıldatkan,
tutam jerin sırdatkan
380 koş kömököi sır naiza
başı kökkö jailyan,
tübü jergä sailyan,
keñ Narındı kızıdıp
Ak-kulanın üstünö
385 jolborston kejim jabıñar!
- Başına manattan nokto katuñar!
Kök dölbas bailañar!
Jetälätip salıñar!
Türgögü altın ak çatır
390 koş atka bekäm tartuñar!
Kebesti-toodın narı jañı,
keñ Kaşkardın beri jañı,
Bok-murundai törönün
tartü bolso körölü:
395 a jerdän tartü kelbäsä,
jeläkti jerdän türölü!
Jelbirätpäi naizanı
tura karmap sayalık!
Aşın karam kılalık!
400 Ak-kulanın üstünö,
jolborston kejim japtırıp,
jetälätip jelpintip,
Narındı boilop çıktı deit.
Türgögü altın ak çatır
405 Kebesti-toodın boyuna
sastü jergä tiktı deit,
Ak-bulçuñdu mindi deit,
Kebesti-toodın janında
kerğıštätip çıktı deit.
410 Tögöröktön maraldı,
jer arıtıp karadı,
altı kapka çarbaktan
būdak-būdak çañ çıktı.
Būdak çañdı karasa,
415 'Bu nemänä boldu?' dep,
kabılan tüyan Er Manas
kaita jelip keldi deit:
'Çorolor atka tokum sal!
Kapır-minän Busurman
420 karçalıñıp kalıyanbı?

357 R Karyardai. 358 R Kara tölgüm. 360 R Türsün Taylak Şütüm. 362 R Kaman,
Joipur, Şütüm. 363 R Üşün, Ümöt, jaisañ eki ül. 365 R Kök. 368 R kırktuñ; Kırğıl-
dım. 369 R minän. 372 R bos ül. 375 R kaçıbak. 376 R örmögün. 383 R
Narımdı. 384 R üstündö. 389 R türkögö = 404. 402 R jetilätip. 407 R ak
bolçuñdu. 409 kerbištätip. 410 R Tögörötön. 411 R aratıp.

rode back and shouted at the top of his voice, summoning his Companions. –
'My Murat-alı, Murat-bek! Kuat-bek, who gallops so! The two youths, Elim
and Seyit! Karganday of the Kazakh, young fellow! My Black Tölok, pebble-
and-knuckle-bone-diviner! Türsün-taylak, who never lose the fox's tracks by
night, my dare-devil! Kaman-joypur, who never miss the karsak's tracks in the
dark, my dare-devil! Ümöt the Üşün and Jaizañ, the two youths! Almambet,
rider of Sarı-ala! Surly Sırgak, thruster-at-the-mark! Smooth-tongued Ajıbay!
My Kırğıl, Chief of the Forty when we go down to the plains! My Serek,
mounted on Kök-čebič! Younger brother of Jaylımıš, elder brother of Jaş-
kamış, horse-herd Boz-uul! Youngest of the Companions, Taz-baymat, quick,
bring the kettle to the boil! A day has dawned on which horses must be raced!
Roll up and fold away the gold-and-white pavilion of woven camel-hair! With
the heads of our fork-tongued, painted spears reaching skywards – their grips
nielloed and patterned – their butts thrust towards the ground as we range along
the broad Naryn, spread the costly tiger-skin horsecloth over Ak-kula's back,
set the halter of *manat* over his head! Tie on the blue (?) drum! Let them lead him
by the bridle! Strap my rolled-up gold-and-white pavilion tight on the spare
mount! Beyond Kebesti-too, on this side of Kashgar, let us see if there is a gift-
of-honour of the lord Bok-murun! But if a gift-of-honour does not come from
that quarter, let us furl his pennant from the earth! Holding our spears at the
ready, let us thrust them and not let them flutter! – *Let us profane his Memorial
Feast!*

Ordering the costly tiger-skin horsecloth to be spread over Ak-kula's back
and having him led by the halter so that the breeze should fan him, Manas set out
and rode along the Naryn. On marshy ground beside Kebesti-too, they pitched
the bundled gold-and-white pavilion. Manas mounted Ak-bulçuñ, rode out to
the flank of Kebesti-too and set him prancing! He glared all round, surveying
the land – from the six-gated fortress great clouds of dust were issuing! And as he
looked at these clouds of dust, he wondered 'What can it be?' Tiger-born Manas
rode back at a trot.

'Companions, saddle your mounts! Have the Muslims and the Infidels come
to blows?

Arasına tüšölük!
 Araçalap salalık!
 Aşın karam kılbalı!
 Tutam jerin nıldatkan,
 425 tutam jerin sırdatkan
 koş kömököi sır naiza
 koltukka kısıp salalık!
 Ak-kulanın üstünö,
 ak kaŋgı er sırdıyaş
 430 Ak-kulaya tokuŋar!
 Alača köpçük salıŋar!
 Altın bıştan tartıŋar!
 Arasına tüšölük!
 Araçalap salalık!
 435 Atka minip jürdü deit –
 kögüčkön körsö turalman,
 kösümnün jaşın tıyalman –
 Kapır karçı keldi dep,
 Abılay, Jaŋgır, Kan-kojom
 440 mıltuk-minän tars koidu.
 Kaldırayın salınp
 Kaldai çrya uruštu,
 beldämčisin salınp
 Mejin çrya uruštu.
 445 Kara baştü tünü kötörüp
 Kapırdın kanı Nez-kara
 karsılđaşıp uruštu.
 Kabılan tüyan Er Manas
 arasına tüştü deit,
 450 araçalap saldı deit.
 ‘Möndü! Burut kaştı!’ dep
 Kaldai çrya küdi deit,
 ‘Sai! Burut kaştı!’ dep
 sansıyan Kalmak küdi deit.
 455 Kan-kojo elin said’elä,

kabılan tentäk jeld’elä,
 Kan-kojomo keld’elä.
 ‘Körkü! Burut kaştı!’ dep
 köjkü Kalmak attandı.
 460 ‘Arıymak başın buratur!
 Kan-kojomo astın jergä tura tur!
 Ak bataŋdı berip ket!
 Äginä sakal koiboyon,
 erdinän murut albayan
 465 uitügündöi köp Kalmak attandı!
 Alda, çorom, jö kaştı!
 Töba, çorom, jö kaştı!’
 Kaira kaptap keldi deit,
 Almambet, Sırgak, eki ül,
 470 jasöl bolup saldı deit,
 Kapır-minän Busurman
 aşkan aidap keldi deit.
 Bekip kalyan beıştin
 eşıgin ačkan Er Koşoy,
 475 bailanıp kalyan saraidın
 jolun jaskan Er Koşoy
 Kabılan tüyan Er Manas
 çatırın jakın tikşi deit.
 Oşuyuna Bok-murun
 480 jaima kökül Jaş-uul
 ak boz attı kınalap,
 bermät, şuru tayıntıp,
 kıştū tartū kıldı deit
 Kabılan tüyan Manaska.
 485 Bok-murundai balanı –
 ‘Bir-dä künü kelät’ dep,
 bir-dä künü kelgän jok,
 ‘Eki künü kelät’ dep,
 eki künü kelgän jok,
 490 ‘Üçüncü künü kelät’ dep,

431 R alači. 438 R karča. 439 R Abılay Jaŋgır (?) Kan Koyom. 445 R tün. 451 R
 Mündü. 459 R köŋkö. 461 R Koyomo. 463 R eginä. 465 R ütügündöi.
 476 R jasayan. 480 R Jaima Kökül jaş ül. 481 R kılalap. 483 R kıştı.

Let us come between them and stop the fight! Let us not profane the Feast! Let us press our fork-tongued, painted lances with nielloed and decorated grips hard under our armpits! Set the Mongol saddle with its broad, ornamented front saddlebow on Ak-kula’s back! Thrust the striped homespun saddle-cloth beneath! Pull tight its golden girth! Let us come between them and stop the fight!

He mounted his steed and set out – »When one saw a dove, it could not stand, I could not restrain the tears of my eyes!«⁵ – thinking they were up against the Infidels, Abılay, Jaŋgır and my Kan-kojo banged off their handguns! Slinging on their mailshirts, the Kalday came out and joined the fray, flinging on their bellyguards, the Meiren came out and joined the fray! Raising his black-headed standard aloft, Nez-kara, Khan of the Infidels, joined the fray with crack and crash! Tiger-born Er Manas came between them and stopped the fight.

Saying ‘Möndü! – The Burut have fled!’, the Kalday came out and chased them, saying ‘Sai! – the Burut have fled!’, the pullulating Kalmak gave chase! They were about to attack Kan-kojo’s people when Tiger-Head trotted up and came to my Kan-kojo. Saying ‘Körkü! – the Burut have fled!’, all the Kalmak started on their way.

‘Turn the heads of your racers! Dismount and stand before my Kan-kojo! – Give your holy Blessing! They who leave no beard on their chins, who leave their moustaches on their lips, the Kalmak innumerable as hairs on a cow’s coat, have started on their way! Allah! My Companions, the enemy have fled! Merciful God! The enemy have fled!’ They wheeled round in mass-attack. Manas advanced the young pair Almambet and Sırgak as captains, and they drove the Infidels and the Muslims before them in excellent style!

Er Koşoy, who had opened the Gates of Paradise that had been barred, Er Koşoy, who had spread wide the road of the caravanserai that had been restricted, used to pitch his pavilion near to that of tiger-born Er Manas.

Meanwhile, Bok-murun, braiding the tail of Jaş-uul’s pale-grey – his of the flowing forelock! – made a Gift of Honour for tiger-born Manas, including maidens he had asked to pin on their mother-of-pearl and coral! As to young Bok-murun, he was thinking ‘He (Koşoy?) will come in a day’s time.’ But after a day he had not come. ‘He will come in two day’s time.’ But after two days he had not come. ‘He will come on the third day’, he thought.

5 An irrelevant ‘filler’ more usual in the heat of improvisation rather than when performing at dictation speed, as here.

üçüncü künü kelgän jok.
 Törtünçi künü Bok-murun
 Manikerdi mindi deit,
 badanani kidi deit,
 495 bastırıp çırıp keldi deit.
 Kabılan tūyan Koşoygo,
 aya salam berdi deit.
 Kabılan Koşoy aitti deit:
 “Ak jaikin toŋgon mustu”
 aitam,
 500 bir-dä künü kelbädiŋ,
 bisip kalyan ekäsiŋ,
 eki künü kelbädiŋ,
 ersip kalyan ekäsiŋ,
 üçüncü künü kelbädiŋ . . .
 505 törösüp kalyan ekäsiŋ.
 “Ar jindin içindä
 karçıyıp kalyan balanı”
 Bok-murun sisti aitamın,
 eldi özün bilgänsip
 510 munu-minän joruyıŋ.’
 Anda Bok-murun aittıŋ:
 ‘Kabılan Koşoy, Kan Aba,
 erikpä-dä, terikpä!
 Bir-dä künü kelbäsäm,
 515 bī tıksın men dedim,
 eki künü kelbäsäm,
 el tıksın men dedim.
 Esän-aman boldıŋbu?
 Sak-salamat jürdüŋbü?
 520 Aştı kandai tartamın?
 Attı kandai çabamın,
 akrät jaidi utamın?
 Kapır-minän Busurman
 kandai kılıp tutamın?’
 525 Anda Koşoy aitti deit:

506 R jindin. 509 R eldin özün. 522 R jaidan. 532 R jindi. 539 R jindi.
 540 Ak korgon kenttin. 547 R aitasar. 548 R seninŋ. 558 R attı.

‘Akai, tentäk, tura tur!
 Kapır-minän Busurman
 bis bilginčä neş keräk?
 Bis bilginčä köt keräk!
 530 Jölönüş tō kerisi,
 Busurmandın börüsü,
 Manas bilsin jindi.’
 Manas anda aitti deit:
 ‘Andai debä Kan Koşoy, Aba,
 535 tondun jakasın türüp,
 etäginän kiyäbi?
 Ayaşı ailda turup,
 inäsi işin biläbi?
 Bu jindi özün bil, Koşoy!’
 540 Ak-korgon-kenttin kalası
 Köküm Sarttın balası
 Ürbü aitıp tura’dı:
 ‘Men bir üç ös kep aittain!
 Jarasa kebim kılıŋar,
 545 jarabasa koyuŋar!’
 Kan Koşoy aitti deit:
 ‘Aissaŋ aita sal!’ deidi,
 ‘Seniŋ kebiŋdi uyalı!’
 Ürbü aitıp tura’dı:
 550 ‘Narı barsın on beş kün,
 beri kelsin on beş kün.
 Attū oşundan çabalık,
 künü-tünü on tört kün
 at terdätip alalık!
 555 On altı kündör bolıunča,
 at çubatıp alalık!
 Kapır-minän Busurman
 attın sanatın bilälik!
 Kabılan tūyan Er Manas
 560 açū jaman keldi deit,

But after three days he had not come. On the fourth day, Bok-murun mounted Maniker, donned his mail-shirt and rode out. He saluted tiger-born Koşoy, and Tiger Koşoy addressed him.

‘I call you “The frozen-over-in-summer”! Playing the biy, you did not come on the first day; playing the hero, you did not come on the second; playing the great lord, you did not come on the third! “A lad that sticks out in any crowd” is what I shall call you, Bok-murun, acting as though you in person ruled the nation, such behaviour!’

Then, Bok-murun, you answered: ‘Do not take umbrage, Tiger Koşoy – reverend Khan, do not be offended! If I did not come on the first day, I was thinking “Let the biys refresh themselves!”; if I did not come on the second, I was thinking “Let the people rest themselves!”. Have your affairs prospered? Have things gone well with you? How shall I give the Feast? How shall I race the horses and win a part in the Next World? By what means shall I regale the Infidels and the Muslims?’

Koşoy then answered him: ‘Now wait a bit, Hothead! What need is there for us to direct the Infidels and Muslims? – There is no damned need at all! Let the “Lofty Mountain Pasture”, the “Wolf of the Muslims”, Manas, direct the assembly!’

And now Manas spoke: ‘Do not say so, reverend Khan Koşoy – rolling up the collar of one’s cloak, does one not put it on by the skirts? When the elder brother is in the encampment, should the younger conduct its affairs? You direct the assembly yourself, Koşoy!’

Ürbü, son of Köküm the Sart of the city of Ak-korgon, was speaking: ‘I should like to say a few words. If they please you, act accordingly. If they do not, leave it there!’

‘If you are going to speak, speak out!’, said Koşoy. ‘Let us hear what you have to say.’

‘Let them run for fifteen days, went on Ürbü, ‘and then return for fifteen! Let us mounted men gallop off from here and make our horses sweat, day and night, for fourteen days! Then let the horses run in a string for sixteen days! Then let us assess the number of the Infidels’ and Muslims’ horses!’

Tiger-born Er Manas was enraged.

janında yı Ak-albars
 karmap alıp sabinan
 kaçııp koyo berdi deit,
 Altı Şār köp Kapır
 565 aralata küdi deit,
 üç arān Busurman
 tegārāntā küdi deit,
 jetip çāp irārdā
 Joloydun jolun bastı deit,
 570 Ağıştı attap kaştı deit,
 Töštüktüñ töbösun basıp öttü
 deit,
 Koşoydun koinuna kirā kaştı
 deit.
 Kabılan tūyan Er Manas
 Ak-albars-minān Ürbünün
 etāgin
 575 tüşürö çāp irdi deit.
 ‘Atañ bilgān oi emās,
 enāñ bilgān toi emās,
 kıska sanalū čala kötön karam
 kul,
 mından kīn bu joruyūñ koyup
 jūr!’
 580 Kabılan tūyan Er Manas
 Ak-albarstı kınına
 kaitıp katıp aldı deit,
 Er Koşoyyo saldı deit,
 Koşoyyo keñāş salyan soñ:
 585 ‘Jurt karısı Kan Koşoy,
 sen-dā bilgān jīndı!’
 Anda Kan Koşoy aittūñ:
 ‘Akai, tentāk, tura tur!
 Men bilbāimin jīndı!’
 590 Jölönüş tō kerisi,
 Busurmandın bōrüsü,
 özūñ bilgān jīndı!
 Kapır-minān Busurman
 bis bilgānčā neş kerāk?

595 Bis bilgānčā köt kerāk!
 Özūñ bilgān jīndı, tentāk!
 Anda Manas aittūñ deit:
 ‘Kabılan Koşoy, Kan Aba,
 bu on beş kün degāni,
 600 bis bala čakta jaidak torboktu
 jarişıp kelči jer elā–
 Kapır-minān Busurman
 karčalışıp kelgāndā,
 bāigā talaş bolboibu?
 605 Jurtka buzuk tüşpöibu?
 Aş aram bolboibu?
 Bok-murundai törönün
 könü čögöt bolboibu?
 Barsın koñur salkın kūs-minān,
 610 kelsin čımın uçkan ala-čalbirt
 jas-minān,
 jakşısı kelsin terilip,
 jamanı kalsın terigip!’
 Andai aittūñ Kan Koşoy:
 ‘Akai, tentāk, bu kebiñ
 615 bolso bolsun!’ deidi deit.
 Kapır-minān Busurman
 dū kötörüp ketti deit.
 Dū kötörüp ketkän son,
 künü-tünü on beş kün
 620 at terdätip aldı deit.
 Künü-tünü üç ai on jeti kün bol-
 yunča,
 at čubatıp keldi deit.
 Čakçı čaktap keldi deit,
 sīnči sīnap keldi deit.
 625 Sīnči sīnap salyan soñ,
 atka karap aitti deit:
 ‘Kuiruyuna kut tüşkōn
 kutmandū kul’at kimdiki?
 Örköcü bık, moinu uzun
 630 nardai kul’at kimdiki?

Seizing Ak-albars at his side, he drew it from its sheath – giving his mount free rein, he pursued him among the Infidel of the Six Cities, chased him round the Muslims in their Three Divisions! Then, as Manas was overtaking him and on the point of hewing him down, Ürbü made for Joloy – he took a running leap over Ağış, stepped clean over Töštük’s crown and ran under Koşoy’s armpit! Tiger-born Manas hacked off Ürbü’s skirt with one blow of Ak-albars!

‘With your father devoid of good sense and your mother lacking a wedding-feast, you witless, filthy fellow with only half an anus, from now on stop misbehaving so!’ Tiger-born Er Manas hid Ak-albars in its sheath again, conferred with Er Koşoy, and having done so said: ‘Elder of the People, Khan Koşoy, now you direct the assembly!’

Then, Khan Koşoy, you said: ‘Now wait a bit, Hothead! I shall not direct the assembly! “Lofty Mountain Pasture”, “Wolf of the Muslims”, you direct the assembly yourself! What need ist there for us to direct the Infidels and Muslims? – There is no damned need at all! You direct the assembly yourself, Hothead!’

Then, Manas, you said: ‘Tiger Koşoy, reverend Khan, what he said about fifteen days is more fitting for our boyhood, when we used to race each other bareback on yearling calves! When the Infidels and the Muslims engage each other, won’t there be brawling for the Prizes? Won’t havoc descend on the people? Won’t the Feast be profaned? Won’t lord Bok-murun’s heart be troubled? Let them race in the pleasant cool of Autumn and return in the dappled thaw-and-snow of Spring with insects flying! Let the good come in a bunch and the bad lag sullenly behind!’

And then, Khan Koşoy, you said: ‘Now, Hothead, if that is what you say, so be it!’

The Infidels and the Muslims raised a great din. And after raising this din, day and night for fifteen days they made their horses sweat. And with day succeeding night for three months and seventeen days, they came riding their mounts in a string! Judges of horseflesh came and made their judgments, critics came and made their appraisals. And when the critics had made their appraisals, they said, reviewing the runners:

‘With Blessings settling on his tail, that lucky roan horse – whose is he? With high withers and long neck, that camel-like roan – whose is he?

561 R ak albars. 564 R altı şār. 570 R ağıştı. 571 R töbösun. 574 R ak albars.
 579 R joruyūñ. 586 R jīndı etc. 590 R kerāsi. 610 čalbirt. 621 R uç.

Jıylyanı nar tōdāi
jardai kul'at kimdiki?
Örköcü bık, moinu uzun
sadaktai sanı salınyan,
635 jakşı kul'at kimdiki?
Elbistäi için tartılyan
ečki kul'at kimdiki?
Tumçuyı uštu aradai,
tuiyayı sırdap koiyon çaradai,
640 börü kulak, bökön san,
bölökçö kul'at kimdiki?
Kulja kulak, kuran san,
kuturyan kul'at kimdiki?
İçägäsi inädäi
645 içkä kul'at kimdiki?
Sıdırıp koiyon tasmadai
sumbattü kul'at kimdiki?
Keñ sörisi ketmändäi –
kesäläk boyu ketmändäi! –
650 keñäştü kul'at kimdiki?
Ebirägän jayın erkäitkän,
erkästäi moının koikoitkan,
örüstü kul'at kimdiki?
Kak çokusu kumyandai,
655 kulaktarı kiiyandai,
örüstü kul'at kimdiki?
Kaška tişi kadōdai
kakçıyan kul'at kimdiki?
Kızıl tili bülödäi
660 kismattü kul'at kimdiki?
Arka moinu bir kulaç
ak joltoi kul'at kimdiki?
Kadıksıs kirdi bäigägä!
Anan beri jayında
665 maikanında maşat bar,
kuiruyunda kuduk bar,

astırtın ayaktü kalıp ketpägän,
üstürtün kanattü dairıp öt-
pögön,
kabıryası Kalkan-too,
670 omurtkası Orol-too,
sarı jılan kezäktü,
kızıl jılan özöktü,
suksurdai moının suk'salyan
südaı sur at kimdiki? –
675 Talaş boldu bäigägä!
Bistin jölönüs tō kerisi,
Busurmandın börüsü
Er Manastın Ak-kula,
oşu kandai körünöt? –
680 Oşu aldı bäigäni!
Bu Kapırdın kanı Çoñ Joloy,
Çoñ Joloydun Aç-buudan,
oşu kandai körünöt? –
Emäsä talaş bolot bäigäsi!
685 Anın beri jayında
tuiyayında tura jok
tulpar öñdü mal ekän,
jürögündö dülöi jok,
būdan çalış mal erkän,
690 “Jügüröm!” dep jütküngön,
“Çıyamın!” dep turyani,
jerdä oyo çäçip toktoboit,
jügürgönü bilinbäit,
tuiyayı jergä ilinbäit,
695 karı jilik kakkandai,
özü bıyıl jeti bäigä çapkandai
tōdai tor'at kimdiki?
Jer astunan çikkani
jeti kündör bold'elä,
700 arık çäp salıptır,

647 R sumbatü. 651 R Ebärägän. 669 R kalkan tō. 670 R oron tō. 673 R suk-
salyan. 676 R Jölönüş. 682 R açbūdan. 684 R emäsi. 688 R dülö.

Rolling like a dromedary, that cliff-like roan – whose is he? With high withers and long neck, his flanks slung on like a bow-case, that fine roan horse, whose is he? With his waist drawn in like an ounce's, that slender roan – whose is he? With his muzzle like a pointed saw, his hooves polished like cups, wolf ears and saiga flanks, that distinctive roan horse – whose is he? With ears of a full-grown mountain ram and flanks of a roebuck, that spirited roan – whose is he? With his gut as thin as a needle, that scraggy roan – whose is he? Like a scraped goat-leather thong, that stately roan horse – whose is he? With his croup as broad as a mattock – his torso that would almost *cut* like a mattock! – that politic roan – whose is he? Thrusting out his jaw as he champs, arching his neck like a leading-goat, that high-chested roan – whose is he? With the top of his head like a metal water-jug, his ears as though cut out, that high-chested roan horse – whose is he? With his incisors like tethering-stakes, that lean roan – whose is he? With his red tongue like a whetstone, that serviceable roan – whose is he? With his neck a fathom round where it joins his back, that auspicious roan – whose is he? He would surely come in first!

‘On this side of him there is one at whose tail-stump flows a spring, at whose tail there is a well! Below, nothing with legs stayed up with him; above, nothing with wings out-soared him! His ribs are like Kalkan-too, his spine like Orol-too! With yellow snake-gut (?), with red snake-gullet, thrusting out his neck like a pintail (?; shelduck?), this elegant blue-grey – whose is he? The Prize would be disputed!

‘The Ak-kula of Er Manas, our “Lofty Mountain Pasture“, “Wolf of the Muslims” – how does he shape? He would take the Prize!’

‘The Khan of the Infidels Big Joloy’s Aç-buudan – how does he shape? Contrariwise, he will dispute the Prize!’

‘On this side of him there is one on whose hooves there are no frogs – he’s a beast with a *tulpar* look about him! On his heart there is no out-growth – he’s a beast with the ways of a racer! Thinking “I’ll race!“, he tears ahead! “I’ll move ahead!” is his constant thought! Hollowing out the ground as he pounds it, he does not stop, his movement is scarce perceptible! His hooves do not lock in the soil! With marrow-bones as though hammered in, one would think he had run seven races this year, that mountainous bay horse – whose is he?’

‘The horse of him that emerged from the Underworld after seven years⁶ and dug an irrigation-ditch,

6 Or: ... dug an irrigation-ditch in seven days (see commentary, 699 and 700).

- uyatınan koşuptur,
Eleman-baydın balası
Er Töştüktün Çal-kuyruk
oşu aldı bāigāni!
705 Anın beri jayında
butunda burmadan çidār muṇu
bar,
üstündö korjun közü kumu bar,
örölü tor'at kimdiki?
Oşu aldı bāigāni!
710 Anın beri jayında
çubala baskan çibar at –
özü kimdin at ekän?
Kadıksıs kirdi bāigāgä!
Bet jayınan karasam,
715 nokto keskän ayı bar,
kır arkadan karasam,
eki kişi uçkaşkan,
kötön jör taıy bar –
kökül ker at kimdiki?
720 Ač aibalta belindä,
Kırgıstardın elindä
Agiş, Kojoştun Joor-ker –
oşu aldı bāigāni!
Iyık jaldan karasam,
725 araba baskan taıy bar,
kaptal jünün karasam,
tündük baskan taıy bar –
özü Boz-beenin balası,
bu Tor'aygır kimdiki?
730 Oşu aldı bāigāni!
Anın beri jayında,
Kar'aygır dıj balası
Kart-küröndün inisi,
Joor-bozdun balası,
735 Jorgo-bozdun inisi,
berändi alyan ekän daıj-minän,
- altımış toıyus mal-minän,
jem jegän ekän jeti batman dan-
minän,
mustakka tüıyan Kök-ala –
740 temir tuyak, jes biläk,
jetkiläñ külük Kök-ala –
bu bāigādän kalıptır!
Keñ Kuljanın boyunda
murun kırk bāigāsın alıptır!
745 Anın beri jayında,
beş jüs tokson beş attın ayayı
Oroṅgunun Kula-bee –
oşu aldı bāigāni!
Endi at aidamak boldu deit,
750 Isık-köldü kıldırtıp,
Tosor-minän Tanmanı
bir aşırıp saldı deit.
Keñ Narındı kıldırtıp,
sırtka salkın jailöıya
755 'Attın tuyayı taška küyöt' dep,
'Jai-kışı ketät' dep,
'At tanılbai kalat' dep,
Narın ıldıı kıldırtıp,
at çabıçı balanın
760 azık-tülügün Bukarya saldı.
'Balanı jai-kışı baksın!' dep,
'Atka jemdi bersin!' dep,
altın mör bastırıp,
Bukarya azık saldırtıp.
765 'Barsın koıur salkın küs-minän,
kelsin çımın uçkan ala-çalbirt
jas-minän,
jakşısı kelsin terilip,
jamanı kalsın terigip!
Atı jürüp ketti deit.
770 'Altı arän Kapırdı,

722 R jör ker. 728 R bos biänin. 729 R tor'aiıyır. 732 R kar'aiıyır dıj. 733 R kart.
734 R jör. 735 R joryo. 738 R daıj-minän. 739 R mustaka. 750 R Issık köldü.
751 R Tamıyanı.

who joined from a sense of decency – of Er Töştük, son of Eleman-bay – Çal-kuyruk! He would win the Prize!

'On this side of him, fretting over the twisted leather trammel on his legs, with both folds of the saddle-bag on his back filled with sand, this shackled bay – whose is he? He would take the Prize!

'On this side of him, this smooth-paced dapple – whose horse is he? Surely he will come in first!

'If you look along his cheeks there is white cut by the halter, if you look along his spine, there are two men up, and there is a gall on his rump – this dark brown horse with the forelock – whose is he? The galled dark brown of Agiş and Kojoş with keen battle-axes at their waists, among the Kirghiz people – he would win the Prize!

'If you look over his withers there is a mark left by the cart, and if you see his coat above his flanks, there is a mark left by the *tündük*. He himself is the son of Boz-bee ('Light-grey Mare'), this Tor'aygır ('Bay Stallion') – whose is he? He would win the Prize!

'On this side of him, the son of Kar'aygır and younger brother of Kart-küröñ, the son of Joor-boz, and younger brother of Jorgo-boz – this fine steed he (Kökçö) had seized with glory, together with sixty-nine head of cattle, whilst for his fodder this horse had champed seven batmans of corn – Kök-ala, born on the ice, the nobly born racer, with hooves of steel and pasterns of copper! – he has missed the race! Formerly, in the region of spacious Kulja, he had taken forty prizes!

'After him, the last of five-hundred-and-ninety-five horses, comes Oroṅgu's Kula-bee – she would take a Prize!'⁸

And now it was time to start the Race. Making them range beside Lake Issyk, taking them across Tanma and Tosor, making them range along the broad Naryn – thinking 'On the high plateau in the cool summer-pasture the horses' hooves would burn on the rock!', thinking 'They would be going summer and winter!', thinking 'The horses will not be recognized!', they made them range along the broad Naryn. The jockey-boys' food they put out in Bukhara, thinking 'Let them feed the boys summer and winter!', thinking 'Let them give the horses their provender!', they had golden seals affixed to it and the food put out in Bukhara. – 'Let the horses go in the pleasant cool of Autumn and return in the dappled thaw-and-snow of Spring with insects flying! Let the good come in a bunch and the bad lag sullenly behind!' – That is how the horses ran!

7 Rather than the Prize (see Commentary 731 ff.).

8 A Last Prize was proclaimed at vv. 39f.

üç arān Busurman
 barın çaktap kelsin! deit.
 Bok-murundai balaḡıs
 Manikerdi mindi deit.
 775 Eldi çaktap kelgändä,
 kır murundū, kızı kös,
 Kıtaylardın Koḡur-bay
 Bok-murundai törönü
 kelip karmai aldı deit:
 780 'Kaldıraıyn salınp,
 Kaldai minār mal ekän;
 beldämčisin çalınıp,
 Mejin minār mal ekän!
 Ak korjun artarya,
 785 Esen-kanya tartarya
 eptü jailū mal ekän!
 Manikerdi maya ber!
 Manikerdi berbäsäḡ,
 jeläkti jerdän türörmün,
 790 as Busurman quryurdu
 Bukardın Kök-taşın köstöi sü-
 rörmün!
 Atandar jolyo jatpaıbı,
 azamat aldı katpaıbı?
 Azūların arkaitıp,
 795 at ölümü bolboıbu?
 Muruttarın çıçaitıp,
 er ölümü bolboıbu?
 Jeläktü naıza mai bolor,
 aradaıy as Kırgız
 800 at jeminä jai bolor,
 çöptöi bolyon bai Kazak
 töşögünö jai bolor!
 Manikerdi maya ber!
 Manikerdi berbäsäḡ,
 805 bay ilgän bayların,

balapan kırçın çayların
 kuiratarın kalasın,
 ılatarın balasın!
 Anda aittıḡ Bok-murun:
 810 'Jurtka keḡäş salain!
 Jurt "Ber!" desä beräin!
 Bok-murundai o törö
 kaita salıp keldi deit,
 jurttarı Koşoyyo,
 815 aya keḡäş saldı deit.
 Anda Koşoy aitat deit:
 "Töba, Bokum, turatır!
 Alda, Bokum, turatır!
 At ayayın jer karait,
 820 kuştun bözi tutam dır,
 kuş ayayın kök karait:
 Manikerdi tiläsä,
 Manaska keḡäş salıḡın!
 Manas Manikerdi "Ber!" desä,
 825 andan kın berıḡın!
 Bok-murundai törömüs
 Manaska jelip keldi deit,
 Manaska kelip aittı deit:
 'Akai, tentäk, tura tur!
 830 Kıtaylardın Koḡur-bay
 "Manikerdi bersin!" deit:
 bersäm, ebi barb'ekän,
 koisom, ebi barb'ekän,
 "Berät!" degän nemäni?
 835 Anda aittıḡ Er Manas:
 'Altı jaşar ekändä,
 Ak-kulaya mingändä,
 airmašta jürgöndö,
 ayayı दौर Sür-köldön
 840 jain aldım men Manas!

'Let him come and inspect all the Infidels with their Six Divisions, and the Muslims with their Three!' Your young Bok-murun mounted Maniker, and when he had inspected the peoples, sheer-nosed, squinting Koḡur-bay of the Chinese came and seized hold of the lord Bok-murun.

'This is a beast fit to ride for a Kalday that slings on his mailshirt, fit to ride for a Meiren that flings on his belly-guard! For loading a White Saddlebag on his back and presenting him to Esen-khan, he is a most appropriate beast! Give me Maniker! If you do not give me Maniker, I shall furl your pennant from the earth and drive the cheerless Muslim wretches towards the Blue Stone of Bukhara! Will not camel-gueddings lie on the path? Will not the young bloods be exhausted? With them baring their teeth, will there not be a great dying of horses? With them bristling their moustaches, will there not be a great dying of warriors? Pennanted spears will become greasy! The wretched, misborn Kirghiz will become fit for horse-fodder! Turned to grass, the rich Kazakh will be fit for bedding! Give me Maniker! If you do not give me Maniker, I will have their orchards, bowed with abundance, their nestlings and tender weaklings, their very cities destroyed and make their children wail!'

Then, Bok-murun, you said: 'I shall take counsel with the People. If they tell me to give him, I shall give him you!'

Lord Bok-murun rode back and sought the advice of Koşoy, Elder of the People.

And now Koşoy speaks: 'In Heaven's name, my Bok, wait a bit! In God's name, my Bok, do wait! "The ground looks for horse-legs, for falcon-jesses there's the open fist, the sky looks for falcon-legs"! – If he is asking for Maniker, be sure to consult Manas! If Manas says you should give him Maniker, be sure to hand him over to him!'

Our lord Bok-murun trotted off to Manas and arriving there said: 'Ah, Hot-head, hold there! Koḡur-bay of the Chinese has demanded Maniker! Would it be right for me to give or withhold him? Is there reason for saying "Give him!"?'

Then, Manas, you spoke: 'When I was six and had mounted Ak-kula, riding in my boy's saddle at the lower end of broad Sür-köl, I, Manas, exacted vengeance!'

Kapırdın kanı çoŋ Joloy
tokson tögö jüktötkön
çayın aldım men Manas!
Kılbaŋan işim jok boldu,
845 tömöngö kirä barŋanda,
“Alooke” degän kan çıktı,
aitkanınan jan çıktı:
“Koidon zekät bersin!” dep,
“Koidon zekät berbäsä,
850 tiläp alyan Manastı,
ak ürün karmap bersin!” dep,
“Ak ürün karmap berbäsä,
uruşar jerin aissin!” dep,
“Turuşar jerin aissin!” dep,
855 “Boktoboŋun jerimdi,
toktoboŋun elimdi!
Er tiläkti kössün!” dep,
“Elin täp kessin!” dep.
Aya eki elçi jibärgän
860 menin atam Jakıp-bay
zamanası kürulyan,
toburçak atım bailatıp,
“Özüm beräm!” dep jatat,
“Batır Manas tentägi
865 İt-içpästin Ala-köl
it ayıtıp kuş salyan.”
Altımıšta Jakıp-bay.
Kaira tartıp kelgändä,
kadırdü jalıys aitkanda,
870 altımıška çikkanda,
altı jaşar Er Manas
altımıška çikkanda,
kan atası Jakıp-bay
ak ürün karmap berdi, dep.
875 ‘Askına Nogoy kalkıma

kantıp jöp berämin?’
Ak-kulaya minät deit,
kabılan tüyan Er Manas
açū jaman kelät deit,
880 at kuiruŋun çüyöt deit,
altı kapka keŋ Kokan
aralap jürüp çabat deit.
‘Berät degän nemäni?
Keçä sarı özön Čüidün başında
885 bir toyoştum Koŋur-bay,
sondo alı jetpägän.
“Atası kaitıp küptu,
enäsi egis tüptu!”
Berät degän nemäni? –
890 Bügün Manikerdi alyan son,
ertän “Ak-kulanı bergin!” dep,
eldärdä jigüt külük at
barın alıp koiŋon soŋ,
“kazanbaktai kairan baş
895 kan aldınan jailasa,
tülyadai kairan baş
tü aldınan jailasa”,
sıra berät degän nemäni?
Keçä Baktı-kuuray başında,
900 bir toyoştum Koŋur-Bay,
sondo alı jetpägän –
emi alı jetäibi?’
Batır tüyan Er Manas
ırıyp ketti ordunan –
905 köt jaŋınan karasa,
kırk kişinin çañı bar,
bet jaŋınan karasa,
beş aidar tügü bar.
Tokoido ayu bettängän,
910 belästä jolbors baştanŋan,

846 R Aläükö. 859 R elçin. 865 R it içpästin ala köl. 877 R Ak Kulaya. 886 R alı
= 901. 894 R kazan baktai.

I, Manas, captured the tea which Big Joloy, Khan of the Infidel, had loaded on to ninety camels! There was nothing I did not do! When I went down into the plains, a khan called “Alooke” came out. I was startled at his words – “Let him pay his tax in sheep!”, he said! “And if Manas does not pay the tax in sheep that has been demanded of him, let him take his white horse and give it!”, he said! “And if he fails to comply, let him name a duelling-ground, let him name a place of meeting! Do not besmirch my land, do not obstruct my people! Let him see what the warriors want, let him go and find his people!”, he said! Placed in a dire situation, my Father Jakıp-bay sent two envoys to him. He had my fine war-horse tethered, thinking all the time “I myself will give him while that Hothead, Warrior Manas, is setting on his hound and casting his hawk at Lake Ala-köl whose-waters-no-dog-would-drink!”.

Jakıp-bay was sixty. When his worthy Only Son returned and spoke, with Jakıp having turned sixty, the six-year-old Er Manas thought that at sixty his Khan Father Jakıp-bay would hand over the white horse.

‘What answer shall I give my wretched Nogoy people?’ He mounts Ak-kula, tiger-born Er Manas flies into a rage, he binds up his horse’s tail and gallops through six-gated, spacious Kokand! ‘Is there reason for saying “Give him!”? Time past, at the source of the yellow-bedded Čüü, I clashed with Koŋur-bay – then his strength did not avail him! Returning, his father covered his mother and she gave birth to twins!⁹ Is there reason for saying “Give him!”? After taking Maniker today, tomorrow he will demand Ak-kula, till he has captured the young men’s racers one and all, far and wide! “If a wretched head, vast as a cauldron-carrier come to rest before the Khan, if a wretched head, huge as a helmet, come to rest before the standard”¹⁰, whatever reason is there for saying “Give him!”? Time past, at the top of Baktı-kuuray, I confronted Koŋur-bay – if then his strength did not avail him, will it avail him now?’

The Warrior Manas then leapt from his place, and if you look behind him, there is the dust of forty men; and if you look in front of him, there are the Five Sorts of shaggy Cattle-coat! With face like the bear’s in the forest, with head like the tiger’s on the mountain-spur

⁹ See note 887f.

¹⁰ See note 894-897.

- čayan köstü, čap jāktü,
koŋur sakal, sas bettū,
kabılan tüyan Er Manas
Bok-murundai balanı
- 915 açulanıp saldı deit:
'Berät degän nemäni?'
Jin kaitıp jatkan soŋ,
üč ai jüsü bolyunča,
aştı tartıp boldu deit,
- 920 'Emi nemäni möröi kılam?' dep,
jatkan elgä çakırüču saldı deit.
'Jö bäigä çabamın!' dep,
jö bäigänin baş ekän,
altımıš ala buka saidi deit.
- 925 Töštük jer astınan täptir,
Jerin-sekirtpes degän bar ekän,
Joloydun özi müs
bir Kuu-kempir bar ekän,
ol koşulup saldı deit.
- 930 Üč aiçılık joldordon
jö bäigäni çapmak bolup kaldı
deit.
Üč aiçılık joldordo
jetip barda jölöp,
o kempirdi karasaŋ,
- 935 arak kuyup alıptır,
tamam baryan jögö
araktı berip salıptır,
oşu baryan jölör
mastar bolup kalıptır,
- 940 kempir kaita salıptır.
Eleman-baydın balası
Er Töštük töngö çıyıptır,
tögöröktö karaptır,
jer astınan täptir,
- 945 Kaz-atar-mergen karaptır:
- 'Atı jakşı, ai jarkın, töröm,
özü jakşı, kün jarkın, töröm,
Joloydun kempir kelä jatur,
töröm!'
- Könöçöktöi boyönu
- 950 kılıp aldı Kaz-atar,
bir betinä ü sipait,
bir betinä sü sipait.
Jasaganına jalınıp,
Kudayına sınıp,
- 955 ertän tartıp keçindä
kečki mäl beşindä
tartıp idi kempirgä.
Anda aittıŋ, Kaz-atar:
'Bu kempirgä karasam,
- 960 aläsın aira bergämbi?
Amina ūlar jabılıp,
aläsi šişiip ketkämbi?
Çatkayaktan Kuu-kempir
jügürö albai kalyambı?
- 965 Jerin-sekirtpes karasam,
uktap tura kalyambı?
Oşu jerdän jelgämbi?
Kuu-kempirgä jetkämbi?
Jaldap jelip ötköndö,
- 970 jebäni sürup alyambı?
Jelip bäigä kirgämbi,
möröidü alıp alyambı?
Endi kaitıp jatkambı?
Jurtka çakırıp salyanda,
- 975 jurt alyanın bilgändä,
Bok-murundai törömüs
'Emi nemäni möröi kılam?' dep,
jatkan elgä çakırüči saldı deit.
'Jö balban tüssün!' dep,
- 980 altımıš ala joryonu

911 R Čayan. 915 R açılanıp. 921 R çakırüča. 928 R kü kempir. 941 R baidın.
943 R tögörötö. 944 R Jer. 945 R Kazatar = 950. 949 R boyonu. 953 R ja-
sına. 956 R mal. 958 R Kazatar. 960 R alasin. 962 R alası.

scorpion-eyed, strong of jaw, his beard dark, his visage sallow, tiger-born Er Manas stormed at the boy Bok-murun: 'Is there reason for saying "Give him!"?'

After he had returned to the assembly, when three full months had passed and he had feasted them, Bok-murun wondered what Prizes he should set for them. To the people encamped there he had it put out by heralds that 'I am going to have them run a footrace!' and that as the First Prize of this footrace he would put up sixty mottled bulls!

There was a man whom Töštük had found in the Underworld – Jerin-sekirtpes¹¹, and there was Joloy's horn-mouthed grey Hag, whom he sent to join in. The runners had to race along a three-month course. If you watch that Hag as she comes up with the runners on their three-month course, she has poured out arak and given some to all the runners as they go, and now they are all drunk! The Hag has now turned for home. Eleman-bay's son Er Töštük has gone out on to a hill, gazed in all directions and seen Kaz-atar-mergen, whom he had found in the Underworld. 'Of good fame, Bright Moonlight, my lord, good in person, Dazzling Sunshine, my lord, Joloy's Hag is coming on, my lord!' Making fetters as large as a little leather bucket, she seized Kaz-atar, one of his cheeks she smeared with venom, the other she smeared with water. By imploring his Creator, making entreaty to God, by running morning and evening, at eventide and afternoon, with great effort he came up with that Hag! And then, Kaz-atar, you said: 'If I look at this Hag, isn't her perineum all split, isn't her vulva awash with venom, her perineum all swollen? Isn't she unable to race from her thighs? If I look at Jerin-sekirtpes, did he not sleep standing up? Did he not then trot away and overtake that Hag? Did he not run past, "gripping the mane"? Did he not pull out the arrow?¹² Did he not come first? Has he not won the Prize? And isn't he now returning?'

When Bok-murun had summoned the people, and they had judged Kaz-atar had won it, our lord Bok-murun, asking himself what Prize he should now set, had it put out to the people encamped there by heralds 'Let the wrestlers-on-foot go down (into their stance)!',

11 See note 926.

12 The finishing mark.

matōya saldı Bok-murun.
 'Karası koyup kalsın,
 törösü-tüssün balbanya!
 Kapır-minän Busurman
 985 Kaida mindai aş berät?
 Kün çacırap çikkanda,
 baltır eti baladai
 tōloi bolyon Er Joloy
 bos töbönün başında
 990 basıp kelip olturdu.
 Ulū šaškā bolyunča,
 Busurmandan asta adam çık-
 padı,
 Joloydun sārına čıdabai.
 Kündör čaškā bolyon soŋ,
 995 bōrū köstü, kū murut,
 kabılan tūyan Er Manas
 bastırıp keldi Koşoygo,
 Kan Kösoygo aitti deit:
 'Kabılan Kösoy, Kan Aba,
 1000 bu Kapırğa jıkpai
 oşu bäigä kim berät,
 jıylıbai bäigä kim alat?
 Bekip kalyan beiştin
 eşiğin açkan Er Koşoy,
 1005 el karısı Kan Koşoy,
 sen kandaisın balbanya –
 jıyıp bäigäni alyanya,
 jıyılıp kuru kalyanya?'
 Koşoy Kan aitadı:
 1010 'Karılık karşı keld'elä, tentäk,
 jaşım tokson beškä čıkt'elä,
 bir kartayıp ketkämın!
 Keŋ Kegendin boyunda,
 Kenjekenin toyunda
 1015 Too-teŋeşer-män karmaşıp,

988 R toloi. 991 R šaški, cf. 994 čaški, *and note*. 1015 R Tö-teŋšärımän. 1023 R janıs
 = 1027. 1032 R Barık-Balakčan. 1035 R mindäsi. 1038 : 1040 R *ends speech at 1038*.

anda kücüm bir taidı.
 Kazalıktın oyunda,
 Kar-jaabastın boyunda,
 Alp-börü-män karmaşıp,
 1020 anda kücüm bir taidı.
 Kapırdın kanı Nez-kara
 anı kamap jatkada,
 Jaŋır ülu Bilerik
 Kapır karmap ketkändä,
 1025 altı kapka čarbakta
 katū uruş salyamın
 Jaŋır ülu Bilerik,
 anda kücüm bir taidı.
 Tüş'albaimın balbanya, tentäk!
 1030 Jıyıp bäigä alyanya
 bölöktün ülu tüşürgün, tentäk!
 Balık-Balakšan elinä
 bastırıp keldi Er Manas:
 'Toŋus ül kenjäsi,
 1035 Kudaydın süigön mendäsi,
 Eleman-baydın balası,
 jergä tüskön Er Töştük,
 sen kandaisın balbanya,
 jıyıp bäigä alyanya
 1040 jıyılıp kuru kalyanya?'
 O-da bolboi koidu deit.
 Töştük turup mıni aitat:
 'Jer astına tüškölü,
 jeti jıldar bold'elä,
 1045 jer üstünö çıkkalı,
 çakırüçi keld'elä,
 uyatımdan kelgämin,
 түş'albaimın balbanya,
 jıyıp bäigäŋ alyanya,
 1050 jıyılıp kuru kalyanya, tentäk!'

and he thrust sixty dappled amblers to their tethering-place. 'Let commoners refrain, let only lords take the ring!' Among Infidels and Muslims wherever did they give a Feast in this fashion?

When the sun rose scattering its rays, mountainous Er Joloy, the flesh of whose calves was as large as a child, stepped up to the top of the White Mound¹³ and sat down. Till high morning, unable to abide his lustre, not a man of the Muslims came out to face him! After middle morning, wolf-eyed, pale-moustached tiger-born Er Manas rode up to Koşoy:

'Tiger Koşoy, reverend Khan', he said to Khan Koşoy, 'unless he throws someone, who is going to give this Heathen a prize? Who will accept the prize without someone being thrown? Er Koşoy, you who opened the Gates of Paradise that had been barred, Elder of the People, Er Koşoy, how do you acquit yourself at wrestling, at throwing a man down and seizing the Prize, or being thrown and left empty-handed?'

Koşoy-khan replied: 'Old age looms up on my path, Hothead, I have turned ninety-five. I have grown very old. Along the broad Kegen, at Kenjeke's Feast, I came to grips with Too-teŋeşer – then my strength slipped away from me! In the Valley of the Kazılık, along Kar-jaabas, I came to grips with Alp-börü – then my strength slipped away from me! When the Infidel Khan Nez-kara was keeping Jaŋır's son Bilerik incarcerated – that Infidel had seized him – I waged fierce war on the six-gated fortress because of Jaŋır's son Bilerik – then my strength slipped away from me! I cannot enter the wrestling-ring, Hothead! Pit another man's son to throw his man and take the Prize, Hothead!'

Er Manas rode up to the Balkh and Badakshan people: 'Youngest of nine sons, God's beloved slave, son of Eleman-bay, Er Töştük that descended to the Underworld, how do you acquit yourself at wrestling, at throwing a man down and seizing the Prize, of being thrown and left empty-handed?'

Töştük, too, declined. Standing up he addressed him: 'Since I descended to the Underworld just seven years have passed. No sooner had I emerged above ground than heralds came! I have come from a sense of decency. I cannot enter the wrestling-ring, throw my man down and seize your Prize, or, being thrown, be left empty-handed, Hothead!'

13 White Mounds were traditionally places of decision, whether martially, juridically or both together.

- Töštük bolboi koidu deit.
Kızıl-baş, Oogan jurtunan
er keyip çıkkın bala ekän,
batır Manas bastırıp
1055 mañdayına keldi deit,
batır Manas aitat deit:
Alpay-mamet inisi,
abiška, kempir balası,
altı jaşar Kök-koyon,
1060 sen kandaisın balbanya –
jıyıp bäigäñ alyanya,
jıyılıp kuru kalyanya?
Kök-koyon aitat Manaska:
'Jıyıp bäigä alyanya,
1065 jıyılısam kuru kalyanya
tüš' albaimın balbanya!
Tödai bolyon Joloydun
aidınga čıdabait,
as Busurman bu kuryur
1070 er adam-da čıkpadı.
Kaška taman jek'ötük
temir taman üzöñgü
Ak-bulçuñdun üstünön
kabılan tūyan Er Manas
1075 teppäi ırıyıp tüštü deit.
Basıp bara jatkada,
kiçiginä Kök-koyon
bastırıp çıyıp keldi deit:
'Akai, tentäk, kantäisin?
1080 Jölönüş sarı kerisi,
Busurmandın börüsü,
jasıp-tayıp men jıksam,
Kuday biskä berbäibi?
Jasıp-tayıp jıyılısam,
1085 "Busurmandın beli katū

- bir tutkasın bastık!" dep,
jeläkti jerdän türböibü?
As Busurman kuryurdu
Bukardı köstöi sürböibü?
1090 Atandar jolyo jatbaibi,
azamat aldı katpaibi?
Jıyılısam jerlär kötörör,
jıksam Joloy kötörör!
Men tüşöim balbanya!
1095 Kiçiginä Kök-koyon
attan tüşüp keldi deit,
jürögü tödan çöñ ekän,
kolu-küçü jok ekän.
El četindä Kan Koşoy
1100 bastırıp çıyıp keldi deit:
'Akai, tentäk, kantäisin?
Kiçiginä Kök-koyon
jürögü tödan çöñ ekän,
kolu-küçü jok ekän.
1105 Kartaisam-da Kan Koşoy,
men tüşöin balbanya!
Koşoydu čečindirip karasa,
boyu alača, bel eñčär,
bōrı jası kemädäi,
1110 balban jasap koiyon kemädäi.
Kan abası Er Koşoy
balbanya tüşmök boldu deit.
Basıp bara jatkada,
Kan-kojomdon bat'alıp,
1115 basıp bara jatıp tır.
Batır Manas çakırat:
'Akai, Koşoy, Kan Aba,
butuñdayı çalbarıñ
tūyan maral teräsi
1120 jaska mal atıpsın,

Among the Kızıl-baş and Afghan peoples, a boy of manly bearing had emerged, and to him Warrior Manas now rode up. 'Younger brother of Alpay-mamet', said Warrior Manas, 'son of an old man and woman, six-year-old Kök-koyon, how do you acquit yourself at wrestling, at throwing a man down and seizing your Prize, or being thrown and left empty-handed?'

Kök-koyon answered Manas: 'For throwing a man down and seizing the Prize, or being thrown and left empty-handed, I am unable to enter the wrestling-ring!'

Unable to endure the refulgence of mountainous Joloy, not one man stepped forth from among the cheerless Muslim wretches. Tiger-born Er Manas then leapt on to Ak-bulçuñ's back, without stepping on the iron stirrup-bar with his luxurious bare-soled riding boots. As he came on, tiny Kök-koyon rode out towards him.

'How now, Hothead, what are you at? "Lofty Mountain Pasture", "Wolf of the Muslims", if somehow or other I throw him down, will not God have vouchsafed it to us? But if somehow or other I am thrown, will they not think "The strength of the Muslims is formidable, yet we have trampled upon their champion!" and furl our pennants from the earth? Will they not drive the wretched Muslims towards Bukhara? Will not camel-gueldings lie on the path, will not the young bloods be exhausted? If I am thrown, it will lift the soil, if I throw Joloy, he will be lifted! I shall enter the wrestling-ring!'

Tiny Kök-koyon alighted from his horse. His heart was greater than a mountain, but his bodily strength was naught.

Košoy, Khan at the Frontier, now came riding out to them. 'How now, Hothead, what are you at? The heart of tiny Kök-koyon is greater than a mountain, but his bodily strength is naught. Though I, Khan Koşoy, am old, I shall enter the wrestling-ring!'

If one watches them getting Koşoy to strip, his frame is thickset, with his trunk stooping under his brawn – as a boat broad is his chest, the whole wrestler is built like a boat!

And now it was time for the reverend Khan Er Koşoy to enter the wrestling-ring! As he came stepping along and received my Kan-kojo's Blessing, proudly did he step! And now Warrior Manas hails him.

'How now, Koşoy, reverend Khan, the leather breeches round your legs from the hides of new-born maral-deer, shot by you at Springtime,

- okurası bar ekän –
 orton kolun salbaıbı?
 Alañdan airıp albaıbı?
 Abırıñ jurtkä körsötüp
 1125 uyat kılıp koıboıbu?
 Kan balası Kanıkey,
 katındardın jakşısı,
 maktap aıssam bolboıbu?
 Kan balası Kanıkey
 1130 mergändärgä ok bergän
 aläsına salyalı –
 altımış altı moınoyu
 barı alāya salyalı,
 altımış tekä teräsi
 1135 koi makmal-minän istättim,
 Kanıkeygä tiktirdim!
 Aşatkısın aıtain!
 Tört ai jüsü bolıyončo
 üç ilätip maldırdım.
 1140 Kan abası kart Koşoy,
 içkırdın jayın aıtain!
 Asıl jerdä daldalya,
 tō kötörgön balbanya
 jeñ içinä ilättim.
 1145 Kan abası kart Koşoy,
 emi balbanya tüşsöñ,
 çalbarımdı kīp tüş!
 Kabilan tūyan Er Koşoy
 anda aitti Manaska:
 1150 ‘Ayak tentäk, Manasım,
 atın maktai turbaıbı?
 Baş tentäk, Manasım,
 katının maktai turbaıbı?
 Çalbarıñdı alıp kel!
 1155 Bayalayın julkain!
- Barın airıp salain!
 Kartaisa-da Kan Koşoy,
 kolu-küçün çoyultup
 çalbardı kīp aldı deit,
 1160 tizägä çenäp türdü deit.
 Kolu-minän tart’elä,
 jaška kaištai çoyulup,
 boyu-minän teñ boldı;
 koyo berip salyan soñ,
 1165 jaška kaištai birişip!
 İlip barıp kalyan soñ,
 Koşoy batır dayı aitat,
 Manaska turup kep aitat:
 ‘Akai, tentäk, turatır,
 1170 bul aitkanıñ ep ekän:
 bistin jaman katındar
 kelindin tırmaıyan bir kündö
 mıñ ailansa ep ekän!
 Esän barıp sö kaıssam,
 1175 salamat barıp sak kaıssam,
 jar Kudayım jar bolso,
 Jasagan piri koldoso,
 altın janım akpasa,
 kümüş janım küböso,
 1180 butumdayı çalbardı
 anı-minän talaşpa!
 Kartaiyan aba Kan Koşoy
 Manastın bergän çalbardı
 surap aldı ketti deit,
 1185 Manastın törölügün bildi deit.
 Atan tödöi alçayıp
 Joloy basıp çıktı deit,
 tailak tödöi tairañdap
 Koşoy basıp keldi deit,
 1190 kaba katar koş kaşat,

1122 R orton. 1137 R Aş atkısın. 1142 R dandalıya. 1172 R tırmaıyan. 1190 R kabak atar.

have (been ravaged by) the gadfly grub. Will he not insert his middle finger? Will he not split it at your crutch? Will he not put you to shame by displaying your private parts to the people? Would it not be right of me to praise the khan's daughter Kanıkey, best of women? So that the khan's daughter Kanıkey should lay at the crutch what-arrows-gave-the-marksman – should lay all told sixty-six pieces of camel-neck-hide at the crutch, sixty hides of mountain-goat – I had her work and sew them together with softest velvet! Let me explain the steeping! I had the hide dipped, dressing it thrice, till four whole months had passed. Aged Koşoy, reverend Khan, let me tell you about the leather belt! I had it dressed inside the sleeve of the strong-man guarding the throne, the camel-lifting wrestler! Aged Koşoy, reverend Khan, if you are now about to enter the wrestling-ring, don my leather breeches and go in!

Then Tiger-born Er Koşoy addressed Manas: ‘Does not a common fool praise his horse, my dear Manas, but a great fool praise his wife? Bring me your leather breeches! I’ll tear their lower leggings, I’ll rip it all apart!’ Although Khan Koşoy was old, he summoned up his bodily strength and drew on the breeches. He then rolled them up level with his knee. As he pulled them with his hands, raw as they were, they stretched like a thong to the whole length of his body, and when he let them go, they contracted, like a thong!

After going thus doubled up, Koşoy the Warrior stood and addressed Manas: ‘How now, Hothead, wait a bit! What you said was right! If our wretched wives were to reverence the fingers of your young spouse a thousand times a day, that would be seemly! If I go hale and hearty and return safe and sound, if I go well and come back unharmed, if my dear God proves a Friend, if my Maker shields me as my Guide, if my golden life does not melt away, my silver life does not burn, let none quarrel over the breeches that cover my legs!’ And Ancient Koşoy asked for the breeches offered by Manas, for he knew Manas’s munificence.

And now Joloy came out, his gait ample as a camel-guelding’s, while Koşoy waddled bow-legged as a camel-calf. They came each in turn seizing the other’s leggings on both sides,

- kol sunuŝup keldi deit,
 ökö karmalaŝıp keldi deit.
 Karmalaŝıp salyanda,
 bulçuŝ etin üzüŝüp,
 1195 tai bukadai sürüŝüp
 künü-tünü on beŝ kün,
 ökö karmalaŝıp jattu deit.
 Bura tarssa boloboŝon,
 kabılan Koŝoy karasaŝ,
 1200 bukadān talım alyan kul!
 Kaira tarssa bolboŝon,
 kamandan talım alyan kul!
 Alāsinan aldı deit,
 alāsin airıp saldı deit,
 1205 abuirın jurtkā körsötüp,
 uyat kılıp koidu deit.
 Bir kündördö “Kanttı?” dep,
 kabılan tüyan Er Manas
 bastırıp çıyıp keldi deit.
 1210 Ar kaisi jerdän karasa,
 tōdai bolıyon Çoŝ Joloy
 Koŝoydu basa kalıptır,
 Manastın açū jaman keliptir.
 On ekidän örgön buldursun,
 1215 ası ögüs teräsin
 özök kılıyan buldursun,
 koi soiboŝon Sarttardı
 kokuilatkan buldursun,
 töbödüğü jındı
 1220 tört bölüntköñ buldursun
 tartıp idij, Er Manas.
 kabılan tüyan Koŝoydu
 katū çäp salıyambı?
 Kabılan tüyan Er Koŝoy
 1225 et açınıp kalıyambı?

- Kabılan Koŝoy karasaŝ,
 Manastı kılçayıp karap aldı deit,
 Manaska karap aittıŝ deit:
 ‘Akai, tentäk, ne deisin?
 1230 Okoi, tentäk, ne deisin?
 Enäkäm jaman kiŝi ekän,
 tar beŝikkä salıptır,
 tal ortom küŝ boluptur,
 aikaliŝa bütüptür,
 1235 ayaktai bolıyon sarı sū
 astıma uyup kalıptır,
 kabukka ırbap ketiptir.
 Tōdai bolıyon Çoŝ Joloy
 Kalmakča karmap alıptır,
 1240 çıkanaktan salıptır,
 tal ortomdo çemirçäk
 kobuyum karap ketiptir.
 Çenäp uktap jürümün.’
 Kartaisa-da Koŝoydon
 1245 tamaŝasın körüptür!
 Kabılan tüyan Er Koŝoy
 Manaska bu kep aitkanda,
 kaptı karmap aldı deit,
 kaira taŝtap kett’elä,
 1250 ton kurayan emädäi,
 taŝ kulayan emädäi
 Joloydu jıyıp kett’elä.
 As Busurman kuryurdu –
 möröi alıp kald’ıla,
 1255 ‘Bu jınıya kim çıyat?
 Kuday bersä kim jıyat?’
 Kartaiyan-da Kan Koŝoy
 möröi alıp kaldı deit.
 Möröi alıp kalıyan soŝ,
 1260 on ekidä Bok-murundai töröŝüs

1202 R kamaldan. 1203 R alasinan. 1204 R alasin. 1216 R özü. 1243 R jürük-
 mün. R ends speech at 1245.

thrusting out their arms at each other, the two came to grips! And when they had gained a grip on each other, tearing each other’s muscles, shoving each other like bull-calves, the pair stayed locked in their holds day and night for fifteen days! If they wheel it is in vain – if you look at Tiger Koŝoy, he is a fellow who had his battle-drill from bulls! If they retreat it is in vain, he is a fellow who had his battle-drill from boars! Koŝoy seized him by the crutch of his breeches and ripped it apart. Displaying his private parts to the people, he put him to shame!

One day, wondering how Koŝoy was doing, Er Manas came riding out. From wherever Manas looked, Joloy was pressing down on Koŝoy. Then Manas flew into a rage. Vehemently you took out your Lash plaited from twelve thongs – your Lash made with a core of hide of a five-year-old ox, your Lash that makes Townsmen lament who do not slaughter sheep (for guests), your Lash that makes the assembly on the hill of counsel divide into four! – and, Er Manas, did you not deal tiger-born Er Koŝoy a cruel blow? Did not tiger-born Er Koŝoy smart? If you looked at Tiger Koŝoy, he was viewing Manas from the corner of his eye, then looking, you (Koŝoy), addressed Manas.

‘How now, Hothead, what are you thinking of? Hold now, Hothead, what is in your mind? My mother was a bad woman, she laid me in a narrow cradle, and my inside was squeezed! It grew all interwoven, pus by the cupful fermented in my lower parts and it decayed into a cancer there. Mountainous Big Joloy laid hold of me in Kalmak style, he thrust his elbows into me so that the gristle on my inside has shifted towards my bladder! I shall now take a short nap!’ Although Koŝoy was very old they had been seeing some entertainment from him!

After tiger-born Er Koŝoy had spoken these words to Manas, he put a vice-lock on Joloy and simply threw him back as easily ‘as a crone patching a cloak’, ‘as an old woman rolling down a rock’! – He simply threw Joloy!

As to the cheerless Muslim wretches, they were about to take the Prize, when ‘Who will come out to this assembly (and wrestle)? With God’s favour, who will topple him?’ But old though he was, Khan Koŝoy took the Prize.

After Koŝoy had taken the Prize, your twelve-year-old lord Bok-murun

- çakırüci saldı deit,
altımıŝ ala joryonu
matōya saldı Bok-murun.
'Karası koyup törösü tüssün,
1265 sayıŝka kiŝi tüssün!', dep.
Kapır-minän Busurman
kaida mundai aŝ berçi?
Çakırüci kelgändä,
Kaŝkar, Jarken surayan
1270 kır murundü, kıza kös
Kıtaylardın Koŝur-bay
kanattü kara bedäni
butka salıp çıktı deit.
Karayai naiza komdonup,
1275 mustai temir kınip,
buttai temir kurçanıp,
butka salıp çikkan soŝ,
as Busurman kuryurdan
Koŝur-baydın sārına çidabai
1280 tüpti adam çikkan jok.
Kıtaylardın Koŝur-bay
altımıŝ ala joryonu
matōsın kırkıp aldı deit.
Altımıŝ ala joryonu
1285 üp alıp jönöldü.
Börü köstü, kü murut
kabilan tūyan Er Manas
bura tarta bergändä,
Koŝur-baydı çaptı'la.
1290 'Jurtka buzuk saldı!' dep,
altımıŝ ala joryonu
kaita aidat keld'elä.
Börü köstü, kü murut
kabilan tūyan Er Manas
1295 Busurmanya küyirdi:
- 'Bu jınya kim çıyat?
Kuday bersä, kim jıyat?'
[Oogandın kanı Muz-burçak]
Ak-bulçuŝdu mindi deit.
1300 Tüp Kokonyo jibärgän,
tutam jerin nıldatkan,
tutam jerin sırdatkan,
koŝ kömököi sır naiza
koltukka kısıp aldı deit.
1305 Eŝkäiŝtän ötkörüp,
kölöŝkögö jetkirip,
Koŝur-baydai kaŝkaya
jetip naiza saldı deit.
Bura tarta bergän soŝ,
1310 Manas saya'lbai ötüp ketti deit.
Kıtaylardın Koŝur-bay
kanattü kara bedäni
sanya basıp aldı deit,
koltukka kısıp saldı deit,
1315 naiza-minän Manastı
koltukta koyup kett'elä
Batır tūyan Manastın –
Er Nazar tıgän kul ekän –
etinän naiza tarıbai,
1320 eti örüp kalıyan soŝ,
Ak-bulçuŝdai külüktü
kaira tartıp alıyan soŝ,
Manastın açü jaman kelgän soŝ,
kaçırıp koyo bergän soŝ,
1325 aldarayan (?) köp Kapır
arasın köstöi kaçkan soŝ,
naiza-minän Er Manas
koltukta kelip koiyon soŝ,
Kıtaylardın Koŝur-bay
1330 ırıyta koyup salıyan soŝ,

1298 R Öyanın. *This verse is intrusive, see Commentary.* 1305 R ötkürüp. 1306 R kölöŝ-
kügö. 1313 R sangä. 1318 R ernazar. 1325 R altarayın.

bade the heralds proclaim. Bok-murun put up sixty dappled amblers at the tethering-place. 'With commoners abstaining, let their lordship enter the ring, let men enter to do battle with lances!', he said. Wherever did Infidels and Muslims give a Feast in this fashion?

When the heralds came, sheer-nosed, squinting Koŝur-bay of the Chinese, who oppresses Kashgar and Yarkend, came out and urged forward his winged black race-horse. And when he had done so, couching his fir-lance, donning his tough steel armour and girding on his steel (sword) weighing poods, from among the cheerless Muslim wretches unable to stand Koŝur-bay's refulgence not one man took the field! So Koŝur-bay of the Chinese cut away the sixty dappled amblers, grabbed them and made off! Wolf-eyed, pale-moustached, tiger-born Er Manas wheeled round and attacked Koŝur-bay. – 'He has wrought havoc on the people!', he said, and came driving back the sixty dappled amblers! Wolf-eyed, pale-moustached, tiger-born Er Manas shouted to the Muslims: 'Who will come out to this assembly? With God's favour, who will topple him?'¹⁴

Manas mounted Ak-bulçuŝ and pressed his lance under his armpit – his lance, whose butt-end had been sent to Kokand, its grip nielloed and decorated – his fork-tongued, painted lance! Urging his steed along the slope and bringing him into the shadow, he thrust his lance at the chieftain Koŝur-bay... but as a result of the latter's turning Manas was unable to run him through. And now Koŝur-bay of the Chinese gripped the flanks of the winged black race-horse, pressed his lance under his armpit and with it managed to strike Manas below the arm! But the lance did not furrow the born-warrior Manas's flesh – he was a fellow Fortune smiled on! But on feeling the smart and wheeling the racer Ak-bulçuŝ round, he then flew into a passion and, giving free rein and galloping towards a gap among the teeming Infidel abortions (?), he struck him with his lance at the armpit, and after throwing down Koŝur-bay of the Chinese

14 The intrusive verse 1298 reads 'The Khan of the Afghans, Muz-burçak'.

- maktanıp keldi Er Manas:
 'Bu jinyä kim çryat?
 Bu jinyä men çryam,
 Kuday bersä, men jryam!'
 1335 Türkügün altın ak çatır
 ešiginä tüštü deit,
 janında jıbanak saptū ak kestik
 janınan sürup aldı deit,
 jerdä jatkan jryaštı
 1340 jerdän sürup aldı deit,
 kıya jonun olturdu.
 Emdi on ekidä Bok-murun
 çakırūçı saldı deit:
 'Naiza boyu or kastı,
 1345 altımıš jambı köp töktü,
 tö bailap saldı deit,
 alda bailayan tönü
 tiš-minän çčmäk kim bolor?'
 Kapırdan çıkkın Orongu
 1350 tö çčmäk boldu deit,
 kötü başın çapkılup
 Orongu basıp keldi deit.
 Tö çčip atkanda,
 Busurmandın Koyluu-bay
 1355 basıp keldi Manaska:
 'Atı jakşı, ai jarkın, töröm,
 Orongu barain!
 Oljosuna ortok bolup keläin!
 Andan Manas aitat deit:
 1360 'Barsaŋ, bara koiyun!' dep.
 Koyluu-bay basıp ketti deit,
 eŋkäyip atkan Orongu
 köt jayınan keldi deit,
 tai bukadai kakt'elä,
 1365 altımıš jambı çaçıldı!
 Ökö bölüp alyan soŋ,
- asil Manas mını aitat,
 asıl jaidan akırat,
 Almambetti çakırat:
 1370 'Asıl çorom, ai jarkın,
 töba, çorom, kün jarkın,
 Orongu uryaçı da bolso, kan elä
 Orongunun bir könünö jetpä-
 sin! –
 Törölük kılıp salain!
 1375 At alıp barıp mingisçi!
 Ton alıp barıp kigisçi!
 Abuirın jap kelsäŋçi!
 Asıl çoro Almambet
 Sarı-ala-minän jelät deit,
 1380 Oronguya kelät deit,
 kelä jatıp mını aitat:
 'Pü! Orongu, betiŋ-äi!
 Ač-buudannı jetäläp,
 Joloy kirsın kötünö!
 1385 Kemiräyip körünöt,
 kerki saptı tikkambı?
 Üŋüröyüp körünöt,
 üškünü sabın tikkambı?
 Tiši kara körünöt,
 1390 kara kö jayıp koiyombu?
 İci kızıl körünöt,
 kızıl öpkö tikkambı?
 Pü! Orongu, betiŋ-äi!
 Ač-buudannı jetäläp,
 1395 Joloy kirsın kötünö!
 Kötündün içi jıyadai,
 böböçögün tulyadai!
 Anda Almambet çoro
 taštap ketti sarpaidı,
 1400 kötü başın aštırıp.
 Orongu aldı möröidü,

1337 R jalında. 1349 R (*consistently*) Orongo. 1383 R ač būdanı = 1394. 1393 R betiŋä.

Er Manas came gloating: 'Who will come out to this assembly? *I* will come out to this assembly! With God's favour, *I* will topple my man!'

He alighted at the door of the white pavilion with the golden centre-pole, and drew from his side the bright (carved) bone-handled knife which hung there, lifted a piece of wood from where it lay on the ground and set to cutting it roughly to shape.

And now twelve-year-old Bok-murun made an announcement through heralds: 'They have dug a hole to the depth of a lance, poured in as many as sixty ingots and tethered a camel. Who will undertake to untie with his teeth the camel tethered in front of the pit?'

Orongu, who was sprung from among the Infidels, undertook to untie the camel. Orongu stepped up, slapped her underbelly as she came. While she was untying the camel, Koyluu-bay of the Muslims marched up to Manas.

'My lord, whose fame dazzles like moonlight, I should like to go to Orongu and share the winnings!'

Then Manas answered 'If you want to go, go!'

Koyluu-bay marched off and, approaching the bending Orongu from behind, butted her like a bull-calf, so that the sixty ingots were scattered. When the two had divided them between them, noble Manas spoke from his high seat and shouted, summoning Almambet: 'My noble Companion, bright as moonlight, I beg you (?), Companion, dazzling as sunshine, though Orongu is a woman, she is a khan, do not let him wound her feelings – I wish to behave as princes do! Take a horse and bid her mount, and a cloak and bid her put it on! Cover her nakedness!'

The noble Companion Almambet trots along ob Sar'ala and comes to Orongu, and he addresses her as he comes near. 'Fie, Orongu, shame on you! Leading Ač-buudan by the bridle, may Joloy enter your quaint! It looks like a mouth that's lost its teeth! – Has someone stuck an adze-helve in it? It has a cavernous look! – Has someone stuck a drill-handle in? The outside looks black! – Has it been smeared with soot? The inside looks red! – Have red lungs been stuck into it? Fie, Orongu, shame on you! Leading Ač-buudan by the bridle, may Joloy enter your quaint! Its inside resembles a river-bed, your tickler looks like a helmet!'¹⁵ After that, the Companion Almambet threw a cloak of honour over her, leaving her under-belly exposed. Orongu won the Prize. She went and took the ingots.

15 Or: trivet, see note 1397.

- alıp bardı jambını.
Ar möröyü bitkän soñ,
aşın tartıp bolyon soñ,
1405 keñ Bukardan at kelät,
çımın uçkan ala-çalbirt jas-
minän,
Ileni boilop çırıptır,
Sır-teñistin ayayın
Jakşısı keldi terilip,
1410 jamanı keldi terigip.
'Attı süröp alam!' dep,
kötörmögö, süröngö,
toilop jürgön el ketti.
Busurmandın eldärdän
1415 Almambet, Sırgak, eki ül,
Manastın al çorosu turbaibi?
'Kokondon barıp süröin!' dep,
Kokonyo köstöp çıktılar.
Kıpırdan ketiñ, eki adam,
1420 Çoñ Joloydun eki ülu,
Öküm-bolot, Törö-bek,
o-da ketti Kokonyo.
Sır-dairaya kelgändä,
Aç-buudan kelät aldında,
1425 örköcü bık, moin uzun,
joryo basık çoñ kula,
Er Manastın Ak-kula
kara teri katıptır –
'Sur-kula' bolup kalıptır!
1430 Arandai ösin açıptır,
kandü köbük çaçıptır,
Ak-kula kelät tariştap,
Taz-maymat kelät Manastap!
Jar-mazaryya kelgändä,
1435 jarım çañı bir köröt

- kelä jatır Ak-kula.
Kan Joloydun Aç-buudan
astına kelä jatır.
Örö ketkän at ekän,
1440 kartayınkı tartıptır,
kaljañdap kelä jatır.
Ak-kulanın jügürgönü bilinbäit,
tuyayı jergä ilinbäit!
Jar-mazaryya kelgändä,
1445 çoroloru çoyultup,
asil Manas mıni aitat:
'Barıñ birdäi köi-yaşka,
barıñ birdäi sap-kaşka,
Kañgailap kelät bir atıñ,
1450 Altailap kelät bir atıñ,
Orustap kelät bir atıñ,
Oirottop kelät bir atıñ,
Kırgıstap kelät bir atıñ,
Kırımnap kelät bir atıñ –
1455 Alaştayan urän jok,
Manastayan sürön jok!
Ak-kula sâ kılbasam,
kerilçäk başıñ kespäsäm,
keñ sörıñdı oibosom,
1460 jol üstünö soibosom,
börü-minän kuskunya
bödü toyup kılbasam!
At başındai jürögü
attai tüilöp batpadı,
1465 kökürökkö jatpadı.
Balık-Balakşan elinä
çırıp kelgän Ajıbay –
jatkan koidu turğuspas,
koñur jigit turbaibi?
1470 Jurttan alkış köp alğan

1407 R pāni. 1408 R sır teñistin. 1409 R tirilip. 1421 R Öküm. 1423 R Sırdai-
raya. 1429 R suryulap. 1434 R jar Masaryya. 1444 R Jar Masaryya. 1447 R Koi-
yaşka. 1448 R Sapkaşka. 1455 R alaştayan. 1456 R manastayan. 1458 R kergil-
çäk. 1466 R Barık Balakşan.

When all the contests had come to an end and the Feast had been given, the horses came from spacious Bukhara in the dappled thaw-and-snow of Spring, with insects flying. They came to view running beside the Ili. At the lower end of Sır-teñiz, good horses came in a bunch, bad horses lagged sullenly behind. Thinking 'I will give that horse a haul!', people at that Feast went to the place for shoving-and-hauling. Among the Muslim people, are not the two youths Almambet and Sırgak Manas's foremost Companions? Thinking 'I shall haul him from Kokand!', they made for Kokand. Then you two men, two sons of Big Joloy, came out from among the Infidels – Öküm-bolot and Törö-bek. They went to Kokand. When he comes to the Syr-darya, Aç-buudan is running in the lead, while Er Manas's Ak-kula of the high withers, long neck, the great roan with the gentle allure – his hide has grown hard and black, he has become a 'Sur-kula' ('Grey-roan')! He has opened his mouth wide and spattered blood-flecked foam!¹⁶ Ak-kula comes pounding along, Taz-maymat comes shouting 'Manas!'.

When they come to Jar-mazar, one sees something half-shrouded in dust – it is Ak-kula coming steadily on! Khan Joloy's Aç-buudan is coming ahead of him! He is a horse that goes in shackles, he has grown rather old, he totters as he comes on, his movement deceives the eye, his hooves do not look in the soil! When they come to Jar-mazar, noble Manas, collecting the Companions, addresses them.

'My excellent fellows, one and all of you, my rare fellows all, one of your horses comes to shouts of "Kañgay!" another to shouts of "Altay!", another to shouts of "Orus!", yet another to shouts of "Oirot!" and another of "Kırgız!" and then another of "Kırım!" There is no (tribal) shout of "Alaş!", nor encouraging shout of "Manas!" Ak-kula, I swear I'll do you some harm, cut off your stretched-out head, hollow out your broad croup, slaughter you over the path and for two pins make a feast for wolf and raven!' His heart, large as a horse's head, reared up like a horse, it would not quieten down, would not lie still in his breast.

Ajıbay had gone out to the Balkh and Badakshan peoples. Is he not a gentle young man that would not rouse a resting sheep? He has received much praise from the people –

16 Normally signs of imminent transformation into a flying winged steed.

- bek-sat jigít turbaibi,
törölügü aşınyan?
At köbüktöp turuptur.
Oyo koidu Ajıbay:
1475 'E alda, töröm, ai jarkın,
e töba, töröm, kün jarkın,
Almambet čoroǵnun
kiiyil-kıčkıl açün! –
Kulası-minän üç çıktı!
1480 Ak-kula kelä jatkan bäm?
Atıǵnın başın bura tır, töröm!
Ajıbay aitti bu kepti.
Asıl tentäk akırat:
Corolordun at atınan čakırat:
1485 'E Murat-alım, Murat-bek,
corom!
Mindai čapkan Kuat-bek,
čorom!
Ejämđän tūyan jānim, čorom,
Elim, Seyit, eki ül, čorom!
Kazaktardın Karganday,
čorom!
1490 Mırza, jaš ūlum, čorom!
Börünün ūlu Börüčüm, čorom!
Ak-kulam aksap ketkändä,
altın taka, jes mıktı,
bek takalap berüčüm
1495 Ak-balta ūlu Bolotum, čorom!
Koǵuroolu-baydın Koş-abıš,
čorom!
Tölgöçü kara Tölogüm, čorom!
Joruču Kara-badıšam, čorom!
Tündö tülkünün isin joyolbas,
čorom,
1500 Türsün-taylak, šütum, čorom!
Tütöp turyan mılıtkka, čorom,
türs kaçırıp uruškın, čorom,
karaǵıda karsaktın isin jaǵılbas
Kabilan-taylak, ai jarkın,
čorom!
- 1505 Ai-minän künüm e, čorom,
ortosunan bütkönüm, čorom,
kün tübündö taiyanım, čorom,
ortosunan bütkönüm, čorom,
kursakka büssö bir bütkön,
čorom,
1510 kundakka jassa bir jatkan, čorom,
köskö saıyan Kök Sırgak, čorom!
"Kapırdın kanı bolıunča",
čorom,
"Busurman kulu bolom!" dep,
čorom,
ak teǵki bulun čačkanım, čorom,
1515 Altailayan Kalmaktan,
er öltürüp kaçkanım, čorom,
Sar'ala mingän Almambet,
čorom!
Ak-kulanı toktotkun, čorom!
On eki kıstın koluna, čorom,
1520 jumurulap čaldırıyan, čorom,
jibäktän kılınan noktom bar –
čečpäi (?) turup katıǵar, čorom!
Emdi kırk čoro ünün ukkanda,
Ak-kulaya kamalap ketpäsipi?
1525 Manastın ünün ukkan soǵ,
batıraša tüšpöspü?
Öküm-bolot, Törö-bek,
"Ač-buudan!" ünün salıptır,
kattı süröp kalıptır –
1530 başın čaikap salıptır.
Ak-kulanı karasaǵ,
asıl tentäk Er Manas
Ak-kulanı süröptür,
Ač-buudandan ötkörüp
1535 kaira tartıp turuptur.
Orus-ta bolso, kan edi,
bir talai eldin baş edi.
'Ač-buudandı jolyo jakşı kılalık!
Jolyo jakşı kılınan soǵ,

is he not a youth with the heart of a bek and excelling in princely qualities? The horse is all covered in foam! Ajıbay put his trust in him.

'Ah, my lord bright as moonlight, alas, my lord dazzling as sunshine, your Companion Almambet's anger is exceedingly bitter! He went ahead with the roan three times! But I should think Ak-kula is coming on now! Turn your horse's head, my lord!' Such were Ajıbay's words.

Then the noble Hothead shouts, calls the Companions by their names: 'Eh, my Murat-alı, Murat-bek, my Companions! Kuat-bek who gallops so! My nephews, sons of my elder sister, the two youths Elim and Seyit, my Companions! Karganday of the Kazakh, my Companion! Mırza, my young fellow! Börüč, son of Börü! He who, when my Ak-kula goes limping, always shoes him firmly with a golden shoe and copper nails, my Bolot, Ak-balta's son! Koǵuroolu-bay's Koş-abıš! My Black Tölok, pebble-and-knuckle-bone-diviner! My Kara-badıša, teller of signs and dreams! Türsün-taylak, who never lose the fox's tracks by night, my daredevil! He who with a smoking hand-gun goes into the attack with dash, who never misses the karsak's tracks in the dark! – Kabilan-taylak, Moonlight, my Companion! My Friend conceived at the midpoint of my Sun and Moon, my Greyhound beneath the sun, my Friend conceived at their midpoint – when he was conceived in the womb, conceived he was, when he was laid in his first rough cradle, there did he lie – Kök Sırgak, who tilt at the mark, Companion! You who rather than be an Infidel khan preferred to be a Muslim slave, who scattered his silver coin and, after killing men of the Kalmak that shout "Altai!", fled away – Almambet, rider of Sar'ala! – Stop Ak-kula, my Companions! Here is my halter made of silk which I had plaited by the hands of twelve maidens cylindrical fashion – put it on him tight, lest it be untied, my Companions!'

Now when the Forty Companions heard his voice, did they not surround Ak-kula from both sides? After hearing Manas's voice, did they not swarm around? Öküm-bolot and Törö-bek shouted 'Ač-buudan!' and vehemently hauled him forward! He (they?) shook his head. If you look at Ak-kula, the noble Hothead Er Manas has been hauling him, forcing him to pass Ač-buudan, who has fallen behind. Although Joloy was an Orus, he was a khan, chief of a numerous people. 'Let us make Ač-buudan good for the course!' (he said), 'and when we have done so,

1479 R kudasi. 1485 R Muratım. 1487 R Ejämđän. Jānim. 1496 R Koǵröli.
1498 R Jörunču. 1500 R Šütum. 1522 R čačpai. 1526 R batıraya. 1538 R
būdanda (or read būdan-da?).

- 1540 Ak-kulanın kötünön
anan salıp ketälik!
Köi-kaşkasın çoşultup,
Çoş Joloy-kan aittı deit.
Batır Manas karasañ,
1545 tura kaldı Ač-buudan!
Jar Kudaŷa jalınıp,
Jasaganŷa sinıp,
Ač-buudandı tartt'elä.
Jıyılarŷa jer tappai
1550 tō kulayan emädäi
jerdi kâp joşuldu!
'Öştük-minän jıktı!' dep,
Öküm-bolot, Törö-bek,
Manastın çorosun kelip çapt'elä,
1555 kızık uruş boldu deit.
Emdi aidi karasañ,
künü-tünü on tört kün
naiza-minän sayışıp,
jarkası kökkö çıyışıp,
1560 balta-minän çabişıp,
baldayınan airışıp,
kılıç-minän çabişıp,
jamı koldo alışıp . . .
kızık uruş bolŷon soñ,
1565 Kapırdın kanı Çoş Joloy,
Kañkaidan kabar jetkän soñ,
ayar altın, ak kümüş,
Joloy talap alyan soñ,
Altailayan köp Kapır
1570 namıs kılıp ketkän soñ,
on beş çoro baş bolup,
Almambet turduñ uruşta,
jeläkti jerdän türüşüp,
tüpäktü naiza sürüşüp,
1575 başı-kösün baralap,
bütökön boyun jaralap,
- koi bōrındai kara kan
koinuna jaman toluşup,
Kapırdın işi oñoşup
1580 ak kañğı iär sırdıyaş
kaşın jara çaptırıp,
kan jötkürdü Almambet . . .
Kıtaylardın Koñur-bay
öştü, köktü kul ekän.
1585 Sar'alani jürgüspöi
Sar'ala mingän Almambet
Aygır-jalı bos tōñdü
Sar'alani jürgüspöi,
jan başı tolyon ok boldu,
1590 kabilan törö jok boldu!
Eki jaŷın maranıp,
Almambet tögöröktö karanıp –
Oşu tentäk kel'atat!
Özünön özü oñurait,
1595 Ak-kulanı arı-beri jetäläp!
Sarı özök çalıp ketpäsin!
Tuyayına kan tüşüp,
bar taman bolup kalbasın!
Almambet turup minı aitat:
1600 'Köi-yaşkanın köbü kelät, köbü
jok, töröm,
Sap-kaşkanın jarım kelät, jarımı
jok, töröm,
jilkülü jergä tuyakçı, töröm,
eldü jerdä kögön jat, töröm,
kıstü jerdä oinoşçu, töröm,
1605 ak kañğı iär sırdıyaş, töröm,
kaşın jara çaptırıp, töröm,
kan jötkürdü Almambet, töröm!
Altı arān Kapırdan, töröm,
arasına taştadıñ, töröm.
1610 Kandai şumduk baştadıñ,
töröm?'

1542 R Koi kaşkasın. çoşultur. 1550 R kurayan. 1555 R kızık, cf. 1564 kızık. 1574 R türüşüp. 1587 R jolu. 1592 R tögörötö. 1603 R eldü. 1607 R jötkürdü, cf. 1582.

let us thrust him forward from behind Ak-kula!' Big Joloy has gathered his finest men together, such are his words.

Warrior Manas, if you will but look, Ač-buudan has come to a standstill! Entreating God their Friend, putting their trust in the Creator, they were pulling Ač-buudan for all they were worth! But Ač-buudan, finding no place to roll over 'like a crone rolling down a mountain', fell biting the ground! Saying 'They threw him down in spite!', Öküm-bolot and Törö-bek came and attacked Manas's Companions, and a lively affray ensued!

And now, if you go by the moon, they were exchanging lance-thrusts day and night for a fortnight, their (lance-)splinters flew up to the sky, they hewed at each other with their battle-axes, tore at their sword-hilts as one man, hacked at each other with their swords, took their bows in their hands . . . And when this lively affray was over, and news reached the Khan of the Infidel, Big Joloy, from (the shouters of) 'Kañkay!', and when he had plundered molten gold and gleaming silver and the many Infidel that shout 'Altai!' had put the Muslims to shame, Almambet, leader of fifteen Companions, stood in the battle 'furling pennants from the earth', attacking with tufted spears, smashing heads and eyes, wounding entire bodies, their chests awash with black blood enough to fill a sheep's belly, all giving and taking . . . With things going well for the Infidel, one of them dealt a blow that tore through the broad, ornamented saddlebow of Almambet's Mongol saddle and made him spit blood! – Koñur-bay of the Chinese was a vengeful, unrelenting fellow! Not getting Sar'ala to advance, Almambet who bestrode him – not getting Sar'ala to advance to the grey hill of Aygir-jalı – his thighs were stuck full of arrows, while his Tiger-lord was not to be seen! Almambet gazes out on all sides, he looks all around him – that Hothead is pressing on towards him! And he is talking to himself, and leads Ak-kula by the bridle! May Yellow Belly not afflict him! Blood was flowing down to his hooves – may it mend and get well!

Standing up, Almambet addressed him: 'Many of your picked ones have come, many have not, my lord. Half of your finest ones came, half of them did not, my lord. "A place with horses attracts knackers", "Where people are, there are sheep-tethers, too", "Where there are girls there are philanderers"! He dealt a blow through the broad, ornamented saddlebow of my Mongol saddle, my lord, and Almambet spat blood! You abandoned him amid the Kalmak of the Six Divisions, my lord! How can you play such a knavish trick, my lord?'

- Anda aittıj Er Manas:
 'Andai bolso, ai jarkın, čorom,
 özü jakşı, kün jarkın, čorom,
 Koņguroolu-baydın Koš-abam,
 čorom,
 1615 koš at-minän üigö bar, čorom!
 Sarı-özön Čüidü kıldırıp,
 čorom,
 bir Čöñördü aša kör, čorom,
 keñ Talastın boyunda, čorom,
 Altı-baydın aralda, čorom,
 1620 atakäm Jakıp-baydın eli boluču,
 čorom,
 tökör usta boluču,
 berdim elä beš ai jüsü bolyolu,
 Ak-albars sınıp kalıyalı.
 Kıldıb'ekän kılıştı,
 1625 soktub'ekän sötti?
 Kılbasa emdi kılıştı,
 sokposo emdi sötti,
 tökör ustanı bir öltürüp salıjar!
 Jatık tildü Ajıbay, čorom,
 1630 mından arı sen barsaņ, čorom,
 narıy atası Kambär-kan,
 özü atası Aydar-kan,
 Aydar ülu Kökčögö
 Kök-ala atın bersin de!
 1635 Kök-ala atın berbäsä,
 Kök-ala köskö jetkinčä,
 Kökčödön başka jöm jok!
 Keñ Aljan içindä,
 öst'ai ekän Jamgırçı,
 1640 Jamgırçıya jetip ait,
 altın köstü Merdiyän,
 Merdiyendi bersin de!
 Merdiyendi berbäsä,
- Jamgırçıdan başka jöm jok!
 1645 Süt-bolottu bersin de!
 Kar'usta kılıp bek sokkon,
 Süt-bolot özü jakš'elä.
 Andan arı sen barsaņ,
 el četindä Košoy bar,
 1650 jurı karısı kiš' elä,
 andan bata alıp kait!
 Andan arı sen barsaņ,
 Abılay, Jaņgır, Kan-kojoņ
 andan bata alıp kait!
 1655 Ajıbay jurüp ketti deit,
 Koņguroolu ülu Koš-abıš
 koš at-minän čaptı deit,
 sarı-özön Čüidü kıldırıp,
 bir Čöñördü aştı deit,
 1660 keñ Talastın boyunda,
 keñ Kol-ata oyunda,
 Jakıp-bay eli bar ekän,
 Altı-baydın arında.
 Tökör usta bardı deit,
 1665 aitkan ekän ustaya.
 Tökör usta mını aitat:
 'Kıldım elä kılıştı, čoro,
 soktum elä sötti, čoro!
 Men tentäkkä barain, čoro,
 1670 Manaska jöp aıtain, čoro!
 Kılıştın jayın aitkan soņ, čoro,
 kara bā minip kaitain, čoro,
 Kanıkeygä aıtain, čoro!
 Tökör usta mını aıtıp,
 1675 atka minip bastırđı,
 Manastı köstöi bastırđı.
 Manaska jetä kelgän soņ,
 Manaska salam bergän soņ,
 Manas aittı ustaya:

1619 R altı baidın aralda, cf. 1663 R Altı baidın arında; BS 232 aralya. 1622 R eli. 1631 R Narıy. 1649 R četinä. 1651 R anda. 1653 R Abılay Jaņgır Kan Kojoņ. 1656 R Koņrolü. 1661 R Kol-ata.

Then, Er Manas, you answered: 'If that is so, bright Moonlight, my Companion, good in yourself, dazzling Sunshine, my Companion, go home, my Koš-aba, son of Koņguroolu-bay, with a pack-horse, ranging along the Chüi with its yellow bed, see that you cross straight over Čöñör and follow the broad Talas – there at the confluence of Altı-bay, my father Jakıp-bay's people dwell, and the Lame Smith dwells there, too. Already five months have passed since I gave it him – since Ak-albars shattered! Has he done the sword, and has he forged the corselet? If he has not done the sword yet, has not forged the corselet, then put the Lame Smith to death! Gentle-tongued Ajıbay, my Companion, when you go hence, go to Kökčö, whose grandsire is Kambär-khan, whose father Aydar-khan, and tell him to yield his steed Kök-ala! And if he does not yield Kök-ala, and till Kök-ala appear before me, my enemy shall be no other than Kökčö! Within broad Aljan, where Jamgırçı grew up, say to him when you reach him that he is to yield golden-eyed Merdiyän. And if he does not yield Merdiyän, my enemy shall be no other than Jamgırçı! Tell him to surrender Süt-bolot¹⁷ – when he made it, the weapon-smith forged it mightily, and Süt-bolot itself is excellent! When you go on thence, there is Košoy at the frontier of the people, the man who is Eldest of the Nation – ask his Blessing and turn back. When you go on thence, there are Abılay, Jaņgır and your Kan-kojo – ask their Blessing and turn back!'

Ajıbay rode off, Koņguroolu's son Koš-abıš galloped away with the pack-horse, ranging along the Chüi with its yellow bed, crossing straight over Čöñör, following the broad Talas and the wide Kol-ata valley, till he came to Jakıp-bay's people at the enclosure of Altı-bay. He made for the Lame Smith and repeated his message to him.

Then the Lame Smith addressed him: 'I have just done the sword, Companion, I have just forged the corselet. I shall go to the Hothead myself and give answer to Manas. When I have told him the nature of the sword, I shall mount my black mare, ride back and speak to Kanıkey!'

So saying, the Lame Smith mounted and rode off, rode in Manas's direction. And when he had reached Manas and given him his greeting, Manas addressed the Craftsman.

17 'Milk-steel'.

- 1680 'Kıldıñb'elä kılıştı, darkan?
soktuñb'elä sötti, darkan?'
Tökör usta jöp aittı:
'Kıldım elä kılıştı, tentäk,
soktum elä sötti, tentäk!
1685 Kılıştın jayın aıtın, tentäk!
Kılūna čıdabai, tentäk,
jaman janım kiinaldı, tentäk;
ögösünö čıdabai, tentäk,
elü ögöm joyuldu, tentäk;
1690 soyūna čıdabai, tentäk,
som balkalar joyuldu, tentäk;
basūna čıdabai, tentäk,
baldarım barı jıdadı, tentäk!
"Mizi sarı bolsun!" dep,
1695 mizin ūya suyardım, tentäk!
Özüñdü karap şiltäbä, tentäk:
katū uruşka salıñar, tentäk!
Kaita jürdü Er Manas,
kırk čoroço keldi deit.
1700 Kabılan tūyan Er Manas
kırk čoroço aittı deit:
'Sayındık – sarıñ minäli, čorom!
eriksä – kulan atalı, čorom,
erikpäsä – möirögö atalı, čorom!
1705 Üč-karoolıya baralı, čorom,
Aydar-kan ūlu Kökčödön,
čorom,
Kök-al'at surap bergän jok,
čorom
małya karō "Şık tır!" kul,
čorom,
Kökčödön başka jöm jok,
čorom!
1710 Ertäñ-minän turuñar, čorom!
Sar'alaya minä kör, čorom!
Üč-karool ötüp bar, čorom!
Kaldırayın salıñan, čorom,

1708 R karōčık tır kul. 1718 R jegindä = 1734; 1743. 1732 R Čalıñıya. 1737 R tügö-
rörtö. 1738 R aratıp = 1739. 1746 R orunyalı. 1748 R jeri. 1749 R tiyäli.

- Kalday malın körüp kel, čorom!
1715 Salbırayın salıñan, čorom,
Jaizañ malın körüp kel, čorom!
Jañıs attın jolunda, čorom,
Ja-Merkenin jägindä, čorom,
Kızıl-kökön jayı bar, čorom,
1720 Kapırdın kanı Čoñ Joloy
jılkısın ottor jatat deit,
jılkını čalıp alıñar!
Jılkı ottor ol bolso,
jılkı basıp alalı!
1725 Körünböi kürmön kiyäli!
Topu tonop alalı!
Tañ tūñküyüp atkan soñ,
taraza jıldıs batkan soñ,
jıldıska oñdop çıkkın soñ,
1730 Sar'alanı mindi deit,
Sar'ala minip Almambet,
čalıñıya jürüp keldi deit,
jañıs attın jolunda,
Ja-Merkenin jägindä
1735 Kapırdın kanı Čoñ Joloy
jılkısı ottop keliptir,
tögöröktö kastırıp
jer arıtıp bastırıp,
jer arıtıp alyan soñ,
1740 kaita saldı törögö,
törögö kelip aittı deit:
'Jañıs attın jolunda,
Ja-Merkenin jägindä,
jılkısı ottop keliptir, töröm.
1745 Oşu bugün attanıp, töröm,
urunyalı tō boldu, töröm,
Joloy-minän jō bolduk, töröm!
Tüpöktü jerdän türölü, töröm!
Jılkını kattı tiyäli, töröm!
1750 Kaldırayın salıñan, töröm,

'Have you done the sword yet, Master, have you forged the corselet?'

The Lame Smith made answer: 'I have just done the sword, Hothead, I have just forged the corselet! I shall now tell you the nature of the sword! Not enduring the making, Hothead, my wretched soul suffered torment! Not abiding the filing, Hothead, fifty files of mine were rasped! Not enduring the forging, Hothead, my sledge-hammers were shattered! Not standing up to the pressure, all my Sons¹⁸ gave out! Thinking "Let the edge be yellow!", I tempered it in venom, Hothead! Do not flourish it towards yourself, Hothead! Thrust it where the fight is fierce, Hothead!'

Er Manas rode back and came to the Forty Companions. Then tiger-born Er Manas addressed the Forty: 'We have been fretting, now let us mount our light browns, my Companions! If we are bored, let us shoot onager, if we are not, let us play at Ordo! Let us go to Üč-karool, Companions, and if after being asked of Kökčö, son of Aydar-khan, Kök-ala has not been given, then my enemy, greedy adventurer that he is, is no other than Kökčö! Rise with the dawn, my Companions! Please mount Sar'ala, my Companion, and ride past Üč-karool! Survey the cattle of the Kalday that fling on their mail-shirts, survey the cattle of the Jaizañ that sling on their dangling (bow-cases)! On one-horse tracks, my Companions, on the banks of the Ja-Merke, there is a place Kızıl-kökön – there lie the Infidel Khan Big Joloy's herds of horses. Spy them out and seize them! If those are his herds of horses, press on and capture them! Without being seen, let us don the Mongol jacket, let us pilfer Mongol skull-caps!'

After the first rays of dawn had darted forth their light and the Scales had set, and when, acting by a lucky star, Almambet had come out, he mounted Sar'ala and went out on reconnaissance on one-horse tracks on the banks of the Ja-Merke, where the Infidel Khan Big Joloy's horses had come grazing. And after combing the land all around and sweeping through it, he rode back to his lord, and reaching him said: 'On one-horse tracks, on the banks of the Ja-Merke, his horses have come grazing, my lord! With him mounting his horses today, a mountain has appeared for us to knock up against – we are at war with Joloy! Let us "furl the (lance-)tassel from the ground"! Let us lift the horses mightily!

18 Probably the Lame Smith's sons as bellows-men and the bellows collectively.

- Kaldaydı sayıp alalı, töröm!
Manaska jöp berdi deit.
Ā batır Manas aitti deit:
'Atı jakşı, ai jarkın, çorom,
1755 atka çuak kün tūar, çorom,
er emdi jortor kün tūar, çorom!
Ustaya jöp beräli, çorom!
Emdi kaissañ, ust'ākā darkan,
kırk kulundu bā alğın! –
1760 Kılıçın kün deit.
Kanikeygä aita bar:
ak kürökö, torçoi kös,
jakası altın, jeñi jes,
karanın oyu kakpayan,
1765 barañdın oyu batpayan,
keltänin oyu kelbägän,
"Ak-olpok" degän tonum bar! –
Kanikeygä aita bar!
Birdi alıp japsın de!
1770 Esän barıp sō kaissam,
salamat barıp sak kaissam,
Joloydun ulū kısı Uluu-bike
özünö tokol kılarmın,
kiçi kısı Kişmišti
1775 uluğa alıp berärmin!
Emdi kaitkın, ust'ākā!
Usta jürüp ketti deit.
Emdi jilkı tımek boldu deit.
Añğıl kısı Ak-saykal
1780 Joloydun saibi turbaibi?
Ubāl kerim(?) kişi ekän,
tündö tüştü körüptür.
Ertäñ-minän turdu deit,
basıp keldi Joloygo,
1785 Joloygo kelip aitti deit:
- 'Töba, Joloy, çoñ Kanım,
tündö jatıp tüş kördüm,
tündögü tüşüm opkon tüş,
sıra jürögümün başı
1790 attai tuilap kopkon tüş!
Karaçanı jaman dep,
at túbürtün köp uktum,
jō korduyn köp tarttum! –
Asılıñdı körbödüм,
1795 azabıñdı köp tarttum,
Batır Joloy, çoñ Kanım!
Tündö tüşüm buzulat:
çikanaktai Er Manas
jilkıya tıp kalıptır,
1800 jıldıska oñdop salıptır.
Küngö oroi tıptır,
kürmö tonop kiptır,
topu tonop salıptır! –
Bu nemäni boluptır?
1805 Bu kuruyın Saykalıñ
Joloygo kelip aitt'elä.
Kapırdın kanı Çoñ Joloy
aitkan kepti ilbäit:
'Menin jilkım kim alat?
1810 Bu çikanaktai uru kul
aiyır ürü baitaldı
ala kaçıp ketkändir.
Baktı-kuuray basarmın;
men oşoñdu jetpäsäm,
1815 Çelekti çenäp jetärmin;
men oşoñdu jetpäsäm,
Çekirtenin çar taş,
men oşoñdu jetärmin;
men oşoñdu jetpäsäm,
1820 Boy-baraktın kara taş

1762 R orgo. 1770 R sä. 1772 R ulu kısı Ul bikä. 1775 R berirmin, cf. 1813; 1815;
1818; 1821. 1781 R ubalı kārım. 1782 R körün tür. 1787 R jatın. 1791 R kara-
çanı. 1801 R künçö. 1803 R topo, cf. 1726 topo and note. 1808 R keptin ilibäit.
1813 R basırmın. 1815 R Çeläktä. jetirmin. 1818 R jetirmin.

Let us run the Kalday through that fling on their mail-shirts, my lord!' Such was his response to Manas.

To him now Warrior Manas spoke: 'Of fair fame, bright Moonlight, my Companion, a day is dawning that will prove hot for horses, a day is dawning when men will go raiding! Let us make answer to the Master-craftsman, my Companions! When you go back now, venerable Master-craftsman, take forty mares, nursing foals, for the welding of your sword. Go and tell Kanikey there are my corselets called "ak-olpok" with their white silk surcoats of lark's-eye mesh, their collars of gold, their sleeves of copper – no ball of slow-wick can pierce them, no ball of flintlock penetrate, no shot of hand-gun come near them! Go and tell Kanikey! Tell her to take one and drape it over you (as a gift of honour)! If going in good health I come back safe and sound, if going well I return whole, I shall make Joloy's elder daughter Uluu-bike a second wife to yourself and take his younger daughter Kişmiş and give her to your son! And now return home, venerable Master-craftsman!' And so the Smith rode off.

And now it was time to lift the horses.

Is not Añğıl's daughter Ak-saykal Joloy's spouse? – She is a marvellously(?) clairvoyant woman. In the night she had seen a dream. She rose with the dawn and went straight to Joloy and finding him said: 'Alas, Joloy, my great Khan, in the night as I lay, I saw a dream! My dream in the night was a quaking (? – gulping?) dream! The dream reared above my heart altogether like a gambolling horse! Thinking Karača a low man, I heard a great trampling of horses and suffered much shame from the enemy! I did not experience your nobility, but endured much torment because of you! Warrior Joloy, my great Khan, my dream of the night is all confused. That ell-high Er Manas has lifted the horses, has acted by a lucky star! The crown of his head reaches to the sun! – They have plundered jackets and put them on, pilfered skull-caps and set them on! What does this all mean?' This did your damned Saykal say on joining Joloy!

The Infidel Khan Big Joloy does not pay much attention to her words. 'Who is going to take my herds of horses? One is to think that ell-high thief has taken a herd of young mares with their stallion and fled? I shall make for Baktı-kuuray, and if I do not get this fellow of yours there, I shall pass along the Çelek and get him there: and if I do not come up with him there, there is the spotted rock of Çekirte and I shall get him there; yet if I fail to do so, there is the black rock of Boy-barak,

men oşoŋdu basarmın;
 men oşoŋdu baspasam,
 Kök-oyroktun sarı sas,
 men oşoŋdu basarmın;
 1825 men oşoŋdu baspasam,
 Kopunu tūra basamın,
 Irgaytını aşarmın,
 sarı özön Čüidün başında,
 Buuralanın kaşında
 1830 men oşoŋdu basarmın;
 men oşoŋdu baspasam,
 Ač-maraldın alkımdan
 at kuiruyun şüyömün
 Čatkaldayı Manaska
 1835 čabüldu koyormun!
 Aittırıp kalıŋ berdirgän
 kan balası Kanıkey
 aş biläktän alarmın,
 at soŋunan salarmın,
 1840 kara bet, Ak-saykal,
 sä küŋnü kılarımın!
 Karaçanı jaman dep,
 karadan tüyan Kan Joloy,
 meni tüyan jakşı dep,
 1845 kaçıp kelip sen tısäŋ,
 meniŋ jilkım kim alat?
 Tölü jerdä badam jok,
 jilkımnı alar adam jok:
 kara jerdä kemä jok,
 1850 Kapır-minän Busurman
 mä kaş kaitarar nemä jok!
 Aŋgıçal kısı Ak-saykal
 ‘Aŋkıldabai tim oltur,
 astı Joloy oŋbo!’ dep,
 1855 Ak-saykal çıktı süilönüp,

Saykal bastı baldarya.
 ‘Sundurup naiza tartpayan,
 sumbattü Bolot kulunum,
 kaçırından kaitpayan
 1860 kairattü Bolot kulunum,
 atäkäŋ Joloy bolbodu,
 Ač-buudandı alıŋar!
 Asıl tüyan Manastın
 kötünön küp bayıŋar,
 1865 jilkını airıp salıŋar!
 Namıs andan bütpöibü?
 Tündö tüşüm buzulat,
 Kökötöy-kandın aşında
 Bok-murundai törönün
 1870 oşu kannın kaşında
 aŋar altın, ak kümüş
 talap aldı atäkäŋ –
 men korkomun oşundan,
 oŋo-turyan iş bolboit!’
 1875 Öküm-bolot, Törö-bek,
 kan atası Joloygo
 basıp keldi baldarı,
 atası Joloygo kep aitat:
 ‘Karanın kanı, Kan Joloy,
 1880 atäkä, Ač-buudandı maya ber!
 Čıkanaktaı uru kul
 kötünön küp barain!
 Jilkını airıp salain!
 Kapırdın kanı Čoŋ Joloy
 1885 anda aitti baldarya:
 ‘Andai debä, jaş baldar!
 O čıkanaktaı uru kul –
 atası kaitıp küptu,
 enäsi egis tüptu!
 1890 Ač-buudandı berbäimin! –

1821 R basırmın. 1826 R Köpını. 1832 R alkundan. 1841 R küŋü. 1851 R kaş-
 kaitırar. 1860 R koirottü.

I shall get on top of him there; and if I do not, there is the yellow marsh of Kök-oyrok, I shall get on top of him there; and if I do not, I shall ride straight to Kopu, hall cross the Irgaytı and get on top of your fellow beside the upper Chüi with its yellow bed, on the flank of Buurala; yet if I do not, along the lower slopes of Ač-maral I shall bind up my horse's tail – I shall attack Manas of the Čatkal! And the khan's daughter Kanıkey, whom he wooed formally with payment of bride-money, I shall seize by her gleaming wrist and thrust her behind my saddle and make the hussey your slave-woman, Ak-saykal! Since, thinking Karaça a low man and deeming noble those who bred me, ill-fated Khan Joloy, you eloped and married (me), who will seize my herds of horses?¹⁹ In mountainous country there are no almond-trees! – There is no man will seize my horses! On the dark land there is no boat, among the Infidel and the Muslims there is none that will oppose me!

In her thoughts, Aŋgıçal's daughter Ak-Saykal said to herself as she came out: ‘Sit quiet and don't whine! Curses on you, Joloy!’ and then went to her sons. ‘Couching your lance and not withdrawing it, my dear young sturdy Bolot, not turning away but putting the enemy to flight, my dear young daring Bolot – your Father did not agree, so take Ač-buudan and chase after nobly born Manas, look to it! Cut in between him and his horses! Would our shame not then be ended? My dream of the night is all confused. At the Memorial Feast for Kökötöy-khan, in the presence of the Khan Lord Bok-murun, your Father plundered molten gold and gleaming silver. I am afraid on that account. No good can come of it!’

Joloy's sons Öküm-bolot and Törö-bek went to the Khan their Father and spoke these words to him: ‘Lord of the People, Khan Joloy, give me Ač-buudan, sir! I mean to chase after that ell-high, thieving fellow! I mean to cut in between him and his horses!’

Then the Khan of the Infidel, Big Joloy, made answer to his sons: ‘Do not say so, my young sons! That ell-high, thieving fellow! Returning, his father covered his mother and she gave birth to twins! I shall not let you have Ač-buudan!’

19 Traditionally, Ak-saykal was a warrior-woman. See note 887f.

- Aç-buudandı bergän soñ,
 “Üyünö jatıp kaldı!” dep,
 öpkösü köbör Manastın!
 Aç-buudandı men minämin,
 1895 astı baldar berbämin.
 Kaldırayın salınyan
 Kaldayım kelçi kaşıma,
 beldämčisin çalınyan
 Mejinim kelçi janıma,
 1900 salbırayın salınyan
 Jaızañım kelçi janıma!
 Targıl-taz kelçi kaşıma!
 Targıl-taz dalı jakkan soñ,
 dalına karap alıyan soñ,
 1905 Targıl-taz turup dayı aitat:
 ‘Kapırdın kanı Çoñ Joloy,
 men korkomun dalıdan,
 bu dalının içindä
 kazanbaktai kairan baş
 1910 kan aldınan jailadı,
 tūlyadai kairan baş
 tū aldınan jailadı!
 Oşu bıl attanba! –
 Atka karşı ai ekän,
 1915 ergä karşı jil ekän –
 bu çıkanaktai kankor kul
 jıldıska oñdop salıptır,
 küngö oroi tiptir,
 jilki berär jö emäs!
 1920 Attanbayın, ai jarkın, töröm!’
 Anda Joloy dayı aitat:
 ‘Kuday-minän süilöşkön,
 kuruyan Kalmak, ne deisin?
 Kaldırayın salınyan
 1925 Kaldayım jürgön kaşıma,

- beldämčisin çalınyan
 Mejinim jürgön janıma!
 Kara baş tūsun kötörüp,
 Kan Joloy jürmök boldu deit,
 1930 Kan Joloy jürüp erärdä
 Targıl-taz turup tayı aitat:
 “Koi! Koi!” desäm, bolboduy:
 kazanbaktai kara baş
 Kan Joloy aldınan jailadı,
 1935 attanbaçı, Kan Joloy!
 Tūlyadai kairan baş
 tū aldınan jailadı,
 attanbaçı, Çoñ Joloy!
 Jılan jılı jılsañçı!
 1940 Jilki jılı o jerdä
 barıp uruş salsañçı!
 Kuday sayı berbäibi?
 Satka karşı ai elä:
 aya degän bolbosoy,
 1945 ai jañırtıp attanayın!’
 Aya Joloy bolboduy,
 attanıp jürüp ketti deit.
 ‘Kızık işti salam!’ dep,
 ‘Kızık uruş salam!’ dep,
 1950 Joloy-kan ketti çalkındap. –
 Ū araktı bailantıp,
 sū araktı işti deit;
 kart büradai çalkıldap,
 Kan Joloy jürüp berdi deit.
 1955 Kan Joloy jürüp bergän soñ,
 Aygır-jalı bos töñdü
 jilkını aşırıp taştaptır –
 Batır Manas karasañ,
 ‘Kūyun kaçan kelät?’ dep,
 1960 añdıp karap jatıptır.

After I had let you have him, Manas would think “He (Joloy) is skulking in his yurt!” and his pride would be puffed up! I shall ride Aç-buudan myself! I would never let my sons have him! My Kalday that sling on their mail-shirts, come here to me, the Meiren that fling on their belly-guards, come here, my Jaızañ that sling on their dangling (bow-cases), come to me! Targıl-taz, come here to me!

After Targıl-taz had burnt the shoulder-blade and then inspected it, he stood up and spoke, too: ‘Khan of the Infidel, Big Joloy, I am fearful on account of this shoulder-blade! Within this shoulder-blade, a wretched Head vast as a cauldron-carrier has come to rest before the Khan, a wretched Head huge as a helmet has come to rest before the Standard! Do not ride out this year! The month is contrary to horses! The year is contrary to men! This ell-high, bloodthirsty fellow has acted by a lucky star – the crown of his head reaches to the sun! He is no enemy to yield horses! Do not ride out, bright Moonlight, my lord!’

Then Joloy spoke in answer: ‘What are you saying, damned Kalmak who gossips with God? My Kalday that sling on their corselets, have joined me, my Meiren that fling on their belly-guards, have joined me!’

They were raising his black-bossed Standard for it was time for Khan Joloy to move forward. And as Khan Joloy was about to follow, Targıl-taz stood there and spoke again: ‘Halt, halt! When I told you, you paid no heed! A black Head vast as a cauldron-carrier has come to rest before Khan Joloy! Do not ride out, Khan Joloy! A wretched Head huge as a helmet has come to rest before the Standard! – Do not mount and ride, Big Joloy! Glide out in the Year of the Snake! Go and give battle there in the Year of the Horse! – Will God not then favour you? This month is inauspicious! If you pay no heed to what has been said to one, (at least) let the new moon come and then *do* ride out!’

Joloy did not heed him, but mounted and rode off. Thinking ‘I shall do a notable deed, I shall start a great slaughter!’, Joloy-khan went off swaying from side to side! Having had ‘poison-arak’ concocted, he was drinking water and arak. Swaying like an old camel-sire, Khan Joloy gave free rein.

And when Khan Joloy has given free rein, he has made his horses cross over the white hill of Aygır-jalı – and if you look at Warrior Manas, he is waiting on the alert, wondering when the pursuit will come.

- Aŋdıp karap jatkan soŋ,
 jer maişıp kol kelät,
 jelpildäşıp tü kelät,
 miltıktarı şödirait,
 1965 naizaları ködirait!
 Čalkıldap kelä jatkan soŋ,
 Batır Manas mını aitat:
 ‘Batır Sırgak, barsaŋçı!
 Kök-tekeni minsäŋçi!
 1970 On beş Jaizaŋ atka min!
 On altı Jaizaŋ atka min!
 Jılkınnı kattı tıjâr!
 On beş Jaizaŋ jasölyä
 kötünön tüşüp alıŋar!
 1975 Naizanı kattı kayınar!
 Jılkınnı çañın körböibü,
 naizanı karmap albaıbı,
 jılkınnı köstöi salbaıbı?
 Tokoılı jerdän tosoin!
 1980 Aygır-jalı bos töŋdön
 aŋdıp karap turain!
 Kıya tartıp ötköndö,
 kü sübödon salain!
 Bir Kudaydan tiläin!
 1985 Jer maişıp kol kelät, çorom,
 jelpildäşıp tü kelät, çorom!
 Aldarayan(?) köp Kapır, çorom,
 barısı atka mingänb’em, çorom,
 namıs kılıp salyanb’em, çorom!
 1990 Ak-kulanı beri tart, çorom,
 ak kaŋğı er sırdıyaş, çorom,
 bekäm tokup salıŋar, çorom!
 Tutam jerin nıldatıp, çorom,
 tutam jerin sırdatıp, çorom,
 1995 Kokondon aldım naizanı,
 çorom!
- Jelbir-julbur jeläkti, çorom,
 jerdän türüp alalı, çorom!
 Jelbirätpäi naizanı, çorom,
 tūra karmap salalı, çorom!
 2000 Jılkınnı kattı tidi deit,
 jılkı tıp alyan soŋ,
 kötünön küyun jürgön soŋ,
 Aygır-jalı bos töŋdön
 aŋdıp karap turdu deit.
 2005 Jılkınnı çañın körgön soŋ,
 kaldırayın salınp,
 Kalday küp öttü deit:
 beldämčisin çalınıp,
 Mejin küp öttü deit.
 2010 tögöroktö maradı,
 Kaldaydın için karadı,
 anda Joloy körünböit!
 Eki jayın kar’alıp,
 tögöroktö mar’alıp,
 2015 kara kösün kan çalıp,
 kairata-tuyan Er Manas.
 Kızıl öŋün sur çalıp,
 açulanıp turdu deit,
 tokoılı jerdän tostu deit,
 2020 tosüp karap turdu deit.
 Kıntän Joloy kelä jatat!
 Targıl-taz koştöp salıptır,
 Joloy ü araktan içiptir.
 Sayarına jö tappai,
 2025 uruşarğa tö tappai,
 Joloy kelät çalkıldap.
 Targıl-taz turup mını aitat:
 ‘Kokui, Joloy, çoŋ Kanım,
 erikpä-dä, terikpä, Joloy!
 2030 Sayar jö aldında, Joloy!

1963 R tu = 1986. 1987 R altarayın.
 2016 R kairata tuyan. 2021 R kintin.

2010 R tögörotö = 2014. 2012 R andai.

And after he had waited on the alert, an earth-buckling army comes, standards come, fluttering one against another, their hand-guns clatter, their lances rattle! After their rhythmic advance, Manas speaks to his men.

‘Warrior Sırgak, go, mount Kök-teke! (Seize and) mount the horses of the fifteen Jaizaŋ, the horses of the sixteen Jaizaŋ! Lift the horses mightily! Fall on the fifteen Jaizaŋs’ squires from the rear! Thrust your lances fiercely! Shall we not see the horses’ dust? Shall we not grip tight our lances and thrust them towards the horses? I shall lie in wait in wooded country and stand on the look-out from the white hill of Aygır-jalı! As they ride past, I shall lance them through their under-ribs! I shall ask a favour of God! An earth-buckling army is coming, my Companion, standards are coming, fluttering one against another! Have all the teeming Infidel-abortions (?) mounted their horses, Companion? I should say they have put us to shame! Lead Ak-kula to me, my Companion, make firm the Mongol saddle with its broad, ornamented front saddle-bow! Let us take the lances I bought from Kokand, having had their grips nielloed and decorated! Let us furl their dangling pennants from the earth! Not letting our lances flutter, let us hold them straight and thrust, my Companions!’

They lifted the horses mightily! And when they had lifted the horses, driving them from behind, Manas stood on the look-out from the white hill of Aygır-jalı. And when he had seen the horses’ dust, the Kalday that sling on their corselets and the Meiren that fling on their belly-guards rode past in pursuit. He glared about in all directions and looked among the Kalday – but Joloy is not to be seen there! Looking on both sides, glaring all about him, Er Manas stood sharpening the gaze of his blood-shot black eyes, stood there in anger as his red visage was suffused with blue! He lay in wait in wooded country, stood watching and waiting. Having bidden Targıl-taz accompany him, Joloy comes keeping to the rear. He has been drinking ‘poison-arak’, and finding no enemy to lance, no mountain to knock up against, Joloy comes on, swaying from side to side!

Targıl-taz stands (in the stirrups?) and addresses him: ‘Alas, Joloy, my great Khan, do not take umbrage, do not be offended! Before you stands an enemy ready to run you through, Joloy!’

- Altımış Kalday bir barsa,
aškärä saiyan çorolor!
Jetimiş Kalday bir barsa,
jekä saiyan çorolor!
- 2035 Aşıkpayın, Çoŋ Joloy,
astı jakta bos töŋdün
çıkanaktai uru kul
aŋdıp karap kalıptır!
Aşırıp koyo beräin!
- 2040 'Koyo ber!' desä, bolbodu,
açu jaman keldi deit.
Joloydun ašu kelgän soŋ,
Targıl-tazdı çapt'elä,
jäyı ketät jarılıp,
- 2045 jayınan kara kan ketät jayılp!
'Bir ölmöktön mıŋ öl!' dep,
koyo berdi Targıl-taz!
Jaskı jeldäi kürküröp,
Joloy ketti dürküröp!
- 2050 Bura tarssa, bolboyon,
bukadan talım alıyan kul:
kaira tarssa, bolboyon,
kamandın talım alıyan kul!
Kabılan tūyan Er Manas –
- 2055 kıya tartıp ötköndö –
tö dai bolıyan Er Joloy
kaçırıp koyo berdi! –
ai deginčä bolıyan jok,
naizani imärip salıyan jok!
- 2060 Kol kötorüp bergän soŋ,
naiza-minän Er Manas
Joloydu kelip saiyan soŋ
tüptü kara teräktäi
teŋsält'albai Joloydu!
- 2065 'Eki teşik bir kelsä,
abırınđın ketkäni:
- eki naiza bir jessä,
ajalıŋdın jetkäni!' –
Sar'ala mingän Almambet
- 2070 naiza-minän sald'elä,
'tö kulayan emädäi'
jıyıp ketti Joloydu!
Kabılan tūyan Er Manas
janındaı Ak-albars
- 2075 karmap aldı sabınan,
sūrup aldı kabınan
kaçırıp çaptı Joloydu!
Kazanbaktai kairan baş
Kan aldınan jailadı,
- 2080 tūlyadai kairan baş
tū aldınan jailadı! –
Çoŋ Joloy anda öldü deit!
Manas jürüp ketti deit.
Çoŋ Joloy-kan ölgön soŋ,
- 2085 Manas jürüp ketkän soŋ,
Çoŋ Joloydun ūluna,
Öküm-bolot, Törö-bek,
aya kabar jeti deit:
'Kabılan tūyan Er Manas
- 2090 atäkänđi Çoŋ Joloy
jilkısın alıp öltürdü!
Aç bōrögün tayanıp,
kabılan Bolot keldi deit.
Sol bōrögün tayanıp,
- 2095 'Sultanım attan!' dep,
Törö-bek košo keldi deit.
On beşindä kaçıp kelgän Al-
mambet
- Busurman tilin-dä bilät,
Kapırdın tilin-dä bilät,
- 2100 kürmö kiyip saldı deit.

2036 R bas. 2049 R kürküröp. 2063 R tüttü. 2068 R ayalıŋnın. 2071 R ku-
rayan. 2078 R Kazan baktai. 2081 R tu. 2095 R saltanım.

If sixty Kalday go at once, there are Companions to thrust for all to see: if seventy Kalday go, there are Companions that thrust each his man! Do not hasten, Big Joloy! – Down on the flank of the white hill, that ell-high, thievish fellow is holding constant look-out! I would not let them cross over!

When Targıl-taz said 'Stop them!', Joloy did not heed him. He flew into a great rage, and in his rage he struck Targıl-taz with might, so that his jaw was split in two and the black blood was spattered down his side! 'Die not once but a thousand times!' was the last that Targıl-taz uttered. Roaring like a springtime wind, Joloy went storming away!

If they wheel, it is in vain – he is a fellow who had his battle-drill from bulls: if they retreat, it is in vain – he is a fellow who had his battle-drill from boars! As mountainous Er Joloy cut past him, tiger-born Er Manas charged him – there was no time for him to say 'Oh!' or turn his own lance and thrust it! After raising his arm, coming up with Joloy and running him through with his lance, Er Manas, as with a deep-rooted black poplar, failed to make him totter! But 'If two holes develop, your honour has gone, and if two lances strike home, your last hour has come!' – Mounted on Sar'ala, Almambet thrust at him mightily with his lance and threw Joloy down 'like a crone rolling down a mountain'! Tiger-born Er Manas seized by its hilt Ak-albars at his side, drew it from its sheath, charged at Joloy and struck him so that his wretched head, vast as a cauldron-carrier, came to rest before the Khan, his wretched head, huge as a helmet, came to rest before the Standard! – Big Joloy died there and then! Manas rode on.

After Big Joloy had died and Manas had ridden on, the news reached Big Joloy's sons Öküm-bolot and Törö-bek: 'Tiger-born Er Manas has killed your father Big Joloy while lifting his horses!'

Tiger-bolot came stemming his arm on his strong hip in mourning. Törö-bek came and joined him, stemming his arm on his left hip and crying 'Alas, my lord!'

Almambet, who had come as a fugitive at the age of fifteen and knew both the Muslim and the Infidel tongues, donned his sleeveless jacket

Çoŋ Joloydun ũluna
 kelip uruř saldı deit,
 koi bõrındai kara kan
 koinuna jaman toluřup,
 2105 tentãktin iři oŋuřup,
 kõp Kapırdı kaçırdı,
 Öküm-bolot, Tõrõ-bek,
 ökõdü anda öltürdü!
 Aldarayan(?) kõp Kapır
 2110 'Mõndü! Burut saidı!' dep,
 'Jabı! Burut saidı!' dep,
 altı arãn kõp Kapır
 eki süya kondurup,
 kaitıp bardı Almambet,
 2115 Manaska kabar aittı deit.
 Tõrõ turup dayı aitat:
 'Eldũ jerdãn çoyultup,
 ekçãp alyan kõi-yařka,
 kalktũ jerdãn çoyultup,
 2120 kalap alyan sap-kařka
 barıŋ birdãi erãndãr,
 barıŋ birdãi berãndãr,
 ertãŋ-minãn turuŋar!
 Tõk ünũ çryıçı,
 2125 torıoi ünũ sairaçı,
 sambırãkti tars koyup,
 Manastın urãn çakırıp,
 at kuiruyun řüyüŋör,
 Alařtan kelgãn Ak-kelte
 2130 tarsıldıta koikulap,
 Joloydun elin çabalı!
 Joloydun elin çapkan soŋ,
 ulũ kısın Uluu-bike
 ustaya alıp berãli!
 2135 Sõstũ jalıyan kılbaılı!
 Kalpıçı bolup kalbaılı!

Kiçi kısın Kiřmiřti
 ustanın ũluna alıp berãli!
 Jalıyançı uyat bolboılı!
 2140 Jaman kõrũp salbasın!
 Ertãŋ-minãn turdu deit,
 turup Manas dayı aitat:
 'Sõtti jıdım sen üçũn, çorom,
 sayıřıp õlgũn men üçũn, çorom!
 2145 Kılıřtı jıdım sen üçũn, çorom,
 kırılıřkın men üçũn, çorom!
 Ai-balta jıdım sen üçũn, çorom,
 çabiřıp õlgũn men üçũn, çorom!
 Ořundan kaita kaçkanı
 2150 bařı ketãt õlũmgõ,
 malı ketãt talõya!
 Jõdan murun jayamın,
 Kıtaydan murun kıramın!
 Bũdandı jıdım sen üçũn, çorom,
 2155 bulkuřup õlgũn men üçũn,
 çorom!
 Men Tařkendãn aldırım,
 arabaya saldırım –
 alma bařtũ koi-çayır,
 anı jıdım sen üçũn, çorom,
 2160 atıřıp õlgũn men üçũn çorom!
 Taŋ tũŋküyũp atkan soŋ,
 sambırãkti tars koyup,
 Manastap urãn çakırdı!
 Kaŋkai tolyon kõp Kalmak
 2165 tũyũp kõtõrũp çaptı deit!
 Anıçal kısı Ak-saykal
 kayařanı kõp berip,
 karsıldıřıp uruřtu!
 Joloydun ulũ kısı Uluu-bike
 2170 karmap aldıŋ, Er Manas,

2105 R iřin. 2109 R altarayın. 2110 R mõndũ murut. 2111 R jabı murut. 2113 R
 suya. 2120 R kalıp. 2129 R kelti. 2133 R ulu kısın Ul' Bikã. 2143 R jıdım =
 2145;2147 etc. 2164 R anıçal. 2169 R ulu kısı Ulu Bike.

and, coming to Big Joloy's sons, gave battle. Gore large as a sheep's liver collected about his neck – the Hothead's affair was prospering, he put many Infidels to flight! He killed Öküm-bolot and Tõrõ-bek, the two of them, there and then! The teeming Infidel-abortions (?), the many Infidels of the Six Divisions saying 'Mõndü! The Burut have speared him! Jabı! The Burut have speared him!', Almambet settled on two rivers, and rode back and reported to Manas.

That lord rose and replied: 'Collecting you from lands with peoples, my chosen ones most rare, assembling you from populous regions, my picked men most excellent, warriors one and all, stalwarts one like the other! – rise at dawn! When the voice of the fowl is accustomed to ring out, and the lark's to sing, causing the cannon to thunder, shouting Manas's war-cry, bind the horses' tails! Making Ak-kelte-come-from-Alař roar and roar, let us crush Joloy's people! And when we have crushed them, let us give his elder daughter Uluu-bike to the Smith! Let us not falsify our word, let us not prove liars! Let us give his younger daughter Kiřmiř to the Smith's son! Let us not be shamed as deceivers, let him not despise us!'

They rose at dawn, and Manas spoke again: 'I heaped up corselets for your sake, my Companions – exchanging lance-thrusts die for my sake, my Companions! I piled up swords for your sake, my Companions – perish together for my sake, my Companions! I assembled battle-axes for your sake, my Companions! – Exchanging blows, die for my sake, my Companions! Who so flees from this, his head is forfeit to death, his cattle to pillage! I shall lay him out before the enemy does, destroy them before the Chinese do! I collected racers for your sake, my Companions! – At grips with the foe, die for my sake, my Companions! Having them bought in Tashkent and shoved on to a waggon, I acquired apple-butted muskets for your sake, my Companions! – Exchanging shot with the enemy, die for my sake, my Companions!'

When dawn had darted its first rays, they made the cannon thunder and shouted the war-cry 'Manas'! Bundling and lifting the many Kalmak that fill the Kaŋkay, they mowed them down! Anıçal's daughter Ak-saykal kept on snapping at them and exchanged resounding blows with them! You, Er Manas, seized Joloy's elder daughter, Uluu-bike

- ustaya bötön çıyardı:
kiči kısı Kišmišti
karmap alıp Almambet,
üluna bötön çıyardı.
2175 Emdi kaita čapkan soŋ,
košuna kelip tüškön soŋ,
üigö bardı Er Manas.
'Namısım mında büttü!' dep,
Manas üigö keldi deit.
2180 Barıŋgı töšök bastı deit,
čımındıktı kurdurup,
kan balası Kanıkey
bülküldöktön tarttı deit,
tamaša kılıp jattı deit.
- 2185 Ertän turup bakırat,
šolok usta darkandı
Batır Manas čakırat.
Čakıranda, ne deidi?
'Oljoŋdu berämin!' deit,
2190 Ulū kısı Uluu-bike
Joloydun kısı turbaıbı?'
Ustaya berdi tokolyo.
Kiči kısı Kišmišti
üluna karmap berdi deit.
2195 'Kılık kılıp berdi!' dep,
altımış ala jilkını
aidatıp berdi ustaya.

and set her apart for the Smith. And you, Almambet, seized the younger daughter Kišmiş and set her apart for his son.

And now after they have galloped back and rejoined their group, Er Manas rode home, with the words 'My shame has ended here!'

He sank on to the bed of falcon-down and bad them set the nuptial curtain. Then he had at the soft flesh of the khan's daughter Kanıkey and lay there taking his pleasure.

He rose at dawn and shouted, summoning the Lame Master Craftsman. And what did he say when he had summoned him? 'I give you as your booty the elder daughter Uluu-bike – is she not Joloy's child?' He gave her to him as second wife. Taking the younger daughter Kišmiş, he gave her to his son. Thinking 'He performed a great feat for me!', Manas had sixty dappled horses driven up for that Smith.

KÖZ-KAMAN

I, 5) *Közkaman*

The poisoning scene in I, 3) is so brief as to amount to no more than the bare bones of an episode. Its archaic nature is indicated by the balance of the names 'Kaman-köz' and 'Kökčo-köz' (see the introduction to I, 3) 352-2686, above). The one is as sinister as the other. They are a pair of robbers whose den lies in the no-man's land between the Muslims and the Kalmak near Üč-kapkak. As poisoners they are at the beck of Temir-khan's evil counsellor Meñdi-bay.

By contrast, Radloff's *Közkaman* assumes epic proportions. Közkaman and Kökčököz appear as father and son, and their circumstances and relationship are structured so as to demonstrate the superiority of the 'Nogoy' (Kirghiz) ethos over the Kalmak ethos – not *race* – as in a theorem. For here Közkaman is Manas's long-lost paternal uncle come, with five grown-up sons, to reclaim his part in Muslim society after his abduction by Kalmak khans as a boy. Közkaman has remained true to what he had assimilated of Nogoy culture, and at one point even warns the Nogoy of what may be afoot: but his sons, headed by Kökčököz, are hopelessly Kalmakized, most of all, one guesses, by a Kalmak mother; and their betrayal of Manas, an Only Son most willing to embrace them as kinsmen, culminates in the typical supreme act of 'Kalmak' perfidy, his poisoning. It perfects the contrast 'Culture versus Race' that the renegade Kalmak Prince Almambet, a convert to Islam, all but dies in defending Manas against Kökčököz and his Kalmak allies.

The comic business of the Közkamans' conversion to Islam, like that of Almambet in I, 2), reflects the superficial level of Islamization of the Kirghiz at this time. But it was enough to justify in their eyes the desecration of Kalmak Buddhist shrines when the power of their hated enemy was at last broken.

In *Közkaman*, Almambet acquires his Kalmak princess Altınay after a daring intrusion into enemy headquarters, thus differently from the way he won Altınay at I, 3) 1542ff. The two versions cohere in as far as there Altınay is a shapeshifting shamaness and here a clairvoyant who can interpret Kanıkey's dream of Semetey's conception where Kanıkey cannot.

With its deep penetration of Kalmak territory in the east and Manas's magico-spiritual power-base in Mekka in the west, the action of *Közkaman* takes place along perhaps the most extended axis in epic poetry. To the east, Manas attacks

as far as Bar-köl north of Hami, conceived of as a fourth link in a chain of mythic places. The poisoned Manas is revived by the famous medicaments of his father-in-law Temir-khan but more importantly by the ministrations of the legendary Kan-kojo of Mekka, after which Manas goes in person to Mekka in the far west in order to restore his poisoned Companions by his circumambulations there. Between these mythical extremes of Mekka and Bar-köl, the itineraries in the Kirghiz homeland, as is usual in the epics of this time, are realistic.

(H *Közkaman* I and II; *Traditions* I, p. 321 f.; H *Marschrouten*.)

Jakıptın ülu Kan Manas,
 kabilan tüyan Er Manas
 üç katın alyan ekän –
 Kayıp-kandın Kara-börük
 5 karmatıp aldı taladan
 Šooruk kısı Akılay
 čakırtıp aldı üyünön,
 Atalıktın ak dölöt!
 Özü kelip tığändä,
 10 kan balası Kanıkey
 altımış atan aidatkan,
 arakı balın bailatkan,
 jelmayaŋga toi jüktöp,
 malı-minän alıptır.
 15 Kan atası Jakıp-bay
 emdi otko kızıdırp
 balanı sinap olturat,
 balanı sinap neni aitat?
 ‘Tigi olturyan balamdın
 20 er täläy jok ekän,
 el täläy jok ekän,
 maŋdayında bayı jok –
 baksıs balam turbaıbı?
 Tigi olturyan balamdın
 25 taŋdayında mörü bar,
 kak tilindä sölü bar –
 karıŋıŋcı balam turbaıbı?
 Tigi olturyan balamdın
 er täläy bar ekän,
 30 el täläy bar ekän,
 maŋdayında bayı bar –
 baktü balam turbaıbı?
 Ak sök kandın balası
 jakşı adam turbaıbı?

35 Kılıyan işin oŋduryan,
 kıımattü bala turbaıbı?
 Ak sök kandın balası
 ak dölöt tüyan bala ekän!
 Kan atası Jakıp-bay
 40 jaktırdı kan balası Kanıkey,
 Ak-kulanın üstündö
 uyup turyan Er Manas.
 Kaira tartıp alyan soŋ,
 karı atanı bakırat,
 45 kabilan tüyan Er Manas
 kırk çorosun čakırat:
 ‘Kayıp-kandın Kara-börük
 karmatıp aldım taladan,
 Šooruk kısı Akılay
 50 čakırtıp aldım üyünön –
 kan atäkä Jakıp-kan
 Kanıkeyni maktait!’ deit.
 ‘Ertäŋ-minän sen tursaŋ,
 er çorolor, kırk jigıt,
 55 betiŋ-koluŋ sen jusaŋ,
 çorolor, Kanıkeygä baralı,
 kısmatı bolso körölü,
 ıskatı bolso biläli!
 Köŋülümö jakpasa,
 60 kan atäkäm Jakıp-bay
 kalpıçı kılıp kaitalı!’
 Ertäŋ turdu çorolor,
 būdan minip bulkuşup,
 tai bukadai julkuşup,
 65 törögö keldi çorolor.
 ‘Kanıkeygä baram!’ dep,
 örköçü bık, moınu uzun,
 joryo basık çoŋ kula,

4 R Börök. 6 R Çoruk. 13 R jel mayıŋga. 16 R kıyırıp. 20 R täläy = 21; 29;
 30. 49 R Çoruk. 50 R üyündön, cf. 7 üyünön. 67 R örköçö. 69 R tinç, cf. 2174 R
 tuŋ = 2361.

Jakıp’s son Khan Manas, tiger-born Er Manas, had taken three wives – he had had Kayıp-khan’s daughter Kara-börük seized from the steppe, had had Šooruk’s daughter Akılay summoned from her yurt, the ‘Bright Treasure’ Atalık!¹ But, coming in person, he married the khan’s daughter Kanıkey, having sixty camels driven up, having honey laced with mead and loading a feast on to the camels. And now his Khan-Father Jakıp-bay strolls up to the fire and sits down, weighing up his daughters-in-law, and, as he weighs them, what does he say?

‘This daughter of mine sitting here² lacks auspiciousness for a warrior, lacks it for a people – no luck sits on her brow! Will this daughter of mine not always be a luckless one? This daughter of mine sitting here³ has a seal on her palate, a magic wart on the tip of her tongue! – Will she not be given to cursing? This daughter of mine sitting here⁴ has auspiciousness for a warrior, she has it for a people – Good Luck sits on her brow! Will not my daughter be a source of Luck? Daughter of a khan of the White Bone,⁵ will she not be a good person? Causing affairs that have begun to prosper, will she not be a precious daughter? Daughter of a khan of the White Bone, she is a child born to be a “Bright Treasure!”’

Seated on Ak-kula, Manas was listening to his Khan-Father Jakıp-bay’s approval of the khan’s daughter Kanıkey. Turning back, he calls to his aged Father. Tiger-born Er Manas summoned his Forty Companions.

‘I had Kara-börük’s daughter Kara-börük seized from the steppe, had Šooruk’s daughter Akılay summoned from her yurt! – but my Khan-Father Jakıp-khan praises Kanıkey!’ he said. ‘When you rise at dawn and wash your hands and faces, then let us go to Kanıkey, and if she be dutiful, let us see it, if she be generous, let us experience it! If she does not please my heart, let us return to my Khan-Father Jakıp-bay and make a liar of him!’

The Companions rose at dawn, mounted their racers and rode to their lord, jostling and grappling with each other like bull-calves! Saying ‘I shall visit Kanıkey!’, he had the Mongol saddle with the patterned saddlebow set on Ak-kula that was tall at the withers, long in the neck – on the great bay of gait gentle

1 ‘Atalık’ is probably a soubriquet of Akılay’s, see Commentary on verse 3.

2 The reference is to Kara-börük.

3 Akılay.

4 Kanıkey.

5 The Chinggisid stirps.

- joruyu tinč Ak-kula,
 70 ak kaŋğı er sırdıyaş
 Ak-kulaya tokutup,
 alača köpçük saldırip,
 altın bıştan tarttırıp.
 Manas Ak-kulaya mingän soŋ,
 75 Kanikey köstöp jürgön soŋ,
 kan balası Kanikey
 ubalı kerim kişi ekän,
 tura kaldı o jerdän.
 Eki kısı bar ekän –
 80 çakırıp aldı Kanikey.
 Čičaladai sarı kısı,
 čičaladai kara kısı
 çakırıp alsa Kanikey,
 moyundarı koikoyot,
 85 boyoktoru salaktait,
 kelänkar çaçpak bir kuçak
 mai sörıda çalkıldait,
 bala kuštai kalkıldait,
 baltırıyandai solkulđait.
 90 Eki kısıka aitat deit:
 ‘Kabilanım, ai jarkın töröm
 Er Manas kelä jatır,
 kabilanım, kün jarkın töröm
 Kan Manas kelä jatır! –
 95 Atın tosup alıŋar!
 Birıŋ ešik açıŋar!
 Birıŋ Ak-kulanı alıŋar!
 Sart bailön’ salıŋar!
 Törömö arak-šerbät aš berip
 100 taŋ-tamaša kılalık,
 čındırmalū kökördü
 abdıradan alalık,
 arak kuyup berälik,
 čorogo sarpai jabalık,
- 105 at mingizip alalık,
 bir ton kīgizip salalık!
 Iskatı bolso kılalık,
 kısımatına turalık!
 Keldi batır Er Manas,
 110 eki birdäi kısıtarı,
 birıŋ Ak-kula alat deit,
 birıŋ ešik açat deit.
 Birıŋ Sart bailön’ salat deit.
 Altın sandık abdıra
 115 sūrup aldıŋ araktı,
 kırk čoro kelip olturdu,
 kırk čoro kelip oltursa,
 čoroyo berdiŋ araktı,
 čoroyo bersäŋ araktı,
 120 čorolor ala üigö kirät deit.
 Kan balası Kanikey
 ‘Čoroyo sarpai jabam!’ dep
 ak korjundu ödirdi –
 keŋ Kaškardan aldırıyan,
 125 arabaya saldırıyan,
 on ekidän topçu kadayan,
 miltık oyu jadayan
 ak kürökö torıoi kös,
 jakası altın, jeŋi jes,
 130 alıp japtı sarpaidı.
 Kıp aldı čorolor.
 Jana ak korjundu ödirat –
 čüštödön köinök kīgizät,
 tubardan dambal kīgizät!
 135 Tamašaya batırat –
 keŋ Taškendän aldırıyan,
 arabaya saldırıyan,
 kaška taman jekä ötük
 kak butuna kīgizät!
 140 Barına sarpai kīgän soŋ,

73 R tarttırıp. 77 R ubalı. 87 R çarkıldait. 88 R karkıldait. 89 R sorkıldait.
 98 R bailön = 113. 101 R kökördü.

as an ambler's, on Ak-kula, the quiet pacer; then the striped cushion laid over and the golden thong pulled tight.

And when Manas had mounted Ak-kula and ridden over to Kanikey's, there was the khan's daughter Kanikey, a marvellously(?) clairvoyant person. She got up from her place. There were two girls there, whom Kanikey summoned, a girl yellow as a burning log and a girl black as a burning log! And when Kanikey calls them, her neck curves most elegantly, her pendulous throat dangles, her long plait decked with trinkets is an armful! As it plays around her buttocks it rustles! She sways like a young hawk, she is fresh and lissom as chervil! And now she addresses the two girls.

'My Tiger, Moonlight my lord, Er Manas is on his way here, my Tiger, Sunshine my lord, Khan Manas is on his way! Go to meet his horse! One of you open the door, the other take Ak-kula and tether him Sart-fashion! Let us have a splendid party, giving my lord arak-sherbet with his banquet! Let us take the leather flasks-with-chains from their chests, let us pour them out arak, let us wrap the Companions in cloaks-of-honour, bid them mount and each wear his cloak! If it be a matter of giving, let us do it, let us stand and wait on them!'

The Warrior Er Manas arrived, and of that pair of girls, the one takes Ak-kula, the other opens the door, with the former tethering him Sart-fashion. Then you took arak from the gilded chest, and the Forty Companions came and sat down. And when they had done so, you gave them arak. And when you had given them arak, they took it and entered the yurt.

Thinking 'I will wrap the Companions in tunics-of-honour!', the khan's daughter Kanikey tipped the white saddlebag and took out tunics-of-honour which she had ordered to be put on the waggon and brought from Kashgar – they were studded with twelve buttons and such that rifle-bullets would spend themselves on them in vain! – bright corselets of lark's-eye mail, with collars of gold and copper sleeves! – and these did she wrap round them! The Companions put them on, and again she tips the white saddlebag, bids them don shirts of white batiste, bids them pull on drawers of Chinese silk! She then throws them into amazement by making them draw on, right over their legs, costly baresoled⁶ boots that she had ordered to be put on the waggon and brought from spacious Tashkent!

When she had clad them all in tunics,

6 See Commentary on BM 344.

čorolor turup kuanat:
 'Kanıkey jakşı ekän!' dep.
 Kayıp-kandın Kara-börük
 karmatıp aldı taladan,
 145 andan mindai jok elä!
 Atalıktın ak dölöt,
 andan mindai jok elä –
 Šooruktun kısı Akılay,
 andan mindai jok elä!
 150 Ak sök kandın balası
 akıl artık kişi ekän,
 abıdan makul bala ekän!
 Čorolor ketti kuanıp.
 Čorolor kessä kuanıp
 155 emdi Manas jatkan soñ,
 'At semirip tūs bolot,
 bos kırō tüşüp kūs bolot,
 erändär jatıp buk bolot –
 emdi jortmok boldu!' deit.
 160 Altai tolyon köp Kalmak
 Ay-kanya öp jatat deit:
 Künköi tolyon köp Kalmak
 Kün-kanya öp jatat deit –
 sōda kılıp jatat deit.
 165 Anda Manas aittı deit:
 'Altai tolyon köp Kalmak,
 Künköi tolyon köp Kalmak
 ortosun tosup alalı!
 Tildi karmap salalı!
 170 Attanalı, jortolu!
 Ak-kulanı tartıñar!
 Attanıp sapar çıyalı,
 ak kañğı er sırdıyaş
 Ak-kulaya tokutup!
 175 Kaška taman jek' ötük
 Ak-kulaya teppäi ırıp mingän
 soñ,
 kan balası Kanıkey

karmai aldı Manastı,
 Kan Manaska aittı deit:
 180 'Aibanya karşı kün-gö çat,
 töröm,
 jirmä beštä jaşıñ, jılıñ bars,
 töröm,
 oşu bıyıl müçölüñ, töröm,
 atka karşı ai elä, töröm,
 ergä karşı jil elä, töröm!'
 185 Karmai alsa Manastı,
 'Koi! Koi!' desä, bolyon jok,
 Kanıkeydin tilin alyan jok!
 Manastın açü jaman keldi deit –
 on ekidän örgön buldursun,
 190 çapsa kulak tundursun,
 tartıp ĩdi Kanıkey! –
 Daraidan kılıyan köinögü
 jik jiginän sögülüp,
 bermät-minän şurusu
 195 jol üstünö tögülöt!
 Kan balası Kanıkey
 kars-kars külüp jibardı:
 'Açuñdu basa kör, töröm!
 Akılıña tüşö kör, töröm!
 200 Baryan jöñ basıp kait, töröm!
 Bay aldırıp andan kait, töröm!
 Jortkondon joluñ joşulsun,
 töröm!
 Joldoşuñ Kızır koşulsun,
 töröm!
 Kanıkey kirdiñ üyüñö.
 205 Batır Manas bastırdı.
 'Kečä kelgän Kanıkey
 Kan Manastı karmadı –
 bis nemänä bolduk?' dep,
 Šooruktun kısı Akılay
 210 Manastı karmai aldı deit:

the Companions stood there delighted. 'Kanıkey is good!', they said. 'He had Kayıp-khan's daughter Kara-börük seized from the steppe – from her there has been nothing like this! From the 'Bright Treasure' Atalık there has been nothing like this, nothing like this from Šooruk's daughter Akılay! – The daughter of the White Bone Khan is a very discerning person, she is a very agreeable young woman!' They went away well pleased.

And when they had left in such contentment, and after Manas had camped, he said: 'The horses have grown sleek and will lose condition, with silver hoar-frost falling Autumn will come and from lounging the men will feel out of sorts – the time has come to go raiding! The many Kalmak that fill the Altai kow-tow to Ay-khan, the many Kalmak that fill the Künköi kow-tow to Kün-khan: they are engaged in trade.' Then Manas said: 'Let us cut them off from each other at the midpoint of the many Kalmak that fill the Altai and those that fill the Künköi! Let us seize some for questioning! Let us mount and ride! Bring Ak-kula! Let us mount and take the field, saddle Ak-kula with the Mongol saddle of the patterned saddlebow!'

And when he had leapt on to Ak-kula without kicking (the stirrups) with his costly baresoled boots, the khan's daughter Kanıkey took hold of Khan Manas and said to him: 'This day, after all, is a bad juncture for cattle, my lord! You are five-and-twenty in your Year of the Leopard. This year is your Anniversary Year⁷, my lord! The Month is unlucky for horses, the Year is unlucky for men!'

When she took hold of Manas and told him 'Halt! Halt!', it was no use! He did not take Kanıkey's advice. Manas flew into a passion – he brought down his twelve-strand plaited lash such that, when one cracks it, it must deafen one's ears, *vehemently* on Kanıkey, so that her bodice of *darai*-silk was ripped along the seam and her pearls and coral were scattered on the path!

The khan's daughter Kanıkey broke into peals of laughter. 'Do repress your anger, my lord! Return to your senses, do! Go, quell your enemy and come back! Let them take their victory and return! May your path be made smooth for all your raiding! May Kızır go with you as your Companion, my lord!' Then, Kanıkey, you went into your yurt, while Warrior Manas pressed on.

Thinking 'Kanıkey, who arrived here only recently, held Khan Manas back – what has become of us?', Šooruk's daughter Akılay took hold of Manas:

146 R atalıktan ak dölöt. 148 R Čoruktun. 158 R bok. 162 R Kün-kai = 167.
 180 R Aibalya. künğö. 182 R bu jil, cf. 213 bıyıl. 194 R şurunu. 195 R töğölöt.
 209 R Čoruktun.

7 In the Twelve Year Animal Cycle.

- ‘Aibanya karşı kün-gö çat,
töröm,
jirmä beštä jaşın, jılıñ bars,
töröm,
oşu bıyıl müçölün, töröm,
attanbaçı, ai jarkın, töröm,
215 attanbağın, kün jarkın, töröm!
Atka karşı ai elä, töröm,
ergä karşı jil elä, töröm!’
Manas aitat katınya:
‘Arınap sürök jedirgin, çirkin!
220 Kanıkey tilin albayan, çirkin,
senin tilin di alambı, çirkin?’
Tartıp idin, Er Manas! –
Darai kılıyan köinöğü
jik jiginän sögülöt,
225 bermät-minän şurusu
jol üstünö tögülöt! –
Karyap turup kaldı deit.
Manas bolboi jürüp kaldı deit.
‘Baryanınan kelbä, töröm!’
230 Kaitıp üyün körbö, töröm!
Kanıkeydi kuçpa, töröm!
Bülküldöktön tartpa, töröm!
Kara ösiña kan tolsun, töröm!
Kairılıyıs kün tūsın, töröm!’
235 Karyap turup kaldı deit.
Manas ketip jürgön soñ,
Bar-köldü basıp öttü deit,
Tör-köldü tura keşti deit,
Kozu-başı, Koymorok,
240 anı basıp öttü deit.
Üidö jatkan Kanıkey
kerätindä bildi deit,
kerämindä tuidu deit.
Asıl jerdän akırat,
245 tō kötörgön balbandı
Kanıkey özü çakırat:

212 R jirmä. 222 R idin. 233 R ösina. 263 R sün. 270 R katın. 276 R ai-
kırınan.

- ‘Asıl jerdä daldalım,
tō kötörgön balbanım,
koş’ attı kolço al!’ deidi.
250 ‘Koş’ attı kolço alyan soñ,
asıl tüyan törömö
jetip kabar ber!’ deidi.
“Ak-kıyaya konomun,
ak-bos bā soyomun!”
255 A Kudayya jalınıp,
tülö kılıp jürümün!
Kögürökön körsö, jünün kes! –
Kara bettin, köp sairasa, tilin
kes!
Sayıskan körsö, jünün kes! –
260 Kara bettin, köp sairasa, tilin
kes!
Akılaydın üyünö
töröm kelip jassın!” de!
“Sarı sün’ töksün!” de!
“Karyışı alyış bolsun!” de!’
265 Asıl jerdä daldal kul,
tō kötörgön balban kul
Bar-köldün başın sairamda
jetip aitti Manaska.
Batır Manas bolyon jok:
270 ‘Katındın tilin aldı.’ dep,
‘Kaitıp üigö ketti.’ dep,
‘Çorolorço kantip jöp berämin?’
dep,
bolboi jürüp ketti deit.
Manastın kuş uikusu keldi deit,
275 baktası karış Ak-olpok
aikırınan saldı deit.
Jilkıcının Taşša-bek
kaşına Manas keldi deit,
uktap jatıp aldı deit.
280 Joryo basık çoñ kula,

‘This day, after all, is a bad juncture for cattle, my lord! You are five-and-twenty in your Year of the Leopard! This year is your Anniversary Year, my lord! Do not mount your horse, Moonlight my lord! Do not mount, Sunlight, my lord! – The Month is unlucky for horses, the Year is unlucky for men!’

Manas says to the woman: ‘Curse you⁸, you Wretch! After rejecting Kanıkey’s advice, shall I take yours, Wretch?’ Then you brought it down, Er Manas, so that her bodice made from *darai*-silk was ripped along the seams and her pearls and coral were scattered on the path!

She stood there and cursed him, but Manas was unmoved.

‘Do not return from your expedition, my lord! Never see your home again! Never embrace Kanıkey and have at her soft flesh! May your damned mouth be filled with blood! May your days never dawn with happiness, my lord!’ Thus did she stand there cursing him.

After Manas had left that place, he rode past Bar-köl, crossed straight over Tör-köl, and then rode past Kozu-başı and Koymorok.

Staying in her yurt, Kanıkey knew of it by her gift of foreknowledge, she divined it by second sight, and from her high seat called out, herself summoning her camel-lifting strongman: ‘Stalwart-before-the-Throne, my camel-lifting Strongman, take a spare horse with you and when you have done so, bring this message to my nobly born lord! – “I shall camp on Ak-kıya, shall slaughter a pale-grey mare. Then, imploring God, I shall make a sacrifice! If one sees a dove, clip its feathers! If a wretch prattles too much, cut off her tongue! If one sees a magpie, clip its feathers! If a wretch talks too much, cut off her tongue!” Tell my lord to come and sleep at Akılay’s! Tell him to pour out dirty water! Tell him to let her curse become a blessing!’

The stalwart Slave-before-the-Throne, the camel-lifting Strongman reached Manas at the shallows at the head of Bar-köl and spoke to him. But Warrior Manas did not comply. ‘They’ll think “He has done the woman’s bidding and gone back home!” – How shall I answer the Companions?’ He rode off, not doing as asked.

It was time for Manas to take his nap. He took his span-thick cotton Ak-olpok and laid it over himself campaigner-wise, Manas went to his horse-herd Taşša-bek and laid himself down to sleep.

The great bay, his gait like an ambler’s,

8 The cryptic curse, literally, seems to say: ‘May you let (the Devil?) gobble (you) as a blood-sacrifice’.

joruyı tınç Ak-kula
 çödurata bastırat!
 Çorolordu karasañ,
 kaskanat bolup kelä jatat,
 285 aldı kının çirmaptır,
 Ak-kula tūra-tūra kalıp kelä
 jatat!
 Almambet turup mını aitat:
 ‘E çorolor, beri toktoçu,
 Aygır-jalı bos töñdö
 290 karöl karai berçi eläñ!
 Sen Ak-baltanın ulu Bolotum,
 sen kiran Čalbay, Šuutum,
 sen Koñguroolu-baydın Koš-
 abış,
 törtö meni erçiçi!’
 295 Almambet-minän beş çoro
 Aygır-jalı bos töñgö
 töğörötön maradı,
 jer arıtıp karadı:
 körüngöndö körünöt,
 300 körünböşö kök tütündöi so-
 sulat.
 Bir adamsat kelä jatat!
 Almambet bardı Manaska.
 Manaska kelip aittı deit:
 ‘Tömön kirä baryanda, bām,
 305 atımdı minip jelsām, bām,
 tokoilü jerdän tossom, bām,
 Aygır-jalı töbödon, bām,
 añdıp karap tursam, bām? –
 Öñü şüttü körünöt,
 310 közü ottü körünöt,
 sakalı jok takırdai,
 deni bolso, kapırdai –
 kelä jatat bir adam!
 Emdı kantäin, jarkın-ai, töröm?’

281 R joryo. 282 R çogdurata. 284 R kaska tat. 286 R ak krla tursa. 289 R
 töñdü. 291 R Ak Balanın. 292 R Kiranşalbai, Šutum. 293 R Koñrolı. 296 R beş

315 Anda Manas sen aittıñ:
 ‘Kabılan tüyan Almambet,
 bir adamsat körünsö,
 tegi-jayın suratıp
 bir çoronu jibärsäñ!’
 320 Almambet batır turdu deit,
 çoroloryo jürdü deit:
 ‘Kııkırık küsöp kirgänsin,
 kırktın başı Kırgınım,
 Kırım bir jurttan kelgänsin,
 325 Boz-çolok minip jelsäñçi,
 tokoilü jerdän tossoñçu,
 añdıp karap tursañçi!
 Anda kelät bir adam –
 sakalı jok takırdai,
 330 deni bolso, kapırdai –
 karmap alyın balanı,
 akırät jaidan burayın!
 Oşu balanın tegi-jayın surayın!’
 Boz-çoloktu mindi Kırgın-çal
 335 eñgi-deñgi jelät deit,
 ombı-dombı jelät deit,
 tokoilü jerdän tosot deit.
 Aygır-jalı töbödon
 añdıp karap turat deit.
 340 Bala ötüp bara atat,
 Boz-çolok mingän Kırgın-çal
 mında kelgän balanı
 kaçırıp karmai aldı!
 Bala kılçayıp karai saldı:
 345 ‘Möndü, möndü, möndü!’ dep,
 ‘Körkü, körkü, körkü?’ dep,
 ‘Sayın, sayın, sayın!’ dep,
 ‘Altai, altai, altai?’ dep.
 Anda aittıñ Kırgın-çal:
 350 ‘E sakal jok takır kul,

Ak-kula, the gentle pacer, prints (his hooves) with a clatter! If you look at the
 Companions, they have formed single file and are pressing on, the vanguard
 lapping the rear. Ak-kula keeps a straight course.

Almambet stands and addresses them: ‘Ah, Companions, halt here, keep
 watch on the grey hill of Aygır-jalı! You, my Bolot, son of Ak-balta, you,
 dashing Čalbay, my Šuut(u), and you, Koš-abış, son of Koñguroolu-bay – you
 Four, follow me!’

With Almambet making Five Companions, they glared all round at the grey
 hill of Aygır-jalı, they swept the land with their gaze – when it is visible it is seen,
 when it is not visible it eddies upwards like blue smoke! And now a man is
 making this way.

Almambet went to Manas, and on coming to him said: ‘After descending to
 the valley, I fancy, when I trotted my horse and cut across the wooded country
 and stood on the look-out from the hill of Aygır-jalı, I fancy, a lone man is
 making this way, whose face seems fraught with malice (?), his eyes full of fire,
 one bare of any beard at all, while his body resembles a heathen’s! Now what
 shall I do, bright Moon, my lord?’

Then, Manas, you said: ‘Tiger-born Almambet, when the lone man comes to
 view, send one of the Companions and have his business thoroughly looked
 into!’

Almambet stood up and went to the Companions. ‘You who, fond of a row,
 go into the thick of it, my Kırgın, Leader of the Companions, who came from
 the Krim people, mount Boz-çolok, cut across the wooded country and stand
 on the look-out! Then a lone man will come, one bare of any beard at all, while
 his body resembles a heathen’s – seize the fellow and strip him of his winding
 sheet! Have this fellow’s business thoroughly looked into!’

Kırgın-çal mounted Boz-çolok, and he gallops like made, and gallops with
 reckless frenzy. He cuts across the wooded country and stands on the look-out
 from the hill of Aygır-jalı. Just as the lad was passing, Kırgın-çal on Boz-çolok
 darted out and seized him as he approached.

The lad looked at him aslant. ‘Möndü, möndü, möndü!’ he said, ‘Körkü,
 körkü, körkü?’ he said, ‘Sayın, sayın, sayın! Altai, altai, altai?’

Thereupon, Kırgın-çal, you said: ‘Ah bare of any beard at all, fellow,

töñgö. 298 R aratıp. 299 R körüngöndü. 304 R bem 305-308. 305 R atımdı.
 335 R eñgä deñgä.

deni bolso kapır kul,
 “Möndü!” degän nemänä?
 “Körkü?” degän nemänä?
 “Sayın!” degän nemänä?
 355 “Altai?” degän nemänä?
 Sen “Asalamdan salam!” de-
 sāñci!
 Men „Alaudan äläiki salam!” de-
 sāmçi!
 Bala turup aitti deit:
 ‘Salamıñdı bilbäimin,
 360 äligiñdi bilbäimin.
 “Altai, altai?” degänim –
 “Amansıñbi?” degänim.
 “Körkü, körkü?” degänim –
 “Körüštüñbü?” degänim.
 365 “Jabı, jabı?” degänim –
 “Jakśısıñbi?” degänim!
 Men törölü jurttan kelämin,
 töröñö kekim aitamın!
 Kandü jurttan kelämin,
 370 kaniña kekim aitamın!
 Töröñ kaisı boluču,
 tölöñgüt kaisı boluču,
 kaniñ kaisı boluču,
 karañ kaisı boluču?’
 375 Kırğın-çal tutup aitat:
 ‘Kula baital mingän kü bala,
 baikuş,
 menin töröm surasañ, baikuş,
 astundayı Ak-kula, baikuş,
 Bölcörüü-toodın señirdäi,
 baikuş:
 380 üstündögü töröbüs, baikuş,
 obodo kökkö teñirdäi, baikuş,
 tıgän ekän töröbüs, baikuş!
 Törönü istäp netämin, baikuş?’
 Kula baital mingän kü bala,

376 R ku. 384, cf. 401 R kü. 383 R istän. 385 R kuljuyan. 392 R jetkan. 397 R
 kettiñ Alman Bet. 407 R cöttü. 414 R jorö. 416 R Ku.

385 küljuyan şum bala
 çilbırdı kayıp jibardı,
 kolunan çıyıp ketti deit,
 takımya çalıp aldı deit,
 koltukka kısıp saldı deit.
 390 Kula baital ösı kattü at ekän –
 çüdöp jürüp bergän soñ,
 oktop kelä jatkan Almambet:
 Sarı-alanın başına
 bek urunup kalyan soñ,
 395 kaška taman jekä ötük
 üzöñgüsü butunan
 çıyıp ketti Almambetkä!
 Ai kulayın jasat deit,
 çolpondoi közün açat deit,
 400 kulçayıp karap salat deit.
 Salamdı ürönüp kalyan kü bala
 Almambetkä salam berät deit.
 Älik aldıñ Almambet.
 Almambet turup aitat deit:
 405 ‘Kula baital mingän kü bala,
 baikuş,
 kösüñ ottü körünöt, baikuş,
 öñjüñ şüttü(?) körünöt, baikuş.
 Atka minip kastırđıñ, baikuş,
 kaidan beri astırđıñ, baikuş?’
 410 Atka minip jeläsiñ, baikuş,
 kaisı jaktan keläsiñ, baikuş?
 At suramak kelbättän, baikuş,
 er suramak sürnöttön, baikuş!
 Atıñ jöru, er arık, baikuş,
 415 kaisı jaktan keläsiñ, baikuş?’
 Kü bala turup mını aitat:
 ‘Atı jakśı ai jarkın, töröm,
 teksis kişi deisiñbi, töröm?
 Törölü jurttan kelämin, töröm!
 420 Bir saya aitamın, töröm.

with body resembling a heathen’s, fellow, what does “Möndü!” mean? And what do “Körkü?”, “Sayın!” and “Altai?” mean? What you should say is “Asalamdan salam!”. What I should answer is “Alaudan äläiki salam!”.

The lad stands there and says: ‘I do not understand your “Salam!”, I do not understand your “Älik!”. When I say “Altai, altai?”, I mean “Is all well with you?” When I say “Körkü, körkü?” I mean “Have you greeted me?”. When I say “Jabı, jabı?” I mean “Are you well?”. I come from a people with a lord and wish to have speech of your lord. I come from a people with a khan and wish to have speech of your Khan! Which are your lords? Who your menials? Who is your Khan? Who your commoners?’

Kırğın-çal, holding (the other’s reins?), says: ‘Sly-boy on a bay mare, Wretch, if you enquire about my lord – Ak-kula under him is like the high green spines of Mt. Bölcörüü, our lord upon him touches the sky like God in Heaven! Why should I look for (our) lord, Wretch?’

Sly-boy on a bay mare, slippery Wily-boy, gave the rein a sharp jerk, and it slipped from Kırğın’s grasp. He flung it behind his knee and pressed it under his armpit. The bay mare was a hard-mouthed beast, and as, giving rein, he urged her on with shouts, Almambet approached like an arrow! After Almambet had come up hard against Sar’ala’s head, the stirrups (under) the costly baresoled boots flew from his legs.⁹ He pricks up his ears like a horse, opens his starry eyes and darts out slanting glances. Sly-boy, having learnt the Salam, offers Almambet this greeting, and you, Almambet, returned it with ‘Älik!’

Almambet stands there and says: ‘Sly-boy on a bay mare, Wretch, your eyes seem full of fire, your face fraught with malice(?) – you have made your mount furrow the ground, from where do you come, wearing out your horse, Wretch? You ride your mount at the trot, from which quarter do you come, Wretch? One questions a horse by its appearance, one questions a man by his observance, Wretch! Your horse is galled, the rider flesh-fallen – from which quarter do you come?’

Sly-boy stands there and speaks to him: ‘In name illustrious, Moonlight my lord, do you think me a man of no family? I come from a people with a lord, my lord!’

⁹ Almambet halts very sharply and dismounts simultaneously.

- aitamın-da kaitamın, töröm.
 Bilbäsäm-dä joluñ bar, töröm!
 Körbösem-dö kürüşkömün ko-
 luñ ber, töröm!
 Almambettin kolun karmai aldı
 deit:
 425 ‘Kandü jurttan kelämin, töröm!
 Kanım saña aitamın, töröm!
 Aitamın-da kaitamın!
 A süyünçü, ai jarkın, töröm,
 Bu süyünçü, kün jarkın, töröm!
 430 Süyünçümdü bat’ berçi, töröm!
 Bat’ bersäñ-dä tes berçi, töröm! –
 Matōdan čepäi tō berçi, töröm,
 bokčodon čepäi ton berçi,
 töröm!
 Kan atası Jakıp-bay, töröm,
 435 altı jaşar ekändä, töröm,
 Közkamandai inisi, töröm –
 Altai tolyon köp Kalmak,
 töröm,
 Ay-kan kelip çapkanda, töröm,
 Künköi tolyon köp Kalmak,
 töröm,
 440 Kün-kan kelip çapkanda,
 töröm,
 Közkamandai inisi, töröm,
 Kalmakka tüşüp ketiptir,
 töröm!
 Kalmakka barıp jain’ alıp,
 töröm,
 Kıtaydan barıp üi alıp, töröm,
 445 kırımğa barıp jurt alıp, töröm!
 Köçüp kelät Közkaman, töröm!
 Beş törödöi ülu bar, töröm!
 Beş ülunun içindä, töröm,
 kabayı bik, kös üñür, töröm,
 450 kara niyät Kökçököz, töröm –
 ak-sakalı ol ekän, töröm!
 Birin atı Börböljün, töröm,
- birin atı Dörböljün, töröm,
 birin atı Čagalday, töröm,
 455 birin atı Agalday, töröm!
 Köçüp kelät Közkaman, töröm!
 Talaya jügü taraktap, töröm,
 kelä jatat Közkaman, töröm!
 Kū balanın kebin ukkan soñ,
 460 kabılan tūyan Almambet
 Sar’alaya miniptir,
 Er Manaska barıptır,
 ukkan kebin aıtuıptır.
 Emdi Manas aitat deit:
 465 ‘Eldü jerdän çoñultup, çorom,
 ekčep alyan köi-yaška, çorom,
 kalıktū jerdän çoñultup, çorom,
 kalap alyan sap-kaška, çorom,
 barıñ birdäi erändär, çorom,
 470 barıñ birdäi berändär, çorom,
 sundurup naiza tartpañan,
 çorom,
 katınğa sırım aitpañan, çorom,
 barıñ birdäi köi-yaška, çorom! –
 Kula baital kū bala, çorom,
 475 kubuljuyan şum bala, çorom,
 süyünçülöp kep aitat, çorom,
 süyünçüsün beräli, çorom!
 Kayıp-kandın Kara-börük,
 çorom,
 karmatıp aldım taladan, çorom,
 480 bir Almambet baladan, çorom!
 Atalıktın ak dölöt, çorom,
 çakırtıp aldım üyünön, çorom,
 andan mersät joñ-elä, çorom –
 kimgä beräm süyünçü, çorom:
 485 Şooruktun kısı Akılay, çorom,
 andan mersät joñ-elä, çorom –
 kimgä beräm süyünçü, çorom?
 Kan balası Kanıkey, çorom,
 andan mersät joñ-elä, çorom –
 490 kimgä beräm süyünçü, çorom?

I shall speak a word with you, speak, and then return! Although I did not hear it you have your “God speed!”, my lord. Although I did not see it, give me your hand, for I have met you, my lord!’ And he took Almambet’s hand. ‘I come from a people with a khan, my lord! I shall name you my Khan, name him and return! Reward! – I bring good news, Moonlight my lord! Reward for news, Sunshine my lord! Give your Blessing on the glad news I bring! – If you give it, give it quickly! Give a camel without loosing him from the camel-tether, give a cloak without loosing it from the bundle! When your Khan-Father Jakıp-bay was six, my lord, he had a younger brother, Közkaman! But when Ay-khan of the many Kalmak that fill the Altai and Kün-khan of the many that fill the Künköy came raiding, your younger brother Közkaman fell to the power of the Kalmak! Joining them, he made a dwelling, passing among the Chinese he made his home! Going to far lands, he adopted a people, my lord! And now Közkaman is moving this way! He has five lordly sons, and among these five sons there is evil-intentioned, beetle-browed, cavern-eyed Kökçököz! He is Közkaman’s *aksakal*¹⁰. The name of one is “Börböljün”, of another is “Dörböljün”, the third “Čagalday”, the fourth “Agalday”! Közkaman is moving this way! His burdens clatter on the steppe! – My lord, Közkaman is moving this way!’

After listening to what Sly-boy said, tiger-born Almambet mounted Sar’ala and went to Er Manas and repeated what he had heard.

And now Manas speaks: ‘Collecting you from lands with peoples, my chosen ones most rare, assembling you from populous regions, my picked men most excellent, warriors one and all, stalwarts one like the other, my Companions! – Who, having couched your lances do not pull them back, who do not tell your wives your secrets, one and all the Very Best! – When bay-mare Sly-boy, slippery Wily-boy, claims his reward for news, let us give it him, my Companions! I had Kara-börük seized from the steppe by Almambet when a lad! I had the ‘Bright Treasure’ of Atalık summoned from her yurt, but from her there is no child, so whom shall I reward for good news – from Şooruk’s daughter Akılay no child, so whom shall I reward for good news, my Companions? From the khan’s daughter Kanıkey there is no child, so whom am I to reward for good news, my Companions?’

433 R okčodon. 443 R jain. 445 R Kırımğa aarıp. 454 R Čayandai. 455 R Añan-dai. 466 R koi-yaška = 473. 485 R Çoruktun. 488 R balasın. 490 R kimyā.

10 Literally ‘whitebeard’: senior counsellor, elder.

Menin atam Jakıp-bay, čorom,
 özü jalıys kiš' elä, čorom!
 Jumurtkadan ak eläm, čorom,
 bir enädän tak eläm, čorom,
 495 jaŋıs edim kıyadan, čorom,
 jaŋıs edim uyadan, čorom,
 bir tüyanım jok edi, čorom!
 Anın beri jayında, čorom,
 arkamda kuiruk joγ-elä, čorom,
 500 astımda jalı joγ-elä, čorom –
 er jalıysı bal'eläm, čorom,
 kimgä beräm süyünčü, čorom?
 Bir tüyanım Kardıgač, čorom,
 on beštä erzäk bal'elä, čorom,
 505 jek'ötüktü jet'albai, čorom,
 sör ötüktü bat'albai, čorom:
 tegi kainı joγ-elä, čorom –
 men kimgä beräm süyünčü,
 čorom?
 Anın beri jayında, čorom,
 510 Bagdı-döölöt baibičä –
 kimgä beräm süyünčü, čorom? –
 kolotton üidü kördübü, čorom,
 koinotton jılkı taptıbı, čorom,
 jıbıttan üidü kördübü, čorom,
 515 jılyadan jılkı taptıbı, čorom?
 Kolotton üidü ol körsö, čorom,
 koinotton jılkı ot tapsa, čorom,
 jıbıttan üidü ol körsö,
 jılyadan jılkı ot tapsa, čorom
 520 baştap alıp barıŋar, čorom,
 süyünčüsün beriŋär, čorom!
 Akrät jaidan burap al, čorom!
 Kū bala jayın surap kel, čorom!
 Sar'ala mindiŋ Almambet!
 525 Sar'ala minip jeldi deit,

kū balaya keldi deit,
 kū balaya aitti deit:
 'Kula baital kū bala, baikuš,
 kösüŋ ottū bala ekän, baikuš,
 530 öŋü šüttü(?) bala ekän, baikuš,
 süyünčölöp kep aittıŋ, baikuš –
 kimgä berät süyünčü, baikuš?
 Jumurtkadan ak elä, baikuš,
 menin töröm Er Manas, baikuš,
 535 bir enädän tak elä, baikuš –
 kimgä berät süyünčü, baikuš?
 Jaŋıs elä kıyadan, baikuš,
 menin töröm Er Manas, baikuš,
 bir uyadan er jaŋıs, baikuš –
 540 kimgä berät süyünčü, baikuš?
 Astında jalı jok elä, baikuš,
 arkada kuiruk jok elä, baikuš;
 altımišta atası, baikuš,
 elügä cıkkän enäsi, baikuš –
 545 menin töröm Er Manas, baikuš,
 kimgä berät süyünčü, baikuš?
 Anın beri jayında, baikuš,
 Kayıp-kandın Kara-börük,
 baikuš,
 andan mersät jok elä, baikuš –
 550 kimgä berät süyünčü, baikuš?
 Šooruktun kısı Akılay, baikuš,
 andan mersät jok elä, baikuš –
 kimgä berät süyünčü, baikuš?
 Kan balası Kanıkey, baikuš,
 555 alyanı alt'ai bol'eläk, baikuš,
 betindä upa oŋ'eläk, baikuš,
 čırlayan čı oŋ'eläk, baikuš –
 menin töröm Er Manas, baikuš,
 kimgä berät süyünčü, baikuš?
 560 Anın beri jayında, baikuš,

497 R börtü kalım. 499 R arkamda jalı, cf. 542. 500 R astımda kuiruk, cf. 541. 506 R sor. 511 R süyünčü. 530 R čöttü. 536 R sürünčü = 540. 551 R Čoruktıŋ. 555 R bol-eläk. 556 R oŋ-eläk = 557.

My Father Jakıp-bay is himself a Lone One. I am whiter than white of egg, just One from the Mother, my Companions, from the cliff I am the Only One – the Only One from the nest! I have no kinsmen, my Companions! Furthermore, behind me there is no Tail¹¹ before me there is no Mane¹². I am an Only Son, my Companions – so to whom shall I give reward for news? At fifteen, my only sister Kardıgač has (barely) reached her maidenhood, has not (yet) attained to fancy highboots, nor (even) dropped into boots of rawhide, my Companions! There are no in-laws at all! – So whom shall I reward for glad news? Moreover, Companions, there is the Mistress Bagdidöölöt – to whom shall I give reward? Did one ever see yurts along a gulch, my Companions, see herds along a gulley? Did one ever see yurts along a river-bed, my Companions, see herds along a ravine? If he has seen yurts along a gulch, my Companions, has seen herds of horses in a gulley, if he has seen yurts along a river-bed, my Companions, has seen herds of horses in a ravine – then lead on and fetch him, reward him for glad news! Strip him of his winding-sheet, have Sly-boy's business thoroughly looked into!

You mounted Sar'ala, Almambet, and put him to the trot. Almambet came to Sly-boy and addressed him: 'Sly-boy on a bay mare, Wretch, lad with eyes of fire, lad with face fraught with malice(?), you have claimed reward for glad news, Wretch! – To whom shall he give reward? He is whiter than white of egg, my lord Er Manas, just One from the Mother, Wretch – whom shall he reward? He is the Only One from the cliff, an Only Son from the nest, Wretch – to whom shall he give reward? Before him he has no Mane, behind him he has no Tail! His Father is sixty years old, his Mother has reached fifty – to whom shall my lord Er Manas give reward? Moreover, there is Kayıp-khan's daughter, Kara-börük, but from her there is no child, Wretch – to whom shall he give reward? There is Šooruk's daughter, Akılay, but from her there is no child, Wretch – whom shall he reward? He married the khan's daughter Kanıkey scarcely six months gone, the ceruse on her cheeks has scarcely faded, the reed-curtain scarcely lost its colours, to whom shall my lord Er Manas give reward? Moreover, Wretch,

11 Sons, nephews, grandsons.

12 Senior kinsmen.

- “kolotton üidü ol körsö”,
 baikuš,
 “töröm “Baštap barsın!” deit,
 baikuš!
 “Jıbıttan üidü ol körsö”, baikuš,
 töröm “Baštap barsın!” deit,
 baikuš!”
- 565 Kū bala turup aitat deit:
 “Törölü jurttan kelämin,
 töröñö kekim aitamın –
 aitamın-da kaitamın!
 Kandū jurttan kelämin,
 570 kan töröñö aitamın –
 aitamın-da kaitamın!
 Kula baital mingän kū bala
 bu baitaldın jörin
 oñdop minip alıptır,
 575 Manastı köstöi salıptır,
 Manaska kelip aıtuıptır:
 ‘Atı jakşı, ai jarkın, töröm,
 özü jakşı, kün jarkın, töröm,
 a süyünçü, ai jarkın, töröm,
 580 a süyünçü, kün jarkın, töröm –
 “Aitkanı jalıan!” dep esäñ,
 köçüp kelät Közkaman, töröm!
 Kabılan tüyan Manastın, töröm,
 kabarınan uıuptır, töröm!
 585 Kapır-minän Busurman, töröm,
 ortosunan köštü deit, töröm!’
 Anda aittıñ Er Manas:
 ‘E kula baital kū bala,
 e küljuyan šum bala,
 590 andai aitpadı atäkäm!
 Altı kapka keñ Bukar,
 anı çaptım men Manas,
 andai aitpadı atäkäm!
 Ak bos attın takada,
- 595 keñ Andıyan jakada
 ös tai ekän Jamgırçı
 jilkısın tıp alyanda,
 anda aitpadı atäkäm!
 Oogandın kanı Muz-burçak,
 600 anı çäp alyanda,
 kürmö tonop kigändä,
 topo tonop alyanda,
 tonöya kızık batkanda,
 anda aitpadı atäkäm!
 605 Turpan jurtun çapkanda,
 anda aitpadı atäkäm!
 Kırk çoroço baş kılıp,
 Sar’alaya mingizip,
 Almambettäi çoronu
 610 törö ornuna kötörüp,
 Orustan Orok batırdın
 on san jilkısın tığändä,
 anda aitpadı atäkäm!
 Kazılıktın oyunda,
 615 Kar-jaabastın boyunda,
 Kaşgar, Jarken burayan,
 mıñ Kıtaydı surayan
 Koñur-baydı saıyanda,
 anda aitpadı atäkäm!
 620 Sıra Ak-kula mingäli
 jaşım jırma beštä kelgäli,
 mağa aitpadı atäkäm!
 Kula baital kū bala
 korkkonunan aitasıñ –
 625 kokus kirip kelipsin!
 Attan ödırıp tartıñar!
 Butuna jırım köndü salıñar!
 Bek bekitip alıñar!
 Keñ Kol-ata oyunda,
 630 keñ Talastın boyunda

561 R körsöñ. 563 R körsöñ. 589 R küljuyan. 593 R aitpada. 595 R Adıyan.
 614 R Kızılıktın. 616 R Kaşkar. 623 R ku. 629 R Kulata. cf. 660 R Kol-ata.

my lord says “If he sees yurts along a gulch, let him lead the way!” My lord says
 “If he sees yurts along a gulley, let him lead the way, Wretch!”

Sly-boy standing there says: ‘I come from a people with lords – I shall speak a
 word with your lord, then, having spoken it, return! I come from a people with
 a khan – I shall speak a word with your lord Khan, then, having spoken it,
 return!’

Sly-boy on a bay mare pressed the mare’s shoulder to the right and set off in
 Manas’s direction, and, coming to Manas, said: ‘In name illustrious, Moonlight
 my lord, in person excellent, Sunshine my lord! – Reward for glad news, Moon-
 light my lord! Reward for glad news, Sunlight my lord! If you are thinking
 “What he says is a lie!”, Közkaman is moving this way! – He has heard news of
 tiger-born Manas! He says he has journeyed between the Infidels and the Mus-
 lims, my lord!’

Then you spoke to him, Er Manas: ‘Ah, Sly-boy on a bay mare, slippery
 Wily-boy, my Father did not say so! I, Manas, shattered broad Bukhara of the
 Six Gates – but my Father did not say so! On the shoe of the pale grey horse¹³ –
 At the fringes of spacious Anjıyan, being still a colt, when I lifted Jamgırçı’s
 horses – my Father said nothing then! When I shattered the Afghan Khan Muz-
 burçak, when I seized sleeveless jackets and donned them, seized them one and
 all and revelled in plunder – my Father said nothing then! When I shattered the
 people of (Uch) Turfan – my Father said nothing then! When, after making the
 Companion Almambet Leader of the Forty, mounting him on Sar’ala and
 elevating him to lordly station, I lifted ten myriad horses of Orok-batır of the
 Orus – my Father said nothing then! When, in the Valley of Kazılık, along Kar-
 jaabas, I lanced Koñur-bay who oppresses Kashgar and Yarkend and rules a
 myriad Chinese – my Father said nothing then! Altogether, since I have been
 riding Ak-kula and attaining my twenty-five years – my Father said nothing to
 me! Sly-boy on a bay mare, you say so out of fear – you have come meaning to
 surprise us! Pull him down from his horse! Put a leather thong round his legs and
 tie it very tight! My Father Jakıp-bay has his being in the Valley of the broad
 Kol-ata, along the course of the broad Talas –

13 Apparently an irrelevant rhyme-setter.

- Atäkäm Jakıp-bay boluču –
 Kan atäkäm Jakıp-bay
 altındı jestäi buraçı,
 tūyandan jayın suraçı!
 635 Bu aitkanı çin bolso,
 örüşün malıya tolturup,
 üyün bulıya tolturup,
 kelinä ketä kīgizip,
 kısına kımkap kīgizip,
 640 kap çetinä sar tögüp,
 eşiğinä jes buılalū nar çögüp,
 jurt katar kılalı!
 Jurt tiskinin beräli!
 Tabaktap dildä tartalı!
 645 Kan kötörüp alalı!
 Bu-da kebi jalıyançı bolso,
 başın koidoi kesäli,
 kanın sūdai tökölü!
 Sar'ala mingän Almambet
 650 eñgi-deñgi jelät deit,
 eñkä atkandai bolot deit:
 ombu-dombu jelät deit,
 ord' atkandai bolot deit!
 Jürüp kelät Almambet,
 655 Kopunu tūra basat deit,
 Irgaytı aшат deit,
 sarı-özön Čüidü kıdırıp,
 bir Čöñördü aшат deit.
 Keñ Talastın boyunda,
 660 keñ Kol-ata oyunda
 Jakıp-bay aılı bar ekän,
 Kaba-atar koş kaşat
 çıya tüstün Almambet.
 Jaa-kolotto kamınıp,
 665 kiş içigin jamınıp
 kan atası Jakıp-bay
 korodon koyun çıyarıp,
 tönödö olturyan ekän deit.
- Anda aittıñ Almambet:
 670 'Asalamdın salam Jakıp-bay,
 ata!
 'Alödan äläiki Almambet, balam!
 Barar jergä boljol jok, balam,
 sōya dergä oljo jok, balam –
 baçım barıp, tes kaittıñ, balam!
 675 Eleman elin çaptıñb'ai, balam?
 Tokomon elin çaptıñb'ai,
 balam?
 Kalkaman elin çaptıñb'ai,
 balam?
 Baçım barıp, tes kaittıñ, balam!
 Nemäni kılıp jürösünj, balam?
 680 Ak-kula aman barb'ekän,
 balam?
 Kan töröm aman barb'ekän,
 balam?
 Kai jerdän kaittıñar, balam?
 Almambet aittı bu kepti:
 'Töba süyüncü, atäkäm!
 685 Süyüncümdü bat berçi, ata!
 Bat' bersäñ-dä, tes berçi, ata!
 Korodon bölböi koi berçi, ata!
 Matödan çeçpäi tö berçi, ata!
 Bokçodon çeçpäi ton berçi, ata!
 690 Sen atadan siskanda, ata,
 sen enädän tūyanda, ata,
 neçä ayainı kişi eläñ, ata?
 Jakıp-bay turup aitat deit:
 'Tūyandan kabar uktıñb'ai,
 botom,
 695 ainalain Almambet, botom?
 Almambet turup aitat:
 'Atı jakşı ai jarkın, ata,
 özü jakşı kün jarkın, ata,
 Altai tolyon köp Kalmak, ata,
 700 Ay-kan kelip çapkanda, ata,

regarding him, "Twist gold as though it were copper"!, discover the truth about these Kinsmen! If what they say is true, filling their home-pastures with cattle, filling their yurts with gold, bidding the young women put on costly stuffs, the maidens don precious fabrics, pouring gold into sacks to the brim while camels with copper nosepieces kneel at their doors, let us make the people stand in awe of them, let us give them rule over the people! Let us offer them gold coin by dishfuls, let us elevate them to khans! But if in what he says he proves a liar, cut off his head like a sheep's, spill his blood like water!

Almambet astride Sar'ala gallops like mad, he flies like a shot at Knucklebones, he gallops with reckless frenzy, he darts like a throw at Ordo! – Almambet rides on, he makes straight for Kopo, crosses over the Irgaytı, ranges along the Chüi with its yellow bed, crosses straight over Čöñör following the broad Talas and the wide Kol-ata Valley, where Jakıp's aul lay. Then, Almambet, you came out and descended the high twin banks of Kaba-atar. There, tending his flocks at Jaa-kolot, wrapped round in a sable cloak, his Khan-Father was sitting on a hillock and letting out his sheep from the fold.

Then, Almambet, you said to him: 'Asalamdın salam, Father Jakıp-bay!'

'Alödan äläiki, Almambet, my Son! For going places this is not the time, for saying "(Take this) gift!" there is no booty! Going quickly you have come back soon, my Son – have you shattered Eleman's people, or have you shattered Tokomon's, or maybe Kalkaman's? Going quickly, you have returned soon – what matter have you in hand? Is all well with Ak-kula, my Son? Is all well with my lord the Khan? From which land have you returned?'

Almambet spoke these words: 'Reward for marvellous news, my Father! Give me quickly my reward! If you give me your Blessing, give it quickly, Father! Without separating it from the fold, give me a sheep! Without loosing the tether, give me a camel! Without loosing the bundle, give me a cloak! When you were shaped by your Father, when you were born by your Mother, how many elder and how many younger brothers were you, Father?'

Jakıp-bay standing there answered: 'Have you heard news of Kinsmen, dearest Almambet?'

Almambet standing there replied: 'In name illustrious, Moonlight, Father, in person excellent, Sunshine, Father! – When Ay-khan came raiding with the many Kalmak that fill the Altai,

639 R kımkat. 640 R sar'. 648 R sudai. 653 R urt. 655 R Kopunu. 656 R Irkaitını. 660 R Kol-ata. 662 R Kaba-atar Koş-Kaçat. 664 R Ja kolottoi. 674 R baçın. 683 R bü. 686 R bat.

- Künköi tolyon köp Kalmak, ata,
Kün-kan kelip çapkanda, ata,
seniñ iniñ Közkaman, ata
tüškön ekän Kalmakka, ata
705 Asıl tūyan töröm-ai, ata,
Kalmaktan kabar uyuptur, ata!
Üç küröñtū Kalmaktan, ata,
köçüp kelät Közkaman, ata!
Törölösö, törö emäs, ata,
710 Kan törömdön kem emäs, ata!
Beş törödöi ülu bar, ata –
birinin atı Börböljün, ata,
birinin atı Dörböljün, ata,
ak-sakalı Kökçököz, ata,
715 birinin atı Čagalday, ata,
birinin atı Agalday, ata!
Köçüp kelät Közkaman, ata!
Jakıp-bay mını aitat:
'Ainalain ai jarkın, botom,
720 Kuday kılğan jañğıstan, botom,
öidö çiksa öbök jok, botom,
ıldıı tüssä jölök jok, botom:
astında jalı jok elä'i, botom,
arkada kuiruk jok elä'i, botom,
725 jañğıraktū kıyadan, botom,
Alda Taalam bir Kuday, botom,
özü kılğan jañğıs bu, botom!
Tūyan ukxa, süyünsün, botom,
tuşman ukxa, küyünsün, botom!
730 Kuday kılğan tentäk ai, botom,
kaita jakşı boluptur, botom!
Kečä kan atäkän Jakıp-bay,
botom,
altı jaşar ekändä'i, botom,
Közkamandai inis'ai, botom,
735 tüştü elä Kalmakk'ai, botom!
Üidö olturğan baibičä
alakanı çap koidu,
kötün jergä tak koidu –
çıñırıp çıktı baibičä:
- 740 'Jıyılğan arča baştayan, kak baş,
jırtılğan barča bettäğäi, kak baş!
Jañğısıma Manaska, kak baş,
kattū kün tūyan turbaibi, kak baş?
Jañğısıma Manaska, kak baş,
745 karan kün tūyan turbaibi, kak
baş –
Beş börü bir börünü talasa, kak
baş,
talap jesä etinä, kak baş,
erkin toyorbu börü, kak baş?
"Tūyanı-minän tus kuilyu!",
kak baş:
750 Kalmaktan kelgän tūyanıñ, kak
baş,
astı saya el bolbos, kak baş!
Kıtaydan kelgän tūyanıñ, kak baş,
astı saya jurt bolbos, kak baş!
"Börböljün" attū oñorbu, kak
baş?
755 "Dörböljün" attū oñorbu, kak
baş?
"Agalday" attū oñorbu, kak baş?
"Čagalday" attū oñorbu, kak baş?
"Kökçököz" attū oñorbu, kak baş?
"Közkaman" attū bolorbu, kak
baş?
760 "Tūyanıñ-minän tus kuyul!",
kak baş:
kandai şumduk aitasın, kak baş?
Baibičä basıp kelgän soñ,
Jakıp-baydı çap jibärdi!
Jakıp-bay mını aitat deit:
765 'Asıl ečäk sayıpsın, çirkin!
Kuday kılğan mayıpsın, çirkin!
Orto jeriñ oidurğan, çirkin,
emçegiñ koidurğan, çirkin!
Akılı jokton aitasın, çirkin! –
770 "Jañğısıma kaita jakşı boldu!"
dep, çirkin,

when Kün-khan came raiding with the many Kalmak that fill the Künköi, your younger brother Közkaman fell to the power of those Kalmak! My nobly born lord has heard news from the Kalmak, Father! – Közkaman is moving this way from the Kalmak that ride with three browns! Though he names himself 'lord' he is no lord, yet he is no meaner than my lord Khan! And there are five lordly sons. The name of one is "Börböljün", of another is "Dörböljün"! Their *aksakal* is „Kökçököz"! Another is "Čagalday", the last is "Agalday"! Közkaman is moving this way!

Jakıp-bay addresses him: 'Moonlight, my dear son, since God made me an Only One, if I go up, there is no support, if I go down, there is no help – before me there is no Mane, behind me there is no Tail, my Son! God Most High Himself made me an Only One from the echoing cliff! – If one hears of Kinsmen, one must rejoice! If one hears of enemies, one must resent it, my Son! The God-given Hothead's fortunes have taken a good turn again! Long ago, when your Khan-Father Jakıp-bay was six, my Son, his younger brother Közkaman had just fallen to the power of the Kalmak!'

The Mistress sitting at home threw up her hands and fell flat on the ground. She then came out shrieking: 'If someone swoons, one begins with juniper, Old Man, if something tears, one faces it with patches! Has not a cruel day dawned for Manas, my Only One? Has not a hapless day dawned for Manas, my Only One? If five wolves attack one wolf, Old Man, and, attacking him, devour him, will they be content with his flesh? "Let bread be broken¹⁴ with your Kinsmen!" – Your „Kinsmen" come-from-the-Kalmak, Old Man, will never submit to you, your „Kinsmen" come-from-the-Chinese will never be your subjects! Will one named "Börböljün" ever prosper? Will one named "Dörböljün" prosper, Old Man? – And "Agalday"? – And "Čagalday"? Will one of the name of "Kökçököz" prosper? Will one called "Közkaman" be anything? "Let bread be broken with your Kinsmen" – what extravagant stuff you talk!' Then, stepping up to Jakıp-bay, she struck him fiercely!

Jakıp-bay then said to her: 'You are a thoroughbred donkey of a woman, Wretch, and mis-shapen by Him Who made you! Your middle place is hollowed out and you let your breasts dangle! You speak from lack of understanding, Wretch! Thinking "Fortune has taken a good turn for my Only One!",

701 R Kün-kai. 707 R öčköröñtū (?). 723 R eläi = 724. 725 jañğıraktı. 726 R ta-man. 729 R tuşman. 733 R ekändäi. 735 R älä kalmak'ai. 745 R karañ. 747 R etini. 748 R toyorbu. 767 R jerin. 768 R emçägin.

14 Literally: 'let salt be poured'.

“kanatı butak büttü” dep,
 çirkin,
 kaita jakşı körsöñçü, çirkin!
 Kars-kars külüp Jakıp-kan,
 katkırıp karap kaldı deit.
 775 Andan ketip Almambet,
 ne kıların bilbädi.
 Kan balası Kanıkey
 kantip jöp ber’albai,
 ‘Aissambı? Aitpasambı?’,
 780 ırıljıñ bolup kelä jatat.
 Ubalı kerim(?) kiş’ekän.
 Kan balası Kanıkey
 basarına erinät,
 küçügüttöi kerilip,
 785 moindoru koikoyup,
 bokoktoru salañdap,
 keläñkär çaçpak bir kuçak
 mai sörinde şalkıldait,
 bala kastai kalkıldap,
 790 çinjırlü kökör koltuktap,
 Kanıkey basıp kelä jatat.
 Altın jaidan akırat –
 kan balası Kanıkey
 Almambetti çakırat:
 795 ‘Sar’ala mingän ai jarkın, ül,
 Sar’ala başın bura tur, ül!
 Astıñ jergä tura tur, ül!
 Barar jergä boljol jok, ül,
 “Söya!” dergä oljo jok, ül!
 800 Tokomon elin çaptıñbı, ül?
 Kalkaman elin çaptıñbı, ül?
 Kaira tartıp keldiñbi, ül?
 Kabilanım ai jarkın, ül,
 tokoido ayü bettängän, ül,
 805 belästä jolbors baştañan, ül,
 teskäi jakka kiştañan, ül,

781 R Ubalı. 784 R keirilip. 787 R burjuçak, cf. 86. 788 R sörinde şarkıldait.
 790 R çinjıralü. 804 R ayu, cf. 975 ayü. 825 R çuštaldan. 826 R tubardan.
 833 R çärünün. 837 R baçın.

koi bõrındai kara kan, ül,
 oñ kolunan uştañan, ül,
 köt jañınan karasañ, ül,
 810 kırk kişinin çañı bar, ül,
 bet jañınan karasañ, ül,
 beş aidar tügü bar, ül!
 Kabilanım ai jarkın, ül,
 Kan töröm amambı, ül?
 815 Ayında sapar köp jürsöñ, ül,
 ai aşırıp ol kessäñ, ül,
 ala jürgön sayıp jok, ül,
 kadir bilär katın jok, ül!
 Jıl aılanıp ol kessäñ, ül,
 820 “Koinökkö kir!” dep, “Ketät!”
 dep, ül,
 “Könü çögöt törömnün bolot!”
 dep, ül,
 bir jañgaktın kösündön, ül,
 kıl korjunnun kösündön, ül,
 ödarıp açıp karasañ, ül,
 825 çüştödön köinök bürö bar, ül,
 tubardan köinök bürö bar, ül,
 torıundan köinök ökö bar, ül,
 barçadan köinök böşö bar, ül,
 baçai köinök altö bar, ül –
 830 “Barıñ alıp kisäñ!” dep, ül,
 bir jañgakka tıkamın, ül!
 Anı alıp kigän soñ, ül,
 kuru kelgän çerünün, ül,
 söyalmak anç’emäs, ül,
 835 kuru kelgän mergändin, ül,
 “Şıralya!” demäk anç’emäs, ül!
 Baçım barıp tes kaitıñ, ül:
 barın aman barsıñbı, ül,
 barın esän barsıñbı, ül?’
 840 Anda aittıñ Almambet:

thinking “His wings have begun to sprout!”, you should see how his fortunes have taken a good turn, Wretch!’ And Jakıp-khan roared with laughter, stared at her and cackled.

Almambet went away, he did not know what he should do.

The khan’s daughter Kanıkey, unable to give an answer – ‘Should I say something, should I say nothing?’ – comes on the scene in great uncertainty. She is a marvellously(?) clairvoyant person. The khan’s daughter Kanıkey walks with languid steps, she moves gracefully as a young hound, her neck curves most elegantly, her pendulous throat dangles. Her long plait decked with trinkets is an armful, it plays around her buttocks! Swaying like a young goose, holding her leather-flask-with-chain under her armpit, Kanıkey steps along. She shouts from the Golden Seat, the khan’s daughter Kanıkey summons Almambet.

‘Rider of Sar’ala, Moonlight, Young Man, turn Sar’ala’s head and hold! Halt there where you are, Young Man! For going places this is not the time, for saying “(Take this) gift!” there is no booty! Have you shattered Tokomon’s people, Young Man, or have you shattered Kalkaman’s people? Have you now returned? My Tiger Moonlight, with face like the bear’s in the forest, with head like the tiger’s on the mountain-spur, that winters on the sunless slopes and (was born) grasping in his right hand a clot of gore large as a sheep’s liver, who, if you look behind him, leaves dust raised by forty men, and, if you look ahead of him, there are the Five Cattle-coats¹⁵, Young Man! – Is my Tiger Moonlight, my lord Khan well? Though you make many journeys in a month, Young Man, if you let this month go by and you leave, you will have no married wife, will have no spouse to keep house! If, when this year comes round, you go away, I thought “Put on this shirt and go! My lord will be very upset!”, (so) if you will open and tip over this twin pannier, this horsehair saddlebag, and look at its halves, you will find shirts of white batiste and others of *tubar*-silk. There are pairs of shirts of *torgun*-silk, brocade shirts by fives, shirts of *baçayı*-silk by sixes! I say “Take all your things and put them on!” I will stow it in the twin pannier. When you have put these on, there will be little cause to say “They’re asking gifts of an army that has returned without booty!”, little cause to say “They’re asking presents of a hunter who returned with no bag!” You went at speed and came back quickly, Young Man! Is everything well with you, are all your affairs prospering?’

You answered, Almambet:

15 Horses, camels, bovines, sheep and goats.

- 'Ai süyüncü, ai jarkın, jeŋä,
bat' bersäŋ-dä, tes berçi, jenä! –
Korodon bölböi koi berçi, jeŋä,
matōdan čečpäi tō berçi, jeŋä,
845 bokčodon čečpäi ton berçi, jeŋä!
Menin atam Jakıp-bay, jeŋä,
altı jašar ekändä, jeŋä,
Közkamandai inisi, jeŋä,
ol beš jašar ekändä, jeŋä,
850 Altai tolyon köp Kalmak, jeŋä,
Ay-kan kelip čapkanda, jeŋä,
Künköi tolyon köp Kalmak,
jeŋä,
Kün-kan kelip čapkanda, jeŋä,
Jakıp-baynın inisi, jeŋä,
855 Közkaman tüškön Kalmakka,
jeŋä,
Kalmakka barıp el bolup, jeŋä,
Kıtayğa barıp jurտ bolup, jeŋä,
kabılan tüyan Manastın, jeŋä,
kabarın ukkan ošu jerdä, jeŋä.
860 „Men tūyamyğa baram!“ deit,
jeŋä.
Köčüp kelät Közkaman, jeŋä!
Beš törödöi ulu bar, jeŋä,
ol ulunun içindä, jeŋä,
kabayı bık, kösü üñür, jeŋä,
865 kara niyät Kökčököz, jeŋä,
köčüp kelät Kalmaktan, jeŋä!
Kan balası Kanıkey
anda turup aittı deit:
“Közkaman” degän nemäni?
870 “Kökčököz” degän nemäni?
“Börböljün” degän nemäni?
“Dörböljün” degän nemäni?
“Čagalday” degän nemäni?
“Agalday” degän nemäni?
875 Men korkomun Kalmaktan!

842 R bat. 852 R Kün-kai. 861 R kečip. 871 R Börgöljün. 877 R astubiskä.
881 R kolokop. 884 R jaŋıstüma. 896 R Čınyıralü kökördü.

'Reward for glad news, Moonlight, Sister-in-law!' If you are going to give your Blessing, give it quickly! Without separating it from the fold, give me a sheep, Sister-in-law, without loosing the tether, give me a camel! Without loosing the bundle, give me a cloak! When my Father Jakıp-bay was six, when his younger brother Közkaman was five and Ay-khan came raiding with the many Kalmak that fill the Altai, and Kün-khan came raiding with the many Kalmak that fill the Künköi, Jakıp-bay's younger brother Közkaman fell to the power of those Kalmak! He went to those Kalmak and submitted, went to the Chinese and became subject. In that land they heard news of tiger-born Manas, Sister-in-law! "I shall go to my kinsmen!", he said. Közkaman is moving this way! He has five lordly sons, and among these sons there is beetle-browed, cavern-eyed, evil-intentioned Kökčököz! They are moving this way from the Kalmak, Sister-in-law!

Then the khan's daughter Kanıkey said: 'What is a man called "Közkaman" (to me)? And "Börböljün", "Dörböljün", "Čagalday" or "Agalday"? – I fear the Kalmak! This pair of stallions come from the Kalmak will never be at one with our juniors, will never merge with our seniors! When their young wives have put on their finery and their old women chewed tail-fat, when their maidens have put on mittens, when they themselves have ridden sleek horses and feasted, after they have exchanged oaths with my lord, the Only Son – if five wolves attack one wolf, will they stop there? If they attack and devour a person, will they be content with his flesh? Come, now, go and tell my lord he is not to let himself be harmed, but just befriend his own person! When your Father's people go campaigning, Moonlight, I am afraid! Turn Sar'ala's head!' The khan's daughter Kanıkey drew the leather-flask-with-chain from under her arm, poured out a large cupful and presented it to almambet over Sar'ala's neck). Almambet seated on Sar'ala pulled her head aside, took the turbulant¹⁶ head called 'arak' and downed it, then turning his mount put her to the canter.

Almambet, rider of Sar'ala, came to his lord Khan: 'Asalōdan salam, Moonlight, my lord!

'Alōdan āläiki salam, Sunlight, my Companion!

16 *ačū* implies both fermenting and angry.

- Sen ketkälī on tört kün, čorom,
menin atam Jakıp-bay, corom,
tūyandın jayın suradıñ, čorom!
Kan atäkäm neni aitat, čorom?’
- 915 Almambet čoro mını aitat:
‘A süyüncüñ, ai jarkın, töröm! –
Altındı jestäi buradım, töröm,
tūyannın jayın suradım, töröm!
Senin atañ Jakıp-bay, töröm,
- 920 altı jaşar ekändä, töröm,
Közkamandai inisi, töröm,
Altai tolyon köp Kalmak,
töröm,
Ay-kan kelip čapkanda, töröm,
Künköi tolyon köp Kalmak,
töröm,
- 925 Kün-kan kelip čapkanda,
töröm,
tüškön ekän Kalmakka, töröm!
Batır Manas turdu deit:
‘Kula baital mingän kü bala,
baikuš,
küljuyan šum bala, baikuš,
930 kolu-butu čečiñär, baikuš! –
Kololū kumyan beriñär, baikuš! –
Kol taratın albası, baikuš?
Bedärdü kumyan beriñär, bai-
kuš! –
Bet taratın albası, baikuš?
- 935 Endi kaita jürüp bar, baikuš,
jañıdan kelgän tūyandı, baikuš,
baştap alıp keliñär, baikuš!
Süyüncüñdü berämin, baikuš!
Esän barıp sō kaissañ, baikuš,
- 940 salamat barıp sak kaissañ,
baikuš,
möröyün artık kılarmın,
baikuš!’
Andan soñ aittı čoroço:
- ‘Barıñ birdäi köi-yaška, čorom,
barıñ birdäi sap-kaška, čorom,
945 Ak-kula atım arıbas, čorom,
astı sapar karıbas, čorom!
Jañıdan tūyan kelät, čorom,
örülügüñ beräli, čorom! –
Andan sapar jortobos, čorom!
- 950 Toba Teñir Kuday-ai, čorom,
eriksäk, kulan atarbis, čorom,
erikpäsäk künündö bir möröigö
batarbis, čorom!’
Kaita kelip jürdü deit,
jürüp kelip Er Manas.
- 955 Irgaytıñ aştırıp,
sar’özön Čüidü bastırıp,
kelä jatat Er Manas!
Kelärin bildi Kanıkey
altımış baştı ak ordö.
- 960 Arakı, šerbät aš jıyat,
kazı-minän jal jıyat.
‘Barıñğı töşök basat!’ dep,
‘Batır töröm kelät!’ dep,
‘Bülküldöktön tartat!’ dep.
- 965 Kabilan tūyan Er Manas
örköcü bik, seiri bas,
joryo basık çoñ kula,
atkan tañdai sürültüp,
arkadai sanın türültüp,
- 970 Ak-kula-minän kelä jatat,
at bailabas akırça
Ak-kulanı bailadı,
engän-äsi bik bos ordö
eñkäyip kirdi Er Manas –
- 975 tokoido ayü bettängän,
belästä jolbors baştanıyan,
čayan köstü, čap jaktü,
Kırk Čilten başında,
Kıdır azır kaşında –
- 980 köt jañınan karasa,

It is a fortnight since you left. You have discovered the business of my Father Jakıp-bay’s Kinsmen. What does my Khan-Father say?’

The Companion Almambet replied: ‘Your reward for glad news, Moonlight, my lord! I “twisted gold as though it were copper”, I discovered the truth about the Kinsmen! When your Father Jakıp-bay was six, my lord, and Ay-khan came raiding with the many Kalmak that fill the Altai, and Kün-khan with those that fill the Künköi, his younger brother Közkaman fell to the power of the Kalmak!’

Warrior Manas stood up and said: ‘As to Sly-boy on a bay mare, slippery Wily-boy, the Wretch, untie his hands and legs! Give him the bronze-chased pitcher, the Wretch! Will he not wash his hands? Give him the decorated pitcher, the Wretch! Will he not wash his face? Now go back, Wretch, conduct the Kinsmen who have just arrived and bring them here! I shall give you your Reward! When, after going well, you return unharmed, going in good health, you come back safe and sound, I shall hold a great Competition with Prizes!’

After that, he addressed the Companions: ‘All you Warriors most rare, one like the other, all you most excellent Warriors together, my steed Ak-kula never tires, he is soon back from a journey! Our new Kinsmen are coming, Companions! Let us give them your warm “Welcome back!”! They shall not journey on from here! Great God in Heaven, if we are bored we shall shoot kulan, Companions, and on days when we are not bored we shall amuse ourselves competing!’

They rode back. And riding back, Manas had them cross the Irgaytı and traverse the Chüi with its yellow bed. And as Er Manas came on, Kanıkey knew of his coming to the White Pavilion with its sixty head-ties! She gets together a feast with arak and sherbet, gets together belly-and-rib- and mane-fat. She is thinking ‘He will press my bed of falcon down, my warrior-lord is coming and will have at my soft flesh!’

Tiger-born Er Manas advances, causing the great bay of the high withers and low collar-bone, gentle gait, to gleam like the first rays of dawn – to draw up his flanks like the mountain ram! – He advances with Ak-kula and tethers him to the manger where none had tethered his horse before and, stooping, entered the White Pavilion high as a camel-and-rider. With face like the bear’s in the forest, with head like the tiger’s on the mountain-spur, scorpion-eyed, narrow-jawed, with the Forty Čilten¹⁷ at his head and Kıdır watching at his side – if one looks behind him,

924 R Kün-kai. 929 R kuljuyan. 933 R bedärdä. 939 R kaissam = 940. 943 R koi-yaška. 945 R arabas, cf. 946. 946 R karabas, cf. 945. 948 R beräläi. 951 R atarbis. 952 R batarbis. 955 R Er-kaitını. 960 R jıyat = 961. 973 R engänäsi. 977 R jaktü.

17 Guardian Spirits, often controlled by a *bakşı*.

- kırk kişinin çaᅇı bar:
bet jayınan karasa,
beş aidar tügü bar!
Teskäi jakka kıştayan,
985 koi bōrındai kara kan
oᅇ koluna uštayan,
kölöködö kōn öskön,
kōnu-minän örg'öskön,
aşıktü jilik jotosu,
990 Jakıp-baydın botosu –
asil tūyan Er Manas
üigö kirip olturdu!
Bura tarssa, bolboyon,
bukadan talım alyan kul:
995 kaira tarssa, bolboyon,
kamandan talım alyan kul –
kōi-yaška atka mindi deit,
kabılan tūyan tentäktin
ak ordō tüštü deit.
1000 Taᅇ tamaša kıldı deit,
tamaša kılıp jattı deit –
araki, šerbät aš ičät,
kazı-minän jal jedi.
Kan balası Kanıkey
1005 basarına erinät,
küçügüttöi kerilät,
moindoru koikoyot,
boyoktoru salaᅇdait,
kazıları eᅇilät,
1010 karındarı ešilät,
keläᅇkär čaçpak bir kučak,
mai sōrıda šalkıldait,
bala kastai kalkıldait,
küdürüdüi bılıldait,
1015 čıᅇırlü kökōr koltuktap
- čını kesä kolyo alat,
kırk čoroyo kıdırata köp berät.
Araki, šerbät aš ičip,
ala kügö kirgan soᅇ,
1020 čorolor taᅇ tamaša batkan soᅇ,
tüš eᅇkäiyip kelgän soᅇ,
ulü bešim bolyon soᅇ,
maᅇ-maᅇ ürdü Bay-töböt!
Bay-töböt ünün ukkan soᅇ,
1025 'Kokui, seräk, oᅇbosun!
Čı it!' dep čıya kalat deit,
kılčayıp karap salat deit –
kelä jatat Kalmaktar!
Talaya jüğü taraktap,
1030 ıᅇırčayı šaraktap,
köčüp kelät Közkaman.
Astı jayın karasaᅇ,
Korjoᅇ-bozdoi atı bar,
kojyoilü tonu bar,
1035 kīs kaptü kılıči,
čotolodoi mıltıyı,
urunyanı burama!
Közkaman jayın surama!
Kök-ala sakal kuljadai
1040 kelä jatat Közkaman.
Anda Serek mııı aitat:
'Ainalain ai jarkın, töröm,
aitkan tūyan ošubu?
Čarıyanın čaᅇ čıyat,
1045 čalbarınan čü čıyat,
kelä jatat jüyölöp!
Kuday kılıyan tentäktin
üyün körüp salyan soᅇ,
sürdöp ketti küyölöp! –
1050 Bu nemäni boldu?' dep,

984 R tekäi. baştayan. 987 R kōnōskön. 988 R örkōskön. 996 R kamıdan.
997 R koi-yaška. 1008 R salaᅇdait. 1009 R eᅇilät. 1012 R šarkıldait. 1013 R
karkıldait. 1014 R köçügöndöi bılıldait. 1015 R Čın yıralü. 1016 R čın *followed by*
inverted ЪI. kelä. 1020 R tamaša. 1022 R ulu bešin. 1029 R talayı. 1030 šayak-
tap. 1031 R kečip. 1034 R kojyoilü. 1045 R šu. 1049 R küyölöp.

there is dust raised by Forty Men, while if you look ahead of him, there are the Five Cattle-coats! – He that winters on the sunless slopes and (was born) grasping in his right hand a clot of gore as large as a sheep's liver, grown to manhood in the shadows, grown to manly courage, he of the mighty shinbones, Jakıp-bay's darling Son, noble-born Er Manas, went into the yurt and sat down:

Then those such as when (the enemy) wheels it is fruitless – Those fellows had their battle-drill from bulls! – those such as when (the enemy) returns (to the attack) it is in vain – those fellows had their battle-drill from boars! – the picked warriors mounted their steeds and alighted at the tiger-born Hothead's White Pavilion. They had excellent entertainment, entertainment that was long drawn out. They eat a feast with arak and sherbet. They chewed belly-and-rib- and mane-fat. The khan's daughter Kanıkey walks with languid steps, she moves gracefully as a young hound, her neck curves most elegantly, her pendulous throat dangles! Her womb has been seeded, her belly is distended, her long plait decked with trinkets is an armful! It plays around her buttocks! She sways like a young goose, waggles like a muskdeer.¹⁸ She holds her leather-flask-with-chain under her arm, takes a large cup in her hand and, passing along the line of the Forty Companions, gives from it copiously. While the Companions were eating their feast with arak and sherbet and when they had grown a little tipsy, had immersed themselves in pleasures and the high sun had begun to decline and they had said the Midday Prayer, Bay-töböt barked insistently. On hearing the voice of Bay-töböt, they went out and stood there, saying 'Oh damn you, mongrel! Silence, sir!', and looked in all directions – and there came the Kalmak!

With his burdens echoing over the steppe and his bull-saddles creaking, Közkaman came journeying! If you look ahead of him, there is his horse Korjoᅇ-boz! He himself wears a hardened sheepskin, his sword has a sheath of felt, his firearm is a slow-match handgun! If you chance upon him, do not bring pressure to bear on him! Do not probe into Közkaman's business! He is like a grey-flecked-bearded billy-goat, and he comes steadily on.

Then Serek addressed Manas: 'My dear Moonlight, my lord! Is this the "Kinsman" they speak of? Dust rises from his rawhide shoes, squeaks come from his leather breeches, as he comes plodding on foot! When he saw the divinely created Hothead's Pavilion, he turned bashful as a bridegroom first-visiting his bride! What did that signify?', he said.

18 See note 1014.

- “Üç taş tulya bir oçok”,
ainalain ai jarkın,
mının kestir’äläk kök çöçök
mundai jaman nemä bul?’
1055 kübüröp kirdi o Serek.
Kara kandū, kök bittü,
jölönüş sarı Almambet,
kara kandū, kök bittü,
kök-jal töbö Almambet
1060 erdin tištāp koiyon soŋ,
kösün kısıp salyan soŋ,
‘Ak bulun teŋgä çaçkan kul!’
Serek turup aitat deit –
‘Ak bulun teŋgä çaçkan kul,
1065 Altai tolyon Kalmaktın
er öltürüp kaçkan kul,
ös elinä batpayan,
attai tuilap jatpayan,
temirdän kalyan şirändi,
1070 Kökçödön kelgän kirändi,
aram kıyal şiktir kul!’ –
erkäksip kösün kısıp olturdu,
kübüröp barıp olturdu!
Kabılan tüyan Almambet
1075 ‘Ak-kulanı tart!’ dedi.
Ak kaŋı er sırdıyaş
Ak-kulaya tokutup,
alaça köpçük saldırıp,
altın biştan tarttırıp,
1080 kaşka taman jekä ötüğ
temir taman üzöngü
tāp mindiŋ, Er Manas!
Andan aittıŋ Er Manas:
‘Kars-kars kazanat, çorom,
1085 barıŋ atka miniŋär!’
Çorolordu karasaŋ,
- arakı, şerbät aş alat,
bailanıp jürdü çorolor.
‘Jaŋıdan kelgän tüyandın
1090 örülügün beräm!’ dep,
Manas jürdü şodırap.
Uluu-çınar başınan
Kızıl-tokoy ayaŋı
Közkamandın baldarı
1095 alıp kelip tüşürdü.
Altai tolyon Kalmaktan
köçüp kelgän Közkaman,
kara kursak kuruyur
arakı içip alyan soŋ,
1100 mastar bolup salyan soŋ,
arakı içip alkınat,
bala kuştai talpınat!
Endi Batır Manas dayı aitat:
‘Tömön kirä baryanda, çorom,
1105 kıkırık ünüŋ küsögün, çorom!
Kırtın başı, Kırgınım, çorom,
ber’ orduna sen apkäl, çorom!
Sar’ala mingän Almambet,
çorom,
ber’ orduna apkäl, çorom,
1110 Birgä jassa, bir tüyan, çorom.
Asılım Sırgak sen bolduŋ,
çorom,
beri orduna sen apkäl, çorom!
Altı ordo kılıp ber, çorom!
Aş kılalı kalkıma, çorom,
1115 aya kabar beriŋär, çorom!
Ak saryıldan bā soyup, çorom,
ak sarbaşıl koi soyup, çorom,
ulū tülö kılalı, çorom!
Çabardarın bai kılıp, çorom,
1120 çabardarın mai kılıp, çorom,

1073 R kübüröp. 1079 R altı miştan tarttırıp. 1084 R kazalat. 1092 R Ulu-çınar.
1093 R kazıl. 1105 R küsögön. 1106 R Kırgılıım. 1116 R be. 1118 R ulu.

‘My dear Moonlight (these) “A trivet of three stones makes a hearth!” (Kalmak), with their unripe piddlers still uncircumcized! – Is there anything as bad? Muttering thus under his breath, Serek came in. Then, when Almambet of the black blood, blue lice, Kite of the Hills – Almambet of the black blood, blue lice, grey-maned He-wolf – bit his lip and narrowed his eyes, Serek stood there and said: ‘That fellow who squandered his silver coin! – Squandered his silver coin, and after killing the men of the Kalmak that fill the Altai, ran away, who, failing to get on with his own people and unable to live quiet, pranced like a horse, that slag left by the hammer, that menial who came over from Kökcö, the profligate, whoring fellow!’ Playing the man, narrowing his eyes and muttering, Serek sat down.

‘Lead out Ak-kula!’, said tiger-born Almambet.

Then, Er Manas, when you had had Ak-kula saddled with the Mongol saddle with patterned saddlebow, had the striped cushion laid over and the golden thong pulled tight, you mounted, treading the iron sole of the stirrup with your costly baresoled boots! Whereupon you said: ‘Smartly, like a shot, Companions, all of you mount your horses!’

If you look at the Companions, they take food with arak and sherbet and, tying it on, set out. And Manas, too, moved off with a clatter, thinking ‘I shall give a warm “Welcome back!” to my newly arrived Kinsmen! They brought Közkaman’s sons past the summit of Uluu-çınar to the foot of Kızıl-tokoy and bade them dismount.

When those sponging outsiders from the Kalmak that fill the Altai, the Közkamans, have drunk their arak and grown tipsy, they stagger as they go on drinking and totter like fledglings!

And now Manas speaks up again: ‘When we go down into the valley, Companions, strain your voices to the limit! My Kırgıl, Chief of the Forty, you lead them to their places over here! Almambet astride Sar’ala, Companion, you lead them to their places over here! Though they camp together, they were born independent. Sırgak, who have grown dear to me, lead them to their places over here! I bid you make six pavilions, my Companions! Let us make a feast for my people! Make it known to them, my Companions! Choosing a mare from the light bays, and slaughtering her, then slaughtering a white sheep with yellow head, let us perform a great sacrifice, Companions! Making their Envoy rich, Companions, making their Envoy prosperous,

- kelinä ketä kigizip, čorom,
kempirgä kuiruk čainatıp,
čorom,
barın birdäi teŋ kılıp, čorom,
äginä sakal koyolu, čorom!
1125 Erdinän murut alalı, čorom!
Din Busurman kılalı, čorom!
Jaŋıdan kelgän tūyanı,
Kalmaktan kelgän tūyanı
alt' ordoŋo kirgisti,
1130 äginä sakal koidu deit,
erdinän murut aldı deit,
bismillanı bilgizip,
din Busurman kıldı deit!
Din Busurman kılıyan soŋ,
1135 asıl tentäk dayı aitat:
'Äginä sakal koyuppus, čorom,
erdinän murut alıppıs, čorom,
din Busurman kılıppıs, čorom,
aş kılalı, kalkım bar, čorom!
1140 Aya kabar berijär, čorom!
At bailabai koibosun, čorom,
ökünčüsü bolbosun, čorom!
At baigäsin aıtain, čorom!
Başkı attın baigäsi, čorom,
1145 altımış jambı sayamın, čorom;
ayakkı attın baigäsi, čorom,
kızıl kuiruk nar sayam, čorom!
Čoçoŋun kesip alalı, čorom,
anda Aldalap salalı, čorom!
1150 Kara-buura ösında, čorom,
ui kaimakka semirgän, čorom,
sarı mayın kemirgän, čorom,
Baydın ūlu Bakay-bay, čorom!
Kuday deşkän dos elä, čorom
1155 kadır kismät kiş'elä, čorom –

1121 R kelinä. 1124 R eginä. 1130 R eginä. 1136 R Eginä. 1159 R ulu.
1163 R karııldap. 1165 R çaktı. 1169 R ara-minän (read arasinan?) tarttırıp. 1174 R
bekän. 1179 R beş bak. 1187 R mäsäläŋ, cf. 1170.

bidding their young wives put on finery and the old women chew tail-fat, Companion, treating one and all as equals, let us set beards on their chins and take their moustaches from their lips! – Let us make them faithful Muslims!

He invited his newly arrived Kinsmen, his Kinsmen come from the Kalmak, to enter six pavilions. They set beards upon their chins, took moustaches from their lips. Teaching them the Bismillah, they made them faithful Muslims!

After making them faithful Muslims, the noble Hothead again speaks up: 'Now that we have set beards upon their chins, taken moustaches from their lips and made them faithful Muslims, let us make a feast – they are my people! Make it known to them, Companions! Let them train their horses (for the Races) unceasingly, let there be no regrets! I shall name the Prizes, Companions. As Prize for the First Horse I will put up sixty ingots! As Prize for the Last Horse I shall put up a red-tailed dromedary! Let us circumcize their piddlers, then let us shout "Allah! Allah!" ... At the mouth of Kara-buura Gorge, grown fat on cream of cow's milk, on chewing rendered butter, there is Bay's son Bakay-bay, Companions. He is a Friend and Gossip of God, His highly regarded Servant! – Take the news to Bakay!' And so they summoned the son of Bay.

This Bakay son of Bay performed the great sacrifice. And at the culmination of this sacrifice, you rode your racer Ak-baŋkıl, Er Bakay, and swayed like a gosling – you led and directed the people, Er Bakay! Ak-kula took the lead of the horses! When the horse-race had ended and gold coin had been scattered to the people, they rough-hewed a frame of fir, he had them pulled in between and made them act in accordance with Thy Wise Words and stretch out their necks! He bade the Stalwart-before-the-throne, the camel-lifting Strongman, force their heads down and press with the axe. Thus when they had had the Kalmaks' piddlers circumcized with the adze, they made them Muslims, teaching them the Five Times for Prayer and making them swoon with the Ablution of their privy parts!

On becoming a Muslim with the Koran in one's bosom, you, Köz-kaman lived only with the Lord's Words on your lips, 'twisting gold as though it were copper' together, seeking counsel with the people together.

After the Közkamans had begun to act in accordance with Thy Wise Words, the Forty Companions mounted their horses and shouted to them, each of the Forty Companions called to the sons of Közkaman.

- Bakayğa kabar ber, čorom!
Baydın ūlun çakırdı,
Baydın ūlu ol Bakay
ulü tülö kıldı deit.
1160 O tülödün başında
Ak-baŋkıldai külüktü
minip aldın, Er Bakay,
bala kastai kalkıldap,
el başkardıŋ, Er Bakay!
1165 Ak-kula çıktı attardan!
At baigäsi bütkön soŋ,
jurtka dildä çaçkan soŋ,
karayaidan tabıt jardırap,
ara-minän tarttırıp,
1170 mäsäläŋdi kıldırıp,
moin turuk kıldırıp,
asıl jerdä daldalya,
tö kötörgön balbanya
başın bekäm koidurup,
1175 balta-minän bastırıp,
Kalmaktardın çoçoŋun
kerki-minän kestirip,
Busurman kılıp koidu deit,
beş 'bak namas bilgizip,
1180 kötünö tarat taldırıp!
Kuran kitäp koinunda,
bir Busurman bolŋon soŋ,
Küdröt sösu ösında
jattıŋ elä Közkaman,
1185 altındı jestäi buraşıp,
jurtun akıl suraşıp.
Mäsäläŋ kılıp jatkan soŋ,
atanıp jürüp bakırdı,
Közkamandın baldarın
1190 kırk čoro ar kimisi çakırdı!

- Arakı berdi akırtıp,
at mingisti çakırtıp,
jañıdan kelgän tūyandı
okšoş silap çakırdı.
- 1195 Bir kündördö bolıyon soñ,
Közkaman turup mını aitat,
baldarına dep aitat:
'Alda, baldar, kep aitam!
Beri kara, söş aitam!
- 1200 Üç küröñtū Kalmaktan
köçüp kelgän jayım bar,
talaya jügüm taraktap,
ıñırçayım çaraktap.
Altai tolyon Kalmakta (?),
1205 baldar, anda kabar ukkanda,
Kuday kılıyan Manastın
kabarın uyp köčköndö,
keldim elä tūyanıya.
Kelinimä ketä kigisti,
1210 kempirimä kuiruk çainattı.
Baldar, Kök-adır çıya jailañar!
Çıbirata bā bailañar!
Kurçutup kımıs jıñar,
kuturtup arakı jıñar!
- 1215 Er Nazar tıgän kul ekän –
Kuday kılıyan Manastı
beri çakırıp alıñar!
Arakı berip salıñar!
At mingizip alıñar!
- 1220 Makul silap salıñar!
Arakı, şerbät aş jıp,
asıl jerdän akırıp,
Batır Manas çakırıp,
bal kainattı Manaska.
- 1225 'Çakıram!' dep Çagalday
- Korjoñ-bozıyo minät deit,
kırk çoroıyo barat deit.
Batır tūyan Manaska
barıp kebin aitalbai,
1230 Manas tipti batalbai,
'Kırk çorodon uyar!' dep,
kaita saldı Çagalday.
Çap kelä jatkan soñ,
kırk çoro turdu çoyulup.
- 1235 Kırk çoro kelät kastırıp,
kelä jatat bastırıp.
Tögörötö maradı –
astı Serek oñbosun! –
kırk çoronun için karadı:
- 1240 'Ainalain ai jarkın, çoro,
asılım töröm Kan ekän,
özü kün jarkın, çoro,
töba töröm Kan ekän!
Tekäsi jok eکیدäi
- 1245 telmirip kantip barabıs?
Botosu jok tödöi
bosorup kantip barabıs?
Asıl jerdän jelä kör,
kabılan tūyan törömö
- 1250 Almambet özün kelä kör!
Atka minip Almambet
kabılan tūyan törögö
jelip özü kelät deit.
Altın taktū akırıya
- 1255 Sar'ala-minän türs tüştü.
Bāli(?) kerim Kanıkey
tübürt uyp alyan soñ,
çınjırlū kökör koltuktap,
aşkärä sulū kişi ekän,
- 1260 akul artık küñ ekän –

1200 R küröntü. 1204 R kalmaktu. 1212 R be. 1214 R koturtup. 1215 R Er
nasar. 1226 R korjun. 1245 R telmärip. 1248 R kir. 1256 R kırım. 1258 R
çın-yıralū. 1259 R aş kārā.

They had them summoned and gave them arak, they had them called and gave them horses to ride. They invited the newly arrived Kinsmen and honoured them one like the other.

After some days, Közkaman rose and addressed his sons, and this is what he said to them: '(In the Name of) Allah, Sons, I shall speak a word! Attend to me, I have a word to say! I had my reason for moving here from the Kalmak of the three browns, with my burdens echoing over the steppe and my bull-saddles creaking! Sons, when among the Kalmak that fill the Altai, I heard the news, when I moved camp on hearing the news of God-created Manas, I simply came to my Kinsmen. He had my young wives put on finery and my old women chew tail-fat. Sons, sally out on to Kök-adır and summer there, tether mares past counting! Get kumys together and make it strong! Get arak together and make it potent! He is a fellow on whom Er Nazar looked with favour! Invite the God-created Manas here! Offer arak! Give them horses to ride! Show them all honour and courtesy!'

They got together a feast with arak and sherbet. Calling from the Noble Seat, they invited warrior Manas. They had mead brewed for Manas.

Çagalday mounts Korjoñ-boz, saying 'I will invite him!' He goes to the Forty Companions, but on approaching warrior-born Manas is unable to utter a word! He is quite unable to face Manas! Thinking 'He will hear it from the Forty Companions!', he turned back.

After Çagalday had galloped off, the Forty Companions first stood together in a bunch, then came making their horses furrow the soil, came on making them leave their hoofprints! Serek – damn him utterly! – glared all round, looked at the core of the Forty: 'The dear Moonlight, Companions, there is my noble lord Khan! In person Sunshine, Companions, there is my glorious lord Khan! Like a she-goat without her mate, how should we go (without him) in our sad plight? Like a camel without her foal, how should we go (without him) in our weak state? Almambet, you please ride in person from this Noble Seat and go to my tiger-born lord!'

Almambet mounted his horse and rode in person into the presence of his tiger-born lord. He and Sar'ala came to a noisy halt at the Golden Throne Manger.

When the gracious(?) Kanıkey heard his footfall, she took her leather-flask-with-chain under her armpit and, lovely beyond all cavil, wisest of all serving women,

- Kanıkey basıp çıktı deit:
 'Ainalain ai jarkın, ül,
 özü jakşı kün jarkın, ül,
 astı töröm oiyoṭpo, ül!
 1265 Tūyandın işi jaman iş, ül!
 Arakı içip bolyon soṅ,
 törömö aip bolbosun!
 Janbaşı tolyon ok bolor,
 janında čoro jok bolor!
 1270 "Eki tūyan uruşsa,
 er teñilä tabışar,
 eptäp tūyan bolyon soṅ,
 jaṅıdan kelgän tūyanya
 uyat bolup kantäm?" dep.
 1275 Čorolor ketär jayına,
 Börböljün turar akırıp,
 Kökčököz turar bulkuşup,
 kekirtäk saptü čot bolot
 karmap alar sabınan,
 1280 temir asıl Kapırdın
 törömö jaskai bergändä,
 törömö aip bolbosun!
 Berištä tayıp ketpäsin!
 Özünör barıp içip kel!
 1285 Bolso bolsun!' deidi deit.
 Akılman tūyan kul ekän,
 Almambet kaita jeldi deit,
 kırk čoroṅo keldi deit.
 Kırk čoroṅo kelgän soṅ,
 1290 Almambet turup aitat deit:
 'E, čorolor, tura tur!
 Alda, töröm kas bolup,
 batur töröm mas bolup,
 Kanıkey, kurusun,
 1295 ertän-minän araktı
- törömö berip salıptır,
 mastar bolup kalıptır!
 Arakı içip alınıp,
 mastar bolup talpınıp,
 1300 töröm jatıp kalıptır!
 Özübüs elä baralı!
 Tamaşasın körölü!
 Arakı içip keläli!
 Almambet anı aitkan soṅ,
 1305 Serek turup aitat deit:
 'Almambet, kandai nemäsin?
 Ar kaçannan bir kaçan
 Kanıkey tilin sülöisün!
 Kılçayıp karap koiyondo,
 1310 bir öpkönsüp kalasın!
 Irjayıp külüp koiyondo,
 bir alyansıp kalasın!
 Özüm elä baram!' deit.
 Astı Serek oṅbosun! –
 1315 Kök-čebiç-minän saldı deit.
 Bura tarta berginčä,
 Almambet açū jaman keldi deit –
 on ekidän örgön buldursun
 tartıp idi Serekti,
 1320 jayı ketti jarılıp,
 kara kan ketti jayılıp!
 Serek turup ilait deit:
 'Kuday bardır(?) Kalmak kul,
 törömnün korduk körböşöm,
 1325 sendän korduk kök tarttım! –
 Almambet, saṅa kılbasam!
 Kaita saldı bu Serek,
 "Altın Meçit" akırğa
 Kök-čebiçti bailadı.
 1330 Tübürt uktu Kanıkey:

1264 R öiyotpo. 1281 R jaska. 1308 R sülöisün. 1315 R kök kebiç. 1324 R kör-
 böşön. 1329 R kök čebišti.

stepped out and said: 'Dear Moonlight, Young Man, good in your person, Sun-
 shine, Young Man, do not wake my lord! That business of his Kinsmen is a bad
 business, Young Man! When they have drunk arak, let no sin be (found) in my
 lord! His thighs will be full of arrows, there will be no Companions at his side! I
 thought "When two kinsmen come to blows, when warriors find themselves
 vying with one another after being born united, and we are put to shame before
 the newly arrived Kinsmen, what shall I do?" The Companions will go home.
 Börböljün will stand up and shout, Kökčököz will stand up and start tussling,
 he will grasp his cross-blade hatchet with "windpipe"-grip by its hilt, and when
 the noble Kalmak's steel is brandished above my lord for a backhand blow, may
 there be no sin (found) in my lord! May his Angel not have slipped away from
 him! You yourselves go and drink, and let the matter rest there!', she said.

Almambet was born a sensible fellow – he galloped back. He came to the
 Forty Companions and, having done so, alighted and said: 'Oh, Companions,
 hold there! Alas, my lord has turned against us – my warrior-lord is drunk!
 Kanıkey, damn her, has been plying him with arak since sunrise, and he is dead-
 drunk! – Drinking arak he lurches forward, stumbling dead-drunk as he is! And
 so my lord wallows there! Let us go without him! Let us see their entertainment!
 Let us go and drink arak!'

After Almambet had addressed them, Serek stood up and spoke: 'Almambet,
 what is this you are saying? You invariably take your cue from Kanıkey! When
 she sends a sidelong glance, you would want to be kissing her! When her lips
 part in a smile, you would want to be taking her! I shall go myself!'

Serek – damn him utterly! – took Kök-čebiç and urged him forward, but as he
 was turning his horse, Almambet lost his temper – he struck Serek a vehement
 blow with his great lash plaited from twelve strands, so that Serek's cheek was
 cut open and the dark blood was sprinkled about!

Then Serek stands there and laments: 'God-forsaken(?) Kalmak slave, though
 I have suffered no humiliation from my lord, I have endured overmuch from
 you! Almambet, if I do not do you some harm . . .!'

That Serek rode back home and tethered Kök-čebiç to the Golden Mosque
 Manger. Kanıkey heard his footfalls

- butundayı jek'ötük
tarsıldata bastı deit! –
Kanıkey jügürüp çıyıp keldi
deit!
Astı Serek oḡbosun! –
1335 epči jakta, er jakta
tübürttü andan uyustu,
tegäränä bastı deit.
Kanıkeydäi kuruḡur
'Kaisı jakka ketti?' deit.
1340 Astı Serek oḡbosun! –
tegäränä bastı deit,
üigö kirip keldi deit.
'Barıḡı töşök baskan kul,
meräkägä batkan kul,
1345 kün tiginčä jatkan kul,
šaškä kılıp okuim!' dep
jatkan ekän Er Manas.
Sarıkkı(?) jã Ak-olpok
etäginän tartat deit:
1350 'Akai, töröm, ne bolduḡ,
batır töröm, ne bolduḡ?
Kündör tıp kalıptır,
künögö batıp kalıpsın!
Okui körgön, ai jarkın,
1355 jaḡıdan kelgän tüyanıḡ
örülük kıla čakırdı –
bir könnünö albaibi,
jaman körüp salbaibi?
Batır töröm, tursaḡçı!'
1360 Uiku sürö köstördü
açıp aldıḡ, Er Manas,
altın tuyak jek'ötük
ak butuna saldı deit,
kelä boto çalı kur
1365 belinä bekäm çalındı,
ak-kaḡı er sırdıyaç
- Ak-kulaya tokudu,
kaška taman jek'ötük
temir taman üzöḡḡü
1370 [teppäi] ırıyıp mindiḡ, Er Manas!
Bastırıp bara jatkada,
kilçayıp karap salyanda,
Serekti körö koiyondo,
anda aittıḡ, Er Manas:
1375 'Kokui, Serek, ne boldu? –
Uruştan keldiḡbi, Serek?
Körüştön keldiḡbi, Serek?
Jaḡıḡda boldu kara kan –
bu kan kaidan boldu?' deit.
1380 Anda Serek sen aittıḡ:
'Atı jakşı, ai jarkın, töröm,
özü jakşı, kün jarkın, töröm,
birgä jassam, bir tūdum, töröm,
men Manastan kem emäs,
töröm!
1385 Kečkä ak teḡgä bulun çaçkan
kul,
Altailayan Kalmaktan,
Künköilögön Kalmaktan
er öltürüp kaçkan kul,
ös jurtunda jatpayan,
1390 ös elindä batpayan,
kabılan tüyan Almambet,
oşu kul çaptı jaḡımdı,
kara kanım çıyardı!
Batır töröm, Er Manas,
1395 sistän korduk körbödüm,
Almambettäi Kalmaktan
men kordukti köp kördüm!
Mını-minän turbasam,
atı jakşı, ai jarkın, töröm,
1400 özü jakşı, kün jarkın, töröm,

1331 R ötü. 1337 R tegirinä = 1341. 1348 R sarıkkı ja. 1353 R könnögö.
1362 R jek, cf. 1331 jek'. 1370 R def. teppäi. 1387 R ün-kailayan. 1398 R turbasım.

– he set up such a clatter with his costly boots as he trod! Kanıkey came running out. Serek – damn him utterly! – made his steps audible first from the women's, then from the men's side of the yurt as he went stamping round it! The wretched Kanıkey wonders 'To which side did he go?' Serek – damn him utterly! – went stamping all round and then entered the yurt.

Er Manas lay there, thinking 'What a fellow (I am) to be pressing the bed of falcon-down and revelling in bliss, a fellow lying abed while the sun shines down on him! For, to my shame, it is now high morning!'

(Serek) tugs at the White Tunic-with-wadding-of-sarık-sheep-wool(?) by its skirt and says: 'How now, my lord, what is the matter? Warrior, my lord, what is the matter? The sun shone out long past, and here you lie sinning! Shame on you, Moonlight! Your newly arrived Kinsmen have prepared a Feast of Honour and invited you – will they not take it to heart and be offended? Warrior my lord, do rise!'

Rubbing the sleep from your eyes, Er Manas, you opened them! Then Manas thrust his costly gold-studded(?) boots on to his white legs, threw his gold-embroidered silken sash round his waist, drawing it tight, saddled Ak-kula with the Mongol saddle with the patterned saddlebow, and then, Er Manas, you leapt on to your mount with your baresoled costly boots (not treading) the iron sole of the stirrup! And when, pressing on, you glanced round and glimpsed Serek, you said, Er Manas: 'Alas, Serek, what is the matter? Have you come from a fight, Serek? Have you come from an encounter, Serek? Black blood has run down your cheek – where does that black blood come from?', he asked.

Then, Serek, you said: 'Of good fame, Moonlight, my lord, good in person, Sunshine my lord! – Though I camp with others, I was born independent – I am not meaner than Manas, my lord! That fellow who of late squandered his silver coin, who after killing the men of the Kalmak that shout "Altai!", of the Kalmak that shout "Künköi!", ran away, not living in peace with his own nation, not getting on with his own people, tiger-born Almambet – that fellow struck my cheek causing my black blood to spurt forth! Warrior my lord Manas, from you I have never suffered humiliation, yet from the Kalmak Almambet I have endured overmuch! Since I cannot live with him, of good fame, Moonlight, my lord, good in person, Sunshine, my lord,

- ja Almambetti alıp jür,
ja-da meni alıp jür!
Oşu kuldun korduğun
men jaman kördüm, töröm!
- 1405 Anda aittıñ, Er Manas:
'Atı jakşı, ai jarkın, čorom,
özü jakşı, kün jarkın, čorom,
anın beri jaýında, čorom,
ak sōk kandın balası –
- 1410 asıl tūyan Almambet,
ačū kelsä, seni urat,
ačū kelsä, meni urat!
Anda Serek ilait:
'Kokui, töröm, ne deisin? –
- 1415 Ar kačannan bir kačan
Almambet kebin sülöisün!
Jaýının kanı jūyan soñ,
Batır Manas kelä jatat.
Tūyannaş aş içip,
- 1420 araktarı mol içip,
tamaşa kılıp jatkan soñ,
Kuday urdu Kalmaktı:
arakı mastar bolýon soñ,
semisçilik kılıyan soñ,
- 1425 kekirtäk saptū čot bolot
karmap aldı sabınan,
sūrup aldı kabınan,
kaýıp ĩdi Manastı –
üč taş tulýa bir očok,
- 1430 kestiräläk kök čočok,
čot bolot-minän kaktı deit!
Takianın astına,
jası mañdai üstünö
uçu barıp tidi'lä!
- 1435 Alda Taala bir Kuday
arman kıldıñ Er Manas,
sū jakalai jalbıstı!
- Alda Taalam Küdüröt,
ne jasadıñ jañgıstı?
1440 Jañgıraktū kıyadan,
bu Küdröt jañıs kıldıñ uyadan!
Janbaşı tolyon ok boldu,
janında čoro jok boldu!
Kızık içip ketkän soñ,
1445 kızık uruş bolýon soñ,
al atası Közkaman
arasına tüşkön soñ,
aračalap salyan soñ,
airılıp kettiñ, Er Manas.
1450 Kanıkeygä baryan soñ,
kaitıp üigö kirgän soñ,
Kanıkeygä sen jattıñ,
uiktap kaldıñ kaşında.
Ertän tañ atkan soñ,
1455 kün jarıyı çıkkän soñ,
anda turduñ, Er Manas.
Ertän turup dayı aitat,
Batır Manas akırat,
čorolordu at atınan čakırat:
1460 'Murat-alım, Murat-bek, čorom,
mındai čapkan Kuat-bek,
čorom,
ejämñän tūyan jānim, čorom,
Elim, Seyit, eki ũl, čorom,
Kazaktardın Karganday,
čorom,
1465 Mırza, jaş ũl, sen, čorom,
Börünün ũlu Börüçüm, čorom,
Ak-kulam aksap ketkändä,
čorom,
altın taka, jes mıktı
bek takalap beriçim, čorom,
1470 Kenendin ũlu Ken-janbay(?),
čorom,

1402 R jur. 1416 R sülöisün. 1425 R čok = 1431. 1437 R su. 1440 R jañaraktı.
1462 R Ejämñän. jenim. 1464 R karsaktardın. 1466 R Börüşüm. 1470 R Ken-jaman.

either side with Almambet or side with me! I take that fellow's arrogance in very ill part, my lord!

Then you spoke, Er Manas: 'Of good fame Moonlight, my Companion, good in person, Sunshine, my Companion, he is after all son of a khan of the White Bone! In his anger, nobly born Almambet will strike you, in his anger he will strike me!'

'Alas, my lord!' cried Serek, lamenting, 'What are you saying? You invariably take Almambet's part!'

After washing the blood from Serek's cheek, Warrior Manas came (to the feast).

When they had had a good time eating the Kinsmen's food and drinking quantities of arak, God struck the Kalmak! When they had grown tipsy on arak and crammed their guests with food, (Kökčököz) grasped his cross-blade hatchet with 'windpipe'-grip by the hilt, drew it from its sheath and dealt Manas a vehement blow – that 'Three-stones-make-a-hearth' (Kalmak) with uncircumcized piddler struck him with his cross-blade hatchet, its point just grazing him below his cap and over his lofty brow! Allah Most High, One God! Thou madest Er Manas with unstilled longings, beloved Mint growing on the Riverbanks! My God, Allah Most High, Almighty, why didst Thou make him an Only One? Almighty, Thou madest him an Only One from the thundering cliff, a Lone One from the nest! His thigh grew full of arrows, there were no Companions at his side!

After they had drunk pleasantly and a great fight had broken out and the others' father Közkaman had come between them and parted them, Er Manas, you left them.

When you came back to Kanıkey and entered the yurt, you lay down beside her and fell asleep.

When dawn shot forth its rays and the dazzling sun came up, you rose, Er Manas. Rising with the dawn, he speaks again, Warrior Manas gives voice and summons the Companions, naming one after another: 'My Murat-alı, Murat-bek, Companion Kuat-bek who gallops so! My nephews, sons of my Elder Kinswoman, the two youths Elim and Seyit, Companions! Karganday of the Kazakh, you young fellow Mırza, my Börüç, son of Börü! He who, when my Ak-kula goes limping, always shoes him firmly for me with a golden shoe with copper nails, my Ken-janbay(?), son of Kenen, my Companion!

- Koŋguroolu-baydın Koš-abıš,
 čorom,
 Açıktın ülu Jaš-jigit, čorom,
 Ümöt, Jaizaŋ, eki ül, čorom,
 tölgöcü kara Tölögüm, čorom,
 1475 joruču Kara-badıšam, čorom,
 Kuu-čabdar mingän Er Čalbay,
 čorom,
 tündö tülkünün isin jaŋılbas, čorom,
 Türsün-taylak, Šutum, čorom,
 tütöp turyan mılıtkka, čorom,
 1480 türs kaçırıp uruškaŋ, čorom,
 karaŋgıda karsaktın isin jaŋılbas,
 čorom,
 Kabılan-taylak, ai jarkın, čorom!
 Menin enäm baibičä, čorom,
 bala tappai jürgöndö, čorom,
 1485 arıymak attı bailayan, čorom,
 ak bos bā čailayan, čorom!
 Mekä kirip ketkändä,
 Asrät Sultan Paiyambar, čorom,
 menin košču bold'elä, čorom!
 1490 Birgä jassa, bir tüyan, čorom,
 kursakka büssö, bir jatkan,
 čorom,
 kundakka jassa, bir jatkan, čorom,
 ai-minän kününün, čorom,
 bürö-minän bütkön kul, čorom:
 1495 asıl-minän bolotım, čorom,
 bürö-minän bütkön kul, čorom –
 asılım Sırgak, ai jarkın, čorom!
 Tömöngö baryanda, čorom,
 Kırımdın elin çapkada, čorom,
 1500 kükürük küzöp kirgänsip, čorom,
 Boz-çolok mingän Kırğınım,
 čorom,
 Balk, Balakšan baskanda, čorom,
 barıp Töštük çapkada, čorom,
 öliya jurttan kelgäsin, čorom,
 1505 jatık tildü Ajıbay, čorom!
- Kapırdın kanı bolyunča, čorom,
 “Busurman kulu bolom!” dep,
 čorom,
 ak sök kandin balası, čorom,
 asıl tüyan Almambet, čorom!
 1510 Jaylımıstın inisi, čorom,
 Jaš-kamıstın ayaşı, čorom,
 at kaitarçı Boz-uul, čorom!
 Manaydın üli Madašım, čorom,
 Tögörök jurtkada, čorom!
 1515 Kök-čebič mingän Seregim, čo-
 rom! –
 Beri kelgin kep aitam, čorom!
 Čorolordon eŋ kičü Taz-bay-
 mat, čorom,
 jaŋı kazandı tes kainat, čorom!
 Atka çubak kün tüdu, čorom,
 1520 erändär jortor kün tüdu, čorom!
 Eriksäk kulan atarbıs, čorom,
 erikpäsäk bir möröigö batarbıs,
 čorom!
 Boljoldünun bos töngö, čorom,
 ordo çip salarbıs, čorom,
 1525 oroboi dep alarbıs, čorom!
 Künökörgö bariŋar, čorom,
 kündü surap salıŋar, čorom!
 Jaŋgasın bā soyuŋar, čorom,
 jakşı künü koš çıyarıp koyuŋar,
 čorom!
 1530 Ala bairak kızıl tü, čorom,
 tübün jergä sayıŋar, čorom,
 başın kökkö jayıŋar, čorom!
 Zambäräkti tars koyup, čorom,
 attanıp üidön çıyalı, čorom!
 1535 Jaŋgasın ašin içäli, čorom!
 Baktı-kuuray baskan soŋ,
 Kün-tiybestän aškaŋ soŋ, čorom,
 Kalmaktı köstöi jortolu, čorom!
 At semirip tüs boldu, čorom,
 1540 bos kırö tüšüp küs boldu, čorom –

Koŋguroolu-bay's Koš-abıš, Açık's son Jaš-jigit! Ümöt, Jaizaŋ – two youths! My Black Tölök, the diviner, my Kara-badıša, teller of signs and dreams! Er Čalbay, rider of Kuu-čabdar! Türsün-taylak, who never loses the way by night along the fox-track, my Šuut(u)! He who rushes on the smoking handgun in the attack, Kabılan-taylak, who never goes astray in the dark along the karsak's track, my Companion! When my Mistress Mother for long did not conceive, a thoroughbred horse was tethered and a light-grey mare was chosen (for sacrifice)! When she went to Mekka, the Holy Lord Prophet became my Companion! Though Sırgak camps together with me, he was born independent! Conceived in the womb, he lay separate, lying on the birth-rug, he lay alone – the fellow was conceived on the same day and month as I, my noble Steel adorned with Gems, fellow conceived at the same time, my noble Sırgak, Moonlight, my Companion! When we went down to the plains, when we routed the Kırım people¹⁹, you, liking a row, went into the thick of it, my Kırğın, rider of Boz-çolok, my Companion! When we fell on Balkh and Badakshan, when we went and struck at Töštük, you came from the Holy Land, smoothed-tongued Ajıbay, Companion! Rather than be a Kalmak khan, you said “I shall become a Muslim Slave!” – son of a khan of the White Bone, nobly born Almambet, my Companion! Younger brother of Jaylım, elder brother of Jaš-kamış, horse-herd Boz-uul, my Companion! Manay's son, my Madaš, my Hail-fellow-well-met to the peoples all around! My Serek, rider of Kök-čebič! – Come here, my Companions, I shall say a word or two! Taz-baymat, most junior of the Companions, quickly boil a fresh kettle! A torrid day has dawned for horses! A raiding day has dawned for men! When we are bored we shall shoot kulan, if we are not bored we shall amuse ourselves competing! On the White Mound where we meet at set times, we shall mark it out and rear the Pavilion, thinking “We shall not roll it up!”. Go to Künökör, my Companions, and find out the weather! At once sacrifice a mare, and if it is to be good weather, bring out the baggage²⁰. As to the red standards with their gay-coloured pennants, my Companions, thrust their butts into the ground, unfurl their heads to the sky! Making the cannon roar, let us come out from our yurts and to horse! Let us eat our food now, and when we have made for Baktı-kuuray, crossed over the Kün-tiybes Pass, let us range towards the Kalmak! The horses have grown sleek and have lost condition, with silver hoar-frost falling Autumn has come!

1471 R Koŋrölü. 1472 R Jaš-jigiš. 1478 R Törsün Taylak çutum. 1482 R kabılan Taylak. 1486 R be. 1502 R bark balakšan. 1513 R Madašım. 1514 R adışım. 1515 R kök kebič. 1521 R atarbıs. 1522 R batarbıs. 1524 R salarbıs. 1528 R jaŋgasın, cf. 1535. be. 1530 R tu. 1536 R Boktu kurai. 1537 R kün tibästän.

19 A distant people, not necessarily the Krim.

20 Or spare mounts, or the squadron.

- çödıramakka kiräli, çorom!
 Altai tolyon köp Kalmak, çorom,
 Ay-kanya öp jatat, çorom:
 Künköi tolyon köp Kalmak,
 çorom,
 1545 Kün-kanya öp jatat, çorom –
 arasın tosup alalı, çorom,
 tildi karmap alalı, çorom!
 Tildi karmap alyan soñ, çorom,
 Kalmaktı çap alalı, çorom!
 1550 Kuiratalı kalasın, çorom!
 İilatalı balasın, çorom!
 Bak ilgän baktarın, çorom,
 balapan kırçın çayların, çorom,
 başınan kübüp tüşölü, çorom!
 1555 Jürüp sapar jortolu, çorom!
 Çorolordu karasañ,
 Künükörgö bardı deit,
 kündü surap saldı deit.
 Ala bairak kızıl tū
 1560 tübün jergä saidı deit,
 başın kökkö jaidı deit!
 Sembäräkti tars koyup,
 attanıp üidön çıktı deit!
 Bar-köldü basıp öttü deit,
 1565 Tur-köldü tūra köştü deit.
 Kazılıktın oyuna,
 Kar-jaabastın boyuna,
 Kün-tiybestin boyuna,
 Küröbstün oyuna
 1570 Batır Manas bardı deit.
 Şödırap kirip jattı deit!
 Üidö jatkan Kökçököz
 üç kündön kın bildi deit.
 Üç jüs kolyo baş bolup,
 1575 kötünön küp jürdü deit.
 ‘Şödırap kelä jatam!’ deit.
- Tünü-künü altı kün
 at urundu kıldı deit.
 Kökçököz Kalmak keldi deit.
 1580 Ertäñ-minän tañ atıp,
 endi turup mını aitat,
 Batır Manas kep aitat:
 ‘Sar’ala mingän Almambet,
 çorom,
 menin atam Jakıp-bay, çorom,
 1585 Jakıp-bay-minän bir tūyan, çorom,
 Közkaman kak baş kelgän bām,
 çorom?
 Sar’ala minip sen jelsäñ, çorom,
 Közkamandın balası, çorom,
 Kökçöközgö barsañ bām, çorom?
 1590 Altındı jestäi burap kel, çorom! –
 Kečkä Kalmaktan kelip kelgän-
 dä, çorom,
 özü körgön jol el’ai, çorom,
 özöndü bulak sū el’ai, çorom:
 anın beri jaýında, çorom,
 1595 ördöi tüşüp çalsın de, çorom!
 Özü jilkı tapsın de, çorom!
 Baştap alıp jürsün de, çorom!
 Barıp jaidı suracı, çorom!
 Eñgi-deñgi jeldi deit,
 1600 eñkä atkandai boldı deit:
 ombu-dombu jeldi deit,
 ord’atkandai boldı deit!
 Közkamandın balası
 Kökçöközgö keldi deit,
 1605 kelip jaidı aitkan soñ:
 ‘Ertäñ-minän turamıs,
 batır tūyan törömö
 eki sap bolup jürümüs!
 At jañılış bolbosun,
 1610 er jañılış ölbösün!’

1541 R çödıramakka, cf. R 1571. 1544 R Kün-kai. 1554 R köbüp. 1562 R sämbä-räkti,

Let us go in, raising a clatter! The many Kalmak that fill the Altai kow-tow to Ay-khan, the many Kalmak that fill the Künköi kow-tow to Kün-khan – let us pass between them and cut them off, my Companions! Let us seize some for questioning, and when we have done so, let us shatter the Kalmak! Let us have their cities razed! Let us make their children howl! Let us go down and shake their trees bowed with plenty and the fledglings of tender age from their tops! Let us mount an expedition, my Companions!’

If you look at the Companions, they went to Künökör and found out the weather. As to the red standards with gay-coloured pennants, they thrust their butts into the ground, unfurled their heads to the sky! Making the cannon roar, they came out from their yurts and mounted. They rode past Bar-köl and journeyed straight towards Tur-köl. Warrior Manas went to the Valley of Kazılık²², went all along Kar-jaabas²³ and Kün-tiybes²⁴ to the Valley of Küröbös²⁵. They crossed the Frontier with a constant clattering.

Staying in his yurt, Kökçököz got to know of it after three days had passed. Placing himself at the head of a detachment three hundred strong, he set out in pursuit. ‘I shall come on with a clatter!’, he thought. For six days, day and night, he rode his horses to the limit. Kökçököz the Kalmak arrived.

When dawn was shooting its rays, Warrior Manas rose and addressed them in these words: ‘Almambet, rider of Sar’ala, my Companion, I fancy old Közkaman, who was born with my Father Jakıp-bay, has come? Mounted on Sar’ala, I fancy you will put him to the gallop and go to Közkaman’s son Kökçököz? – “Twist gold as though it were copper!” When of late he came from the Kalmak, there was the path he himself got to know, there was the spring widening out into a river – tell him to go up quickly on this side and reconnoitre, tell him to find the herds! Tell him to lead the way! Find out how matters stand, my Companion!’

Almambet galloped like mad, he went like a shot at Knucklebones, he galloped with reckless frenzy, he went like a shot at Ordo! He came to Kökçököz, son of Közkaman, and when, on arriving, he told his business, (he said): ‘Rising at dawn, let us go to my warrior-born lord and be his two Supports! May horses not lose their way, may men not get lost and perish!’

cf. 1533. 1565 R Tur-köldü.²¹ 1567 R Kar-jabastın. 1568 R Kün-tibästin. 1571 R şödırap = 1576. 1572 R Üidö. 1586 R kelgänb’em. 1589 R barsañb’em. 1592 R eläi, cf. 1593. 1593 R özöndü. su. 1600 R eñkäi.

21 See the Index of Toponyms.

22 In this context of a journey into the Unknown, ‘Kazılık’ may refer to the fabulous bird of that name.

23 ‘It-does-not-snow-there’. 24 ‘The-sun-does-not-reach-it’.

25 ‘One-does-not-shovel-(snow)-there’.

- Zambäräkti tars koyup,
eki sap bolup jürdü deit.
'Salkın-minän jüröm!' dep,
sırtka çyıp ketti deit.
- 1615 Közkamandın baldarı,
batır tūyan Er Manas
kumdu basıp jürdü deit.
Kumdu basıp kelä jassa,
karayai naiza ıryadı –
- 1620 Batır Manas jıryadı!
Üç-karooldan öttü deit,
üç kün murun bardı deit.
Üç kündön kın bu jerdä
Közkamandın baldarı
- 1625 atın taşırkatıp salıptır,
çarıyman çañ çyıp,
jüdü kelä jatıptır,
üç künü anda jatıptır.
Anda aittıj Er Manas:
- 1630 'Közkamandın balası,
Kökçöközdöi bu Kalmak
karölyä barsın!' dep,
'Çalyın çalıp kelsin!' dep,
'Korjoj-bozdu minsin' dep,
- 1635 'Kojoyoimo kisin!' dep
'Biskä kabar bersin!' dep.
Batır tūyan Er Manas,
anın jayın surasa,
kabar bergän ekän deit.
- 1640 'Çalyınğa baryn!' degändä,
içi-kardı 'Şilk!' etip,
çalyınğa jürüp ketti deit,
Altaıdayı Kalmakka
aralap kirip ketti deit.
- 1645 Kalmaktardın içindä

- Ay-kan turyan ekän deit,
Jaizañ turat janında,
Kalday turat kaşında.
Bu Kalmaktın Jaizañı
- 1650 arı-beri basıptır,
aralap kirgän Kökçöközdü
Jaizañ körüp saldı deit,
körüp tanıp alat deit:
'Atanın köru Kökçököz
- 1655 Kalmak kelä jatat!' deit.
Ay-kanğa karap kuldurap
kabar berip saldı deit:
'Kökçöközdü al!' dedi,
'At üstünön kötörüp
- 1660 Jaizañğa koşup şal!' dedi,
'Tilin surap al!' dedi.
At üstünön kötörüp
Kökçöközdü aldı deit,
Jaizañğa koşup saldı deit,
- 1665 tilin surap aldı deit.
Tilin surap alğan soñ,
anda aittıj, Kökçököz:
'Manas keldi kırk kişi,
özüm keldim jüs kişi –
- 1670 Manas Sarttı sayalık!
Bir öltürüp salalık!
Tört katının alain,
törösü özüm boloin!
Elimä akım tüşöin!
- 1675 Kan balası Kanıkey
nikä kıyıp alain!
Kökçököz kabar bergän soñ,
Ay-kandın özün karasañ,
karayai naiza çailatıp,
- 1680 mılıktarı şodırap,

Making the cannon roar, they went as two Supports! Thinking 'We shall be riding with the cool breeze!', they issued out on to the high plateau.

Közkaman's sons and warrior-born Er Manas marched over the sands. And as they came marching over the sands, their fir-lances shook, and Manas was well-pleased. They went through Üç-karool and came with three days in hand. After three days in that place – Közkaman's sons had ridden their horses lame, with the dust rising from their shoes they had plodded on very wearily, so that they had camped there for three days – you spoke, Er Manas.

'Let that Kalmak Kökçököz, son of Közkaman, go to the look-out! Let him make a reconnaissance! Have him ride Korjoj-boz! Let him don his hardened tunic! Let him report to us!' If one asks what Manas was after, it was a report to be made.

When (the messenger) had said 'Go on reconnaissance!', Közkaman's guts quailed within him, (but) he went off to reconnoitre. He went in among the Kalmak of the Altai.

In among the Kalmak there was Ay-khan. There were Jaizañs at his side, Kaldays at his saddlebow. That Kalmak's Jaizañs, who had been riding up and down, caught sight of the intruding Kökçököz and, seeing him, at once recognized him! 'That cursed Kökçököz the Kalmak is riding this way!' Looking in Ay-khan's direction and jabbering, they sent him the news.

'Seize Kökçököz!', said Ay-khan. 'Lift him from his horse! Tie him to a Jaizañ and question him closely!'

They lifted Kökçököz from his horse, seized him and tied him to a Jaizañ, then questioned him closely. And when they had done so, you, Kökçököz said: 'Manas has come with forty men. I myself have come with a hundred. Let us attack Manas the Sart! Let us make an end of him! I want to take his four wives and myself be their lord! I wish to become ruler over my people! I intend to marry the khan's daughter Kanıkey!'

After Kökçököz had given his news, if you look at Ay-khan himself, amid a brandishing of fir-lances, clattering of muskets,

- naizaları kōdırıp,
 şamalanı çoŋ jayıp,
 şılmırdanda beri kayıp,
 aiçırıyı altın tū-minän,
 1685 altı san kara kol-minän,
 koldu kurap kaldı deit.
 Kökçököz kaita jürdü deit,
 Manaska jöp berbädi,
 tün jamınıp keldi deit,
 1690 çatırına tüştü deit.
 Astı jöp bergän jok,
 börü köstü, kü murut,
 kabılan tūyan Er Manas
 asabası ilinip,
 1695 çatırğa jakın sayılıp,
 körö koiduŋ, Er Manas!
 Asıl jerdän akırat,
 Almambetti çakırat:
 ‘Akırat jaidan buraçı, çorom!
 1700 Közkamandın balası, çorom,
 Kökçöközün jaidı suraçı,
 çorom!
 Çalınyğa barıp kelgändä,
 çorom,
 jōdın jayın bilippi, çorom,
 eldin jayın bilippi, çorom?’
 1705 Atka minip jeldi deit,
 kabılan tūyan Almambet
 Kökçöközgö keldi deit,
 altındı jestäi buradı,
 jōdın jayın suradı.
 1710 Anda aittıŋ Kökçököz:
 ‘Ui-tügündöi köp Kalmak,
 jatır ekän çarbakta,
 dölötünö mas bolup,
 jırğap-kulap jatırı!
 1715 Oşu jerdän sen çapsaŋ,
 kai jayınan sen kirsäŋ,
- oljo kılıp çikkandaisın!’
 Jō börüsü kuruyur
 mıkını ‘Milk!’ etät,
 1720 içi-kardı ‘Şilk!’ etät.
 Kelä jatat Almambet,
 köktü-minän oyuptur,
 jılğa-minän jılıptır.
 Bos kisäsin çalınıp,
 1725 bos çepkänin jamınıp
 kelä jatat Közkaman,
 Almambetti çakırdı:
 ‘Atıŋnın başın bura tur, botom,
 astıŋ bir jergä tura tur, botom!
 1730 Tündötön beri küibür-çuibır kö-
 böidü, botom –
 kaŋğı baş bolıon bukadai,
 botom,
 kartaiyanda atası, botom,
 çatırdan bölüp taštadı, botom!
 Oŋo turyan iş emäs, botom,
 1735 oŋdura-tıyan jō emäs, botom!
 Aita barçı jalıysk’ai, botom,
 ak kaŋğı er sırdıyaç, botom,
 Ak-kulaya tokutup, botom!
 Kalmaktı çalıp alsın, botom!
 1740 Tuiyun jatıp kalbasın, botom!
 Ui-tügündöi Kalmak-ai, botom
 bir bastırıp salbasın, botom!
 Almambetti ärcitip, botom,
 çalıp alsın Er Manas, botom!
 1745 Men korkomun Kalmaktan,
 botom!’
 Salıp keldiŋ, Almambet
 kabılan tūyan törögö.
 Aitti jöp söstörün:
 ‘Ar kimisi bir süilögön,
 1750 mıŋ baş bukadai jaman jur
 ekän,

1681 R kōdırıp. 1683 R Şılmırdanda. 1699 R Akıraŋ. 1711 R Uituyundai = 1741.
 1714 R külap. 1715 R sän. 1740 R uiyun. 1743 R erçitip.

rattling of spears, much kindling of torches, and tattoos, he assembles his army – a teeming army of six myriads, bearing Standards with Gold Half-moons!

Kökçököz rode back. He made no report to Manas. He came under cover of night and dismounted at his own yurt.

With no report being given at all, you, wolf-eyed, white-whiskered, tiger-born Er Manas, espied his flag attached and planted beside his yurt.

Manas calls from his High Seat, he summons Almambet: “Strip him of his winding-sheet!”, Companion, discover what Kökçököz, son of Közkaman, is at! When he went on reconnaissance, did he learn the state of the enemy, did he learn that people’s situation?”

Mounting his horse, tiger-born Almambet galloped off and came to Kökçököz. He ‘twisted gold as though it were copper’ and asked about the state of the enemy.

Then, Kökçököz, you answered: ‘The Kalmak numerous as hairs on a cow’s coat are lying in their fort blissfully drunk – lying where they fell in their revelry! If you attack from here, from whichever side you go in, you would be likely to come out with some booty!’ The belly of this wolvisish enemy, damn him, gurgles, his guts quail within him!

Almambet comes on. – Grassy land he furrows, gullied land he slides through. With his grey pouch slung round him, his grey quilted robe enfolding him, Közkaman comes on. He calls to Almambet.

‘Turn your horse’s head, my Son, halt just where you are, my Son! Since the night, rumours have been mounting – like a half-crazed bull, his ageing Father has cut him off from the Pavilion, my Son! This business will not prosper, this war will bring no success! Go and speak to the Only One, have Ak-kula saddled with the Mongol saddle with the patterned saddlebow! Let him reconnoitre the Kalmak! Let him not rest so tranquil. Let him not ride alone to the Kalmak, numerous as hairs in a cow’s coat! Taking Almambet with him, let him reconnoitre them! My, Son, I fear the Kalmak!’

Urging your mount forward, Almambet, you came to your tiger-born lord.

He made verbal report: ‘Each says a particular thing – those wicked people are like a bull with a thousand heads!’

- atası turup bird'aitat, töröm,
 ūlu turup bird'aitat, töröm –
 çalyındı kattū çalalı, töröm,
 özübüs sırın biläli, töröm!
- 1755 Sar'alā mindiñ, Almambet,
 Ak-kulā mindiñ, Er Manas.
 Tüp Kokonyo jibärgän,
 tutam jerin nıldatkan,
 tutam jerin sırdatkan,
- 1760 koş kömököi sır naiza
 koltukka kısıp aldı deit,
 jelbir-julbur jeläkti
 jerdän türüp aldı deit,
 jelbirätpäi naizanı
- 1765 tūra karmap saldı deit!
 Altai tolyon Kalmaktı,
 anı çalıp kelät deit,
 kügüm kirip kün batat,
 kaş kararıp ketkändä,
- 1770 kirip keldiñ Almambet.
 Jıldıstai ottor jailıptır –
 'Bu nemänä boldu?' dep,
 alt'aiçıktı tū jatat,
 altı san kara kol jatat!
- 1775 'Kabar bergän ekän!' dep,
 bu jaıynan bult berdi,
 bu jaıynan jult berdi:
 ail-minän çarbaktın
 eldär jatıp alyandar!
- 1780 'Jerdı tosıp alam!' dep,
 'Tildi surap salam!' dep,
 tosıp tura kald'elä,
 kartaiyanda çaldarıñ
 kelä jatat möndülöp.
- 1785 Batır tūyan Almambet
- on beşindä kaçıp kelgän emäspä?
 Busurman tilin-dä bilät,
 Kapır tilin-dä bilät:
 'Möndü, möndü!' ded'elä,
- 1790 'Jabı, jabı?' ded'elä.
 Almambet anı aitkan soñ,
 tura kaldıñ, abıška.
 'Abıška, kaidan keläsin?
 At suramak kelbättän,
- 1795 er suramak sürnöttön! –
 Abıška, tün jamınıp keläsin,
 tündö kaida barasın?'
 "Ay-kan koldu kurait!" dep,
 Kolyo kelä jatabıs!
- 1800 'Ay-kandı jö kaidan tiptir,
 eldi kaidan çäptır?
 Aidi oşondo karasañ,
 kalkandarın bailatıp,
 nemäni körüp ne tuiduñ?
- 1805 Jaizañdarın oinotup,
 Kaldayların bulatıp,
 Mejindärin ūrötüp,
 nemäni kılıp jatırı?'
 'Oi, bptom, oi jigıt,
- 1810 mendän ne dep suraisın?
 Kan jaryı kattū bold'elä,
 kairan jan tattū bold'elä!
 Maya kılbañar jamandık,
 "Azık alain!" dep çıyıp,
- 1815 üigö barıp jatırmin!
 'Bu ottordun kaşında
 maldai kişi köp ekän,
 tōdai üilöp köp ekän –
 bu nemäni boluçu?
- 1820 'Keläñkär çaçpak kelin bar,

1754 R sırıp. 1755 R Sar'ala. 1756 R ak kula. 1760 R kömökö. 1763 R turup.
 1802 R aidi. Read: eldi?

Their father standing there says one thing, the sons standing there say another! –
 Let us make a sharp reconnaissance, let us learn their secrets ourselves!

You, Almambet, mounted Sar'ala, and you, Manas, mounted Ak-kula!

They pressed their fork-tongued, painted spears under their armpits, the
 grips nielloed and patterned that had been ordered down in Kokand – they
 furled the dangling pennants from the ground and, not letting them flutter, held
 the spears straight. And now they came reconnoitring among the Kalmak that
 fill the Altai.

When with the sun setting and twilight coming on the brows of night grew
 dark, you made your incursion, Almambet.

With the fires scattered numberless as stars, he wondered 'What has happened
 here?' Six Standards with their Half-moons lay there – a teeming army of six
 myriads! 'They have been forewarned!', he thought. He made a smart dash on
 the one side, then a quick move on the other: the people of auls and forts had set
 up camp! Thinking 'I will cut through the camping ground and question some-
 one!', he had all but cut through when one of your aged grizzle-heads came
 towards him, jabbering 'Möndü!'

Had not warrior-born Almambet come (to Manas) on running away at fif-
 teen? He knows both the Muslim and the Kalmak tongues. He just said
 'Möndü, möndü!', just said 'Jabı, jabı?'

After he had said this, you stood there rooted, Old Man.

'Old man, where do you come from? "One questions a horse by its points,
 one questions a man by his behaviour!" – Old man, you come muffled in dark-
 ness, where are you going in the night?'

'Thinking "Ay-khan is assembling his army", we are on our way to join it!'

'From where has the enemy attacked Ay-khan, from where struck at the peo-
 ple? When you look at the (?Half-)moon (Standards?) there, with them being
 ordered to lace on their armour, what do you see and what do you make of it?
 What is he doing, telling his Jaizañs to disport themselves, his Kaldays to plun-
 der, and instructing his Meirens?'

'Oh, my Son, Young Brave, why do you ask this of me? A khan's sentencing
 is harsh, one's own dear life is sweet – do not do me any harm! Having come out
 to get some food, I'll be going back home, now!'

'Beside those fires there are people teeming like cattle and masses of tents like
 mountains! – What does it all mean?'

'There are young wives with their long plaits decked with trinkets,

- boiyo jetkän ülu bar,
aşkärä sulü kıstar bar,
törölörü dayı bar,
tölöngütü dayı bar!
- 1825 Ay-kandın kısı Altınay
oin kılıp jatırı!
'Baška kebiñ barba, abiška,
baška sözüñ barba, abiška?'
'Jok, jok, kebim jok, töröm,
- 1830 kartaiyanda abiška
ne kep bilsin-ai, töröm?'
Batır tūyan Almambet
janındaı ak albars
karmap aldı sabınan,
- 1835 sūrup aldı kabınan,
baška kelip çapt'elä,
arka moinun sii koidu,
başı kandı jayıp!
Kazanbaktai kairan baş
- 1840 kaldayıp jatıp kalyan soñ,
tūlyadaı kairan baş
tūra çap salyan soñ,
batır tūyan Almambet
Sar'aladan tüştü deit,
- 1845 kīmin čēcip tıkti deit,
Sar'alaya böktördü.
Anda jatkan čalının
tonun tonop kīdi deit,
kōnsüzünün belinä
- 1850 bekām çalıp aldı deit,
kōnsüzünün köstörün,
közün açıp karadı.
Sar'alani koštotup,
'Men kıstarıya baram!' dep,
- 1855 at başındaı jürögü
- attai tuilap batpadı,
kökürökkö jatpadı.
Manaska keldi Almambet,
Er Manaska aittı deit:
- 1860 'Asıl töröm, ai jarkın,
ölüp kimdi azaitam,
ölböi kimdi köböitöm? –
Ölsö, it teräsi kişimin,
ölbösö koi teräsi kişimin!
- 1865 Bata çalıp alain,
atkara sırım biläin,
anı k sülöp keläin!
Batır Manas sen aittıñ:
'Barsañ, bara koiyun!' dep,
- 1870 'Sırım bilip kelgin!' dep.
Batır Manas aitkan soñ,
ala baital-män çulyui'dı,
Altaıdayı Kalmaktı
aralap kelä jatırı.
- 1875 Ay-kannın kısı Altınay,
ubalı kerim(?) kuruyur,
ak üyündö olturup,
tübürttü uyup saldı.
Kılçayıp karap ald'elä –
- 1880 kara kandū, kök bittü
kabılan tūyan Almambet
türs dep tüşö kaldı deit:
'Möndü, möndü, möndü!' dep,
'Körkü, körkü, körkü?' dep,
- 1885 'Jabı, jabı, jabı?' dep,
'Altai, altai, altai?' dep.
Kalmak tilin bilgän kul
kirip keldiñ, Almambet!
Kirip kelsä Almambet,
- 1890 bürö tura berbädi,

1839 R Kazan baktai. 1840 R kandaş. 1849 R köngüzösün. 1851 R köngüzönün.
1857 R köürökkö. 1866 R aşkara. 1867 R sülöp. 1872 R çulyaidı. 1876 R ubalı
kerim.

there are young men grown to full stature! There are maidens of surpassing beauty, and there are lords, too, and Members of the Household! Ay-khan's daughter Altınay is playing her Games!

'Have you nothing else to say, Old Man, have you no other news?'

'No, no, I have nothing more to say, my lord! – When a man has grown old, what news should he know, my lord?'

Warrior-born Almambet grasped by its hilt the white steel hanging at his side, drew it from its sheath and, coming at his head, struck with great force! He smashed his nape, and the man's head was suffused with blood! And now that the poor head huge as a cauldron-carrier lay sticking out, the poor head vast as a helmet had been struck across, warrior-born Almambet alighted from Sar'ala, took off his clothes, stuffed them in(to a bag) and tied them to Sar-ala's rear saddle-strap. He peeled the tunic off the old man lying there and put it on. He gave the stunned man a mighty thump on his side, and he, stunned man, opened his eyes and looked! Almambet hitched (the other's horse) to Sar'ala and thought 'I shall go and join the maidens!' His heart, great as a horse's head, frisked like a horse, would not subside, did not lie quiet in his breast!

Almambet came to Er Manas and said to him: 'My noble lord, Moonlight! Were I to die, who would be the loser? Were I not to die, who would be the gainer? I am the sort of person that, were he to die, there would be a dog-skin, were he not to die, a sheep-skin! I mean to penetrate and reconnoitre, fulfil (my mission) and learn their secrets, and come and give a true report!'

Warrior Manas, you gave answer: 'Do go, be sure to go!', he said. 'Learn their secrets and come back!'

After Manas had spoken, Almambet darted forward with the dappled mare and went in among the Kalmak of the Altai.

Ay-khan's daughter Altınay, a marvellously(?) clairvoyant wretch, heard the beat of hooves as she sat in her white yurt and, glancing round, she glimpsed him! Tiger-born Almambet of the black blood, blue lice, alighted with a thud, saying 'Möndü, möndü, möndü! Körkü, körkü, körkü? Jabı, jabı, jabı? Altai, altai, altai?' As a fellow who knew the Kalmak tongue, you entered, Almambet! And when Almambet came in, not one stood up in response,

- biriñ eşik açpadı,
 kim ekänin bilbädi.
 Kirip keldi Almambet,
 tögörötö karadı,
 1895 üydün için karadı.
 'Altai, möndü, körkü!' dep,
 bürö jayın surayan jok.
 Anda aittıñ Almambet:
 'Jokçu bolup kettim!' deit,
 1900 'Baştay' aidın başında
 jerişip ketti jetti atan.
 Jetti atandin belgisi. –
 Jelmirä baskan çal būra,
 çal büranın belgisi!
 1905 Jelini süttü kü ingän,
 kü ingändin belgisi!
 Murduna buila takpayan,
 murduna adam sübayan,
 jes builalü nar tailak,
 1910 nar tailaktın belgisi!
 Kaçırından kaitpayan,
 kaira-bura tartpayan,
 ası kara nar būra,
 nar büranın belgisi!
 1915 Könökök baştu kök döböt
 körböi ürdü, bildiñbi?
 Jes kınjılü kü taiyan
 şimşip keldi, bildiñbi?
 Ai-müstü ak koçkor
 1920 joyoto berdim, bildiñbi?
 Kaçırından kaitaryan
 kara būra joyottum –
 andai nemä bildiñbi?
 Anda aitti kişilär
 1925 'Jok, jok, joyuñ tabılsın!

1912 R buıra. 1915 R könökök. 1927 R Tebiçin, cf. 1947. 1936 R öyüp.

- Abuiruñ jabılsın!
 Tebiçinin ülu Kara-bay
 tokmok salıp turuptır –
 kabılan tüyan Almambet
 1930 tokmoku sürüp aldı deit,
 Altınayğa saldı deit –
 basarına erinip,
 küçük ittäi kerilip,
 basıp turup keldi deit –
 1935 ak betinän süd'elä,
 özun tartıp al'äläk,
 betinän ketti kara kan!
 Betinän kessä kara kan,
 kıstın esi öd'elä!
 1940 Esi öp ketkän soñ,
 jük astına jıyıldı!
 Anda aittıñ Altınay:
 'Tuşumdayı turçular,
 tüp etäktän tutuñar!
 1945 Kaşımdayı sakçılar,
 kak jakadan alıñar!
 Tebiçinin ülu Kara-bay,
 eşikti bekäm basıñar,
 akrät jaidan buruñar,
 1950 bu jigittin jayın surañar!
 Tiştäp aldı betimdi,
 şimşip aldı etimdi!
 Esim ödi bu jerdä!
 Tuşundayı turçular
 1955 tüp etäktän tuttular!
 Kaşındayı sakçılar
 kak jakadan aldılar!
 Almambettäi çoronu
 anda karmai aldı deit –

not one opened the door for you! They did not know who he was. When Almambet came in he glanced all round, he looked inside the yurt. Though he said 'Altai? Möndü! Körkü?', none asked about his affairs.

Then, Almambet, you said: 'I am out in search of lost cattle. At the beginning of last month, seven camels ran wild. The marks of the seven camels are these. – A grey . . .²⁶ – such is the mark of the grey camel-sire! A white she-camel with milky udder – such is the mark of the white she-camel! No stake has been pinned through her nose, no man has been housed there, a dromedary-calf with copper nose-piece – such is the mark of the dromedary-calf! A four-year-old black dromedary-bull that does not turn tail when attacked, that does not turn or back – such is the mark of the dromedary-bull! A bucket-headed grey dog who barked without seeing anything – did you recognize him? A white borzoy with a copper chain came snuffing along – did you recognize him? I have lost a white sacrificial breeding-ram with 'Moon'-horns – did you recognize him? I lost my black camel-sire when bringing him back after he had been driven out (to pasture) – do you know anything like it?'

Then those people said: 'No, no, may what you have lost be found, may your exposure be covered!'

Tebiçi's son Kara-bay was on his feet and wielding a mallet, but tiger-born Almambet pulled it from him. He made for Altınay. She, walking with languid steps, moving gracefully as a young hound, came stepping towards him. He kissed her bright cheek mightily and had scarce withdrawn his lips when the black blood fell from it. When the black blood fell from her cheek, the maiden's senses reeled, and as she swooned she fell at the foot of the bedding²⁷.

Then you spoke, Altınay: 'Those who stand opposite me, grab him by his skirt-tips! Guardians at my side, snatch him by his collar! Tebiçi's son Kara-bay, make the door fast, strip him of his winding-sheet! Discover this young brave's business! He bit my cheek, he sniffed my flesh, and I lie fainting here!'

Those who stood opposite her grabbed him by his skirt-tips, the guardians at her side snatched him by the collar! They then seized hold of the Companion Almambet!

²⁶ See commentary on 1903 = 2020.

²⁷ A pile of blankets and pillows stacked opposite the entrance to the yurt and kept thus as a unit of transport.

- 1960 'Altai, möndü, sen kimsin?
Adam, körkü, sen kimsin?
Kokui, jabı, sen kimsin?'
'Möndü, möndü, men mında!
Jabı, jabı, men mında!
- 1965 Altai, altai, men mında!
Kolun silkip aldı deit –
kolun silkip alyan soñ,
kiin boldu Kalmaktar.
Jes kanjanı aldı deit,
- 1970 tündük jabün' tarttı deit,
jes kanjaya saldı deit,
tūra tištöp aldı deit,
barpıratma külardı
basa karmap saldı deit,
- 1975 otko malıp aldı deit,
kanja tartıp aldı deit!
Tütün ketti asmanya,
ot başında dañkandı
ırıtıta jibardı deit,
- 1980 kül asmanya çıktı deit!
Ai karañğı tün boldu,
kim ekänin bilbädi!
Karañğıda Kalmaktar
joyorton karmap saldı deit,
- 1985 aläsınan ık kaldı deit –
Almambet ötüp ketti deit,
ala baital mindi deit,
tıñ çaptıra kald'elä.
Ek'ekidän ukulait
- 1990 karañğı üidün içindä,
Kalmaktar ös özünön nukulait!
Ek'ekidän çailaşıp,
bir birin bailaşıp,
Kalmaktar jatat üidün içindä!
- 1995 Kabılan tūyan Almambet
- tuškartin emdi çakırdı:
'Kokui, möndü, men mında,
alda, jabı, men mında,
adam, körkü, men mında,
- 2000 Alda, sain, men mında!
Koi eti bıšım bolyon soñ,
korduk bolup, Altınay!
Kesik bolyon kemädäi
kekirtägiñ sosuptur,
- 2005 basıp turduñ, Altınay!
Altınay turup aitat deit:
'Jalalı jigit bildiñbi,
kıpça beldü, kızıl jüs,
kıskı jakın kul ekän!
- 2010 Özü sırdü kul ekän,
közü sırdü kul ekän!
Ešiktän kirip kelgändä,
men kara bet ordumdan
üç koskolup toktodum.
- 2015 Kerägädä kulak bar! –
Keñäšçi bolsoñ, rak bar! –
Men korkomun üldan!
Anın beri jayında
baştañ'aidın başında
- 2020 jerišip ketkän jeti atan,
jet'atakäm turbaıbı?
Jelmirä baskan çal būra
Ay-kan atam turbaıbı?
Jelini süttü kũ ingän
- 2025 Ak-kaniš enäm turbaıbı?
Murundan buida takpañan,
murundan adam siibayan
jes buılalü nar tailak
Altınay bäibak turbaıbı?
- 2030 Könökçök baştũ kök döböt,

1970 R tündük. 1973 R barpıratma(?). 1985 R alasın anık. 1989 R urkurait.
1991 R nurkurait. 2003 R kezik. 2004 R kekirtägin. 2020 R atam. 2030 R kö-
nöçök.

'Altai, möndü, who are you? Ah, körkü, who are you? Oh, jabı, who are you?'

'Möndü, möndü, I am here! Altai, altai, I am here!' He gave his arm a mighty shake, and then the Kalmak were in trouble! He took a copper pipe, took out some felting of the *tündük* and stuffed it into its bowl. Clenching his pipe in his teeth, he compressed some tinder for lighting, thrust it into the fire and drew at the pipe. The smoke rose sky-high. He knocked over the cauldron on the fire, and the ashes rose sky-high! It grew dark as a moonless night. They did not know who he was! In the murk, the Kalmak grabbed at him from the Upper Corner, but between them an opportunity offered, and Almambet passed through! He mounted his dappled mare and galloped her hard and long.

As to the Kalmak inside the murky yurt, they pushed each other in pairs, the one jabbed the other! The Kalmak stay inside their yurt, shaking each other by twos, the one tying up the other!

Tiger-born Almambet now shouts from outside: 'Ah, möndü, I am here! Oh, jabı, I am here! Oh my, körkü, I am here! Fie, sain, I am here! When the mutton was cooked, you were put to shame, Altınay! You went stepping with outstretched throat like a sheer-nosed boat!'

Altınay standing there said: 'Did you ever know such a slanderous young man? With his slender waist and rosy cheeks, this fellow's after the girls! The whole fellow is a picture – what pretty eyes he has! I, poor wretch, took three steps from my place and stopped. "Walls have ears!" If I have any to counsel me, they are far away! – I'm afraid of this young man! Moreover, the seven camels that ran wild at the beginning of last month – are they not my seven Daddies? The grey camel-sire . . . ,²⁸ isn't that my Father Ay-khan? The white she-camel with milky udder – is that not my Mother Ak-kaniš? No stake has been pinned through her nose, no man has been housed there, a dromedary-calf with copper nose-piece – is that not poor Altınay? A bucket-headed grey dog

28 See commentary on 1903 = 2020.

- körböi ürdü degäni –
 “Közkamandın Kökçököz
 kelip kabar berdi!” dep –
 keläčä kılıyan turbaibi?
 2035 Ai-müstü ak kočkor
 Ajıbay turbaibi?
 Kaçırından kaitıyan
 kara bura degäni –
 Kabılan Sırgak turbaibi?
 2040 Karöldi kalıj koısın de!
 Čoñ koldu čerik(?) salsın de!
 Sakıt bolup tursın de!
 Altınay anı aitkan soñ,
 Almambet dayı aitat:
 2045 ‘Belgi saldım betiñä,
 kabar saldım četiñä! –
 Tañ tüñküyüp atkanda,
 tarasa jıldıs batkanda,
 eñgän-äsi bik bos ordo
 2050 eñkäyip attap sen össöñ,
 aç biläktän albasam,
 at kötünö salbasam,
 alıp oljo kılbasam . . .!
 Tañ tüñküyüp atkanda,
 2055 tarasa jıldıs batkanda,
 tübün jergä sayamın,
 başın kökkö jayamın!
 Eñgän-äsi bik bos ordo
 eñkäyip attap sen össöñ,
 2060 kan başın kara kılamın,
 kırk čoroyo söyat karmap be-
 rämın!
 Jardeş jara bolıon soñ,
 jakılık jeriñ kaida bar?
 2064a Öktümüm köp bolıon soñ,
 2064b ölbögön jeriñ kaida bar?’
 2065 Ala baitaldı tartıp
- Almambet jürüp ketti deit.
 Kabılan tüyan Manaska
 altı kapka čarbaktın
 arasında keldi deit.
 2070 Manastın kuş uikusu keldi deit,
 baktası karış Ak-olpok
 aikaradan salıptır,
 uktap turıan ekän deit.
 At tübürtün ukkan soñ,
 2075 aiban-da bolso Ak-kula
 kılçayıp karap saldı deit.
 Almambetti tanıdı,
 okuranıp ird’elä –
 Ak-kulanın üstü-minän oiıyondı!
 2080 Salam aittıj Almambet:
 ‘Asalamnın salam, ai jarkın, töröm!’
 ‘Alödan äläikim salam, ai jarkın,
 čorom!
 Altai tolyon Kalmaktı, čorom,
 aralap kelä jatasın, čorom!
 2085 Aitçi, kebiñ uyamın, čorom:
 sülöçü, sözüñ tuñsaimın, čorom!’
 Almambet turup aitat:
 ‘Söyat, söyat, ai jarkın, töröm!’
 ‘Bolsun, bolsun, Almambet,
 čorom!’
 2090 ‘Ay-kandın kısın Altınay, töröm,
 anı bergin söyatka, töröm!
 Aşkärä sulü kiş’ekän, töröm,
 akılı artık bal’ekän, töröm,
 abıdan makul kiş’ekän, töröm! –
 2095 Oşunu maya söyat ber, töröm!’
 ‘Atalıktan dayı andai, čorom,
 Kara-börüktön dayı andai, čorom?’
 ‘Atalıktan an’ödö, töröm,
 Kara-börüktön dayı ödö, töröm!’
 2100 Kan balası Kanıkey, töröm,

2037 R kaçırının kaitıyan, cf. 1921. 2038 R Kara buka. 2039 R sorıok. 2041 R činik. 2049 R eñgänäsi = 2058. 2063 R öktümüm. 2064a and 2064b R’s numeration has skipped a verse. 2086 R sülöçü. 2092 R aşkara.

said to have barked without seeing anything – they say Közkaman’s Kökçököz came bearing news, hasn’t he been spreading rumours? A white sacrificial breeding-ram with ‘Moon’-horns – isn’t that Ajıbay? A black camel-bull said to have been brought back after being chased out²⁹ – isn’t that Tiger Sırgak? Tell them to close in the watches! Tell them to post a great company of soldiers! Tell them to be on the alert!’

After Altınay said this, Almambet rejoined: ‘I set a mark on your cheek, I brought news to your country! When dawn darting its rays begins to gleam and the Scales are setting, when lowering your head you skip from the White Pavilion high as a camel-and-rider, if I do not seize you by your strong forearm and thrust you behind the saddle, if I do not seize you as booty. . .! When dawn darting its rays begins to gleam and the Scales are setting, I shall plant the butt (of my Standard) in the ground and unfurl its head to the sky! When lowering your head you skip out from the White Pavilion high as a camel-and-rider, I shall humble the khans’ heads, will seize and grant them as booty to the Forty Companions! When your high spirits turn to pain, what good place will there be for you? After all my deeds of violence, how should you not die?’

Pulling at the reins of the dappled mare, Almambet rode away. He came to tiger-born Manas and rode in through the fortress of the six gates. Light sleep had descended on Manas, he had thrown his span-thick cotton Ak-olpok over himself campaigner-wise and was asleep. On hearing hoof-beats, Ak-kula, though only an animal, looked round sharply, recognized Almambet and gave a loud neigh – Manas awoke as Ak-kula stood over him.

You spoke your greeting, Almambet: ‘Asalamnın salam, Moonlight, my lord!’

‘Alödan äläikim salam, Moonlight, Companion! You have been ranging through the Kalmak that fill the Altai – speak, I shall hear what you say! Utter, I shall listen to your words, my Companion!’

Almambet standing there said: ‘Grant me booty, booty, Moonlight, my lord!’

‘Granted, granted, Almambet, my Companion!’

‘My lord, give me Ay-khan’s daughter Altınay as my share of the booty! She is an exceedingly lovely person! She is a most intelligent young woman, a very agreeable person, my lord! Bestow her on me as my share!’

‘Is she more so than Atalık, my Companion, more so than Kara-börük?’

‘She is much above Atalık, my lord, above Kara-börük!’

29 This does not correspond with the mark of the four-year-old black dromedary-bull, above. See note 2037f.

- kandai körsön, andai kör,
töröm!
'Oinop aitpaŋ, Almambet, čorom –
din Busurman, din Kapır,
Kanikeygä kandai nemä ok-
šoŋon?'
2105 Almambet turup aitat deit:
'Oşunu kalptar men aissam,
töröm,
kabırıyandan kaŋınıp, töröm,
kan tükürüp ölöin, töröm!
Talaŋa sapar cıkkaŋı, töröm,
2110 nečändär kalptı aйтkamın,
töröm?'
'Andai bolso, ai jarkın, čorom,
Atalıktai bar bolso, čorom,
"Ala koiŋun!" deir eläm, čorom,
Kara-börüktöi bar bolso,
čorom,
2115 "Karmap alıŋın!" deir eläm,
čorom!
Kan balası Kanikey, čorom,
Kanikeydäi bar bolso, čorom,
Kan iäŋ-män talaşpa, čorom!
'Oşu kaisı barlıŋıŋ, töröm?
2120 Kai maŋa oljo talaşıp, töröm,
bu-da kaisı tardıŋıŋ, töröm?
Jer debäimin Talastı, töröm,
er debäimin Manastı, töröm:
sü içpäimin Talastan, töröm,
2125 kōnüm kaldı Manastan, töröm!
Men Talastı kečpäsäm, töröm,
men Manastan ketpäsäm,
töröm . . .!
Jaŋayı aitkan sös kana, töröm,
murdayı aitkan sös kana, töröm?
2130 Oşu kaisı kıyalıŋ, töröm,
2106 R kalptır. 2107 R kabırıyandan. 2113 R deit = 2115. 2118 R iäŋdän.
- kıyalıŋdan uyaldım, töröm!
Anın beri jaŋında, töröm,
atam kuda bolboso, töröm,
enäm kulduk urbasa, töröm . . .'
2135 'Ataŋ kuda bolboso, čorom,
enäŋ kulduk urbasa, čorom . . .
Oinop aitam, ai jarkın, čorom!
Ala koiŋun Altınay, čorom!
Kars-kars külp jibärdi.
2140 Kaitıp jürdü čoroŋo.
Čorolorŋo kelgän soŋ,
Batır Manas aitat deit:
'Mında turŋan kırk čorom,
sötti jidim sen üçün,
2145 sayışıp ölgün men üçün!
Kılıştı jidim sen üçün,
kırılışkın men üçün!
Ertäŋ-minän turdu deit,
Boz-čoloktu mingän Kırgın-çal
2150 tū karmatıp koidu deit.
'Tū jrılıp kalat', deit,
'tuşmaŋa koltuk açat!' deit.
Boz-čoloktun butuna
Orus kişän saldı deit.
2155 Sämbäräkti tars koyup,
Manastap urän čakırıp,
ui-tügündöi köp Kalmak
čabün koyup jibärdi!
'Alda, töröm, jö kaştı,
2160 tōba, töröm, jö kaştı!
'Alaman, čorom, alaman,
Talaman, čorom, talaman!
Karsıldeşip, atışıp,
kırk čoronu karasaŋ,
2165 balka-minän čabişıp,
başı kösün baralap,
bütkün boyun jaralap,
koi bōrındai kara kan
koinuna jaman toluşup . . .!

See (in Altınay) the same as when you look at the khan's daughter Kanikey!

'Do not speak so frivolously, Companion Almambet! – How can anything in Islam or Heathendom be compared to Kanikey?'

Almambet standing there replied: 'If I am lying about her, may I be stricken with pneumonia and die spitting blood! Since coming out on this foray on the steppe, how many lies have I told, my lord?'

'If it were so that she is like Atalık, Moonlight, my Companion, I would say "Take her!", if she were like Kara-börük, I would say "Lay hold of her!" But if she is like the khan's daughter Kanikey, do not contend with your lord Khan!'

'How does she belong to you? What meanness is this of yours, disputing what booty shall be mine? I shall not call Talas a land, shall not call Manas a man! I shall drink no water from the Talas, my lord, I am disenchanted with Manas! If I do not cross the Talas, if I do not leave Manas . . .! Where are the words uttered of late? Where are the words uttered not so long ago? What whim of yours is this? I should be ashamed of such a whim! When all is said, since my Father did not act as matchmaker, nor my Mother beg (a bride for me) . . .'

'Since your Father did not act as matchmaker, nor your Mother beg (a bride for you) . . ., I was teasing you, Moon light my Companion! You marry Altınay!' And he burst into loud laughter.

Warrior Manas rode back to the Companions and when he came to them, he said: 'You Companions standing here, I heaped up corselets for your sakes, my Companions – exchanging lance-thrusts die for my sake, my Companions! I piled up swords for your sakes, my Companions – perish together for my sake, my Companions!'

He rose at dawn and bade Kırgın-çal, mounted on Boz-čolok, hold the Standard. 'If the Standard falls, our weak spot will be exposed to the enemy!' He put Orus trammels round Boz-čolok's legs. Making the cannon roar, shouting the war-cry 'Manas!', they charged the Kalmak numerous as hairs in a cow's coat!

'Ah, my lord, the enemy have fled! Praise be, my lord, the enemy have fled!'

'They are routed, my Companions, routed they are! . . .'

If you look at the Companions, they are exchanging fire with a great crackle, exchanging blows with battle-axes, smashing heads and eyes, maiming their whole bodies, filling each other's chests with gore the size of a sheep's liver!

- 2170 Kečki bešim bolýondo,
Batır Manas karasañ,
örköcü bık, moin uzun,
joryo basık çonj kula,
joryo tıñ Ak-kula
- 2175 čödırata salıptır,
Batır Tentäk kaçıptır!!
'Batır töröm kaştı!' dep,
'Bu nemänä boldu?' dep,
kara kandü, kök bittü,
- 2180 kabilan tüyan Almambet
košo kaçıp beriptir.
Košo kaçıp bergän soñ,
kırk çoroço baş bolup
kırın Sırgak kalıptır.
- 2185 'Alda, töröm kaştı!' dep,
'Bu nemänä boldu?' dep,
Kök-tekeni takımınan
taidin etin bölüntüp,
taramışın körüntüp,
- 2190 Almambetkä jetti deit:
'Sar'ala başın bura tur!
Astıñ jergä tura tur!
Koi bōrındai kara kan
koinuğa jaman toluptur!
- 2195 Kapırdın işi oñuptur,
köi-kaşkanın köbü kelät, köbü
jok,
közöi tidi temir ok:
sap-kaşkanın jarımı kelät, jarımı
jok,
jan başka tidi temir ok!
- 2200 Tüyandan jōdan kaçpayan,
tuşmanğa koltuk açpayan!
Āginä sakal koiboyon,
erdinän murut albağan,
sakalı jok takırdı,

2184 R Kırın. 2196 R koi-kaşkanın. 2197 R közöt. 2202 R Eginä. 2217 R da-
laya. 2236 R çirinä. 2238 R saralanın.

- 2205 dini buzuk Kapırdı –
köp kelät, köp Kalmak!
Sar'ala başın bura tur!
Almambet, astıñ jergä tura tur!
Anda aittıñ Almambet:
- 2210 'Omurtkamda on jara,
kabıryamda kırk jara –
kairıl'albai bar'atam,
kantäin men bügündü?
Sendä jara bar bolup,
- 2215 mendä jara jokp'ekän?
Çak etmä tidi bōrya,
tars etmä tidi dalıya –
kan sar'ayıp akkambı?
Koi bōrındai kara kan
- 2220 koinuğa uyup kalıptır!
Jara tapkan bu Manas
bura tarta bergänčä,
Almambet batır urdu'la,
çenğalgä batkan kara kan
- 2225 çonj kazandın ašındai
çakıldap kainap jürüptür!
Izryına čid'albai
Almambettin Sar'ala
sōrısında ayı bar,
- 2230 ak jününö tidi'lä!
Izryına čid'albai
jünü jıdıp ketti'lä!
Kan balası Almambet
kalçayıp karap sald'elä,
- 2235 kaška taman jek'ötük
çiränä täp aldı'la,
öböktöp ödö boldu'la,
Saralanı katū butka saldı deit –
berän ekän Sar'ala:
- 2240 uyalsa, kın kalıçı,

When evening fell, if you look at Manas, he has urged on with a clatter him of the tall withers, long neck, the great bay with gentle gait, the brisk pacer Ak-kula – and the Warrior-Hothead has fled!

Saying 'My Warrior-lord has fled! What has happened?', tiger-born Almambet, his blood black, his lice blue, raced to join him.

And after Almambet had raced away to join Manas, the hero Sirgak was left as leader of the Forty Companions. Thinking 'Alas, my lord has fled! What has happened?', cleaving Kök-teke's young flesh behind the knee so that the tendons showed, he overtook Almambet. 'Turn Sar'ala's head, halt just where you stand! Your chest has filled with gore the size of a sheep's liver! The Infidels' cause has prospered! – Many of our Picked Warriors come on, many do not! – Iron-tipped arrows have bored through them! Half the Rare Warriors come on, half do not! – Iron-tipped arrows have pierced their sides! – Men that never fled the enemy in their lives, men who had never exposed their weak spot to the enemy! As to those who had never set a beard on their chins, never taken moustaches from their lips, who have no trace of beard, the Infidels perverse in their beliefs – hordes of Kalmak are coming on! Turn Sar'ala's head, halt just where you stand!'

Then, Almambet, you said: 'In my back there are ten wounds, in my ribs there are forty! Unable to turn, I keep going. What am I to do now? You are wounded – shall I not be wounded? A blow has pierced your liver, a bullet has struck your shoulder-blade – has not a bloody ichor flowed down? Gore the size of a sheep's liver has clotted on your chest!'

Before the wounded Manas had wheeled his horse, Almambet was striking mighty blows! The black blood dripped on to the thorn-bushes and went seething 'Glug-glug!' like food in a great cauldron! Unable to endure his great heat, Almambet's Sar'ala shows white on her croup, whiteness has suffused her coat – unable to endure Almambet's heat, Sar'ala's coat has dropped off in masses!

The khan's son Almambet darted a sidelong glance, he thrust his baresoled costly boots (into the stirrups), bent over and stood straight up, then took Sar'ala tightly with the spurs: Sar'ala was an heroic steed – when she was bashful she would lag behind,

- 2245 uyalbasa, künü-tünü segis kün
astında çyıp jürücü –
beri kötünön bar'albai
kabılan tūyan Manastın
kars aldınan çıktı deit.
Sar'aladan tüştü deit,
tura kaldı jalınıp,
moinuna boto salınıp:
'Alda, töröm, ai jarkın,
2250 tōba, töröm, kün jarkın,
tūyandan jōdan kaçpayan,
tuşmanyā koltuk açpayan!
Koi bōrindai kara kan, töröm,
koinuma jaman toluptur,
töröm!
2255 Kapırdın işi oñuptur, töröm!
Manas anda aitti deit:
'Sen ne deisin, ai jarkın, çorom,
Ak-kulanın barında, çorom,
sūdan korkup ketāsin, çorom:
2260 Kan töröñdün barında, çorom,
jōdan korkup ketāsin, çorom!
Andai bolso, beri tart, çorom!
Maya koşkon koşum çon, çorom –
kötümnön salıp berinär,
çorom!
2265 Bura tartıñ, Er Manas!
Altai tolyon köp Kalmak
kaptap sala berdi deit,
kürmö tonop kīdi deit,
çapmalū miltık aldı deit!
2270 Alma baştū koi çayır
karsıldatıp koiyulap,
Manastap urān çakırat –
Altai tolyon Kalmaktı,
anı çāp saldı deit!
- 2275 Almambet baştap bardı deit,
Ay-kandın kısın Altınay
tū üstünö tikti deit.
Kula baital kū bala,
kū balanın inisi
2280 Kargalday degän bal'ekän –
kırk çoronun içinä
kirip ketkän turbaibi?
Jılkılardan jüstü alat!
Jüktöp salyan nard'alıp,
2285 begilikkä beş'alıp,
beş-kökül taldap kıst'alıp,
jüktörünün arç'alıp,
joktorunun barça alıp,
oroloi çāp olj'alıp,
2290 orokçu Sarttı koşş'alıp,
kerälai çāp kent'alıp,
ketmānçi Sarttı koşş'alıp
ayar altın, ak kümüş
artin'albai da jüröt!
2295 Manaska jelip keldi deit.
'Atı jakşı, ai jarkın, töröm,
özü jakşı, kün jarkın, töröm! –
Közkamandın baldarı, töröm,
Almalı-bulak başınan, töröm,
2300 altı san jilkı alyan bām, töröm!
Tolono-bulak başınan, töröm,
toγus san jilkı alyan bām, töröm!
Aidai albai kelip bām, töröm!
Sōyat barıp alain bām, töröm!
2305 Anda aittıñ Er Manas:
'Andai bolsoñ, ai jarkın, çorom,
barsañ, "Bara koiyun!" dep,
çorom!
Batır törö aitkan soñ,
jelip ketti Kargalday.

2259 R sudan. 2271 R koikulap. 2277 R tu. 2288 R jortorunun. 2300 R bem =
2301-2304. 2306 R jırkın.

but when she was not bashful she would take the lead day and night for eight days! Unable to follow behind tiger-born Manas, she went smack ahead of him! Almambet dismounted from Sar'ala and stood there entreating Manas with his neckerchief flung round his neck.³⁰

'Alas, my lord, Moonlight! Merciful God, my lord, Sunshine! You who never fled the enemy in your life, who never exposed your weak spot to the enemy! – My chest has filled with gore the size of a sheep's liver, my lord! The Infidels' cause has prospered!

Then Manas spoke: 'What are you saying, Moonlight my Companion? While Ak-kula lives, you shall fear the water: while your lord lives, you shall fear the enemy! That being so, ride this way, my Companion! The forces attached to me are great – pray follow hard behind me, my Companion!'

You wheeled your horse, Er Manas! They launched a mass-attack on the many Kalmak that fill the Altai, they plundered and donned Mongol jackets and seized hand-guns with cocking-pieces. They make their apple-pommelled muskets crackle and shout the war-cry 'Manas!'! – They routed the Kalmak that fill the Altai! Almambet went ahead and stood Ay-khan's daughter Altınay above the Standard.³¹

There was a lad called 'Kargalday', the younger brother of Sly-boy, rider of the bay mare – has he not joined the Forty Companions? From the herds he is seizing a hundred horses! Seizing laden dromedaries, taking five for a Feast of Honour, choosing girls with five fringes, seizing each sort of burden, grabbing all they needed, galloping on all sides and taking booty, laying hold of Sart reapers as plough-hands, galloping full course and capturing whole towns, seizing Sart mattock-men as plough-hands! – thus he fares, yet he is unable to load on all the molten gold and gleaming silver!

Kargalday gallops to Manas: 'In name illustrious, Moonlight, my lord, in person excellent, Sunshine, my lord! Közkaman's Sons have, I would say, taken six myriad horses from the head of Almalı-bulak, taken nine myriad horses from the head of Tolono-bulak! I fancy they are coming unable to drive them all! I fancy I shall go and take my share of the booty, my lord!'

Then, Er Manas, you said: 'If that is how you feel, Moonlight, my Companion, if you are going, I say "Go by all means!"'

30 A gesture of submission and entreaty.

31 The Standard may have been on a slope.

- 2310 Jelip kessä Kargalday,
Kökçöközgö kelät deit:
'Asalamdın salam, ai jarkın,
töröm!
'Alödan äläiki salam, Kargalday
ırçım!
Ai jarkın, ırçım Kargalday,
2315 Manastın alyan oljosu kandai?
Menin alyan oljosu kandai?'
Anda aittıj Kargalday:
'Manastıyn netäin?
Özüñnükün aıtıp beräin –
2320 Oljoñ-minän oiron bol!
Manastıyn aıtıpamın!
Ayar altın, ak kümüş
arabaya salamın,
atka süröp alamın!'
2325 Jelip ketti Kargalday,
arýmak atın akırat.
Jelip ketkän Kargaldaydı
Kökçököz Kalmak çakırat:
'Kaitıp aitçi ırıñdı,
2330 kaitıp aitçi sırıñdı! –
Açıtkan terä beräin!
Oljoñ-minän oiron bol!
Bu Manastan ne kaldı? –
Jurta kalyan terä alıp,
2335 jumalanyan çal alıp,
çičkaktayan bal'alıp,
soyono bolyon tek'alıp,
biçip koiyon buk'alıp,
senin oljoñ kurusun!
2340 El jakşısı el aman,
kalk jakşısı, kalk aman!
Attın jügün ödarıp,
çabüldi koyolu!
Manastan tartıp alalı! –
- 2345 Bir Kudaydan tiläli!
Manastı köstöi çaptı deit,
Kökçöközdoi bu Kalmak
çap kelip jetti deit.
Bu Manaska jetkändä,
2350 attın ösin tartkanda,
kara kandü, kök bittü,
kabılan tüyan Almambet
koş kömököi sır naiza
koltukka kısıp aldı deit,
2355 çıñkıldeşkan külüktü,
çilkıldeşkan üldü
kabılan tüyan Almambet
ırıta koyup irdi deit!
Örköcü bık, moin uzun
2360 joryo basık çoñ kula,
joryo tıj Ak-kula,
atkan tañdai sürültüp,
arkadaı sanın türültüp,
ebisin jaýın eñkäitip,
2365 erkästäi moinun koikoitup,
bastırıp keldi Er Manas!
Karmaı aldıj Almambet:
'Atı jakşı, ai jarkın, çorom,
özü jakşı, ai jarkın, çorom! –
2370 Ačulanbai koisoñçu, çorom,
oinop külüp aissañçı, çorom!
Menin atam Jakıp-bay, çorom,
Jakıp-bay-minän bir tüyan,
çorom,
kartaiyanda Közkaman, çorom,
2375 altımıška çikkanda, çorom,
attanıp sapar kelgändä, çorom,
açulanıp koibosun, çorom!
Karyısı biskä tıbasın, çorom! –
Ačulanbai tura tur, çorom!
2380 Oljonu kaita salıñar, çorom,

2318 R Manastikin = 2321. 2319 R özünükün. 2348 R çöp. 2359 R Örköçö.
2364 R ebäsin. erkäitip. 2365 R arkästäi. 2373 R minär.

After the Warrior-lord had spoken, Kargalday rode off, and after riding off, came to Kökçököz and said: 'Asalamdın salam, Moonlight, my lord!'

'Alödan äläiki salam, Kargalday, my Singer! Moonlight, my Singer Kargalday, how much booty has Manas taken? How much booty have I taken?'

Then, Kargalday, you said: 'How should I tell Manas's? I shall tell you yours! *Damn you* with your booty! I shall not tell Manas's! I shall load molten gold and gleaming silver on to a waggon and drag the horse by the bridle!'

Kargalday galloped off – he shouts at his thoroughbred steed. The Kalmak Kökçököz calls after Kargalday as he rides away: 'Come back and sing your songs! Come back and tell your mysteries! I will give you a tanned hide! *Damn you* with your booty! What did that Manas ever leave over? Taking a hide left at an abandoned camp-fire, taking broken-down old men, babes with diarrhoea, billies with swollen scrota, bulls that have been castrated – damn your booty! If their élite are there a people will prosper, if their best are there a nation will prove fortunate! Let us raid them and up-end their horses' panniers! Let us drag them from Manas! Let us beg it of the One God!'

He galloped in Manas's direction, that Kalmak Kökçököz came galloping up to Manas. And when he had reached him and was tugging at his horse's bridle, tiger-born Almambet pressed his fork-tongued painted spear under his arm-pit and sent the squealing racers and ...³² young men flying! Then Manas came, urging on him of the tall withers, long neck, the great bay with gentle gait, the brisk pacer, making him gleam like the first rays of dawn, draw up his flanks like the mountain-ram, bend his sides so rhythmically, curve his neck so like a lead-goats!

You seized hold of Almambet: 'In name illustrious, Moonlight, my Companion, in person excellent, Sunshine my Companion! – Cease from your anger, speak smiling and playfully! Since my Father Jakıp-bay's Brother Közkaman, on reaching sixty and growing old, has mounted his horse and made the journey here, let him not be angered, my Companion, let his curse not fall on us! Have done with your anger and halt! Take back the booty,

32 See Commentary on 2356.

- oljo bölüp alalı, čorom,
oljodon kuru kalalı, čorom,
içi küyüp jatandar, čorom!
Ayar altın, ak kümüş
- 2385 alıp kelip salyan soň,
oljo bölüp alyan soň,
kaita jürdüň, Er Manas.
Kelä jatat bir joldo,
adırdan arkar atışıp,
- 2390 böktördön bököň atışıp,
üüdü köstöi jürdü deit.
Joldo turyan bir üigö
jetip bardıň, Er Manas:
birgä baryan Kalmaktar,
- 2395 birgä baryan čorolor,
anda kalıp kaldılar,
araki içip mas bolup.
Oşu jerdı karasaň,
mastar bolup uruştı!
- 2400 Kırıktanıp kalıyan soň,
Közkamandıñ balası
Kökçököz degän bu Kalmak
arakiya ünu saldı deit.
Anda turyan kırk čoro,
- 2405 batır tūyan Er Manas
ünu içip alyan soň,
bilinbäi jatıp kaldı deit.
Manastın iči küigön soň,
örköcü bik, moin uzun,
- 2410 joryo basık çoň kulā
minä kaštıň, Er Manas!
Ak-keltä-minän Kökçököz
Manastı atıp ketti deit –
kol ortodon ok tidi!
- 2415 Tīgän jeri, karasaň,
tīgän jeri baradai:
čikkan jeri, karasaň,
toγus karış jaradai!
Kapçıyai ıldıi kuladı,
2420 korkurap kettiň, Er Manas! –
– Üidö jatkan Kanıkey
kerätindä bilät deit,
Kan Temir darı alat deit.
Manastı köstöp salat deit.
- 2425 Kök-doskoktun astında
batır tūyan Manaska
jetä kelip jattı deit.
Kainatma kara darını
kainatıp kuidu jaraya:
2430 sürtmö kızıl darını
sürtüp koidu Manaska.
Mekedägi Kan-kojo
jetä keldi Manaska.
Kün on eki bolyondo
2435 tün on eki bolyondo,
jakşı bolduň, Er Manas!
Ailana karasaň,
ölgön ekän kırk čoro!
Anda aittıň, Er Manas:
- 2440 ‘Jaŋgis kantip jüröin,
Jasagandan tiläin,
Jasagandan jar bolso,
jam öliya koldoso,
kırk čoromdu tiläin!’
- 2445 Atka minip ketti deit,
Mekegä barıp jetti deit.
Mekedägi jetti eşik,
jetti eşikkä sindi,
tögöröktün tört burčun
- 2450 tört ailana kıdırdı:

2382 R kalıyalı. 2398 R jerdä. 2399 R uruştı. 2410 R kula. 2434 R küi (*with*
cyrillici). 2446 R Mekäsä. 2448 R sindi.

let us share it out, let us go without booty – they are burning with anger inside them!’

When they had brought and set out the molten gold and gleaming silver and then shared it out, you, Er Manas, rode back.

They ride along the same path, across the slopes shooting mountain-rams, across the foothills shooting saiga. They then made for home.

You came to a house, Er Manas, standing at the wayside. The Kalmak who had gone together and the Companions who had done likewise stayed there drinking arak and growing tipsy. When, indeed, you survey the scene, they have been brawling in their cups! After they had fallen out with one another, that Kalmak by the name of Kökçököz, Közkaman’s son, put poison into their arak!

After the Forty Companions standing there and warrior-born Er Manas had drunk the poison, they lay there senseless. Now that Manas’s entrails were on fire – Er Manas, you mounted him that is tall at the withers, long of neck, the great bay of gentle gait, and fled! But Kökçököz shot Manas with his hand-gun! The ball struck him in mid-arm, and if you mark the place where it went in, it is as large as a paddle, and if you mark the place where it came out, it is as large as a nine-span wound! He rolled down the gully – and, Er Manas, you gave the death-rattle! –

– In her clairvoyance, as she lies in her yurt, Kanıkey knows of this. She takes Khan Temir’s drugs and makes for Manas. She rides till she comes to warrior-born Manas at the foot of Kök-doskok.

She seethed and poured black powder on to the wound as a brew, she rubbed red powder into Manas as an ointment. Kan Kojo of Mekka came to Manas’s side. When the twelfth day was round, and the twelfth night, you got well, Manas! But if you look around, the Forty Companions are dead!

Then, Er Manas, you spoke: ‘How shall I fare alone? I shall ask of the Creator in prayer whether help may come from Him, whether the Host of Saints will lend a hand – I will ask for my Forty Companions!’ He mounted and rode away and came to Mekka.

He bowed reverently to the Seven Doors of Mekka, circumambulated the Perimeter with its Four Angles four times.

- 'Kilbayanım joy-elä
jaŋgıs kantıp jürömün?
Jasagandan jar bolso,
jam öliya koldoso,
2455 kırk çoromdu tiläimin!
Jer astın da kirbägän,
Er Nazar tığän kul ekän,
Kuday kılğan er ekän:
kırk çoro turdu, tirildi!
2460 'Manastai ergä baralı!' dep,
atka minip ketti deit,
Megegä barıp jetti deit. --
– Kanıkey üyündö jatıp,
tündö tüştü kördü deit.
2465 'Batır töröm keldi!' dep,
'Baştayıdai boldu!' dep,
'Bülküldöktön tarttı!' dep.
'Eŋgän-äsi bik bos ordoyo
kabilan Manas keldi!' dep.
2470 'Kak törümnön başında
bolot ögö jattı!' dep,
'Koinuma katıp aldım!' dep,
'Bu nemänä bolot?' dep.
'Tüşümdü kimgä aitam?' dep.
2475 'Ak sōk kandın balası
Altınayya barain!
Ak söktün balası
akıl-minän jorur!' dep.
Beti-kolun jūat deit,
2480 be-dārāt jüzün arçit deit,
basıp keldi Kanıkey,
Altınayya aitt'elä.
Altınay turup mını aitat:
'A Kanıkey, ejäkä,
2485 başıña ailar tūyanı,
- batır töröŋ turbaibi?
Ai ayıla kün tūsa,
o kırk çoro turbaibi?
Eŋgän-äsi bik bos ordo
2490 eŋkäitip tigip salyan soŋ,
batır töröŋ kelgäni,
balkıp jatıp kalıyanı.
Obōdan bos turumtai,
bos torıyoidu karmasa,
2495 Közkamandın beş ülu
batır töröŋ öltüröt!
Kak törönün başına
bolot ögö jatkanı
boyuŋa erkäk bala bütüptür! –
2500 Jölönüş sarı ker'ekän,
kök jal töböt börü ekän,
atasınan artık er ekän!
Atası anı körgön soŋ,
Ak-kulanı toyuna
2505 soıyon ekän turbaibi?
Jaŋgıs mersät boldu!' dep,
'Tay-buuruldu miniptir,
tögöröktün tört burçun
bütündön joruk salıptır!
2510 Koŋur-bay-minän salışıp,
Joloy-minän karmaşıp,
Kapırdın kamı Nez-kara,
anı-minän karmaşıp
jatkan ekän turbaibi?'
2515 Kabilan Tentäk keldi deit,
kaitıp keldi Mekädän,
Közkamandın baldarın,
Kapır Kalmak öltürdü.
Kapır ölüp kalıyan soŋ,
2520 kaita jelip kelgän soŋ,

2456 R astında. 2457 R er nasar. 2468 R Eŋgänäsi. 2478 R joror. 2480 R arçit.
2494 R torgoidu. 2496 R törönü öltüröt. 2500 R ker.

'There is nothing I have not done – how now shall I fare alone? If help come from the Creator, if the Host of Saints lend a hand, I will ask for my Forty Companions!'

Although he had never entered the Underworld, he was one on whom Er Nazar looked with favour, he was a man fashioned by God, for the Forty Companions rose again and lived! Saying 'Let us go to the Warrior Manas!', they rode away and came to Mekka!

Lying in her yurt, Kanıkey saw a dream in the night. 'My lord Warrior has come!', she thought. 'Things have become as they used to be, he had at my soft flesh! Tiger Manas came to the White Pavilion tall as a camel-and-rider! Right beside my lord's head lay a Steel File. I hid it in my breast! What can it mean?', she wondered. 'To whom shall I tell my dream? I shall go to Altınay, daughter of a White Bone Khan – the daughter of a White Bone will interpret it wisely!'

She washes her cheeks and hands – cleans her face without ritual washing – then Kanıkey stepped out and told Altınay all about it.

Altınay rose and addressed her: 'Ah, Kanıkey, Elder Sister, when the Moon rose above your head, was that not your Warrior lord? If with Moonlight the Sun rises, is that not the Forty Companions? When the White Pavilion tall as a camel-and-rider had been pitched, making one bend (on entering), your Warrior lord came and lay melting in pleasure! If a grey merlin stoops from the sky on a lark, your Warrior lord will kill the five Sons of Közkaman! The Steel File lying right at his lordship's head (means) a Male Child has been conceived in your womb! He is a lofty yellowing Pasture³³, a grey-maned He-wolf, a better man than his Father! When his Father has seen him, will he not sacrifice Ak-kula to feast on? He would be his only child!', she said. 'He would ride Tay-buurul and set his path through all Four Quarters! Will he not always be clashing with Koŋur-bay and grappling with Joloy and the Infidel Khan Nez-kara?'

The Tiger-Hothead came, came back from Mekka. He slew the sons of Közkaman, those misbelieving Kalmak! And when the Misbelievers had died and he had galloped back,

33 This verse offers a corruption of a verse referring to a 'Kite of the Hills' that matches the Wolf in the next verse. In three-generation epics, sons are regularly 'better', i.e. 'stronger' than their fathers because the adversaries they have to overcome are stronger than *their* fathers.

Ay-kandın kısın Altınay,
anı körüp alyan soñ,
kabılan tūyan Er Manas
janındaγı Albarstı
2525 karmap aldı sabınan,
sūrup aldı kabınan,
jetip čāp irärdä,
karmai aldıñ, Kanıkey:
'Akai, töröm, ne bolduñ?
2530 Altai tolyon Kalmaktı

anı čāp alyanda,
oljologyon kara bet –
mından kesin körösün!
Tokto, töröm, kün jarkın,
2535 sen ketkəli, köp boldu, töröm,
jul on eki ai boldu, töröm!
Sayınyandan sarγardım, töröm,
janım jaman kiinaldı, töröm!
Senin kösüñ ketkändä, töröm,
2540 körböğön da kör boldu, töröm!

and seen Ay-khan's daughter Altınay, tiger-born Er Manas grasped Albars hanging at his side by its hilt, drew it from its sheath and was on the point of striking it home, when, Kanıkey, you held him back!

'Alas, my lord, what has come over you? When you routed the Kalmak that fill the Altai, the poor woman was taken as booty – so let her have a chance! Hold, my lord, Sunshine! Since you went away it has been a long while, a space of twelve months has passed³⁴, my lord! From pining I have turned yellow, my life has been a torment! When your eyes left me, not seeing I went blind, my lord!

THE BIRTH OF SEMETEY

I, 6) The Birth of Semetey, followed by I, 7) Semetey

The two epics featuring Manas's son Semetey and grandson Seytek do not fall into a *Semetey* and a *Seytek*. Most of Semetey's deeds are narrated in the second poem. Semetey and Seytek individually are of lesser importance than the Manas-stirps of khans. From this existential angle it is thus easy to see that Kankey is the central figure of the *Birth of Semetey*, and, aided by the faithful Kül-čoro, Ay-čürök that of *Semetey*. The beginnings and above all the ends of these two epics are well-marked: each culminates in the satisfaction of the thirst for blood-revenge of the leading woman. In both cases the precious Nogoy lineage has been preserved by statutory foreign wives!

The widespread three-generation pattern is here varied rhythmically in the sequence Manas (Upholder) – Semetey (Endangerer) – Seytek (Restorer) of the precarious line of only sons. In preserving her son Semetey from the treacherous Jakıp and his younger sons Abeke and Köböš, presumably by a second wife, Kankey has preserved an hubristic Hero, for after recovering his patrimony in I, 6), Semetey will go on in I, 7) to estrange his father's Companions, abduct his maternal senior cousin Ümütöy's betrothed, and, it seems, neglect his ritual duties towards his dead father until warned in a dream. With abandonment by the Ancestor-spirits, Semetey's fortunes, and with them the fortunes of the lineage, decline to the point where his conqueror Er-kıyaz' sword is raised above the head of Semetey's new-born son Seytek. Yet as Kankey had saved Semetey by stealing away with him, so Ay-čürök now saves Seytek in a great epic moment by threatening Er-kıyaz that she will don her swan-mask and fetch her father Akın-kan and his warriors.

The threat to the young Semetey from within Jakıp's lineage bears a relation to the threat to Temujin from his Taiyiči'ut cousins. The threat to Seytek from his father's slayer and preservation by a woman of the family has archaic analogues throughout Siberia and notably in Samoyed epic. Both epics realize the full potential of their stark and shapely plots.

(H *Semetey* I and II; *Traditions* pp. 322 ff.)

Ak-kula arıyan ekän,
 Manas-kan karıyan ekän.
 Kanıkeydin alıyanı
 otus eki jil bolıyon ekän,
 5 boyuna bütkön balası
 jeti ai bütkön ekän.
 Örip jatkan Er Manas
 kırk çorosun çakırdı:
 'Kapır-minän Busurman, çorom,
 10 kalçap alıyan kırandar, çorom,
 eli-minän jurtundan, çorom,
 ekçap alıyan erändär, çorom! –
 Atandarım aıdatıp, çorom,
 aıdap bir kalın jedirtkän, çorom,
 15 süröktörüm aıdatkan, çorom,
 sürdürüp kalın jedirtkän,
 çorom,
 atasının töründö, çorom,
 aç biläktän saidıryan, çorom,
 namıstu koldon taidıryan,
 çorom,
 20 kan balası Kanıkey, çorom,
 jet'ai boyuna bütüptür, çorom!
 El körö'lök bok elä, çorom,
 jö körö-'lök jaş elä, çorom,
 Uktap bir jassa, oiçotkun,
 çorom,
 25 ilap bir jassa, sōratkın, çorom,
 kösünün kirin sala jür, çorom!
 Jaza bir tayım kıs bolso, çorom,
 jerin bir tıp beriñär, çorom!
 Baydın bir ülu Bakayım, çorom,
 30 keräs bir kebim uktuñbu, çorom,
 kemın bir tonum bıstıñbı,
 çorom?
 Ālamdan emdi ötömün, çorom,
 ak kamışım oruptur, çorom,
 kan kamıñdı kamdanıyn,
 çorom!
 35 kan balası Kanıkey, çorom,

jaya körbö čač öriit, çorom,
 jırtıla körbö bet öriit, çorom!
 Asılıñ bolso, körörsün, çorom,
 azabıñ bolso, tartarsın, çorom!
 40 Abeke, Köböš, eki ülu, çorom,
 aitkan bir kep uktuñbu, çorom?
 Astıma dayar kıldıñbı, Bakay?
 Endi baş-ayayım tartıñar,
 Bakay!
 Jakıptın ülu jaş Manas
 45 Ālamdan emdi öttü deit,
 Baydın bir ülu bu Bakay
 ak kamıştı saldı deit,
 tōdai bolıyon Manastı
 alıp barıp koidu deit.
 50 Kan balası Kanıkey
 emdi koşup ilat deit:
 'Arkar bir jürböš kıyadan,
 töröm,
 atadan jañgıs uyadan, töröm,
 eçkilär jürböš kıyadan, töröm,
 55 enädän jañgıs uyadan, töröm!
 Ailana uçkan kas eläñ, töröm,
 ber'atadan as eläñ, töröm!
 Jumurtkadan ak eläñ, töröm,
 bir jatundan tak eläñ, töröm!
 60 Atı bir jakşı, ai jarkın, töröm –
 altından tartkan sır jebäm,
 töröm,
 astıñda ayağ bir bolso, töröm,
 kümüštön tartkan kır jebäm,
 töröm,
 kötündö küyörüñ bolso, töröm!
 65 Astıñda jalıñ bolsoçu, töröm,
 arkañda kuiruk bolsoçu,
 töröm!
 Kan balası Kanıkey
 jayıp saldı čaštarin,
 büp saldı beldärin!
 70 Kan balası Kanıkey

Ak-kula had grown weary, Manas-khan grown old. Since Kanıkey was married thirty-two years had passed. She was seven months gone with child.

Er Manas as he lay there ailing summoned his Forty Companions: 'Braves hand-picked among the Muslims and the Infidels, my Companions, warriors chosen among the peoples and nations, my Companions! – the khan's daughter Kanıkey, for whom I had my camels driven, and, driving them on, let them take the bride-price, for whom I had my horned cattle and horses driven, and, forcing them, let them take the bride-price – she, who at her father's seat-of-honour slashed through my strong fore-arm and so disgraced herself, is seven months gone with child, my Companions! He has not yet seen the people, he is nothing! He has not yet seen an enemy, he is young! When he lies sleeping, wake him, my Companions! When he goes on crying, soothe him, my Companions! Wipe the sand from his eyes! If by chance she is a girl, pray, find a place for her! My Bakay, son of Bay, have you heard my Testament? Have you cut my burial shroud? I am about to pass beyond this World! They have cut my White Rushes for me, observe your Last Rites for a Khan! Khan's daughter Kanıkey, do not loose your tresses¹, it will hurt you, do not scratch your cheeks, it will hurt! If good is in store for you, you will experience it, if trouble awaits you, you will suffer it. Abeke and Köböš, two youths, did you hear what I said? Have you made ready what I am to lie on, Bakay? Now take away my pillow and stretch out my legs!'

And now Jakıp's son 'Young' Manas passed beyond This World. Bakay son of Bay set the White Rushes. They took Manas grown huge as a mountain and laid him on.

The khan's daughter Kanıkey now laments, coupling verse with verse: 'From the cliff shunned by the moufflon, my lord, from your Father, from the nest an only One! From the cliff shunned by the ibex, my lord, from your Mother, from the nest an Only One! You were the Goose that flew circling round! Down from your Father you were pitiful, my lord, you were whiter than an egg, from the womb you were a Lonely One! In name illustrious, Moonlight, my lord, my Smooth Arrow loosed from a Golden (Bow), if only you had an Elder Brother before you, my Keen-edged Arrow loosed from a Silver (Bow), if only you had a Caring One after you! If only you had a Mane before, only had a Tail behind, my lord!'

The khan's daughter Kanıkey loosed her tresses and bound her waist. The khan's daughter Kanıkey

13 R atandarın. 22 R körölök = 23. 26 R kösuñnün. 27 R jaya. 31 R kemän. 32 R Ālamdan = 45. 60 R ata. 62 R astında. 65 R kuiruk and 66 jalıñ.

1 In order to tear out her hair.

jırtıp saldı bettärin!
 Körgön künün köl aldı,
 içkän sün sel aldı!
 Jakıptın ülu Jaş Manas
 75 bu Talastın boyunda,
 Sulpukordun özöndö
 alıp barıp koidu deit.
 Jeti aidan segis ai
 emi bolup keldi deit,
 80 segis aidan toγus ai
 emi bolup keldi deit.
 Jakıp-bay aram kul
 Meñdi-baynı jibärät,
 Kanıkeygä aittı deit:
 85 “At ölsö, söri keräs!” döcü’di,
 “Aγa ölsö, jeñä keräs!” döcü’di! –
 Kan balası Kanıkey
 Er Manastan kaldı deit.
 Akıl-män tūyan Abeke,
 90 ködök tūyan ol Köböş
 Er Manastın inisi:
 ja Köböşkö tiyäbi,
 ja Abekegä tiyäbi?
 Sügönünö tūsin!’ deit.
 95 Kan balası Kanıkey
 bu kep uyup uladı:
 ‘Abeke, Köböş aramdın
 aitar kebi bu emäs,
 Manastan kalγan katındın
 100 uγar kebi bu emäs!
 Manas bir töröm ötköndö,
 jet’ ai boyumda kald’ elä,
 jeti aidan segis ai
 emi bolup keliptir,
 105 segis aidan toγus ai

emi bolup keliptir!
 Jaza bir tayım kıs bolso,
 otko salıp küigüzöm,
 süγa salıp ayızam:
 110 andan kın tiyämin!
 Menin balam ül bolso,
 timäk turmak sibaimın!’
 Şundai dep jöp jibärdi.
 Kanıkeydın kaşında
 115 Şooruktun kısımnı
 Akılaydın aılı turdu,
 Akılayγa bardı Meñdi-bay,
 Jakıptın kebin aittı deit:
 ‘Şooruktun kısı Akılay –
 120 “At ölsö, söri keräs!” döcü’di,
 “Aγa ölsö, jeñä keräs!” döcü’di! –
 Akıl-män tūyan Abeke,
 ködök tūyan ol Köböş
 Er Manastın inisi:
 125 kimisinä tiyäsin?
 Ja Köböşkö tiyäbi,
 ja Abekegä tiyäbi? –
 “Sügönünö tūsin!” deit!’
 Şooruktun kısı Akılay aitat:
 130 ‘Balalū katın bar bolso,
 balasın erärkäit.
 Balası jok men baikuş –
 akıl-män tūyan Abeke
 astırtın kelip kessin de!’
 135 Kök ala sakal Meñdi-bay
 Jakıp-bayγa bardı deit,
 Jakıp-bayγa aittı deit:
 ‘Kan balası Kanıkey
 şundai dep jöp jibärdi:
 140 “Bu Manasım ötköndö,

76 R özündö. 99 R Manastın. 109 R suγa. 110 R tiyämin *and similarly* 125-127.
 112 R sibäimin. 115 R Şoruktun = 119; 129 *etc.* 122 R akılmän. 131 R ererkäit.

scratched her cheeks. The light of day she saw was swamped by a lake, the water she drank was flooded by a torrent!

They took Jakıp’s son ‘Young’ Manas and buried him on the banks of the Talas at (the confluence with) the river Sulpukor.

And now after seven months eight were full, and after eight months nine were full. That filthy fellow Jakıp-bay sent Meñdi-bay to Kanıkey, and he said: ‘The saying is “If a horse dies, it leaves its hide, if an elder brother dies, he leaves an elder sister-in-law!”² The khan’s daughter Kanıkey has been left by Er Manas. Abeke, sharp-witted by birth, and that Köböş, born dull-witted, are Er Manas’s younger brothers – will she marry Köböş, or will she marry Abeke? They said “Let her marry the one she favours!”’

When the khan’s daughter Kanıkey heard these words, she wept. ‘This is not a thing for filthy Abeke and Köböş to say, it is not a thing for Manas’s widow to hear! When my lord Manas passed beyond, I was seven months gone with child. And now after seven months eight are full, after eight months nine are full! If by chance she is a girl, I shall burn her in the fire, I will set her on the river! Then I shall take a husband! If my child is a boy, it would not be fitting for me to marry.’ Such was the answer she sent.

Near to Kanıkey stood the aul of Akılay, Şooruk’s daughter. Meñdi-bay went to Akılay and told her what Jakıp had said: ‘Şooruk’s daughter Akılay, the saying is “If a horse dies, it leaves its hide, if an elder brother dies, he leaves an elder sister-in-law!” Which of Manas’s younger brothers will you marry – Abeke, sharp-witted by birth or Köböş, born dull-witted? They said “Let her marry the one she favours!”’

Şooruk’s daughter Akılay says: ‘If there is a woman with a child, she will dote on it. But I am a childless wretch, so tell Abeke, sharp-witted by birth to come up here in secret!’

Meñdi-bay of the grey-flecked beard went to Jakıp-bay and said: ‘Such is the answer the khan’s daughter Kanıkey sent: “When that Manas of mine passed beyond,

2 By the institution of the levirate.

jet'ai boyumda bar elä:
 jeti aidan segis ai
 emdi bolup keldi", deit,
 "segis aidan toγus ai
 145 emdi bolup keldi." deit.
 "Jaza bir tayıp kıs bolso,
 otko salıp küügüzöm,
 süya salıp ayızam:
 andan kın tiyämin!
 150 Erkäk bir mersät bu bolso,
 Abeke, Köböš aramya
 tımäk bir turmak sibaim!" deit.
 Šooruktun kısı Akılay
 üyünö men tüškömün,
 155 tüšüp turup aitkamın.
 Šooruktun kısı Akılay
 kebidimdi uyup aittı deit:
 "Akıl-män tūyan Abeke
 astırtın kelip kessin!" deit.'
 160 Mının kebin ukkan soγ,
 akıl-män tūyan Abeke:
 'Barsam, barain!' dep aittı.
 Kūgüm kirdi, kün battı,
 kaš karayıp el jattı:
 165 akıl-män tūyan Abeke
 emi atka mindi deit,
 Šooruktun kısı Akılay
 koinuna kelip jattı deit.
 Šooruktun kısı mını aitat:
 170 'Kan balası Kanıkey
 erkäk bir tūp bu salsa,
 kindigin özüm kesäm', dep,
 'kirin özüm jüam!' dep,
 'bu balanın ösına
 175 kebäs bir tıyın salain!

Balanı bir öltürüp koyoin!
 Kündördön künü öttü deit,
 kan balası Kanıkey
 on aıları büt köndö,
 180 altından açā, jes bakan
 Kanıkey salıp tolyottu,
 balanın ünü bark etti,
 batı jergä jark etti.
 Kan balası Kanıkey
 185 bala tūp salyan soγ,
 Šooruktun kısı Akılay
 jügürüp kelip kirdi deit.
 'Kindigin özüm kesäm', dep,
 'kirin özüm jüam', dep,
 190 'balanı körö koyom!' dep.
 Bagdı-döölöt baibičä
 erkägin-uryaçısın bilgispäi
 ala kaštı törünö.
 Šooruktun kısı Akılay:
 195 'Biriñ bala tūyansın,
 biriñ ala kaçkansın,
 balanı mā körsötpöi!
 Tarınıp ketip kaldı.
 Tarınıp ketip kalıyanda,
 200 Kanıkey turup aitat deit:
 'Ainalain enäkä,
 erkäk birb'ekän balañıs?
 Bıkäč birb'ekän balañıs?
 Enä körüp aittı deit:
 205 'Ainalain Kanıkey,
 a süyünčü, süyünčü!
 Jaγı tūyan bu balam
 bir erkäk boluču bu balam!
 Anda turup Kanıkey:
 210 'Ainalain mazarım enä,

I was seven months gone with child. After seven months eight are full, after eight months nine are full. If by chance it is a girl, I shall burn her in the fire, will set her on the river! Then I shall take a husband! If my child is a boy it would not be fitting for me to marry filthy Abeke or Köböš!" I entered the yurt of Šooruk's daughter Akılay and while I was there I spoke to her. Hearing what I had to say, Šooruk's daughter Akılay replied: "Let Abeke, sharp-witted by birth, come in secret!"

When Abeke, sharp-witted by birth, heard what he had said, he replied: 'I shall surely go!'

Twilight came, the sun went down; the shadows fell, the people lay sleeping. Abeke, sharp-witted by birth, now mounted his horse. He came to Šooruk's daughter Akılay and lay in her embrace.

Šooruk's daughter Akılay addressed him: 'If the khan's daughter Kanıkey bears a man-child, I shall cut the navel-string myself, I myself shall wash away the stains! I mean to thrust a cotton bung into that child's mouth! I intend to make an end of the boy!'

Day succeeded day, till the khan's daughter Kanıkey, being ten months gone with child, set up a gold-forked copper pole and writhed in labour. The voice of a child rang out, and in a flash it fell to the ground!

After the khan's daughter Kanıkey had given birth, Šooruk's daughter Akılay ran in, thinking 'I shall cut the navel-string myself, I myself shall wash away the stains! I mean to see that child!' But without announcing whether it were boy or girl, the Mistress Bagdı-döölöt took him and ran to her corner.

Šooruk's daughter Akılay said: 'One of you bears a child, the other takes it and runs away with it, without showing it me!', and angrily went away. And when she had gone away in anger, Kanıkey stood up and asked 'Dear Mother, is the child you have there a boy, is the child you have a little girl?'

Her Mother-in-law looked and said: 'Dear Kanıkey, good news! Reward! Good news! The new-born child I have here, this babe I have is a boy!'

Kanıkey standing there said: 'Dear and Most-honoured Mother,

bu uikunu taštai!l!
 Balaya beşik kılbaılı!
 Balanı kezüläšä bayalı!
 Tün ortosun jetkänčä,
 215 bürö aldı balanı,
 tün ortosu ötköndö,
 bürö alıp turdu deit.
 Kartaiyan-da Jakıp-bay,
 Abeke-minän bu Köböš,
 220 üčö kol kurap çıktı:
 'Jağı tüyan balanı
 ertän bis öltüröbüs!' deit.
 Tağ ayarıp atkanda,
 kün kızarıp çıkkanda,
 225 çabül kelä jatırı.
 Kan balası Kanıkey
 jağı tüyan balanı
 koinuna salıp aldı deit,
 altınıš jašar enäsin,
 230 Bagdı-döölöt baibičä,
 kolunan jetälöp aldı,
 Altı-baydın aralya
 emi kirip ketti deit.
 Manastın eki inisi
 235 Abeke, Köböš aram kul
 emi üigö kirsä-dä,
 Kanıkeydi tappadı,
 jaš balanı tappadı.
 Čamyarayın čaktı deit,
 240 çayıp otko jaktı deit,
 keräğäsin kesti deit,
 kesip otko jaktı deit!
 Üñkür tolyon üptörün,
 anı alıp ketti deit:
 245 ak kurjunda buldarın,
 anı alıp ketti deit!

Ečkidän kalyan ulaktı,
 kursaktan kalyan čunaktı
 naizadan kalyan jeläkti,
 250 Manastan kalyan belekti
 Kanıkey-minän baibičä
 tokoiyo alıp kirip ketti.
 Ala kaçıp ketkändä,
 bararına eli jok,
 255 batarına tō jok.
 Anda aittıñ Kanıkey:
 'Emdi, enä, ne deisin?
 Kaida barabıs, enä?
 Ökül atam Karım-bay,
 260 Karım bir bayya baralı!
 Etägiñ eläk boldu,
 jeñiñ-dä jeläk boldu!
 Karım-bayya barbasak,
 kaida bis barabıs?' deit.
 265 Karım degän bayının
 olturat degän jerinä
 emdi bardı katındar,
 oltıryan degän jerinä
 kaçıp kelip jetkändä,
 270 köçüp ketip kalıptır.
 Köçünün kötünön čurkadı.
 Joldo jürüp ketkändä,
 kızıl moınčo bir muzō
 kelip jatır jolunda.
 275 Kanıkey anı karmadı-
 soyoruna bıçak jok,
 çayarına çakmak jok,
 ne kılarnı bilbädi.
 Anda ılap turyanda,
 280 ökül atası Karım-bay
 jelip kelip jatıptır.

212 R beşik. 214 R jätkänčä. 243 R Üñkür. 248 R kursakta. 250 R biläkti.
 251 R baibičä. 273 R ber, cf. 315. 280 R Ökül.

let us put sleep from us! Let us not make a cradle for the child, but guard him in turns!

Until midnight approached, the one had the child, but when midnight was past, the other had him in her care.

Aging Jakıp-bay, Abeke and that Köböš, those Three, came out and assembled a squadron. 'We shall kill the new-born babe at dawn!', they say.

When dawn was darting its rays and the sun came up all red, they came charging along. The khan's daughter Kanıkey thrust the new-born babe into her bosom, led her sixty-year-old Mother-in-law Bagdı-döölöt by the hand and entered the near-island at Altı-bay.

When Manas's younger brothers, those filthy fellows Abeke and Köböš, entered the yurt, they found neither Kanıkey nor the young boy. They smashed her upper lattice and then set fire to it. They cast down her trellis and set fire to it. They seized the women's valuables enough to fill a cave, seized all the coin in the white saddlebag!

Kanıkey and the Old Lady took the Kid that had lost the Goat, the Wretch bereaved from the Womb, the Pennant that had lost the Spear, the Parting Gift bequeathed by Manas, and went into the woods.

Now that they have taken the boy and escaped, there was nobody to go to, no mountain to go and take cover in. Then, Kanıkey, you said: 'Now, Mother, what do you think? Where shall we go, Mother? There is my Godfather Karım-bay, let us go to him! Your skirts are holed like a sieve, your sleeves tattered like pennants! If we do not go to Karım-bay, where shall we go?' she asks.

And now those women went to the place where the rich man called 'Karım' was said to dwell, And when they had escaped to that place where it was said he dwelt, it transpired that he had moved away, so that they hurried in pursuit of his train. When they had gone some way, a young red calf came along their path. Kanıkey seized hold of it, but she had no knife to slaughter it, she had no flint for kindling. She did not know what to do. Then, as she stood there weeping, her God-father Karım-bay came along at the trot.

Kanıkey anı körgöndö,
 Karım-baydı tanıyanda,
 jalbarıp turup aittı deit:
 285 'Ökül atam, seni aitam,
 Batır Manas bu erim,
 bu ālamdan ötköndö,
 Abeke, Köböş aram kul
 meni "Alam!" dep keldi.
 290 Bu aramya tibädim.
 Bu aramya tibäsäm,
 Abeke, Köböş aram kul
 menin üyümö kelgändir,
 çamyarayın çakkandır,
 295 çayıp otko jakkandır,
 kerägämdi keskändir,
 kesip otko çakkandır! –
 Eçkidän kalyan ulaktı,
 kursaktan kalyan çunaktı,
 300 naizadan kalyan jeläkti,
 Manastan kalyan belekti
 alıp bir kaçıp berämin!
 Ökül ata Karım-bay
 Kanıkeygä aittı deit:
 305 'A Kanıkey, Kanıkey, botom!
 Manastan kalyan balanı
 alıp bir kaçıp sen kelsän,
 üyümö seni kirgispäim,
 turar jerdi ber'albaim –
 310 senin bir bayıñ Manastan,
 anan bir köñüm bek kalyan!
 Bu moinçomdu sen tuttuñ,
 moinçomdu saña ber'albaim!
 Ökül ata Karım-bay
 315 kızıl moinço bir muzō
 kolunan sürup aldı deit,

üyünö aidap bardı deit.
 Kanıkey kaita bastı deit,
 baibiçägä keldi deit:
 320 'Ainalain mazarım, enä,
 ökül atam Karım-bay, enä,
 kızıl moinço bir muzō, enä,
 kolumnan sürup aldı deit, enä!
 Baydın bir ülu Bakay, enä,
 325 oñ dalının kemirçäk, enä,
 oyup bir saldı ded'elä, enä:
 sol dalının kemirçäk, enä
 Sulpukordun başında, enä,
 tögö saldı ded'elä, enä!
 330 Jür Bakayya baralı, enä!
 Tünün bir tündöi jürdü deit,
 künün bir kündöi jürdü deit,
 etägi eläk boldu deit,
 jeñi jeläk boldu deit.
 335 Baydın ülu ol Bakay
 üyünön çayıp keldi deit.
 Minär atı Kök-çolok,
 Kök-çoloyun miniptir Bakay,
 San tönü jip barıptır Bakay.
 340 Barıp kelgän Bakaydı
 Kanıkey körüp saldı deit,
 Kanıkey kelip aittı deit:
 'Salam aitmak mendä jok, Bakay,
 ālik bir almak sendä jok, Bakay! –
 345 Eçkidän kalyan ulaktı, Bakay,
 kursaktan kalyan çunaktı,
 Bakay,
 naizadan kalyan jeläkti, Bakay,
 Manastan kalyan beläkti, Bakay,
 alıp bir kaçıp kelämin, Bakay!
 350 Baydın ülu ol Bakay

284 R jalbarın. 287 R alāmdan. 299 R kursakta = 346. 301 R biläkti. 321 R
 Ökül. 324 R Bakaidın. 328 Sulpu-kordun. 329 R tögö. 333 R etägin (*with*
euphonic -n?). 349 R anı.

When Kanıkey saw and recognized Karım-bay, she said with humble entreaty: 'My Godfather, I conjure you! – When the Warrior Manas, that husband of mine, passed from This World, the filthy fellows Abeke and Köböş came with thought to marry me. But I did not become the wife of those unclean ones, and after I had refused them, those filthy fellows Abeke and Köböş came to my yurt, smashed its upper lattice and set fire to it, cut down my trellis and set fire to it! I have taken the Kid that has lost the Goat, the Wretch bereaved from the Womb, the Pennant that has lost the Spear, the Parting Gift bequeathed by Manas, and am fleeing to save our lives!'

Her Godfather Karım-bay spoke to Kanıkey and said: 'Oh Kanıkey, Kanıkey, dear Child! Though you have taken the boy left by Manas and fled away to save your lives, I shall not let you enter my house, I cannot offer you lasting shelter! I was deeply offended by your lord Manas. You have taken this calf of mine, but I cannot give it you!' And Godfather Karım-bay tugged the young red calf from her hand and drove it home.

Kanıkey tramped back and, coming to the Old Lady, said: 'Dear and Most-honoured Mother, my Godfather Karım-bay tugged the young red calf from my hand! He says that Bakay son of Bay gouged out the gristle of his right shoulder-blade, that at the headwaters of the Sulpukor he poured (melted fat) on to the gristle of his left shoulder-blade! Come, let us go to Bakay, Mother!'

They went with one night like another, with one day like the other. Their skirts were holed like sieves, their sleeves tattered like pennants. That Bakay son of Bay came out of his yurt. Bakay has mounted his riding-horse Kök-çolok, he has gone to collect a great herd of camels.

Kanıkey catches sight of Bakay as he goes, and she comes to him and hails him: 'It is not for me to say "Salam!", Bakay, nor for you to return it! I have taken the Kid that has lost the Goat, the Wretch bereaved from the Womb, the Pennant that has lost the Spear, the Parting Gift bequeathed by Manas, and come fleeing to save our lives, Bakay!'

That Bakay son of Bay

atının başın burdu deit,
oşu bir jerdä turdu deit.
Kanikeydin kolunan Bakay
balanı sürup aldı deit,
355 ödö bir karap çaptı deit,
öp bir tüštü bu bala,
ıldıı karap bir çaptı,
engip bir tüštü bu bala!
Kanikey-minän bu Čakan,
360 Baydın ülu bu Bakay
üçö bir kelip iladı.
Anda aittıj Kanikey:
'Abeke, Köböš aram kul
maldı katka salıptı,
365 mal esäbin alıptı,
buldu katka salıptı,
bul esäbin alıptı!
Kanikey-minän bu Čakan
ököbüs kačıp keliptik.
370 Abeke, Köböš aram kul,
başın bolso ölümdö,
malıj bolso talöda! –
Başındı koidoi kespäsäm,
kanıjdi südai tökpösöm!
375 Baydın ülu sen Bakay, akä,
emi bir arya ne bolot, akä?
Emi amalım ne bolot, akä?
Anda aittıj sen, Bakay:
'Ainalain Kanikey, botom,
380 jakındata tura kör, botom!
Edištä airan kılain, botom,
airan ürtap kelip turain, botom!
Atı-tonu kamdain, botom!
Andan kın joldu körsötöin,
botom!
385 Kan balası Kanikey
jakındatıp aldı deit,

359 R Čakal. 364 R kaška. 374 R sudai. 382 R urdap. 404 R kursakta.
406 R özünö. 417 R anda = 418.

edištä airan kıldı deit
atı bir ton kamdadı,
azık bir tülük kamdadı,
390 airılıp jolyo alıp keldi.
Anda aittıj Kanikey:
'Emi arya ne bolot, Bakay?
Kara bir Nogoy Jamgirči,
Jamgirčiya barain!
395 Jamgirčiya bara-tıyan joldu
emi maya körsötücü, Bakay!
Anda aittı bu Bakay:
'Kara bir Nogoy Jamgirči,
balam,
anın bir jolun körsötpöim,
balam!
400 Manas-minän Jamgirči, balam,
ökö sök öštü kiš'elä –
Kara bir Nogoy Jamgirči
ečkidän kalyan ulaktı,
kursaktan kalıyan čunaktı,
405 anı öltürüp salbaıby?
Özüñö nikä kibaıby?
Andan bir arya ne bolot?
Jamgirči jolun körsötpöim!
Ös atäkänj Kara-kan,
410 Kara-kanja sen barsaıj!
Kara-kan jolun körsötöm!
Bu Bakay mını aitkan soıj,
Kara-kan jolun körsötkön soıj,
Kan balası Kanikey
415 künün kündöi jürdü deit,
tünün tündöi jürdü deit,
alda kanča kün boldu,
alda kanča tün boldu,
kılıp bergän azıktı
420 kan balası Kanikey

turned his horse's head and halted on that spot. He pulled the babe from Kanikey's arms and galloped uphill – and the babe leant over sideways! Then Bakay galloped downhill – and the babe bent over, grazing the ground! Kanikey, that Čakan, and Bakay son of Bay, all three, wept as he rejoined them.

Then, Kanikey, you said: 'The filthy fellows Abeke and Köböš made a list of the cattle, they took the number down: they made a list of the moneys, they took their number down! I Kanikey and Čakan there, we two have come seeking refuge! You filthy fellows Abeke and Köböš! – I wish you yourselves were dead and all your possessions plundered! I swear I shall cut off your heads like a sheep's and spill your blood like water! You Bakay son of Bay, Father, will there be some deliverance now, will there be a way-out for me?'

Then, Bakay, you said: 'Dearest Kanikey, my Child, please bring them along. I shall make some airan in the bowl and gulp it as is my way! I shall provide you with cloaks and horses, and then show you the way, my Child!'

The khan's daughter Kanikey brought them along. He made airan in the bowl, provided cloaks and horses, and furnished them with provisions, then took them to the parting of the ways.

Then, Kanikey, you said: 'Will there be some deliverance now, Bakay? I shall go to Jamgirči of the Kara-nogoy. Show me the way that leads to Jamgirči, Bakay!'

Then this Bakay answered: 'I shall not show you the way to Jamgirči of the Kara-nogoy, Child! These two, Jamgirči and Manas, are hereditary clan enemies! – Would not Jamgirči of the Kara-nogoy kill the Kid that has lost the Goat, the Wretch bereaved from the Womb? Would he not take you to wife? What deliverance could there be from him? I will not show you the way to Jamgirči! There is your Father Kara-khan, you should go to him! I will show you the way to Kara-khan!'

After this Bakay had said so and shown the way to Kara-khan, the khan's daughter Kanikey went with one day like the other, one night like the other, many, many days passed, many, many nights went by. The provisions that had been made for them the khan's daughter Kanikey

enäsina jalmap berät deit,
 balaņa čainap berät deit.
 Azıyı bir tügönüp ketti deit,
 jürüp kelgän kempirdin
 425 kursayı açıp ketti deit,
 kösü bozorup ketti deit.
 Anda aitti bu kempir:
 ‘Ainalain Kanikey, botom,
 kös bozorup ketipti, botom –
 430 emi arıya ne bolot, botom,
 emi amal ne bolot, botom?
 Atäkäjnın Ak-şagıl, botom,
 körünöbü bu jerdän, botom?’
 Anda aittıñ Kanikey:
 435 ‘Sen bir nečä kündör çıdasañ,
 enä,
 oşu jerdän aşıksak, enä,
 altı bir künü jetärbis, enä,
 aşıkpasak, mazarım, enä
 jeti bir künü jetärbis, enä.’
 440 Kan balası Kanikey
 enäsina jalmap berdi deit,
 balaya čainap berdi deit.
 Emi bir jürüp berdi deit.
 Eki kün erü boldu deit –
 445 Kanikey turup ıladı:
 ‘Ainalain mazarım, enä,
 anda bir turıyan Ak-tumşuk,
 enä!
 Burun menin atäkäm
 Kara-kandın töründö
 450 anda menin kıs čakta
 boyö kaskan jer elä!
 Oşu jerdin almaları
 mala kaška inäktäi,
 oşunun örüktörü
 455 kunan koidun jüröktöi! –

431 R aman. 433 R körünöbö followed by mark of interrogation. 453 R malakaška(?).
 484 R jorukču.

Oşu bir jergä barsakpı?
 Anda aitti baibičä:
 ‘Ainalain Kanikey, botom,
 mendän bir nesin suraisın,
 botom,
 460 mının jolin sen bilsänj, botom,
 baştap bir alıp bar, botom!’
 Oşu bir jergä bardı deit,
 barıp bir konup kaldı deit,
 almaların aldı deit,
 465 örüktörün jedi deit,
 mıktap toyup boldu deit.
 Kurjununa saldı deit,
 emi jürüp berdi deit.
 Emi jürüp bergändä,
 470 atasının Ak-şagıl
 ä jetip bardı deit.
 Ak-şagıldın üstündö
 Kanikeydin ayaşı
 Solton-kul keliptir.
 475 Kačıp kelgän Kanikey
 tosüp jatkan ekän deit.
 Solton-kul ayaşı
 Kanikeydi tanıbait:
 Solton-kul ayaşın
 480 Kanikey kuryur tanıbait!
 Kanikeydi körgöndö,
 Solton-kul mını aitat:
 “Jolöči bolsoñ, jol aitam,
 jokču bolsoñ, mal aitam!” –
 485 kaidan bir çıyıp keläsin?
 Anda aittıñ Kanikey:
 ‘Men jolöči, jolöči, akä,
 joldo jürüp kelämin, akä,
 joldu bir surap kelämin, akä!’
 490 Solton-kul ayaşı aitti:

works soft with her lips and gives them to her Mother-in-law, chews them and gives them to her babe. But now their provisions have run out, and the Old Lady is famished from all her wayfaring, and her eyes have grown dim.

This Old Lady then said: ‘Dearest Kanikey, my Child, my eyes have grown dim. Will there be some deliverance now, dear Child, will there be a way-out? Is your Father’s Ak-şagıl visible from here?’

The, Kanikey, you said: ‘If you will hold out for a few more days, and if we hurry away from here, we shall arrive in six days, but if we do not hurry, Most-honoured Mother, we shall arrive in seven!’

The khan’s daughter Kanikey worked it soft with her lips and gave it to her Mother-in-law, she chewed it and gave it to her babe.

And now they journey on. Now there was a two-day halt – Kanikey stood and wept: ‘Dearest, Most-honoured Mother, there stands Ak-tumşuk! – In former days in my girlhood at the court of my Father Kara-khan, that was the place where one dug up dye(-roots)! Its apples are as huge as cows light-red-patched-with-white, its apricots large as sheeps’ hearts – four-year-olds’! What if we were to go there?’

The Old Lady answered then: ‘Dearest Kanikey, my Child, why do you ask me? If you know its paths, go and lead the way, my Child!’

They went to that place and spent the night there. They picked some of its apples and ate some of its apricots, they chose the best and ate their fill. They put some in their saddlebags and now they journeyed on.

And as they journeyed on, they came to her Father’s Ak-şagıl. Upon Ak-şagıl, Kanikey’s Elder Brother was approaching.

Kanikey, who had fled there, waylaid him. But her Elder Brother Solton-kul failed to recognize her, while the wretched Kanikey failed to recognize her Elder Brother Solton-kul!

On seeing Kanikey, Solton-kul addressed her: “If you are a wayfarer I’ll tell you the way, if you are questing I’ll show you the cattle!” Which land are you from?’

Then, Kanikey, you said: ‘I am a wayfarer, sir, a wayfarer who travel on the roads. I come to ask the way, sir!’

Her Elder Brother Solton-kul replied:

- ‘Bu Talastai jer degän,
kölöködö körkk’öskön,
könü-minän erg’öskön,
bešiktä jatıp belsängän,
495 bek ülundai teñsälğän,
tūbai jatıp tuilanyan,
tūyanınan erbäigän –
Jakıp-baydın balası
“Jaš Manas” degän bar edi:
500 amanb’ekän barb’ekän?
Andai nemä bildiñbi?’
Anın bir kebin ukkanda,
Kanıkey ayaşın taniit,
Kanıkey emi aitat deit:
505 ‘E ayam-ai, Solton-kul,
meni tanıbaisınbı?
Kara-kandın balası
“Kanıkey” degän menb’ekän,
Solton-kul sen b’ekän?
510 Kabılan tūyan Er Manas
bu älāmdan ötkön soñ,
jergä salıp kömgön soñ,
Abeke, Köböš aram kul
čamyarayım čakkandır,
515 čayıp otko jakkandır,
kerägämdi keskandır,
kesip otko jakkandır!
“Ös korduktan jat korduk,
Özübäktän Sart korduk!” –
520 Talastın başın ört alyan,
bu ayayın sel alyan! –
Ečkidän kalyan ulaktı,
kursaktan kalyan čunaktı,
naizadan kalyan jeläkti,
525 Manastan kalyan beläkti
- ala bir kaçıp kelämin!’
Čalkasınan Kanıkey
talıp jatıp kaldı deit.
Solton-kulu ayaşı
530 üstünö basa kaldı deit,
ökö mıktap körüşüp,
bir tūyanın taptı deit,
üyünö alıp keldi deit.
Üyünö alıp kelgändä,
535 altı kanat ak ordo
Kara-kan kılıp berdi deit.
Kanıkeydin balasın
Kanıkeygä berbädi,
Kara-kan alıp baktı deit.
540 Kara-kan alıp baktırıp,
aladan baital saldırıp,
aşarğa jurtun jıdırıp,
töbödön baital soidurup,
tögörök jurtun jıdırıp,
545 elgä bir toidu tarttı deit,
‘Kanıkeydin balasına
atın koyup bersin!’ dep.
Anda jıyan ak-sakal
kara-sakalın karadı,
550 kara-sakal jigitti karadı,
jigit balanı karadı,
bala jerdı tešä karadı –
at koyup ber’albadı.
Alar kep aitpai turyanda,
555 ak bos atı bar bolıyon
aza-tayak kolunda
ak-sakaldū bir kiši
Kara-kandın astında
jakındap kelip turdu deit.
560 Ak-sakaldū aittı deit:

‘There was one called “Young Manas”, the son of Jakıp-bay, who in the shadows in the land named “Talas” grew to be well-favoured, who grew to be a great-hearted warrior, who while he lay in the cradle girded himself for battle, who swaggered like a beg’s son and gambolled still unborn, who grew sturdy right from birth! – Is he alive and well? Have you heard anything about it?’

When she heard what he had said, Kanıkey recognized her Elder Brother, and now she says: ‘Oh, Elder Brother Solton-kul, don’t you recognize me? An’t I Kara-khan’s daughter Kanıkey? For aren’t you Solton-kul? When tiger-born Er Manas passed beyond This World and they had buried him, the filthy fellows Abeke and Köböš smashed my upper yurt-lattice and set fire to it, they cut down my trellis and set fire to it! “Humiliation from strangers is worse than from one’s own people, humiliation from the Sart worse than from the Özbek!” Fire has laid hold of Talas’s headwaters, flood has seized its lower reaches! I have taken the Kid that lost the Goat, the Wretch bereaved from the Womb, the Pennant that lost the Spear, the Parting Gift bequeathed by Manas, and fled here!’ Kanıkey fell flat on her back and lay there swooning.

Her Elder Brother Solton-kul came and stood over her. The two greeted each other warmly! He had found his Sister and took her home!

And after Solton-kul had brought her home, Kara-khan raised a six-winged white pavilion for her. But he did not give Kanıkey’s child to Kanıkey but himself had charge of him. After giving him in care, Kara-khan had young dappled mares put out, had the people assembled for feasting; he had the mares slaughtered (with blows) across the head(?), had the whole people brought together and gave them a banquet, saying ‘Let them give Kanıkey’s son a name!’

Then the assembled whitebeards looked at the blackbeards, the blackbeards looked at the striplings, the striplings looked at the children and the children stared at the ground – they were unable to bestow a name!

As they stood there tongue-tied, a whitebearded man with a staff of white poplar in his hand appeared with his white-grey horse! The whitebeard came close before Kara-khan, halted, and said:

- 'Bu balaḡnın bir atın
jilyan jurtuḡ bilbäsä,
men atın koyup beräin!
Sal balanı koluma!
565 Balanı alıp keldi deit,
koluna salıp aldı deit,
anda aittı ak-sakal:
'Bel ailana berginčä,
beldäi kızıl tal büssün!
570 Bir eşiḡ Kuday jar büssün!
Üi ailana berginčä,
üidöi kızıl tal büssün!
Kojo Kıdır jar büssün!
Eçkidän kalyan ulak, bäm,
575 Manastan kalyan çunak, bäm,
naizadan kalyan jeläk, bäm,
Manastan kalyan beläk, bäm? –
"Kara kandü, kök bittü
Kan Semetey" bu bolsun!
580 Çoḡ atasın öltürsün!
Çoyol çunak bu bolsun!
Bešiktä jatıp belsänsin!
Beš jaşında üi çapsın!
Tübai jatıp tuilasın!
585 Türdan tüšpöi talpinsın!
On bešindä ok assın!
On beš çıyar-çıkpas
orçun kalıḡ jurk küssün!
"Kan Semetey" bu bolsun!
590 At bergän ak-sakal
köstön kaim bold'elä.
Kan Semetey östü deit,
ös butunda jürdü deit.
Ös butunda jürgöndö,
595 altundan aşık attı deit,
- kümüštön çükö kalçadı –
Kara-kandın balası
Kan Semetey bolup jürdü.
Kara-kandai atası
600 širkin, bek çakırdu toi kılıp.
Çoḡ, kiçi jıryap oinodu:
Semetey-minän balalar
aşık atıp oinodu.
Kara-kan toi kılıp içkändä,
605 esinän çıktı Semetey.
Toyu barın taratarda,
Semeteydi istädi –
Semetey ilap turdu deit:
'E atam-ai Kara-kan,
610 meni jaman ne kördüḡ?
Aşık atıp oinodum –
jöyü barsam, jarabait,
meni atka mingisäḡ!
Anda aittıḡ Kara-kan:
615 'E Semetey jalıysım,
negä ilap turasın?
Seni atka mingisäin!
Atka minip jürgüsöin!
Altın kaštü jes airmaç
620 Kara-kan alıp keltirdi,
joryo kulan tokuttu,
Semeteydi mingisti.
Çöçöktöi köstü Sarı-taz
Semeteygä koštu deit,
625 çöçöktöi köstü Sarı-taz
balanı jetäläp aldı.
Semetey turup aittı deit:
'Çöçöktöi köstü Sarı-taz, çirkin,
çılbırımdı koyo ber, çirkin!
630 Menin atam ol bolso, çirkin,

570 R ešäḡ. 574 R bäm = 575-577. 586 R bešindä: *read* jaşında? 599 R atasın.
600 R Širkim. 601 R kiši. 612 R jöyü. 623 R çöçöktöi = 625; 628.

'If your people gathered here together do not know what to call this boy of yours, I shall give him his name! Lay the boy in my arms!'

They brought the boy and laid him in the whitebeard's arms. He then said: 'As one rounds the pass, may red willows grow high as the pass! May God your Mainstay emerge as your Friend! As one goes round the house, may red willows grow high as the house! May the Hoja Kıdır emerge as your Friend! The Kid that lost the Goat, the Wretch bereaved of Manas, the Pennant that lost the Spear, the Parting Gift bequeathed by Manas – am I not right? – let him be called "Khan Semetey of the Black Blood, Blue Lice"! Let him kill his Grandfather, let him be a hot-tempered rogue! Let him gird himself for battle as he lies there in his cradle! Let him destroy yurts when he is five, let him gambol still unborn! Let him beat his wings, not falling from the perch! Let him loose arrows when he is fifteen (read: ten?), and when he is turning fifteen, let him tend a teeming people! Let him be "Khan Semetey"!'

After bestowing the name, the whitebeard vanished from sight.

Khan Semetey grew and walked on his own feet. Having learnt to walk, he cast at skittles of gold, he 'tossed up' with pins of silver!³ Khan Semetey lived as Kara-khan's own son. His Father Kara-khan summoned high and low and gave a feast. Young and old disported themselves. Semetey and the boys played at Skittles.

When, giving his feast, Kara-khan had drunk a while, he forgot Semetey, but when he was about to bid all his guests farewell, he went to look for Semetey.

Semetey stood there all in tears. 'Oh, my Father Kara-khan, why do you not love me? I have been playing Skittles. It is not right that I should go on foot! Mount me on horseback!'

Then, Kara-khan, you said: 'Oh, Semetey, my rare one, why do you stand there in tears? I will mount you on horseback! I will see you have a horse to ride!'

Kara-khan had a little copper saddle brought with its saddlebow of gold and set on a bay ambler and then bade Semetey mount. He made Sarı-taz-with-eyes-as-large-as-cups Semetey's attendant, and Sarı-taz led the boy by the reins. Semetey said instantly: 'Sarı-taz-with-eyes-as-large-as-cups, let go of my reins, fellow! If this man were my Father,

3 See note 596.

özü-minän albası, çirkin?
Kara-kan atam bolyon jok,
çirkin!
Bulkup aldı çilbirdi,
julkup aldı tiskindi,
635 ökürgöndön bakırdı,
örüktün başın japırdı!
Sarı-taz em karabai
üyün köstöp bardı deit.
Çöçöktöi köstü Sarı-taz
640 Kara-kanya bardı deit,
barıp kelip aittı deit:
'E kanım-ai Kara-kan,
balañ-minän kurup kal!
Bulkup aldı çilbirdi,
645 silkip aldı tiskindi!
Ketip kaldı ol balañ,
ökürgöndön bakırdı,
örüktün başın japırdı,
üyünö kaıttı bu balañ!
650 Kara-kan korkup kaldı deit,
Kara-kan atka mindi deit,
barıp üyünö keldi deit.
Jürüp ketkän balanı
karmasa-da bolbodu,
655 Kara-kanıñ baibiçä
karmasa-da bolbodu,
kas moindü Kanım-jan,
kü moindü Kubul-jan
karmasa-da bolbodu,
660 tai akäsi Solton-kul
karmasa-da bolbodu!
Kan balası Kanıkey
anda kelip karmadı!
Karmayanda Kanıkey,
665 Semetey çunak mını aitat:

'Kan balası Kanıkey, dolu,
kaikalabai kın tur, dolu!
Men elimdi sayındım, dolu
men jurtumdu sayındım, dolu!
670 Menin çoñ atäkäm Jakıp-bay,
dolu,
ös atäkäm Manas-kan, dolu,
Abeke, Köböş ek'ayam, dolu!
Men elimä baramın, dolu!
Atäkämniñ Ak-tulpar, dolu,
675 alıp bir minämin, dolu:
atäkämniñ Ak-olpok, dolu,
alıp berip bir kiyäm, dolu!
Men elimä baramın, dolu,
men jurtuma baramın, dolu!
680 Anda aittıñ Kanıkey:
'Ainalain Semetey, botom,
börtko jünün böriñda, botom,
çırımtal jünün sırtıñda, botom –
kantip sen bararsın, botom?'
685 Kan balası Kanıkey
Kara-kanya bardı deit,
bosoyolū bos üigö
boilop bir kirip bardı deit.
Atası Kara-kanya aittı deit:
690 'Eçkidän kalyan bu ulak,
kursaktan kalyan bu çunak,
kara kandū, kök bittū
Kan Semetey jalıysım
elin bilip kalıptır,
695 jurtun bilip kalıptır!
Ak-tulparıñ suraimın,
Ak-olpok tonuñ suraimın!
'Men elimä baramın!' deit,
'Men jurtuma baramın!' deit!
700 Kara-kan atası

637 R Kara bai. 638 R üyünö. 639 R Çöçöktöi. 666 R dolo = 667-679. 682 R
bortko. 691 R kursakta.

would he not take me with him, fellow? Kara-khan has not become my Father!' He jerked at the reins, snatched the bridle away, then 'lamented, bellowing like a bull, and bowed the tips of apricot-trees'!⁴ And without another glance at Sarı-taz he made for home.

Sarı-taz-with-eyes-as-large-as-cups went to Kara-khan and arriving there said: 'Oh, my Khan Kara-khan, damn you and your boy! That boy of yours jerked the reins, shook and seized the bridle, and off he went! "Bellowing like a bull, bowing the tips of apricot-trees", that boy of yours went home!'

Kara-khan was startled. He mounted his horse and came home. If he tried to hold the boy as he rode, it was in vain; if the Mistress Kara-kanıñ tried to hold him, it was in vain; if goose-necked Kanım-jan, if swan-necked Kubul-jan tried, it was in vain; and if his maternal uncle Solton-kul tried to hold him, that was of no use either! Then the khan's daughter Kanıkey came and held him!

When Kanıkey laid hold of him, the Wretch Semetey addressed her: 'Khan's daughter Kanıkey, do not put on airs! Stand back, Woman! I have been pining for my People, pining for my Country! My Grandfather is Jakıp-bay, Woman, my Own Father is Manas-khan! Abeke and Köböş are my two Elder Brothers! I shall go to my People, shall take and mount my Father's Ak-tulpar,⁵ take and don my Father's Ak-olpok! I shall go to my People, shall go to my Country, Woman!'

Then Kanıkey, you said: 'Dearest Semetey, my Darling, the fluff from your swaddling-bands is still on your belly, the down you were born with is still on your back! How can you go there, my Darling?'

The Khan's daughter Kanıkey went to Kara-khan all along and into the white-grey yurt with its door-frame. She addressed her Father Kara-khan: 'The Kid that lost the Goat, the Wretch bereaved from the Womb, my Only One Khan Semetey of the Black Blood, Blue Lice, has learned of his People and Country! I ask you for your Ak-tulpar, I ask for your surcoat Ak-olpok! He says "I shall go to my People, I shall go to my Country!"'

Her Father Kara-khan

4 An allusion to the funeral ritual. Semetey has Manas in mind.

5 As the sequel shows, Semetey means at first not Manas's but his adoptive father Kara-khan's steed.

Ak-tulparın berdi deit,
Ak-olpok tonun berdi deit,
Kan balası Kanıkey
alıp kelip berdi deit.
705 Semetey tamak işti deit,
oşu tündü kondu deit,
ertäsindä jürdü deit.
Künçülüktön tüşçülük
jetälöp keldi Kanıkey.
710 Kan balası Kanıkey
Semeteygä aitti deit:
'Bu Talastın içindä
Sulpukordın başında
tö kaitarıp jatıçı
715 Baydın ülu Bakay bar,
ol Bakayğa salam de!
Altından ös ketäçik,
ketäçik beläk Bakayğa!
E balam-ai Semetey,
720 Bakaydın aitkanınan çıkpayın,
Bakaydın tili-minän bolo kör!
Kanıkey üigö kaittı deit,
Semetey jürüp ketti deit,
tünün tündöi jürdü deit,
725 künün kündöi jürdü deit.
Jürüp barıp jattıla,
Talastın başın Üç-koşoy
eñkäyip kirip bardı deit,
bu Talastın içindä
730 Sulpukordun başında
Baydın ülu Bakay-kan
tö kaitarıp jürüptür.
Bu Bakaydı körgöndö,
Semetey turup aitti deit:
735 'Asalödan salömalık, Ak-sakal,
akä!'

713 R Sulpu-kordın = 730. 716 R saman. 717 R ketäçin = 718. 729 R talastın içindä.
748 R doloğus. 749 R ketäçin = 750. 750 R beläkkä. 756 R çar = 759. 765 R arımya.

'Älikä salam, bos ül, balam!
Kaidan bir çyıp keläsin, balam?'
'Bu südan başından, akä,
Kara-kandın elindän, akä,
740 oşundan çyıp kelämin, akä!
'Ol Kara-kandan sen çıksañ,
balam,
Kara-kandın kıs elä, balam,
"Kanıkey" degän bar elä, balam,
andai bir nemä bildiñbi, balam?'
745 Semetey turup aitat deit:
'Andai bir nemä bilbädim.
Kan balası Kanıkey,
"Kanıkey" degän doloğus
altından ös ketäçik,
750 ketäçik bergän beläkti
Manastın ülu Semetey
Bakayğa alıp kelgämin!
Baydın ülu Bakay-kan
kuçaktap öp jıyıldı:
755 'Ainalain, Semetey, botom,
tö enäsi çar ingän, botom,
Kudayımnın jolunda, botom,
alıp kelip müstain, botom!
Tö enäsi çar ingän
760 alıp keldi bu Bakay,
Kudayının jolunda
alıp kelip müstadı.
Andan aittiñ Bakay-kan:
'Manastın ülu Semetey, botom,
765 Abeke, Köböş aramya, botom,
men jürüp ketämin, botom!
Oşu jergä turatır, botom,
men barain bir jalıys, botom!
Manastın ülu Semetey
770 oşu jerdä kaldı deit,

gave her his Ak-tulpar, gave her his surcoat Ak-olpok, and these the khan's daughter brought to Semetey.

Semetey ate a meal. He spent the night there, and set out at dawn. Until mid-day, Kanıkey rode beside him.

The khan's daughter Kanıkey said to Semetey: 'Within the Talas Valley at the headwaters of the Sulpukor, Bakay son of Bay regularly pastures his camels there – greet that same Bakay! Here is a gold-rimmed, embroidered ladies' neck-purse – it is a present for Bakay! Ah, Semetey dear Son, do not depart from Bakay's advice, see that you do as he says!'

Kanıkey returned home, while Semetey rode away. He rode with one night like another, one day like the other, he rode on and on.

He turned in at Üç-koşoy at the headwaters of the Talas, and within the Talas Valley at the headwaters of the Sulpukor, Bakay was pasturing his camels!

When Semetey saw that same Bakay, he halted and said: 'Asalödan salömalık, venerable Whitebeard, Father!'

'Älikä salam, Young Man! From which land do you come, my Son?'

'From beyond the headwaters of this river, from Kara-khan's people – I come from them, Father.'

'If you have come from yonder Kara-khan, my Son, Kara-khan has a daughter called "Kanıkey" – have you heard of anything of the sort?'

Semetey halting there said: 'I have heard nothing of the sort. I, Manas's son Semetey come bringing to Bakay a gold-rimmed ladies' neck-purse as a present from the khan's daughter Kanıkey, our lady Kanıkey by name!'

Bakay-khan son of Bay rolled off his horse and embraced him! 'Dearest Semetey, my Son, I shall fetch a foaling mottled she-camel and slaughter her on my God's path!'⁶

That Bakay fetched a foaling mottled she-camel and slaughtered her on his God's path. Then, Bakay-khan, you said: 'Semetey son of Manas, my dear Son, I shall go to those filthy fellows Abeke and Köböş. Stay here at this spot. I intend to go alone, my Son!'

Semetey son of Manas remained at that spot,

6 Ritually, by cutting the beast's throat, as the verb implies.

Baydın ūlu bu Bakay
mından salıp bardı deit,
Jakıp-bayya keldi deit:
'A süyüncü, süyüncü, Jakıp!
775 Ketkänim keliptir, Jakıp,
kemtigim tolup kalıptır, Jakıp!
Bu Manastın balası, Jakıp,
kaitıp keldi üyünö, Jakıp!
A süyüncü, süyüncü, Jakıp! –
780 Kan Semetey keliptir, Jakıp!
Jakıp-bay turup suradı:
'Kaida turat jaš bala?
Alıp kelgin balanı!
Baydın ūlu bu Bakay
785 eşikkä çrya kaldı deit,
tıjšap tura kaldı deit.
Üidün içindä Jakıp,
Abeke, Köböš üçö
kebin aıtıp sülöštü.
790 Jakıp-bay aitti ūluna:
'Ak-kurjunda ūları,
anı beri alıñar,
çını çöçök tübünö
ā sipai koyuñar,
795 bu Manastın balasın
Semeteydi öltürüp,
jakkän otun öçürüp!
Eşıktä turıyan bu Bakay
oşu kepti uktu deit,
800 uyup jürö berdi deit,
Semeteygä bardı deit:
'Ainalain Semetey, botom,
Jakıp-bayya sen barsaņ, botom,
arakı tüptü içpägin, botom!
805 Çını çöçök tübünö, botom,
Jakıp-bay çoņ ataņ, botom,
ū sipamak bir boldu, botom,

sen'öltürmök bir boldu,
botom!
Semetey atka mindi,
810 Jakıpka jürö berdi.
Jakıp-baydın üyünö
jetip kelip kirdi deit:
'Asalö mayalıklarım, Jakıp-bay,
ata!
'Ālikim salam, Semetey, botom!
815 Çoņ atası Jakıp-bay
kara küčkö bişaņ-bişaņ ıladı,
ılap-ılap turıyanda,
baş çınına arak kuidu deit,
Semeteygä sundu deit.
820 Manastın ūlu Semetey,
bu kolunan aldı deit,
Jakıp-bayya sundu deit.
Jakıp-bay alıp içpädi.
Anda aittıņ Semetey:
825 'Sen içpägän araktı, Jakıp,
men içäminbi, Jakıp?
Bu araktı içpäimin, Jakıp,
itkä kuyup berämin, Jakıp!
Oşu sunıyan araktı
830 itkä kuya berdi deit –
kösü kuiruk kök döböt
eşıktän kirip keldi deit,
araktı jittap aldı deit,
tört ayayın asmanıya
835 turayıp ölüp kaldı deit!
Andan turdu Semetey,
altın taktanın üstündö
olturıyan Jakıp-baydı
töşkö kelip tepti deit –
840 çoņ atası Jakıp-bay
çalkasınan ketti deit!

while that Bakay son of Bay set out. Bakay came to Jakıp-bay and said: 'Good news! Reward! Good news, Jakıp! The one who left me has returned, my lack has been made good! The Son of Manas-that-was has come home again! Good news! Reward! Good news, Jakıp! Khan Semetey has come!'

Jakıp standing there asked: 'Where is the young boy? – Bring the boy along!'

That Bakay son of Bay went out at the door and stood listening there. Inside the yurt, Jakıp, Abeke and Köböš were conferring together. Jakıp-bay said to his sons: 'Fetch the poison which is in the white saddlebag and smear it on the bottom of the little china cup – kill Semetey son of Manas-that-was and put out the kindled fire!'

Standing at the door, Bakay heard these words, and, having heard them, set out and went to Semetey.

'Dearest Semetey, my Son, when you go to Jakıp-bay you are to drink no arak at all! Your Grandfather Jakıp-bay is minded to smear poison on the bottom of a little china cup and kill you, my Son!'

Semetey mounted his horse and went on his way to Jakıp. Arriving at Jakıp's yurt, he entered and said: 'Asalö mayalıklarım, Jakıp-bay, Father!'

'Ālikim salam, Semetey, Semetey my Son!' His Grandfather Jakıp-bay broke into a feigned whimper, and as he whimpered and whined, he poured arak into the first cup and offered it to Semetey.

Semetey son Of Manas took it from his hand and offered it to Jakıp-bay. Jakıp-bay took it, but did not drink.

Then, Semetey, you said: 'You have not drunk the arak! Shall I then drink it, Jakıp? I shall not drink this arak! I shall pour it out for the dog, Jakıp!' And he poured the arak that had been offered him for the dog to drink. A blue-grey dog came in through the door, his tail curled over his back. He snuffed the arak and then lay down and died, with his four paws stretched heavenward! Semetey turned, went right up to Jakıp-bay sitting on his Golden Throne and kicked him – and his Granddad Jakıp-bay fell flat on his back!

Anda aittı Semetey:
 'Jür, Bakay, akä', dedi deit,
 'Abekegä jürölü!'
 845 Anda aittı bu Bakay:
 'Ainalain Semetey, botom,
 atıñnın başın buratır,
 oşu jergä tura tur!
 Men Abeke, Köböš
 850 ökögö barıp keläin!
 Kan balası Semetey
 atının başın burdu deit,
 oşu jerdä turdu deit.
 Baydın ülu bu Bakay
 855 atka minip jürdü deit,
 Abekegä jetti deit:
 'Ketskänim kelip kalıptır,
 kemtigim tolup kalıptır! –
 Naizadan kalıyan jelägi,
 860 Manastan kalıyan belägi,
 ečkidän kalıyan ulayı,
 kursaktan kalıyan čunayı –
 Kan Semetey jalızım
 emi jetip keldi deit!'
 865 Ködök tüyan Köböšü
 ala bakan-minän Bakaydın
 başın aira čap saldı!
 Akıl-män tüyan Abeke
 'Jaman kep aitpa!' dep,
 870 kıl torkonu kigisti.
 Baydın ülu bu Bakay
 kaitıp jürö berdi deit:
 'Ainalain Semetey, botom,
 ködök tüyan Köböšü, botom,
 875 ala bakan-minän somdodu!
 "Bu joruktu aitpa!" dep,

akılman tüyan Abeke
 kıl torkonu japt'elä!
 Anda aittı Semetey:
 880 'Baydın bir ülu sen Bakay, akä,
 seniñ başıñdı, Bakay, akä,
 ala bakan-minän somdoso,
 alardın başın men, Bakay,
 Ak-albars-minän oñdormun!'
 885 Bu Bakay-minän Semetey
 emi jürüp bardı deit.
 Andan barıp Semetey
 üigö jetip kelgändä,
 kirip salam berdi deit.
 890 'Asalaudan salau malıkım,
 Abeke, Köböš ek'ayam!'
 'Älikädän älikä salam,
 Kan Manastın balası
 Kan Semetey, botom!' deit.
 895 Kirip kelip olturdu.
 Abeke-minän bu Köböš
 arakını berdi deit,
 abdan içip toidu deit.
 Abeke, Köböš aram kul
 900 arakka mastar boldu deit,
 bir jıyılıp kaldı deit.
 Bakay turup keldi deit,
 Kan Semeteygä aittı deit:
 'Ainalain Semetey, botom,
 905 atäkäñnin Ak-olpok, botom,
 ana bir turıyan boluçu, botom!
 Ak kañğı er sırdıyač, botom,
 Manastın eri boluçu, botom!
 Atäkäñnin bos kisä, botom,
 910 ana turıyan boluçu, botom:

Then Semetey spoke: 'Come, Father Bakay', he said, 'let us go to Abeke!'

That Bakay then said: 'Dearest Semetey, my Son, turn your horse's head and halt here – I shall go to that pair Abeke and Köböš!'

The khan's son Semetey turned his horse's head and halted there. Bakay son of Bay mounted and made off. He came to Abeke and said 'The one who left me has returned, my lack has been made good! The Pennant that lost the Spear, the Parting Gift bequeathed by Manas, the Kid that lost the Goat, the Wretch bereaved from the Womb – Khan Semetey, my Only One, has now come and is at hand!'

Köböš born dull-witted cut open Bakay's head with a blow from a knotty cloak-tree, but Abeke sharp-witted by birth, saying 'Never speak an ill word!', wrapped him in a fine woollen gown.

That Bakay son of Bay rode back. 'Dearest Semetey, my Son, Köböš born dull-witted hammered me with a cloak-tree, but Abeke sharp-witted by birth, saying "Never speak so unmannerly!", wrapped me in a fine woollen gown!'

Then, Semetey, you said: 'Since he hammered your head with a cloak-tree, Bakay son of Bay, I shall order their heads with Ak-albars, Bakay!'

Semetey and that Bakay now set out, and when they reached the yurt they entered, offering the salam: 'Asalaudan salau malıkım, my two Elder Brothers, Abeke and Köböš!'

'Älikädän älikä salam, Khan Manas's Son Khan Semetey, my Son!'

Having entered, they sat down. Abeke and Köböš offered arak. Imbibing copiously, they drank their fill. Those filthy fellows Abeke and Köböš grew drunk on the arak and toppled over.

Bakay stood up and said to Khan Semetey: 'Dearest Semetey, my Son, here rests your Father's Ak-olpok! Here is Manas's Mongol saddle with its ornamental front saddlebow! Here is your Father's light-grey leather pouch

- atākāņnin ak jökös, botom,
ana bir turyan boluču, botom!
Atākāņnin Tay-buurul, botom,
bu jelānin başında, botom!
- 915 Atākāņnin Ak-kula
küčü čoro Taz-maymat,
ošu baııp jatırı!
Bakay mını aitkan soņ,
turup keldi Semetey
- 920 aitkanın barın aldı deit,
kaita karap jürdü deit.
Tay-buurul minip aldı deit,
Ak-tulpar koštop aldı deit:
'Baydın ülu Bakay-kan,
925 sak salamat bolup tur!
Saıınbai esän karap tur!
Koš kana, Bakay, aman bol!
Semetey emi jürdü deit,
kündön künnün jürdü deit,
- 930 tündön tünün jürdü deit,
Kanıkeygä bardı deit:
'Atākāņnin Tay-buurul,
Tay-buuruldu mā berdi!
Jarak-japtık bakısın
- 935 Abeke, Köböš ek'ayam
"Bu ataņnın keräs!" dep,
oşunu barın al berdi!
"Atākāņnin Ak-kula
küčü čoro Taz-maymat
- 940 jaņı kazandı tes kainat,
ir aldında baktırat –
kaita kelgäniņ-dä al!" dedi.
Men elimä ketämin, enäm,
men jurtuma ketämin, enäm!
- 945 Kan balası Kanıkey
ülunun kebin büttü deit,
- Kara-kanya aittı deit.
Kanıkeydin atası
altımıš tögö bul jüktöp,
950 jetimiš tögö sep jüktöp,
altı kanat ak ordo,
anı tigip berdi deit.
Kanıkey-män bu Čakan,
Manastın ülu Semetey
- 955 köčüp kelip bardı deit.
Jakıp-kanya barbadı,
Čüidün bir başın bura'dı,
Bakay jatkan jerinä
barıp kelip tüstü deit.
- 960 Kan balası Kanıkey
aldayanın bildi deit.
Bakayğa turup aittı deit:
'Sak salamat bolduņbu, Bakay,
saıınbai aman jürdüņbü, Bakay?
- 965 Esän-aman bolduņbu, Bakay,
erikpäi esän jürdüņbü, Bakay?
Ainalain atıņnan, Bakay,
ürülöin özüņnön, Bakay!
Ečkidän kalıan ulayım, Bakay,
- 970 kursaktan kalıan čunayım,
Bakay,
aldap bir sölöp alıp keldi,
Bakay!
Oşu bir jerdän köštü deit,
Tılastın başın Üč-koşoy
eņkäyip kirip kondu deit.
- 975 Oşu bir jerdän köštü deit,
Manastın ordo tikkän jerinä
Manastın ülu Semetey
ordosun tigip aldı deit.
Üč-tört kündör bold'elä,
- 980 ös jerinä turd'elä.

925 R ak. 926 R ezän. 934 R jara. 941 R er aldına. 957 R Čüidün. 968 R
ozüņnön. 970 R kursakta.

and his gleaming dagger! – All as they used to be! At the top end of his foal-tether stands Tay-buurul! And the youngest of the Companions, Taz-maymat, tends your Father's Ak-kula!

After Bakay had spoken to him, Semetey got up. He took all that Bakay had named and then set out on the return journey. He rode Tay-buurul and took Ak-tulpar as spare.

'Bakay-khan son of Bay, keep well! May you know good fortune untouched by sorrow! Good-bye for now, Bakay, keep well!'

Semetey now set out on his way, he rode for day after day, rode for night after night, till he came to Kanıkey.

'They gave me my Father's Tay-buurul! Saying "This is your Father's legacy!", my two Elder Brothers Abeke and Köböš gave me all the equipment, every item! They said: "Since you have returned, take your Father's Ak-kula – he ordered the youngest Companion Taz-maymat, who used to boil the kettle, to tend it before all else!" I shall go to my People, Mother, I shall go to my Country!'

The Khan's daughter Kanıkey complied with what her son had said and spoke to Kara-khan.

Kanıkey's father loaded treasure on to sixty camels and further gifts on seventy. He set up for him a six-winged white pavilion. Then Kanıkey, Čakan and Semetey, Manas's son, decamped. They did not go to Jakıp-khan, they turned towards the headwaters of the Čüy and arrived at the place where Bakay was encamped. Then the khan's daughter Kanıkey knew that Semetey had tricked her. Turning to Bakay, she said: 'Have you been keeping well, Bakay? Have you had good fortune untouched by sorrow? Have you prospered, Bakay, have you been happy, free of all anguish? Blessings on your name, Bakay, blessings on yourself! My Kid that lost the Goat, my Wretch bereaved from the Womb, tricked and coaxed us into coming here, Bakay!'

They then moved on, they turned into Üč-koşoy at the headwaters of the Talas, and bivouacked. Then they moved on from there. Then, at the place where Manas's Pavilion used to be pitched, Manas's son Semetey pitched his Pavilion! Some three or four nights passed while he sojourned in his own country.

- Aičıyı altın tü kelät,
altı san kara kol kelät:
jelpildägän tü kelät,
jeti san kara kol kelät!
- 985 Abeke, Köböš aram kul
koldu kurap alıptır,
Manastın ülun Semetey,
anı "Alain!" dep keliptir.
Kan Semetey jaš bala
- 990 Tay-buuruldu minät deit –
Tay-buurul nedän aksadı?
Kan balası Kanikey
üidön çıyıp aldı deit,
Tay-buurul mingän atının
- 995 kolun bügüp karadı. –
Manas-kandın çoŋ tündük,
çoŋ tündüktün kadō
butuna ketip kiriptir!
Iskāk-minän tartıp aldı,
- 1000 anda aittıŋ Semetey:
'Enākä, bu nemänä?' deit.
'Čamıyarayım čakkan jer,
çayıp otko jakkan jer:
kerägämdi keskän jer,
- 1005 kesip otko jakkan jer! –
Čoŋ tündüktün kadō kalyan jer,
Manas-kandın ölgön jer!
Maral atkan mailū jer,
kuran atkan kuttū jer!
- 1010 Kanikey karaŋ kalyan jer,
Čakanı beipai bolıyon jer,
Semetey čunak bolıyon jer!
Kanikey mını aitkanda,
kak telki atın mindi deit:
- 1015 'Kan Semetey balamdı
- uruška jaŋıs çıyarbaim,
özüm bir jayımdan kirip
kattū uruš salaim!' deit.
Semeteydäi balası
- 1020 enäsin attan kötördü,
kerägägä taŋdı deit,
'Büjüröp turup çoŋ enä
čeçip jibärip salar!' dep,
çoŋ enäsin Čakanı,
- 1025 anı taŋıp koidu deit.
Manastın ūlu Semetey,
em uruška çıktı deit.
Tonunu tōdai kıldı deit,
kürmönü üidöi kıldı deit.
- 1030 Abeke, Köböš aramdı,
anı karmap aldı deit,
çoŋ atası Jakıp-bay,
anı karmap aldı deit.
Sulpukordun çatında
- 1035 kalıŋ tokoi içinä
üçönü kerip koidu deit,
üigö kelip tüštü deit.
Üigö kiši jibärdi:
'Kanikey-minän Čakandı
- 1040 kerägädän çeçip al!'
Kan balası Kanikey
Ak-tinteni aldı deit,
alıp kelip çurkadı,
bu tokoinun içinä
- 1045 Abeke, Köböškō bardı deit:
'Abeke, Köböš aram kul,
törömnün ašin bersäŋçi!
Bašımnan karam tüšsöçü!
Törömnün ašin bersäŋçi!
- 1050 Arakka kiši koisoŋçu!

But now a Standard with a golden Half-moon loomed up and a teeming army of six myriads – a fluttering Standard loomed up and a teeming army of seven myriads! Those filthy fellows Abeke and Köböš had got an army together and had come with the intention of capturing Manas's son Semetey!

Khan Semetey, young lad, is riding Tay-buurul. – But why is Tay-buurul limping?

The khan's daughter Kanikey came out of the yurt, then, bending Tay-buurul's foreleg, bestriden as he was, she inspected it – and there a nail from Manas's great cupola had entered his foot! She drew it out with tweezers. Whereupon, Semetey, you asked: 'What does this mean, Mother?'

This is the place where my lattice was smashed and set on fire, the place where they cut down my trellis and set fire to it! This is the place where the Nail from the great cupola lay, the place where Manas-khan died! – The place rich in the fat of maral-deer shot, rich in the *kut-jelly*⁷ of roebuck shot! – The place where Kanikey was set at naught, her Čakan was in deep trouble, and Semetey made wretched!

So saying, Kanikey mounted her wizened roe-doe of a horse. 'I will not let my Son Khan Semetey go out to fight alone! I myself shall enter the fray on my own part and put up a hard fight!'

Her son Semetey lifted his Mother from her horse and tied her to the trellis and, thinking Čakan would set her free, he tied up his faltering grandmother!

And now Manas's son Semetey went out to battle. He piled up skull-caps high as mountains, heaped up Mongol jackets high as houses. He seized hold of filthy Abeke and Köböš, seized hold of his Grandfather Jakıp-bay and in the depths of a dense forest at the confluence of the Sulpukor, he spredeagled all three and then returned home. He sent a man to the yurt with orders to untie Kanikey and Čakan from the trellis.

The khan's daughter Kanikey took her dagger Ak-tinte and raced along with it in her hand. She came to Abeke and Köböš in the depths of that forest and addressed them: 'Abeke and Köböš, filthy fellows, give my lord's Feast! May the shame fall from my head! Give my lord's Feast! Set people before the arak!'

Baiyambar čapkan jolu šul!
 Jakıptın jaŋıs ülun
 Manastı saıyan kolu šul!
 “Tıbäim!” desä, kılşaŋçı!
 1055 Čamyarayım čakkansın,
 čayıp otko jakkansın:
 kerägämdi keskänsin,
 kesip otko jakkansın!
 Kolun koldoi kesti deit,
 1060 butun buttai kesti deit –
 Abeke, Köböš aram kuldu
 bir öltürüp saldı deit!
 Altımıšta Čakanım
 Jakıp-baydın başına
 1065 bir olturup aldı deit:

‘Bir etäğim jel aştı, Jakıp,
 bir etäğim sen aştıŋ, Jakıp –
 kai jerim sen kem taptıŋ, Jakıp?
 Menin bir ülun Manas-kan,
 Jakıp,
 1070 al tozokko salabı, Jakıp?
 Abeke, Köböš aramdı, Jakıp,
 beiškä türtüp salabı, Jakıp?’
 Kolun koldoi kesti deit,
 butun buttai kesti!
 1075 ‘Em kökürögüm südu!’ dep,
 ‘Men Kudayya razımın!
 Bir üškürüp koidu!’ dep,
 ‘Men Kudayya razımın!’

This is the path beaten by the Prophets! This is the hand that stabbed Manas, Jakıp’s Only Son! If a woman says “I will not marry!”, do it!⁸ You smashed my lattice and having smashed it set it on fire! You cut down my trellis and having cut it down set fire to it! Directing it, she cut off their hands, weighing them down she cut off their feet! She then killed those filthy fellows Abeke and Köböš outright!

My Čakan, passing sixty, sat down on Jakıp-bay’s head: ‘Once the wind lifted my skirt, Jakıp, once you lifted my skirt – what fault did you find in me, Jakıp? Are you going to send my Son Manas-khan to Hell, Jakıp? Are you going to thrust filthy Abeke and Köböš into Paradise, Jakıp?’ Directing it she cut off his hands, weighing them down his feet! ‘Now my heart is assuaged!’, she said, ‘I am at one with God! He has gasped his last!’, she said, ‘My thanks be to God!’

SEMETEY

Ol Semetey jaš boldu,
ol akıldan boş boldu!
Tübai jatıp tuiladı,
tūrya konboi oinodu!
5 On üçündö ok attı,
on beşisindä jö saidı!
Kan atasınan kalyan
kırk çoroγo baş boldu.
At semirip küs boldu,
10 er semirip tüs boldu:
'Attanahı, jortolu!
Sayınıp saryıl minäli!
Tuilaşıp tulpar minäli!
Altın-emel, Küröñköy, çorom,
15 anı körgön barsıǵı?
Şemey-kala, Kızıl-jar,
anı körgön barsıǵı?
Küygön-tokoy, Kuu-sere,
anı körgön barsıǵı?
20 Taş-mazardai kamırdı,
anı körgön barsıǵı?
Taş-akırdın kü tala,
anı körgön barsıǵı?
Bügüñgü kün jakşı kün –
25 surunai sulap alıǵar, çorom,
keränäi keptäp salıǵar, çorom!
Ak çaturdı büktöñör,
Ak-borçukka jüktöñör, çorom!
Kök çaturdı büktöñör, çorom,
30 Kök-borçukka jüktöñör,
çorom!
Altımış baital, bir aıyır, çorom,
azık kılıp aidaǵar!
Aγa çoro aittı deit:
'Ainalain, ai jarkın, töröm,
35 kečä ataǵ Manas tuşunda.
töröm,

14 R Küröñköi / 15 R çorom anı. 18 R Ku. 22 R ku. 25 R sulap. 28 R ak bor-
çıkka. 30 R kök borçıkka. 41 R sanabıstı. 42 R jorgonu joryo. 53 R Baltar.
58 R -minän. 59 R çib'ayaçı.

sayınıp saryıl mingänbis, töröm,
Kaǵaydan jılkı alǵanbis,
töröm!
Kögüčköndöi er tonop
könübüstü baskanbis:
40 sayıskandai er tonop
sanabıstı baskanbis!
Joryonu joryo salǵanbis,
jobolon joruk kılǵanbis!
Azuların arkaitıp, töröm,
45 at ölümü kılamis, töröm:
muruttarın serbaitıp, töröm,
Er ölümü kılamis, töröm!
Makul bolot, ep bolot, töröm!
Em artalı, jortolu, töröm!
50 Anda turǵan kırk çoro
çoyulup çıktı üyünön,
bir birinä aitişip:
'Ak-balta ülu Çubagım,
adamdan artık inayım,
55 Börünün ülu Börüçüm,
atım aksap ketkändä,
bek takalap beriçim!
Tölgöçü menin Tölgüm,
çibayaçı köp çoroγo bölöçüm!
60 Kırktın başı Kırgın-çal!
Jatkan koidu kozdurbas,
jatık tildü Ajıbay! –
Astımıs altımışka jetippis,
arkamıs jetimişkä jetippis –
65 altımışka çıkkança,
atasın Manastın atın tokuduk:
jetimişkä çıkkança,
balasın Semeteydin atın to-
kuduk!
Kaçırǵannan kaitpayan,
70 kairılıp jöbin aitpayan,

That Semetey was young, he was empty-headed. While yet unborn, he gambolled; not settling on the perch, he wantoned! At thirteen he loosed arrows, at fifteen he lanced the enemy! He became leader of the Forty Companions left by his Khan Father.

When, with horses growing sleek, it turned to autumn, with warriors growing plump, they lost their fitness – 'Let us mount and go raiding! Fretting as we are, let us mount our light browns! Let us mount our steeds and disport ourselves! My Companions, have you ever seen Altın-emel or Küröñköy? Have you seen Şemey-kala¹ or Kızıljar²? Have you seen Küygön-tokoy or Kuu-sere? Have you seen the headland of Taş-mazar? Have you seen the desert of Taş-akır? Today is an auspicious day – sound the war-fifes, my Companions! Wind the clarions! Fold the White Pavilion and load it on Ak-borçuk! Fold the Blue Pavilion and load it on Kök-borçuk! My Companions, drive up sixty mares and a stallion as provisions!

The Companions then said to him: 'Dear Moonlight, my lord, formerly, in your Father Manas's time, when we fretted we mounted our yellow-bays and seized the herds from the Kaǵay! We robbed men as though they were doves and stilled our longing, we robbed men as though they were magpies and banished our cares! We set our pacers on the path and rollicked and roystered – sticking out our teeth, we shall strike horses dead; pricking up our moustaches³, we shall strike men dead! Agreed! It is well, my lord! Now let us load and go out raiding!

Then the Forty Companions came out of their yurts together, talking with one another: 'My Çubak, son of Ak-balta, dearest friend among men! My Börüç, son of Börü, who, when my horse goes limping, always shoes him firmly! My Tölok, the diviner, my doler-out of many lots for the Companions! Kırgın-çal, Head-man of the Forty! Smooth-tongued Ajıbay that would not rouse a resting sheep! We are past sixty and are rising seventy – until we reached sixty, we saddled his Father Manas's horse; and coming up to seventy, we saddled Son Semetey's horse! This rascally Khan Semetey, who never fled the attack, never answered by turning tail,

1 Semipalatinsk.

2 Krasnoyarsk.

3 See note 44 ff.

kara kandū, kök bittū
 čunak bu kan Semetey
 ašū bik tōlarya
 bistı aidap jürüp öltüröt:
 75 karılık karşı kelgändä,
 jigittik jelip ötköndö,
 ayını kattū sūlarya
 aidap jürüp öltüröt!
 Keräs attı minäli,
 80 kemin tondu kiräli,
 sayınıp saryıl minäli,
 saryıra sapar jortolu,
 bulkuntup būdan minäli,
 buksatıp sapar jürgölü!
 85 Kırk čoro emdi jürdü deit,
 kılkandai naiza kıltaıtıp,
 jeti kündör boldu deit,
 Semeteygä kabarı tüštü.
 ‘Ak teŋgä bulun čaštı!’ deit,
 90 ‘Atamnan kalıyan murapı
 kırk čorom emdi kaštı!’ deit.
 ‘Atamnan kalıyan murapı
 attan kōnū kaldıdı?
 Tondon kōnū kaldıdı?
 95 E Kanıkey, enäkäm,
 emi sâ kairılbaımın! –
 Atamnan kalıyan murapım,
 murapımnan airılbaımın!
 Alıp kelgän Tay-buurul,
 100 anı jolunan joboımın!’
 Tulu boyun topčulap
 Kačıp ketkän kırk čoro
 Semetey em küdu deit.
 Kačıp barıyan jolunda
 105 Manastın ülu Semetey

emdi jetä bardı deit.
 Anda aittı Semetey:
 ‘Aläikä salam, kırk čoro, barıñ!
 Ak-sakalı Kırgın-çal, karım!
 110 Taştan akkan bulayım,
 bir Kудaydan koškonom,
 Almambetim, inayım! –
 Atıñnın başın bura tur,
 astıñ jergä tura tur!
 115 Attan kōnūñ kaldıdı, čorom?
 Tondon kōnūñ kaldıdı, čorom?
 Aştan kōnūñ kaldıdı, čorom?
 Enä bolup ürotkōn, čorom,
 ata bolup būlukkan, čorom –
 120 men atadan jaş kaldım, čorom,
 men akıldan boş kaldım, čorom!
 Üč-koşoy-minän Talasta
 kumar oinop utuppus,
 altımış kundus, mıñ jambı
 125 Arkandan alıp jutuppus:
 kumar oinop utuppus,
 jetimiş kundus, mıñ jambı
 Jerkendän alıp jutuppus!
 Ayayı Talas, baş Taşken
 130 akım tüşüp jatıppıs! –
 Tokto, čorom, toktoyun!
 Atıñnın başın bura tur!
 Kırkailaba jürüp ket!’
 Čoronun astın köstöi
 135 Kan Semetey saldı deit,
 kak astına kelgändä,
 toktop kaldı Semetey,
 attan tüşüp kaldı deit.
 Tay-buuruldai külügün
 140 tūra tartū kıldı deit!

77 R sularya. 86 R kılkaitıp. 97 R atamnın. 109 R Kırgın, çal karım. 119 R bū-
 lutkan. 122 R Talastı. 130 R akıl. 134 R astına.

black of blood, blue of lice! – driving us to the mountains with their high passes
 he will kill us! Now that old age waylays us and youth has trotted away, driving
 us to swift-flowing rivers he will kill us! Let us mount our funeral horses, let us
 don our burial shrouds! Having fretted, let us mount our yellow-bays, let us
 ride a long and arduous journey, hurling them forward let us ride our racers, let
 us make a sharp wheel and go on a journey!’

And now the Forty Companions set out, showing their spear-tips like awns,
 till seven days were past, when news of it came to Semetey. ‘They have scattered
 the silver coin!’, he said, ‘The legacy left by my Father, my Forty Companions
 have now run away! The legacy left by my Father – have they lost their taste for
 horses, have they lost their taste for tunics? Oh, my Mother Kanıkey, now I
 shall not be concerned with you, I will not be parted from the legacy left by my
 Father! As to Tay-buurul who has been brought here, I shall ride him hard,
 following their path!’

Semetey now went in pursuit of the Forty Companions, who had buttoned
 themselves up completely and fled away. And now, on the path along which
 they were fleeing, Manas’s son Semetey came up with them.

Semetey then said: ‘Aläikä salam, all you Forty Companions! My aged
 White-beard Kırgın-çal! My Almambet, my torrent flowing over the rocks, my
 dear friend paired with me by God Himself! – Turn your horses’ heads and halt
 just where you are! Have you lost your taste for horses, have you lost your taste
 for tunics? Have you lost your taste for feasts? Where there is a mother one is
 taught, where there is a father one is checked – (but) I lost my Father when I was
 young, I remained empty-headed! Playing at hazard on the Talas and at Üč-
 koşoy, we won, we took sixty otter-skins and a thousand ingots as tribute from
 the Northerners; playing at hazard we took seventy otter-skins and a thousand
 ingots from Yarkend as tribute! Entering into my inheritance, with its foot in
 the Talas and its head in Tashkent, we lie there! Halt, my Companions, do halt!
 Turn your horses’ heads, do not wheel away!’

Khan Semetey galloped ahead on the Companions’ path and as soon as he
 arrived there halted and dismounted. He then made a regular Gift of Honour of
 his racer Tay-buurul.

- Toktobodu čorolor,
jürüp ketip kaldı deit.
Semetey atına mindi,
kırk čoroŷo akırdı:
145 'Tokto, čorom, toktoyun!
Ainalain köi-göškö, čorom,
Sayıskandai sap-kaška, čorom! –
Azularıñ arkayıp,
at ölümü bolosun!
150 Muruttarıñ serbäyıp,
er ölümü bolosun!
Tokto, čorom, toktoyun!
Enäkämđäi Kanıkey,
Kanıkeygä kairılbaim!
155 Tıptı, čorom, sendän airılbaim!
Kırk čoro atka mindi deit,
kırk čoro jürüp ketti deit.
Attan tüštü Semetey,
moinuna kurun saldı deit,
160 başın tartı kıldı deit!
Čorolor kösün albadı,
bolboi jürüp ketti deit.
Kan balası Semetey
açı kelip turdu deit.
165 Atka mindi sekirip,
karayaidın jarması
čegädäktin kiıması,
uñkusu bolot, uçı kurč,
karayai naiza japırdı –
170 'Jö kaştı!' bakırdı,
Manastap urän čakırdı,
Semeteyläp bakırdı,
kırk čoronu kaçırdı!
Ai-balka-minän bir saldı,
175 anda kaçkan čoronun
- arka moinun sıı saldı!
Azuların arkaitıp,
at ölümü kıldı deit:
muruttarın serbäitıp,
180 er ölümü kıldı deit!
Semetey kırk čoronu kırdı deit,
tonun tonop aldı deit,
atın aidap aldı deit,
Semetey üigö keldi deit!
185 Ajıbaydın katını
boyunda kalıan ekän deit:
Almambettin katını
boyunda kalıan ekän deit.
Manastın ülu Semetey
190 attan butka tüšköndö,
eki katın tıdu deit.
Bir bala kül uştap tüštü,
bir bala kan uştap tüštü!
Süingöndön Semetey
195 anda turup aittı deit:
'Atadan altö bolbodum –
ar jañgıstık başımdı
Alda Taala Küdröt
jañgıs ne jazadıñ başımdı?
200 Enädän ökö bolbodum –
ar jañgıstık başımdı
jañgıs ne jazadıñ başımdı?
Ne albadıñ jaşımdı?
Jañgıstıktın ayınan
205 arıymak jıdım, at jıdım –
bir būdanča bolbodu!
Jañgıstıktın ayınan
azamat jıdım, er jıdım –
bir tūyanča bolbodu!
210 Armanım čoñdur Kudayya!

The Companions did not halt, but rode steadily away. Semetey then mounted and bawled to the Forty Companions 'Halt, my Companions, do halt! My dear, most illustrious Companions, my Companions distinctive as magpies! – With your teeth jutting you will be death to horses, with your moustaches pricked up you will be death to men! Halt, my Companions, do halt! I shall not be concerned with my Mother Kanıkey – I shall in no wise be parted from you!'

The Forty Companions mounted their horses and rode away. Semetey alighted from his horse, he flung his sash round his neck⁴ and made a Presentation of his head.⁵ But with set gaze the Companions paid no heed and rode away!

The khan's son Semetey stood there and was moved to anger. He leapt on to his horse and brought down his fir-lance – a length cut from a branch, with steel socket and hardened steel point – and bawled 'The enemy have fled!' He shouted the war-cry 'Manas!', bawled the war-cry 'Semetey!' and chased after the Forty Companions. He swung his battle-axe, then shattered the napes of the fleeing Companions! Sticking out his teeth he brought death to horses, pricking up his moustaches he brought death to men! Semetey slaughtered the Forty Companions! He stripped them of their corselets and lifted their horses!

Semetey came home. Ajıbay's wife was pregnant and Almambet's wife pregnant too. As Manas's son Semetey alighted from his horse to his feet, the two women gave birth! One of the boys descended holding a flower, the other descended clutching gore!

Semetey was delighted and said as he stood there 'I was not begotten one of six – Allah, All-highest, Almighty, why didst Thou make me single and alone? I was not born one of two – why didst Thou make me single and alone? Why didst Thou not take me in infancy? Because of my loneliness I collected thoroughbreds, collected horses – not one proved to be a racer! Because of my loneliness I assembled braves, assembled warriors – not one proved to be a brother! (Thus now) great thanks be to God!'

⁴ A gesture of submission, symbolizing the placing of a noose round one's neck.

⁵ As Semetey had 'presented' his steed Tay-buurul, above, so he now 'presents' his own head in the hope of staying the Forty.

- Töböldön baital soidu,
tögörök elin jidi:
aladan baital soidu,
ašarya elin jidi.
- 215 Čeč-döbödöi et kıldı,
Isık-köldöi čık kıldı.
Kanikeydi jetäläp,
emšägin ösandırıp aldı:
'Jaŋı tūyan eki bu bala
- 220 emšaktäš bolup alam!' dep,
elgä toidu tarttı deit.
'Balaya at koidurup alam!' dep,
eldi bir čoyultup aldı deit.
Kül uštap tüškön balanı
- 225 'Kül-čoro' koyup aldı deit,
kan uštap tüškön balanı
'Kan-čoro' koyup aldı deit.
Ökō altı kündö 'Ata!' dep,
ökō eki kündö 'Enä!' dep,
- 230 čırpıktan janı kıldı deit,
čidän oktu kıldı deit –
'Kak!' etkän karya koibodu,
'Kuk!' etkän kuzğun koibodu.
Eräsä tartıp er jetti,
- 235 at jalın tartıp čonoidu –
dönı ökō döladı,
jönı ökō jöladı.
ökō batır čıktı deit!
Kan Manastın balası,
- 240 Semeteydäi čunayı
uidö jatıp bī boldu,
elin bilip kan boldu!
Berıştälü janında
birdä turdu bu čoro:
- 245 abıraktū janında
- airılbai turdu bu čoro.
'Beli ailana berginčä,
beldäi kızıl tal bütkön!' –
Berärinä kelgändä,
250 beräci Kuday jar bütkön!
'Döbölönö berginčä,
döbödöi kızıl tal bütkön!
Jölörünö kelgändä,
jölöcü Kuday jar bütkön!
- 255 Kan balası Semetey
üidö olturdu sayınıp,
čorolor turup aittı deit:
'Ainalain čunayım,
negä sayınıp olturduŋ?
- 260 Esiŋä nemä tüštü deit,
bir-dä nemä bildiŋ?' deit.
Anda aittıŋ Semetey:
'Ainalain Kan-čoro,
beri kelči kaşıma!
- 265 Kayılain Kül-čoro,
beri kelči kaşıma!
Kulja karmap alyanda,
kulayın kesip salyanda,
kök-čıbık mıltık alyanda,
- 270 anda uyup kalyamın:
Akındın kısı Ay-čürök
oimoktudan usta ekän,
ailya čıkpas nastü ekän:
Akındın kısı Ay-čürök
- 275 keksäligi bard'ekän,
kerättigi bard'ekän!
Öčkön ottu tamısat,
Akındın kısı Ay-čürök
ölgön jandı tırgızät!
- 280 Kökcönün ülu Ümütöy

215 R Češ döbödöi. 230 R janı. 234 R eräsi. 249 R berärindä. 265 R kırıl-
lain. 271 R kısıñ Ai Čörök (Čörök consistently). 276 R kerättigi.

He slaughtered mares from among those with blazes and assembled his people from all around: he slaughtered mares from among those that were dappled and assembled his people for feasting! He piled up meat as high as Čeč-döbö, poured broth as abundant as Lake Issyk! He led Kanikey along, took her breasts and placed them in the babes' mouths. 'I will take these two new-born boys as milk-brothers!' he said and gave the people a feast. 'I shall have names given to these boys!' he said and gathered the people all together. The boy who emerged holding a flower he named 'Kül-čoro'⁶ and the one who emerged clutching gore 'Kan-čoro'.⁷

With the two of them saying 'Father!' on their sixth day, saying 'Mother!' on their second, they made bows from switches and arrows from čiy-grass. They did not leave a crow that says 'Kak!', did not leave a raven that says 'Kuk!'. They grew up and attained manhood, grew broad and tall, rough-riding horses. These two brought disputes to law, waged war with their enemies. The pair emerged as warriors!

Khan Manas's son, the 'Wretch' Semetey, living in his yurt became a *biy*, he became a khan ruling his people.

Those (two) Companions stood as one beside this auspicious man, they stood inseparable at the side of this man blessed by the Ancestors. 'As one goes round the mountain-side, red willows have shot up high as the mountain-side!' – When it came to giving, God the Bountiful burgeoned as his Helpmeet! 'As one is heaped (with abundance), red willows have shot up high as the hill!' – When it came to giving aid, God rich-in-aid burgeoned as his Helpmeet!

The khan's son Semetey sat pining in his yurt. The Companions standing there said: 'Dear Wretch, why do you sit there pining? What are you brooding on? Have you heard of something?'

Then, Semetey, you said: 'My dear Kan-čoro, come here! Dearest Kül-čoro, come here! When we seized mountain-rams and notched⁸ their ears, when we took our 'green-twig' rifles, I heard repeatedly that Akın's daughter Ay-čürök among wielders of the thimble is an artist, that in public she does not give herself airs! Akın's daughter Ay-čürök is versed in artifice, she is possessed of second sight! She can 'rekindle fire that has been quenched' – she can bring dead souls back to life! Kökcö's son Ümütöy

6 'Flower-companion'.

7 'Blood-companion'.

8 Or 'cut off'?

- Ay-čüröktün küyösü.
 Taraza jıldis čikkanda,
 taŋ sarıarıp atkanda,
 čoro biriŋ Kök-čebičkä miniŋär,
 285 čoro biriŋ Kök-börügö miniŋär!
 Tay-buuruldai külüktü
 mā alıp beriŋär!
 Akındı köstöi jürömün,
 Akın-kanıya baramın,
 290 Akındın kısın Ay-čürök
 ja kolum-minän alamın,
 ja jō-minän alamın!
 Taraza jıldis čikkanda,
 taŋ sarıarıp atkanda,
 295 Kül-čoro-män Kan-čoro
 üidön čıyıp keldi deit,
 biri Kök-börüsün miniptir,
 biri Kök-čebičin miniptir,
 Tay-buuruldai külüktü
 300 koštop alıp keliptir.
 Atka minip aldı deit
 Kan Semetey čunaŋı,
 Akındı köstöi jürdü deit,
 Akın-kanıya bardı deit,
 305 el četinä jetti deit.
 Kügüm kirä, kün bata,
 jatık tildü, širin sös,
 jakşı tūyan Kül-čoro,
 anı čakırdı Semetey:
 310 'Kün jarıyı Kül-čorom,
 atka minip ala koi! –
 Kügüm kirä, kün bata,
 eldin astı tum jata,
 el aralap bara koi, čorom!
 315 Akındın kısı Ay-čürök
 otus kısı košču alıp,
 kırk jigitti başçı alıp,
 Akındın kısı Ay-čürök
 oin baştap čikkandır,
 320 jıyaçı barıp kalyandır,
 bereji kīp belsänip,
 beri uryandai teŋsälip,
 küdörüdöi bıkıldap,
 küčügüttöi čıŋkıldap,
 325 Ay-čürök bir oindo jürgöndür!
 Atka minip ala koi, čorom!
 Ay-čürök köstöi sala koi,
 čorom!
 Ay-čürökkö bara koi, čorom!
 "Semetey čunak keldi!" dep,
 330 Ay-čürök kulayına sala koi,
 čorom!
 Jakşı tūyan Kül-čoro
 atka minip aldı deit,
 Akındı köstöi saldı deit.
 Kügüm kirä, kün bata,
 335 Akınıŋga bardı deit.
 Eldin astı tum jata,
 Ay-čürökkö bardı deit.
 Oindo jürgön Ay-čürök
 küdörüdöi bıkıldap,
 340 küčügüttöi čıŋkıldap . . .
 Anda keldiŋ, Kül-čoro!
 "Semetey čunak keldi!" dep,
 kulayına saldı deit.
 Ay-čürök čıyıp keldi deit,
 345 Semetey čunak aldı deit,
 üyün köstöi čuyoidu.
 Al üyünö bardı deit,
 barıp jatıp kaldı deit.
 Kül-čoro-minän Kan-čoro
 350 attı koštop aldı deit,

is Ay-čürök's bridegroom-to-be. When the Scales rise and the dawn darts yellow rays, one Companion is to mount Kök-čebič, the other is to mount Kök-börü! Bring me the racer Tay-buurul! I shall ride in Akın's direction, I shall go to Akın-khan! I shall take Akın's daughter Ay-čürök by the hand or by force of arms!

When the Scales were rising and dawn was darting yellow rays, Kül-čoro and Kan-čoro left their yurts, the one mounted Kök-börü and the other Kök-čebič. And when they had brought the racer Tay-buurul on the halter, the Wretch Khan Semetey mounted him. They then rode in Akın's direction and went to Akın-khan, reaching that people's frontier when the sun was setting and twilight coming on.

Then Semetey called to Kül-čoro of the smooth tongue and honeyed speech, to him that was born good. 'Sunshine, my Kül-čoro, mount at once! With the sun setting and twilight coming on, those first to bed are fast asleep! Pass right through them, my Companion! Akın's daughter Ay-čürök, taking thirty maidens as partners and forty youths as leaders, will have come out to start the games, she will have gone out to throw men down! Stripping and putting on her waist-guard, swaying as though to strike on this side, wagging like a musk-deer, squealing like a puppy – Ay-čürök will have sallied out to the games! Now mount quickly, my Companion, urge your horse towards Ay-čürök, ride to Ay-čürök! Tell her "The Wretch Semetey has come!" and put in a good word for me, Companion!'

Kül-čoro, who was born good, smartly mounted his horse and urged it in Akın's direction. The sun was setting and twilight coming on, when he came to your Akın. When he went to Ay-čürök, those first to bed were fast asleep.

Ay-čürök was disporting herself, wagging like a musk-deer, squealing like a puppy. And there you came, Kül-čoro! Telling her 'The Wretch Semetey has come!', he put in a good word for him.

Ay-čürök came out and away. The Wretch Semetey took her and urged his horse homewards with shouts of 'Čü!' They continued on their way home, while Kül-čoro and Kan-čoro took spare mounts

jilkını köstöi saldı deit,
 ökö jilkā bardı deit.
 Anda turyan jilkını
 bir çoγulta aldı deit,
 355 ökö keγāš kıldı deit.
 Anda aittıγ Kül-čoro:
 'Ainalain Kan-čoro,
 atka tokum salıppıs,
 er kaktı boluppus,
 360 Kök-čebiçti minäin!
 Itkaldü sorpo, mailü et
 Kalmaktı köstöi barain!
 Men Kalmakka baryan soγ,
 anda turyan Kalmaktan
 365 eki kunan irikti alain!
 Moinunan bailap salain!
 Kök-čebiçtäi külökkö
 arta salıp alain!
 Kaita butka salain!
 370 Tutkuçtan çatır tikkäli!
 Tulyā kazan asalı!
 Kabırγā otun jayalı!
 Ökübüs bir toinu alalı!
 Kurup kalγan Kül-čoro
 375 Kök-čebiçkä mindi deit,
 Kalmaktı köstöi çuyoidu:
 aldıγatkan Kan-čoro
 Kök-börünü mindi,
 jilkını imärip keldi deit.
 380 Kök-börüdöi külüktü
 basa jatıp aldı deit,
 şırdayan kara kemäntäi
 aikıranan saldı deit,
 Kan-čoro uktap ölüp kaldı deit.
 385 Kökçönün ülu Ümütöi
 tünü tūγa uruptur,

366 R moınuna. 370 R tutkuidan. tikkäli. 371 R tulya. 372 R kabırγa. 383 R
 aikıranan. 385 R Ümötöi = 392. 391 R san ala. 395 R su. 407 R erikti. 408 R
 boilop. 414 R sanda.

koldu kolyo uruptur.
 Jelpidägän tū-minän,
 jer maişkan kol-minän,
 390 aiçırγı altın tū-minän,
 altı sanalaş kol-minän
 Ümütöy çunak jürdü deit,
 Semeteygä keldi deit.
 Artıştuu-bulak başında,
 395 altı sū tolyon köp jilkı,
 altı sandan altı mıγ
 aidap aldı Ümütöy!
 Takalūdan tai koiboı,
 tamγalūdan at koiboı,
 400 Tay-buuruldan bölök nemä kal-
 badı!
 Kökçönün ülu Ümütöy
 alıp jürüp ketti deit.
 Aldıγatkan Kan-čoro
 uktap ölüp kaldı deit.
 405 Kurup kalγan Kül-čoro
 Kalmakka baryan turbaıbı? –
 Eki kunan irikti alıptır,
 moınunan bailap salıptır,
 Kök-čebiçtäi külökkö
 410 arta salıp alıptır,
 jilkının jatkan jergä keliptir.
 Aidayan-elä jilkısı –
 'Sanatın aitıp beräin!
 Altı sandan altı mıγ,
 415 takalūdan tayı jok,
 kulundūdan bāsi jok! –
 Kazılıp isi kalıptır,
 saryarıp jurtu kalıptır!
 Eki kösün alaγdap,
 420 eki butun salaγdap,

and made for the herds of horses. They two came to the herds. They drove those horses together and consulted with each other.

Then, Kül-čoro, you said: 'Dear Kan-čoro, throwing saddle-cloths over our horses we are men inured to the saddle – I shall mount Kök-čebiç and ride in the direction of the Kalmak that eat frothy soup and fatty meat. And when I have arrived among the Kalmak, I shall take a pair of three-year-old wethers, sling a rope round their necks, and load them on to the racer Kök-čebiç, then spur back! Let us then pitch our tent made of felt pot-holders! Let us sling our cauldron over the trivet! Let us kindle a fire under their ribs! Let the two of us make a feast!'

The hapless Kül-čoro mounted Kök-čebiç and urged him on towards the Kalmak. The beggarly Kan-čoro rode Kök-börü and turned the herd home-wards. Then, tethering the racer Kök-börü, Kan-čoro flung his cloak of double black felt about himself campaigner-wise, fell asleep and 'died'.

Kökçö's son Ümütöy thrust standard against standard, squadron on squadron! The wretched Ümütöy came on with fluttering standards, with squadrons (under whose weight) the ground buckled, came on with standards displaying gold Half-moons, with six armies all of like mind. He came to Semetey and at the headwaters of Artıştuu-bulak drove off horses numerous enough to fill six river-pastures – upwards of six myriads! – of hooved ones not leaving a single colt, of branded ones not leaving a single beast! – None remained other than Tay-buurul! Having lifted them, Kökçö's son Ümütöy rode off.

Beggarly Kan-čoro had fallen asleep and 'died'. And has not hapless Kül-čoro gone to the Kalmak? – He has taken a pair of three-year-old wethers, slung a rope round their necks and loaded them on to the racer Kök-čebiç. He has come to the horses' pasture and is about to drive his herds – 'I'll count them!' (he thought). Of upwards of six myriads, of hooved ones there was not a single colt, of those with foals there was not a single mare! All that remained were deep tracks and a yellowing yurt! His eyes darted uneasily, his legs dangled down.

Kül-čoro baikuš čuyoidu,
aldıyatkan Kan-čoronun
kak üstünön çıktı deit:
'Ä, Kan-čoro, jatpai kal!'
425 Kül-čoro turup aitat deit:
'Aldıyatkan Kan-čoro,
kara ösiñ kan tolsun!
Kairılısıs kün tusun!
Mında turyan jilkını!
430 Bir ösina jin tolsun!
Berekesis kün tusin!
Atañ, ainalain törömö
"Ölböi tirü kaldım!" dep,
"Öçpöi jarık boldım!" dep,
435 törömö kantip baramın?
Kantip barıp aitamın?
Çağduda emi çağdı körörmün,
čarbaktı bir serpišip bayarmın! –
Ölsöm, seitkä kečäin!
440 Öltürsöm, kaza kılain!
Kurup kalıyan Kül-čoro
eki kunan irikti aldı deit,
jergä kötörüp çaptı deit,
ai sanın julup aldı deit.
445 Ketkän jilkının kötünön
Kül-čoro baikuš čuyoidu.
Azamättäi čunaıym,
jakşı tüyan Semetey
üidö jatıp bildi deit,
450 üidön ıñranıp çıktı deit,
üigö küñrönüp kirdi deit.
Akındın kısı Ay-čürök
kololü kumyan aldı deit,
kolu-betin jüdu deit:
455 bedärlü kumyan aldı deit,
beti-kolun jüdu deit.

'Ainalain ai jarkın, töröm,
ıñranıp çıktıñıs, töröm,
küñrönüp kirdiñıs, töröm –
460 bir nemäni bildiñıs, töröm?
Bilbäsäñıs, ai jarkın, töröm
nesiñ küldüñüs, töröm? –
Murutuñdu bık ettiñ, töröm,
erdiñdi solk ettiñ, töröm –
465 baçım bir aitıp baş bolçu,
töröm!
Anda aittıñ, Semetey:
'Akındın kısı Ay-čürök, dolu,
ıñranıp çıkkanım, dolu,
küñrönüp kirgänim, dolu,
470 Kökčönün ülu Ümütöy, dolu,
altı sanalaş(?) kol-minän,
aişırı altın tū-minän,
takaludan tai koiboi,
Tay-buurudai külügüm
475 koştıp bara jatırı!
Üyümdögü jilkımın
sanatın aitıp beräin! –
Altı sandan altı mıñ
aidap bara jatırı!
480 "Uktayan kişi uiku alat,
tün katkan kişi jilkı alat!" –
Bügün alıp al barsa,
Kül-čoro tirü-dä bolso,
ertäñ bir barsam men alam!
485 Aldıyatkan Kan-čoro
ölüp kalıyan biläm'di,
öçüp kalıyan biläm'di –
Kül-čoro tirü bolso,
berbäitbi'lä kabardı?
490 Aldıyatkan Kül-čoro

Poor Kül-čoro was urging his horse on when he came right upon beggarly Kan-čoro!

'Eh, Kan-čoro, do not lie there!' Then, holding there, Kül-čoro said: 'Beggary Kan-čoro, may your foul mouth fill with blood! May the day come when you stand comfortless! The horses that were here! May bile fill your mouth! May the day come when you stand luckless! Alas, how shall I go to my lord and say "I did not die but stayed alive, my fire was not put out but I burned bright!"? What shall I go and say to him? On dust-raisers I shall now see dust! I shall guard the fort as men grapple with each other! If I die, I shall cross over to the Sayyids: if I kill, I shall meet my fate!'

Hapless Kül-čoro took the pair of three-year-old wethers and, lifting them down, slaughtered them. He tore out their haunches such as are sacrificed.

Poor Kül-čoro urged his mount on in pursuit of the herd that had gone away.

My young Wretch the well-born Semetey knew this as he dwelt in his yurt. He came out groaning and went back muttering in. Akın's daughter Ay-čürök took the chased bronze pitcher and washed her face and hands, she took her decorated pitcher and washed both hands and face.

'Dear Moonlight, my lord, you went out groaning and came in muttering! What have you learnt? If you have learnt nothing, Moonlight, my lord, why then did you smile? – Your moustache quivered and your lips trembled! Open up and tell me quickly!'

Then, Semetey, you said: 'Akın's daughter, Ay-čürök, lady, as to my going out groaning and coming in muttering – Kökčö's son Ümütöy with six armies all of like mind, with Standards displaying gold Half-moons, of hooved ones not leaving a single colt, is leading away my racer Tay-buurul! I shall tell the number of my domestic herd: he is driving off upwards of six myriad! "He that sleeps has dreams, he that rides by night takes horses!" If that man drives (mine) away today and if Kül-čoro be alive, I shall go at dawn and seize them! I was aware that beggarly Kan-čoro had 'died', was aware his fire had been put out! If Kül-čoro were alive, would he not make report?'

Is not beggarly Kül-čoro

424 R kıl. 431 R birikisis. 443 R kötörüp. 453 R kololü. 471 R sanda ala.
478 R sanda. 480 R uiktayan. 489 R berbäit bilä, no mark of interrogation.

- kötünön küyan turbaibi?
 Čaᅇdūdan čaᅇn körüptür,
 Kül-čoro čarbakka jetä barıptır –
 aişrıy altın tü ekän,
 495 altı sanalaş kol ekän!
 Jasösın airıp salyan turbaibi?
 Jilkını aıdatıp ekän turbaibi?
 Tay-buuruldai külüktü
 koştotup alyan turbaibi?
 500 Aldıyatkan Kül-čoro
 küibögön jeri kül boldu,
 jalındap jabır-çok boldu!
 Kül-čoro Tay-buurul kör-
 göndö:
 ‘Ölsöm, seitkä kečäm!’ dep,
 505 ‘İcimä bıçak salam!’ dep,
 ‘Törömnön kantıp kalam?’ dep.
 Aldıyatkan Kül-čoro
 karayai naisa japırdı,
 Manastai urän bakırdı,
 510 Semeteyläp čakırdı,
 aldıyatkan Kül-čoro
 altı sanalaş köp koldu
 Kül-čoro kaçırıp sala berdi deit,
 Kül-čoro aralap kirip bardı deit,
 515 Tay-buuruldu tutkan kişini
 Kül-čoro arıta koyup taştadı,
 Tay-buuruldai külüktü
 kolunan julup aldı deit!
 Asmanda bulut tutuldu.
 520 Aldıyatkan Kül-čoro
 altı sanalaş köp koldu
 aralai kaçıp kutuldu.
 Kan-čoro bardı deit:
 ‘Ainalain Kan-čoro,
 525 attı koştıp ala kör!
- Törömdü köstöi sala kör!
 Töröm “Učain!” desä kanat jok,
 “Minäin!” desä, atı jok!
 “Kamış başı kaläm!” de,
 530 törömö “Dua-i salam!” de!
 Jetti kündön arı bar,
 jetti kündön beri kel!
 Arı barsı jeti kün,
 beri keliş jeti kün!
 535 Aıyırđai bolup alişip,
 bukadai bolup čelişip,
 on beşin oiron kılarmın,
 toıyusun soıyım kılarmın –
 aişrıy altın köp koldu!
 540 Silär kaita kelginčä,
 jönölpöi jatıp alarmın.
 Jeti kündön sen kalsañ,
 sen jegän karıya mayıa jok,
 men jegän karıya saıa jok!
 545 Kül-čoro turup kaldı deit,
 aldıyatkan Kan-čoro
 attı koştıp aldı deit,
 üidü köstöi saldı deit.
 Al üyünö bardı deit,
 550 törösü-minän salamdaşıp aldı
 deit.
 Anda turup Semetey
 Kan-čoroıo aıttı deit:
 ‘Koştıyon atıñ kurusun, čorom!
 Aidayan jilkıñ kurusun, čorom! –
 555 Kül-čoro esän barb’ekän?’
 Semeteydäi bu batır
 Kan-čoronu oıboıyon:
 ‘Altı sanalaş kol bolso,
 aldıyatkan jaııstı
 560 altı küngö koidu bu,

495 R san alaş = 512; 521; 558. 496 R jas’ösın. 501 R küibögöi (cyrillic). 504 R esitkä
 čečäm. 513 R beri. 515 R tai būruldai. 522 R aramai. 526 R törömö. 548 R
 üidö.

hot on their tracks? He has seen the dust of the dust-raisers, Kül-čoro has reached the fort – standards with gold Half-moons are there, six armies, all of like mind, are there! Has Ümütöy not ordered their battle-array? Has he not had the horses lifted? Has he not had the racer Tay-buurul taken and led as spare? Hapless Kül-čoro turned to ashes where he was not already burnt, he flared up and glowed like cinders!

When Kül-čoro saw Tay-buurul, he said: ‘If I die, I shall cross over to the Sayyids, I shall stab a knife into my guts! How shall I leave my lord?’

Hapless Kül-čoro lowered his fir-lance and shouted the war-cry ‘Manas!’, bawled the war-cry ‘Semetey!’. Hapless Kül-čoro put the teeming six armies, all of like mind, to flight, he went cleaving through them! Urging his horse to full gallop, Kül-čoro threw down the man who was holding the racer Tay-buurul and tore Tay-buurul from his grasp!

A black cloud loured in the sky.

Racing through the teeming six armies, all of like mind, Kül-čoro made his escape and went to Kan-čoro. ‘Dear Kan-čoro’, he said, ‘please tether this horse to yours and make for my lord! If my lord said “I wish to fly!”, there were no wings, if he said “I wish to ride!”, there was no horse! Tell him “A reed-tip is a pen!” Give my lord my prayerful salutations! Go for seven days and come back for seven, too, for it takes seven days there, and seven back! As we bite at each other like stallions, lock horns with each other like bulls, I shall destroy fifteen of them, I shall slaughter nine like cattle – their teeming army with its gold Half-moon! Until you return I shall not leave this place. If you tarry more than seven days, the crow that ate you is not for me, the crow that ate me is not for you!’

Kül-čoro stood there, while beggarly Kan-čoro hitched that horse to his own and set out for home. And when he arrived home, he exchanged greetings with his lord.

Semetey standing there addressed Kan-čoro: ‘Damn the horse you bring, hitched to yours, Companion, damn the herd you have driven along! Is all well with Kül-čoro?’

The warrior Semetey was displeased with Kan-čoro. ‘Although six armies, all of like mind, were there, the fellow has left the hapless man on his own for six days,

- “Ölüp kaldı!” desänçi,
 “Öçüp kaldı!” desänçi!
 Tolo boyun topçulap,
 toloyoi boyun üpçülöp,
 565 Semetey çunak jürdü deit.
 Aldıyatkan Kül-çoro
 on beşin oiron kılğan turbaıbı?
 Toqusun soyum kılğan turbaıbı?
 Karan kılğan Kök-çebiç,
 570 tört tuyayı bolottoi,
 çat kaiki kolottoi,
 kılğan kamaş kulaktū,
 kıs baladan sıyaktū,
 jürgönü bürgödöi,
 575 semirgäni sömbödöi,
 karan kılğan Kök-çebiç
 jeti künü jügürdü.
 Jeti kündön ötkön soñ,
 arkasınan jörıdı,
 580 ayayınan aksadı,
 ödö kassañ öksödü,
 ıldı kassañ jetpädi. –
 Aldıyatkan Kül-çoro baiyuş
 eki kösün alañdap,
 585 eki butun salañdap,
 aldıyatkan Kül-çoro baiyuş
 öksöp turğan turbaıbı?
 Kökçönün ūlu Ümütöy
 kara-döböl Jar-moyun
 590 koştın karmatıp mingän tur-
 baıbı?
 Jer ortosu boldubu?
 Salıp çıkkın turbaıbı?
 Manastın ūlu Semetey
 jügürüp kelä jatkanın
 595 Ümütöy körüp turğan turbaıbı?
- Koşun köstöi çuyoidu.
 Ejäsinän tūyanı
 eki jāni bar ekän,
 aya aittıñ Ümütöy:
 600 ‘Ejämnän tūyan jānim,
 Kök-börü, Sultanım,
 jōni jōlap salıppıs,
 koldu kolyo uruppus,
 kol sanatın bilgispäi. –
 605 Keçä künü-tünü karmaşkan
 Kül-çoro kulu turbaıbı?
 Manastın ūlu Semetey
 Tay-buuruldu miniptir,
 emi kelä jatpaıbı?’
 610 Aldıyatkan Kül-çoro
 Semetey köstöi çuyoidu:
 ‘Äläiki salam, ai jarkın, töröm,
 sak-salamat bolduñbu, töröm,
 sanāña meni aldıñbı, töröm,
 615 esiñä meni aldıñbı, töröm?’
 Anda aittıñ, Semetey:
 ‘Äläiki salam, ai jarkın, batır,
 sak-salamat jatkanım, batır,
 sanāma seni alyamın, batır,
 620 esän-aman jatkanım, batır,
 esāmā seni alyamın, batır!’
 Anda aittıñ-Kül-çoro:
 ‘Ainalain ai jarkın, töröm,
 karan kılğan Kök-çebiç, töröm,
 625 jeti künü jügürdü, töröm!
 Jeti kündön ötkön soñ,
 arkasınan jörıdı, töröm,
 ayayınan aksadı, töröm!
 Ödö kūsam, öksödü, töröm,
 630 ıldı kūsam, jetpädi, töröm!

571 R kayayı. 575 R semirgäni. 578 R kündön = 626. 588 R Umütöi = 595; 599.
 589 R kara-döböl jar moyun. 608 R tai bürulu.

you would think “He has died!”, you would think “He has been extinguished!”. Doing up the buttons all over his body, lacing himself up tight all over, the Wretch Semetey set out.

Has not hapless Kül-çoro destroyed fifteen? Has he not slaughtered nine of them like cattle? Hardy Kök-çebiç, his four hooves like steel, his groin hollow as a tight ravine, his ears like cut reeds and face lovelier than a girl’s, his gait springy as a flea’s, his flesh stiff as a ramrod – hardy Kök-çebiç had been running for seven days! After seven days had passed, he was galled all along his spine, and his legs were limping. If you dashed uphill he groaned, if you dashed downhill he failed! Poor, hapless Kül-çoro darted his eyes uneasily, while his legs dangled down – did not poor, hapless Kül-çoro groan and groan?

Has not Kökçö’s son Ümütöy had Jar-moyun, the black-with-blaze, taken from spare and mounted him? Are they not at the Middle of the Land? Has he not taken the field? Has Ümütöy not been watching the steady advance of Semetey, son of Manas? He urged his mount towards his camp, where the two sons of his elder sister were. To them, Ümütöy, you said:

‘My two nephews, Grey Wolves, my Princes, we have waged war, have added squadron to squadron, without disclosing our numbers! Is it not that fellow Kül-çoro, who of late grappled with us, day and night? Having mounted Tay-buurul, does not Manas’s son Semetey come steadily on?’

Hapless Kül-çoro urged his mount towards Semetey: ‘Äläiki salam, Moonlight, my lord, have you been keeping well? Have you kept me in mind, my lord, have you had me in your thoughts?’

Then Semetey you said: ‘Äläiki salam, Moonlight, Warrior, I have been keeping well! I have kept you in mind, Warrior! I have been in good health, Warrior, I have had you in my thoughts!’

Then, Kül-çoro, you said: ‘Dear Moonlight, my lord, hardy Kök-çebiç has been galloping for seven days! Seven days have now passed, and he is galled all along his spine, and his legs are limping! When I dashed uphill he groaned, when I dashed downhill he failed.

Karan kılıyan Kök-čebič
 öšögündön öšögün, töröm,
 čöp čaldırıp albadım, töröm:
 öšögündön öšögün, töröm,
 635 sü kaptırıp albadım, töröm!
 Čöp čaldırıp alain, töröm!
 Sü kaptırıp alain, töröm!
 Kötüñnön jetä barain, töröm!
 Čıñırığın jaspayan, töröm,
 640 čıñırığın ünün baspayan, töröm,
 Manas urān bakırıp, töröm,
 Semeteyläp čakırıp, töröm,
 kaçkan jöni surasañ, töröm,
 jönöltpöi jöni toktossoñ, töröm!
 645 Azamättäi čunayı
 ‘Jö!’ degändä süingön,
 at üstündö kīngän,
 at kulaktan kü’alyan,
 atışkan jödan tili alyan,
 650 kaçırğannan kaitpayan,
 kairılıp jöbin aitpayan,
 sorduryan naiza tartpayan,
 sumsayıp jöbin aitpayan! –
 Tay-buuruldai külüktü
 655 takımya salıp aldı deit,
 koltukka koyup saldı deit
 karayaidın jarmasın,
 čegädäktin kıımasın,
 uñkuzu bolot, uçı kurč,
 660 uçuna salyan kara kurč! –
 Temirdän kılıyan öböndü
 baldak altın Bay-bolot,
 başka čapsa jai bolot! –
 ‘Sarı jā kösörgö
 665 börü-tildü čal jebä
 on barmak küčün sınailı, töröm! –

635 R su = 637. 639 R čıñırığın. 648 R küalyan. 652 R surduryan. 660 R uçına.
 661 R üböndü. 662 R bai bolot. 664 R ja kösörgö. 665 R jibä. 666 R oñ.
 668 R solbop. 668/669 R alişıp, / töröm. 678 R san alaş = 680. 681 R sörısın’ cf. 741.
 692 R bolup. 697 R Ümütöi. 700 aiçın.

Oñ böröktön sayışıp,
 sol böröktön solbup sūrup alı-
 şıp, töröm,
 bir kumardan çryşıp!
 670 Semeteydäi čunaktın
 aidıñınan ai korkot,
 külpöñünön kün korkot!
 Semeteydäi čunayı
 Manastap urān bakırdı,
 675 Semeteyläp čakırdı,
 karayai naiza japırdı,
 ‘Jö kaştı!’ dep bakırdı!
 Altı sanalaş köp koldu
 Semetey aralap kirip ketti deit.
 680 Altı sanalaş köp kolu
 at sörısın saldı deit,
 jailıp kaçıp jürdü deit.
 Aralap kirip Semetey
 eñkäiştän er sayat,
 685 ekini katmar bir sayat,
 jölöngüştön bir sayat,
 törttü katmar bir sayat!
 Semeteydäi čunayı
 itälgi tīgän tändai
 690 irkiltip sayıp kirdi deit,
 börü tīgän koilordoı
 bölüp sayıp kirdi deit.
 Azuların arkayıp,
 at ölümü boluptur,
 695 muruttarın serbäyıp,
 er ölümü boluptur!
 Kökčönün ulu Ümütöy
 kol astına çıktı deit,
 koldu bir toktotup aldı deit.
 700 Aiçryı altın tü-minän,

From that day to this, my lord, I have not let the hardy Kök-čebič crop any grass, from that day to this I have not let him get his mouth to water! I mean to let him crop some grass, my lord, I mean to let him set mouth to water! I shall follow hard behind you. Not failing in one’s cry, not damping one’s ringing voice, shouting the war-cry “Manas!”, bawling the war-cry “Semetey!”, question the fleeing enemy, halt them, don’t let them escape!

The young Wretch rejoiced when the other said ‘Enemy!’. He donned his armour on horseback as he followed his horse’s ears. Exchanging arrowfire, he reconnoitred the enemy. Not turning back from his attacks, never answering by retreating, giving his lance to suck freely, never replying sedately! – He took Tay-buurul between his knees, and under his armpits he set his fir-lance – a length cut from a branch – with its socket of steel, its head of hardened steel – black steel set at its point! Of filings made from steel, with hilt of gold – Bay-bolot! If it strikes one’s head, one is laid to rest! ‘With the yellow bow for “drilling” and the wolf-tongued...? arrow, let us try the strength of our ten fingers, my lord! Lancing through right kidneys, then picking the left and drawing out again, my lord, we shall assuage our longing! They will fear the brilliant Moonlight of the Wretch Semetey, they will dread his dazzling Sunshine!’

The Wretch Semetey shouted the war-cry ‘Manas!’, he bawled the war-cry ‘Semetey!’. Lowering his fir-lance, he shouted ‘The enemy has fled!’. Semetey ran clean through the teeming six armies, all of like mind! These wheeled their horses sharply and fled helter-skelter in all directions! Semetey runs right through them, he thrusts men down the slope, he thrusts two together, he thrusts them down the hill, he thrusts four in a bunch! The Wretch Semetey rides into them and thrusts them down, piling them up like daws struck by falcons, he thrusts them down and sets them aside like sheep struck by wolves! Sticking out his teeth he brought death to horses, pricking up his moustaches he brought death to warriors!

Kökčö’s son Ümütöy went ahead of the army – and halted it! With his gold Half-moon standard

9 See note 665.

altı sanalaş kol-minän
Semeteydin bir astuna saldı.
Karan kılıyan Tay-buurul
kılıyan kamaş kulaktū,
705 kıs baladan sıyaktū,
bōrı tolo kazı ekän,
moinu tolo jalı ekän,
kara ter basıp aldı deit,
içi köp aldı deit—
710 Semetey mingän Tay-buurul
bolboi kelä jatat deit!
Arkası jaman küruldu!
Kökçönün ülu Ümütöy
altı sanalaş köp koldon
715 kaşkayıp çıyıp süruldu.
Semeteydin kaçır jeri küruldu.
Aldıratkan Kül-çoro
Kök-çebičtäi külügün
çöp çaldıryan turbaibi?
720 Sü kaptıryan turbaibi?
Jaidak ırıp mindi deit,
naizasın julup aldı deit,
Manastap urän bakırıp,
Semeteyläp çakırıp,
725 altı sanalaş köp koldu
Kül-çoro toktotup tura kaldı.
Kökçönün ülu Ümütöy
kaitıp köpkö kirginçä,
bura tartıp berginçä,
730 kurup kalıyan Kül-çoro
ırıta koyup saldı deit,
kara-döböl Jar-moyun
karmap alıp çıktı deit!
Kül-çorosı boldu deit,
735 Kan-çorosı boldu deit,

Semetey çunak boldu deit.
Üçöü başın koşup aldı deit.
Üçöü başın koşkon soñ,
kara körgö tursun bu!
740 Kapkalı şar kalıñ jurat
at sörisin saldı deit!—
Azamättäi çunayı
azuların arkaitıp,
at ölümü boldu deit:
745 muruttardı serbäitip,
er ölümü boldu deit!
Semeteydäi çunayı
altımış at bir jerdä
bir toktotup ketti deit;
750 kurup kalıyan Kül-çoro
jetimiş at bir jerdä
bir toktotup ketti deit;
kurup kalıyan Kan-çoro
seksän atı bir jerdä
755 bir toktotup ketti deit!
Topçuluğu bir tutam
topusun alar kişi jok,
büçülüğü bir tutam
bulun alar kişi jok!
760 Topunu jidi deit,
dalımbō taldap kidi deit!
Attı airıp aldı deit
tondu tonop aldı deit,
erdi bailap aldı deit,
765 jilkını airıp aldı deit!
Semetey üigö jürüp bardı deit.
Kökçönün ülu Ümütöy
üi kötörüp berdi deit,
koi semisin soıdu deit,
770 kol küşurup turdu deit.

701 R san alaş = 714; 725. 712 R arkayı jaman kuruldu. 713 R Umütöi = 727; 767.
716 R kuruldu. 720 R su. 721 R jadak. 729 R tartap. 732 R Kara döböl jar moin.
739 R tursumbu?. 745 R serbäyim. 760 R jidi.

and his six armies, all of like mind. The hardy Tay-buurul, with ears like cut reeds and face lovelier than a girl's, his under-belly plump all over, his neck thick with mane-fat! – had broken into a sweat, and his belly was all swollen. Tay-buurul bestriden by Semetey was unable to go any farther. His strength was sadly diminished.

With a supreme effort, Kökçö's son Ümütöy rode ahead of the teeming six armies, all of like mind, for all to see, and Semetey's chance of escape was much curtailed. And is not hapless Kül-çoro letting the racer Kök-çebič crop grass, is he not letting him get his mouth to water? – Kül-çoro leapt on to him bareback, he plucked up his lance and, shouting the war-cry 'Manas!' and bawling the war-cry 'Semetey!', he halted the teeming six armies, all of like mind! As Kökçö's son Ümütöy was riding back into the ranks, in the very act of turning, poor Kül-çoro set his mount bounding at him, so that he emerged having seized Jar-moyun, the black-with-blaze!

His Kül-çoro was there, and his Kan-çoro, too, and Semetey himself, poor wretch! They Three joined forces. And now that the Three have joined forces, let those others stand before the dark grave! – The teeming people of the gated city wheeled their horses round sharply. Sticking out his teeth the young Wretch brought death to horses, pricking up his moustaches he brought death to warriors! The Wretch Semetey stopped sixty horses at one place, poor Kül-çoro stopped seventy horses at one place, cursed Kan-çoro stopped eighty horses at one place! There was no one to gather their caps, with buttons by the handful, none to gather the treasure with handfuls of silver medaillons! They heaped up caps high as mountains, they chose the best Chinese cottons and put them on! They drove off horses, they plundered cloaks, they seized and bound warriors, they split up the herds and drove them away!

Semetey rode home. Kökçö's son Ümütöy pitched his tent in welcome, he slaughtered fat sheep and stood bowing with hands crossed on his chest.

Semeteydäi bu čunak
 üçüncü künü tim jattı,
 'Er tınıksın!' dep aittı:
 altıncı künü tim jattı,
 775 'At tınıksın!' dep aittı.
 Anda aittıñ Semetey:
 'Jatık tildü, širin sös,
 jakşı tüyan Kül-čoro,
 üçüncü künü jatkanım,
 780 "Er tınıksın!" degänim:
 altıncı künü jatkanım,
 "At tınıksın!" degänim.
 Jakşı tüyan Kül-čoro,
 atka minip ala koi!
 785 Ümütöygö bara koi!
 Ümütöy tayım boluču,
 men özüm jāni boluču.
 "Bir tayıñ bar elä,
 ala kaçıp men keldim!"
 790 "Alam!" desä, Alsin! de!
 Alyan jerdä-dä bolso,
 Atım bolso, minsın! de!
 Tonum bolso, kīsın! de!
 Meni jān kilsın! de!
 795 Özü tai bolsun! de!
 Ak oi jañgıs boluču,
 men-dä jañgıs boluču,
 ököbüs jürüp çoñ bolobus,
 biribis mayıp bolobus!
 800 Ata karı bala jok –
 jurttu karan salabıs!
 Jatık tildü, širin sös,
 jakşı tüyan Kül-čoro
 atka minip aldı deit,
 805 Ümütöydü köstöp saldı deit.

782 R tınıktın. 785 R Umütöigö. 786 Umütöi. 790 R desäm. 791 R lyan.
 805 R Ümötöigö. 806 R Umötöi = 809 (bis). 807 R aşıp. 834 R Umötöi. 837 R
 çoñ. 838 R arı.

Kökčönün ülu Ümütöy
 salamdı aıtıp aldı deit.
 Anda aittıñ Kül-čoro:
 'E Ümütöy, Ümütöy,
 810 menin töröm Semetey
 "Üçüncü künü jatkanım!" deit,
 "Er tınıksın!" degänim,
 altıncı künü jatkanım!" deit,
 "At tınıksın!" degänim!
 815 Men jān boluču,
 sen tai boluču! –
 Bir tayıñ bar elä,
 ala kaçıp men keldim!
 "Alam!" desäñ, alıñıs,
 820 "Koyam!" desäñ, koyuñus!
 Alyan jerdä-dä bolso,
 atım bolso, miniñıs,
 tonum bolso, kiyiñıs!
 Meni jān kılıñıs!
 825 Özüñ tai boluñus!
 Mintip jürüp çoñ bolobus!
 Ata karı bala jok,
 biribis ölüp kalabıs –
 jurttu karan salabıs,
 830 Jakşı ölsö, bar'ölöt,
 jaman ölsö, bir ölöt!
 Arımayıñ semirdi,
 ačkan kursak toyuldu!"
 Emi Ümütöy turup aitat:
 835 'Men kolyo tüškön män deimin,
 men korkonumnan aitamın,
 bu koi kebiñ çin bolso,
 ar uaktan bir uak,
 atañıstan babañıs,
 840 ala jürüp toibodu,

That Wretch Semetey lay peacefully till the third day: 'Let the men rest!', he said. He lay peacefully till the sixth day: 'Let the horses rest!', he said.

Then, Semetey, you said: 'Smooth of tongue, of honeyed speech, Kül-čoro that were born good, I have lain till the third day and said "Let the men rest", have lain till the sixth and said "Let the horses rest!" Kül-čoro that were born good, mount your horse now and go to Ümütöy! Ümütöy is my maternal uncle¹⁰ and I myself his nephew. Say: "You had a filly¹¹. I came and took her away!" If he says he will take (something), let him take it! If it is a question of taking, say if it be my horse, let him mount him, if it be my over-tunic, let him put it on! Say let him make me his nephew! Let himself be my uncle! He, alas, is all alone, I, too, am an Only One. Acting as a pair we are great, but singly we are hamstrung! With aged fathers and no sons, we shall bring down ruin on our peoples!'

Smooth of tongue, of honeyed speech, Kül-čoro that was born good mounted his horse and set out towards Ümütöy.

Kökčö's son Ümütöy greeted him. And then, Kül-čoro, you said: 'O Ümütöy, Ümütöy, my lord Semetey says "I lay till the third day and said "Let the men rest!" I lay till the sixth and said "Let the horses rest!" I am (your) maternal nephew, you are my uncle. You had a filly. I came and took her away! If you say "I shall take (something)!", take it! If you say "I shall let it be!", let it be! If it is a question of taking – if it be my horse – you mount it! If it be my over-tunic – you put it on! Make me your nephew! You yourself be my uncle! Acting thus we shall be great! With aged fathers who had no (other) sons, singly we shall perish! (Together) we shall make our people seen! If a good man dies, all die, but if a bad man dies, he dies alone! Your thoroughbred would grow sleek, your hungry belly would be satisfied!'"

And now Ümütöy rose and said: 'I say that I have fallen into his power and that I speak from the fear I am in! Yet if what you say is true, your¹² grandfather and his descendants, unceasingly, could never have their fill of plundering,

10 tay I.

11 tay II.

12 See 839, note.

- ač köstügün toibodu!
Em mınča alıp keläsin –
em mını alıp netäsin?
Men ne muraska jetämin?
845 Bu koi kebiñ çin bolso
“Atı bolso, mingissin,
tonu bolso, kīgissin!”,
mını jän kılain,
özüm tai boloin!
850 Kül-çoro atka minip aldı,
Semetey köstöp çuyoidu,
Semeteygä aitti deit:
‘Kökçönün ülu Ümütöy
seni “Jän kılain!” deit,
855 “özüm tai boloin!” deit.
“Bu alyan katın albaimın!
Meni tai kılain desä,
tonu bolso, kīgissin,
atı bolso, mingissin!”’.
860 Süingöndön Semetey
Tay-buurul külüktü
alıp kelip mingisti –
Manastan kalyan turbaıbı?
Jakası altın, jeñi jes,
865 ak kürökö torçoi kös,
barañdın oyu batpayan,
karanın oyu ötpögön,
çin badana torçoi kös
alıp kelip kīgisti.
870 Attı minip aldı deit,
tondu kīp aldı deit –
özü tai boldu deit,
Semetey jän boldu deit.
Ümütöy jürüp ketip kaldı deit.
875 Ay-çüröktü alyan soñ,
Semetey jatıp kaldı deit.

853 R Umötöi. 859 R attı. 867 R karandın. 868 R çımbadana. 874 R Umötöi.
888 R täräk. 893 R çakırdık. 896 R koñgop. 908 R oşuna.

could never still their greed! And now you have come and taken so much! Now why are you taking it? What joy shall I get there? Yet if what you¹³ say is true, if it be his horse, bid me mount it, if it be his over-tunic, bid me put it on! I will make him my nephew, I myself shall be his uncle!

Kül-çoro mounted his horse and urged him in Semetey’s direction. And to Semetey he said: ‘Kökçö’s son Ümütöy says “I shall make you a nephew! I myself shall be an uncle! I shall not take this married woman! If he says “I shall make me (i. e. *him*, Ümütöy!!¹³) an uncle”, were it his over-tunic, let him bid me put it on, were it his horse, let him bid me mount it!”’.

With delight, Semetey fetched the racer Tay-buurul and bade Ümütöy mount him! Had he not been left by Manas? He went and fetched his ‘lark’s-eye’ meshed dazzling over-tunic of gold-embroidered silk with its golden collar and sleeves edged with copper, which no musket-ball could pass through, no match-wick’s ball could pierce – of purest steel and lark’s-eye meshed – and bade him put it on! Ümütöy mounted the steed and donned the over-tunic, he himself became an uncle, while Semetey became a nephew. Then Ümütöy rode off.

After marrying Ay-çürök, Semetey went on living quietly.

While Semetey and Ay-çürök were living thus, the nobly born Semetey saw a dream in the night as he lay sleeping. When dawn had fully risen, Semetey got up and said: ‘Beloved Kül-çoro, dear Kan-çoro, in the night as I lay sleeping I saw a dream! – An Asp shook from its roots, a Sea surged from its depths! Your place where the unbowed Aspen stands is here! Your place where all the Hojas and Mullahs were born is here! Of late, we chased away the Spirits of the Living and the Dead, those Spirits mounted their horses! – We have greatly perturbed the Ancestor Spirits! When the Scales rise up and dawn is darting yellow rays, the one of you mount Kök-çebiç, the other mount Kök-börü! The hardy Çoñ-baş’s under-belly is plump, his neck is thick with mane-fat – serving-men have never cast an *ukuruk*¹⁴ round him, hired men have never ridden him bareback! – Piled up, his mane-fat would make a hillock, his belly-and-gut-fat fills a sumpter-pannier! – Bring him here at dawn! Let us take a light grey mare! Let us go to Khan-Father’s Tomb and perform a sacrifice!

13 See note 839.

14 A *kuruk* or *ukuruk* is a pole with lasso attached and is used for capturing unbroken horses.

- Taraza jıldıs çıkkanda,
tañ sarıarıp atkanda,
Kan-çoro Kōk-börüsün mi-
niptir,
915 Kül-çoro Kōk-çebiçin miniptir,
bir bāni koştıp aldı,
bir attı koştıp aldı,
Semeteygä alıp keldi.
Semetey atka minip aldı,
920 Semetey jürüp ketip kaldı.
Akındın kısı Ay-çürök
çinjirlü kökōr, çini kezä
Ay-çürök koltuktap alıptır,
Semeteydin kak astına çıyıptır:
925 'Atıñnın başın bura tır, töröm,
ošo jergä tura tur, töröm! –
Tündö bir jatıp tüš körsöñ,
tündögü tüşüñ opkon tüš,
jürögüm başı kopkon tüš –
930 men tüşüñnü aitain!
Ošo jerdän kaitain!
Teräk tüptön terbäldi,
teñis tüptön çaipaldı –
töröm, bu nemäni boluču?
935 Ölük-minän tiriktin
arbayı atka minip kalıptır,
arbaktın tıncı ketiptir –
kökkö uçkan sarı ilait,
köp jaşayan karı ilait,
940 asmandayı çar ilait,
altı jaşar bala ilait –
men tüşüñnön çocuımın!
Ošo sapar koişoñçu!
Kıngı sapar barsañçı!
945 Aışırı altın tü kördüm,
- altı sanalaş kol kördüm,
jelpildägän tü kördüm,
jer maişkan kol kördüm!
Ošo sapar koyuñus!
950 Ošo sapar koibosoñ,
bir baital moınun karaba!
Bir baitaldı mingisip,
tai ekängä çaptırıp,
Tay-buuruldu alıñıs!
955 Tay-buuruldu mingän soñ,
ošo sapar barıñıs!
Tai ekängä barbasañ,
Tay-buuruldu albasañ,
bir baital moınun karasañ,
960 jaman bolor saparıñ!
Akındıñ kısı Ay-çürök
oloñunan oroldu,
çılbrınan çirmaldı,
Semeteyni jibärbäi
965 jatıp aldı Ay-çürök.
Semeteydäi çunayı
bolboi turup aittı deit:
'Tüşüñ maya ne bolot?
Tülkünüñ boyu ol bolot!
970 Senin özüñ ne bolosun? –
Menin boyum sen bolosun!
Ası ögüstün teräsinän
örüm kılıyan buldursun
koluna aldı Semetey,
975 anda turıyan Ay-çüröktü
buldursun-minän çaptı'lä! –
Daraisı dal-dalınan bölündü,
kabırğa 'Tom!' etip üzöldü!
Jakşı tüyan Ay-çürök
980 jerdä jatıp kaldı deit!

921 R Akınnın. 922 R kökiir. 925 R Atañnın. 940 R zar. 944 R kınçı. 946 R
san alaş. 961 R Akıñıñ. 971 R boyu.

When the Scales rose up and dawn was darting yellow rays, Kan-çoro had mounted his Kōk-börü and Kül-çoro his Kōk-çebiç, they hitched the mare and the horse to their saddles and led them to Semetey, who then mounted and galloped away.

Akın's daughter Ay-çürök took the leather-flask-with-chain under her arm-pit, and little china cups, and went out and waylaid Semetey: 'Turn your horse's head and halt here, my lord! When you saw a dream as you lay sleeping in the night – your dream last night was a quaking(?)¹⁵ dream, a dream at which my heart heaved! I will tell you your dream! Then I shall go back. – An Aspen shook from its roots, a Sea surged from its depths! – My lord, what does that mean? The Spirits of the Living and the Dead mounted their horses and continued on, the peace of the Spirits was shattered! Flying in the sky kites will lament, ripe in years old men will lament, aloft in the heavens rooks will lament, six-year-old children will lament! – I dread your dream! If only you would give up this journey! If only you would make a later journey! I saw standards with gold Half-moons, I saw six armies, all of like mind, saw fluttering standards, saw an army such as the ground buckles beneath it! Give up this journey! If you do not give it up, do not have that mare's neck in your vision! Bid another ride that mare, let the man who is your maternal uncle gallop her, and you take Tay-buurul! When you have mounted Tay-buurul, then go on this journey! If you do not go to your uncle, if you do not take Tay-buurul, if you have this mare's neck in your vision, yours will be an ill-fated journey!' Akın's daughter Ay-çürök twisted his rear saddle-girth (in her hand), wound his reins round her and stayed there, not letting Semetey go.

The Wretch Semetey dissented. He said: 'What is your dream to me? – It is fox-mire! And what are you yourself? You are my ordure!' And he laid hold of his horse-lash made of plaited thongs from the hide of an ox in its fifth year and with it struck Ay-çürök standing there a mighty blow! Her silk was shredded to tatters, her ribs broke with a thud! The well-born Ay-çürök lay there on the ground!

15 See I, 3)2211 and 2218, notes.

- Semeteydäi çunayı
attanıp jürüp ketti deit.
Semetey baryan kabarı
Kanıkeygä tüştü deit.
- 985 Kanıkey atka minip aldı,
jaŋgıstın arkasına saldı.
Kanıkey kelip iladı:
'O Semetey, çunayım
atıñnın başın bura tur,
990 astıñğı jergä tura tur!
Naisadan kalyan jeläğim,
jaŋgıstan kalyan beläğim,
söttan kalyan kuyayım! –
O Semetey, çunayım!
- 995 Ošo sapardı koisonçu!
Kıngı sapardı barsaŋçı!
Ay-çüröktün tüşü opkon tüş,
jürögünün başı kopkon tüş!
İlasa-da Kanıkey,
1000 batır tūyan Semetey
Kanıkey tilin albadı,
Semetey jürüp kaldı deit.
İlap kalyan Kanıkey,
çıñgırın(?) ünün baspadı,
1005 çıñgırın jaspadı.
Kösünün jaşı köl boldu,
ilap bōrı köşüdü,
eki kösü şışıdı.
Kanıkey atka mindi deit,
1010 arkasına saldı deit.
İlap turup tayı aitat:
'O Semetey, tura tur!
Atıñnın başın bura tur!
Bolboi bara jatasın,
1015 çip koiyon meçit(?) bar!
- Kuptan okup alyaisın,
ak-bos bāni çalyaisın,
atākāñnin arbayın
azır tayıp alyaisın!
- 1020 Asıp koiyon kazan bar,
salıp koiyon tulya bar:
biriñ eti salyaisın,
biriñ otun alyaisın,
biriñ ottu jakkaisın!
- 1025 Kazannı tes kainatıp alyaisın!
Kazanın çī köbüktöp kainasa,
kan atākāñ tirilgāni boluçu!
Kara koçkul kan çiksa,
kan atākāñ bir ölgönü boluçu!
- 1030 Sol bōrögün tayanıp,
"Soltonum ākām!" dep öküir!
Oñ bōrögün tayanıp,
"Oironum ākām!" dep öküir!
Atka minip alyaisın,
1035 ainalain jaŋgısım,
üidü köstōi salyaisın!
Bu jerdä kaldıñ Kanıkey,
Semetey jürüp ketip kaldı deit.
Çip koiyon meçitkā(?)
- 1040 Semetey salıp kirip berdi deit,
kuptan okup aldı deit,
ak-bos bāni çaldı deit,
azır tayıp aldı deit.
Biriñ otun aldı deit,
1045 biriñ ottu jaktı deit,
biriñ etti saldı deit –
kazan kainap çıktı deit,
kara koçkul kan çıktı!
Üçō ilap kobo kaldı,
1050 sol bōrögün tayanıp,

996 R barsayçı. 1004 R çıñgır ünün jaspadı 1005 R baspadı. 1013 R astıñnın.
1015 R meçin. 1017 R bōs. 1024 R jakaısın. 1030 R bōrögün = 1032. 1039 R
meçingä. 1050 R bōrögün.

The Wretch Semetey mounted and rode off. The news of his departure reached Kanıkey, and she mounted a horse and set out in pursuit of her Only One. She lamented as she came: 'O Semetey, my Wretched One, turn your horse's head and halt where you are! My Pennant that has lost the Spear, the Parting Gift bequeathed by the Only One, my Corselet that has lost the Chainmail! – O Semetey, my Wretched One! Give up this journey! If only you would make a later journey! Ay-çürök's dream is a quaking(?) dream, a dream at which her heart heaved!'

Although Kanıkey wept, Semetey born a warrior, did not heed her and rode on. Kanıkey went on weeping. She did not restrain her wailing voice, did not stop her shrieking. The tears from her eyes formed a lake. Her heart melted in tears, her two eyes became swollen – Kanıkey mounted and set out in pursuit of him. Still weeping, she repeated: 'O Semetey, halt, do halt! Turn your horse's head! If, unheeding, you ride on, you will come to a mausoleum¹⁶ engraved with designs¹⁷. Be sure to recite the Evening Prayer, strike down the light-grey mare and make sacrifice to your Father's Spirit! There is a cauldron slung on a trivet that has been set there – let one of you lay on the flesh, another take firewood, let the third kindle the fire! Bring the cauldron quickly to the boil! If it boils and foams over the cauldron, the Khan your Father has come alive again! If blood, cherry-black, flows out, your Khan-Father is dead! Supporting your left side, intone "My Princely Father!". Supporting your right side, intone "My lamented Lord-Father!". Mount your horse, my beloved Only One, and make for home!'

You remained there, Kanıkey, while Semetey rode away.

Semetey rode to the mausoleum engraved with designs and entered. He recited the Evening Prayer, struck down the light-grey mare and made the Sacrifice. One of them took firewood, another kindled the fire, the third laid on the flesh. The cauldron boiled, and blood, cherry-black, flowed over! The Three stood up and wailed. Supporting his left side,

16 Or: mosque? See note on 1015.

17 See note on 1015.

- ‘Soltunum ākām!’ dep elä,
 ökürüp koyo berdi deit!
 Atka minip kaldı deit.
 Kañıraktai Kır-taşka,
 1055 Kızıl-kıya, San-taşka
 üçö jariša çıyıp bardı.
 Astı ayayın karasa,
 aiçırı altın tū kelät,
 altı sanalaş kol kelät,
 1060 jelpildägän tū kelät,
 jer maişkan kol kelät!
 Tödai bolyon bir adam
 tor’at minip keliptir,
 altı sanalaş köp koldu
 1065 çok-çoyultup çoyultuptur(?),
 aidap kelä jatırı.
 Semetey çunak kördü deit,
 körüp tutup aitti deit:
 ‘Ainalain Kül-çoro,
 1070 atıñnın başın bura tur,
 astıñğı jergä tura tur!
 Sayıskandai er tonop,
 sanābıstı basalı!
 Kögüčköndöi er tonop,
 1075 kōnübüstü basalı!
 Ainalain Kül-çoro,
 sailıp kelgän Boz-uçuk
 salıp barıp tosüp kal!
 Kayılain Kan-çorom,
 1080 kañıraktai Kır-taşı
 salıp barıp tosüp kal!
 Çıkanaktai Boz-señir
 çıdam ala salıp barain!
 Attı tuşap salain!
 1085 Alaidan tüşkön Ak-kelte
 sümbölöi oktu urain,

1055 R kızıl kıya san taşka. 1059 R san alaş = 1064. 1065 R çok çoyultup çoyul tur.
 1072 R tonup = 1074. 1086 R sümbölö = 1111. 1106 R taştan. 1113 R betinän:
euphonic n? Cf. 1090 betimä. 1117 R kuiruyun. 1120 R tedäri. 1111 R sümbölö.

he intoned ‘My Princely Father!’ He then mounted his horse, and the Three rode out, vying with one another, to rumbling Kır-taş, to Kızıl-kıya and San-taş.

When they look ahead, a standard with gold Half-moon is approaching, six armies, all of like mind, are advancing, fluttering standards are drawing near and an army such that the ground buckles beneath it! A man huge as a mountain has bestridden a bay horse and gathered the six armies, all of like mind, together in a dense mass and now comes driving them along!

The Wretch Semetey saw them and without averting his gaze he said: ‘Dear Kül-çoro, turn your horse’s head and halt here! Plundering men as though they were magpies, let us banish our cares! Plundering men as though they were doves, let us assuage our hearts! Beloved Kül-çoro, ride briskly to jutting Boz-uçuk and watch out there! Dear Kan-çoro, ride briskly to rumbling Kır-taş and watch out there! I shall make for leaning Boz-señir and bide my time! I shall hobble my horse there! I shall load ball into Ak-kelte-bought-in-Alai with the ramrod, heaping on powder with cupped hands! – Then I shall strike fire, press in the wick, set it against my cheek and ask God for that mountainous bay!’

The Wretch Semetey struck fire, pressed in the fuse and set Ak-kelte to his cheek. Now if you ask about the mountainous bay, he stood all stiff and said to his master: ‘Have you seen what I have seen, my lord? Have you learnt what I have learnt? I shall tell what I have learnt! That fellow Kül-çoro has taken up watch at jutting Boz-uçuk! – Did you mark Kül-çoro, my lord? And the fellow Kan-çoro has taken up watch on rumbling Kır-taş, and the Wretch Semetey on leaning Boz-señir! He has loaded ball into Ak-kelte-bought-in-Alai with the ramrod, he has struck fire and set it against his cheek and is about to press the trigger! – But I will make a capriole and balk him! Tie up my tail and unhobble my forelegs!’

Semetey standing there fired with a ‘Bang!’

- kūştap darı kuyain,
 ottu çayıp alain,
 miltämdi kıstap alain,
 1090 betimä alıp kalain! –
 Tigi tödai tor’attu
 tigi Kудaydan tiläin!
 Semetedäi çunayı
 ottu çayıp aldı deit,
 1095 maşa kıstap saldı deit,
 betinän alıp kaldı deit.
 Tödai tor’at surasañ,
 tik tura kaldı deit,
 tor’at aitti āsinä:
 1100 ‘Men körgöndü kördüñbü,
 töröm?
 Men bilgändi bildiñbi, töröm?
 Bilgänimdi aitain!
 Sailıp kelgän Boz-uçuk
 Kül-çoro kulu tosuptur!
 1105 Kül-çoronu kördüñbü, töröm?
 Kañıraktai Kır-taşı
 Kan-çoro kulu tosuptur!
 Çıkanaktai Boz-señir
 Semetey çunak tosuptur!
 1110 Alaidan tüşkön Ak-kelte
 sümbölöi oktu uruptur,
 ottu çayıp alıptır,
 betinän alıp kalıptır,
 em tartıp imäk boluptur!
 1115 Men tak tüilüp ketärmin,
 bir jastırıp salarmin!
 At kuiruyum şüyö kör!
 Koldu çeçip koyo ber!’
 Anda turğan Semetey
 1120 tars tedirä koidu deit –

tōdai tor'at tüildü deit!
 At kuiruyun šüidü deit.
 Tor'at mingän bu batır
 aičıryı altın tū-minän
 1125 Semeteydi kačırdı –
 Semetey atka mindi deit,
 koldun astı kırğa çıktı,
 Manastap urän bakırdı,
 Semeteyläp čakırdı.
 1130 Semeteydäi bu čunak
 aralap kelip kirdi deit,
 eŋkäištän er sayat,
 ekini katmar bir sayat!
 Semetey čunayının
 1135 karan kalğan bu Čoŋ-baş
 bōrı tolo kazı ekän,
 moinu tolo jalı ekän,
 kazı-karta teŋ boldu,
 jalı üilüp döŋ boldu –
 1140 karan kalğan Čoŋ-başı
 kaŋıraktai Kır-taştan
 eŋkäiškä baryanda,
 başın čaikap turdu deit.
 Minip alsa, baspadı,
 1145 jetiläsä, jürbödü!
 Jaŋgıs arkası küruldu.
 Semetey čunayının
 amalı jaman tügöndü.
 Alaidan tüškön Ak-kelte
 1150 Semetey bir koluna aldı.
 Aldıratkan Kül-čoro
 kairılıp karap aldı deit,
 Semeteydi kördü deit.
 Semetey köstöi čuyoidu:
 1155 'Ainalain ai jarkın, töröm,
 karan kalğan Kök-čebič
 tuyayında tura jok –

tulparğa čališ emäspi? –
 Kırıyan kamaš kulaktü,
 1160 kıs baladan sıyaktü
 Kök-čebičkä minä koi, töröm!
 Berči mindai janıŋdı, töröm:
 ala kačıp kutulsaŋ, töröm,
 öštöböi öčüm alırsın, töröm,
 1165 kektäbäi keŋim alırsın, töröm! –
 Kök-čebičkä miniŋis, töröm,
 üidü köstöi salıŋıs, töröm!
 Anda aittı Semetey:
 'Ainalain Kül-čoro,
 1170 attı minip alamın,
 üidü köstöi salamın –
 men kutulümnu netämin,
 čorom,
 ne muratka jetämin, čorom?
 "Ölöp alsam, čuŋkurda!",
 čorom,
 1175 "Tirü bolsom, döbödü!",
 čorom!
 Kök-čebičtäi külükkö
 uçkaša minip alalı!
 Jaŋgırdan jaŋgıs jol,
 jaŋgıs jol köstöi kačalı!
 1180 Semetey-minän Kül-čoro
 Kök-čebičtäi külükkö
 uçkaša minip aldı deit,
 jaŋgıs jol köstöp čuyoidu.
 Jedigerdin Er-kıyaz
 1185 aičıryı altın tū-minän
 Semetey bir kötünön küdu!
 Karan kalyan Kök-čebič
 Ökō bir uçkaşıp alyan soŋ,
 bütökön boyu ızıdı,
 1190 içägizi kısıdı.

1122 R kuiruyu. 1132 R eŋkäiști, cf. 684. 1133 R eki, cf. 685. 1162 R bärči.
 1172 R kutulumnu. 1173 R töröm. 1175 R čoröm.

but the mountainous bay shied away! His master tied up his tail.

Seated on the bay steed, accompanied by his standard with the gold Half-moon, that warrior attacked Semetey. Semetey mounted his horse and emerged before the army on to a mountain-spur. He shouted the war-cry 'Manas!', he bawled the war-cry 'Semetey!' That Wretch Semetey ran right through them! He thrusts men down the slope, he thrusts two in a bunch! The Wretch Semetey's hardy Čoŋ-baş's under-belly is plump, his neck is thick with mane-fat, his belly-and-gutfat fills a sumpter-pannier, piled up his mane-fat would make a hillock – hardy Čoŋ-baş came to the slope along rumbling Kır-taš, he stood and shook his head. When Semetey urged him on he did not step, if he took him by the lead he did not budge. The Only One's 'back was shrivelled', the Wretch Semetey's chances were dwindling.

Semetey took Ak-kelte bought in Alai in one hand. Hapless Kül-čoro looked around, saw Semetey and urged his horse in his direction. 'Dear Moonlight, my lord, hardy Kök-čebič has no frogs on his hooves – it that not the mark of a *tulpar*? His ears are like cut reeds, his face is lovelier than a girl's – mount Kök-čebič, my lord! Give up the ghost in this style! – If 'grab-and-run' you get away, you will wreak vengeance for me who am unavenged, will take revenge for me who am revengeless! – Mount Kök-čebič, my lord, and make for home!'

Semetey then said: 'Beloved Kül-čoro, I am to mount your horse and make for home! – Why should I make my escape, what purpose would be served? "If I die it will be in a hole: if I live it will be on a hill!", my Companion. Let us ride the racer Kök-čebič two-up and hasten towards the one-track path that runs along the Jaŋırak!'

Semetey and Kül-čoro mounted the racer Kök-čebič two-up and urged him on towards the one-track path.

Er-kıyaz son of Jediger, accompanied by his standard with the gold Half-moon, went after Semetey in hot pursuit. After hardy Kök-čebič had taken them two-up, he grew warm throughout his whole body and his guts turned hot within him.

- Arandai özün aştı,
ak köbügün çaştı!
Karan kalyan Kök-čebič
tört tuyayı bolottoi,
1195 kurušup kalyan tuyayı
tört čaradai boldu deit.
Jaŋgıs jolyo kirgändä,
čatı jergä baryanda,
Kök-čebičtin tuyayı
1200 batpai turup aldı deit!
Ökö attan tüštü deit,
jergä jatıp aldı deit.
Jedigerdin Er-kıyaz
aldın kurčap aldı deit.
1205 Asman bulut tutuldı.
Aldıratkan Kül-čoro
Kök-čebičkä mindi deit,
köp koldu aralai kaçıp kutuldı.
Semetey jerdä jatsa-da,
1210 aidiŋınan ai korkot,
külpöŋünön kün korkot –
jatkan Semetey čunaktı
karmarğa kiši çıkpadı!
Kurup kalyan Kül-čoro
1215 kutulup bir kaçıp çıktı.
Kara tumčuk Kan-čoro
kak astınan çıktı deit:
‘Oi tura tur, Kül-čoro,
atıŋnın başın bura tur!
1220 Semeteydin kılğan işi köp elä,
Semeteydin kılbaŋan işi jok elä! –
Kuljanı karmap alyanda,
kulaŋın kesip salyanda,
mā berbäi sā bergän!
1225 Sen küčü bolsoŋ-do,
- men ulü bolsom-do,
anda kōnüm bir kalyan!
Uluu-baštın(?) tōsında,
urdap jılkı alyanda,
1230 Jedigerdin Er-toltoy
küyınğa čryıp kelgändä,
Semeteydäi bu čunak
ıryıta koyup salyanda,
Kıl-jyrendäi külügün
1235 koštöp alıp čıkkanda,
mā berbäi sā bergän –
anda kōnüm bir kalyan!
Koyluu-maldın ak tašta
koinu urdap alyanda,
1240 Karı-çal kısı Čačıke
karmap alıp čıkkanda,
mā berbäi sā bergän –
anda kōnüm bir kalyan!
Kōnüm bir kalbadı, üç kaldı.
1245 Kel! Er-kıyazğa kiräli!
Semeteydän čıkkalı!
Senin ataŋ Ajıbay,
anı öltürgön Semetey!
Menin atam Almambet,
1250 anı öltürgön Semetey!
Er-kıyazğa kiräli!
Jaŋgıs jailap beräli!
Öštöböi öštü alalı,
kektäbäi kekti alalı!
1255 Anda aittıŋ Kül-čoro:
‘O Kudaŋ, batır Kan-čoro,
“At meniki!” dedibi?
“Aš meniki!” dedibi?
Attan kōnünj kaldıdı?
1260 Aštan kōnünj kaldıdı?

He opened his jaws gaping wide and scattered white foam! The four hooves of hardy Kök-čebič, hitherto hard as steel, were now shrunken and like four cups.

When they had entered the one-track path and come to open land between two streams, Kök-čebič's hooves could tread no more, so the Two dismounted and lay on the ground.

Er-kıyaz son of Jediger encircled them.

A heavenly black cloud loured.

Hapless Kül-čoro mounted Kök-čebič. Racing clean through the teeming armies, he escaped!

Though Semetey lay on the ground, the Moon stands in dread of his radiance, the Sun stands in dread of his brilliance! – Not a man broke ranks to seize the Wretch Semetey as he lay there! Poor Kül-čoro eluded them and got away!

Cursed Kan-čoro suddenly came out across his path. ‘Oy, halt, Kül-čoro, turn your horse's head! Semetey has done many deeds – there is nothing he has not done! When we seized mountain-rams and notched their ears, he gave them not to me but to you! Although you are the younger and I the elder, I resented it! When we lifted horses on Mount Uluu-baş, and Er-toltoy son of Jediger came out in pursuit and that Wretch Semetey threw him down, he came out and hitched the racer Kıl-jyren to his mount and gave him not to me but to you, and I resented it! When we stole sheep on the white rock of Koyluu-mal and came out and seized Karı-çal's daughter Čačıke, he gave her not to me but to you, and I resented it! I was offended not once but thrice! Come, let us join Er-kıyaz! Let us abandon Semetey! Semetey killed your Father Ajıbay! Semetey killed my Father Almambet! Let us join Er-kıyaz! Let us slay the Only One for him! Unavenged as we are let us wreak vengeance, revengeless as we are let us take revenge’

Then Kül-čoro, you said: ‘O God, Warrior Kan-čoro! Used he to say “This horse is mine!”? Used he to say “This food is mine!”? Have your feelings cooled towards those horses? Have your feelings cooled towards that food?’

- Ölsöm, seitkä kečämin,
öltürsöm, kaza kılamin,
içimä bıçak salain!
Kantip törömdön tirü kalain?’
- 1265 Aldıyatkan Kül-çoro
ošo söstü aitkanda(?),
içi ottoi küidü deit,
küibögön jeri kül boldu!
Karayı naiza japırdı,
1270 “Jö kaştı!” dep bakırdı,
Manastap urān çakırdı!
Altı sanalaş köp koldu
aralap kelip kirdi deit.
Aldıyatkan Kül-çoro
1275 Jedigerdin Er-kıyaz
Too-torunun üstünön
ırıyta koyup saldı deit!
Karan kalyan Too-toru
“Er kaçkın ekän!” deit.
1280 Aldıyatkan Kül-çoro
altı sanalaş köp koldu
aralai kaçıp kutuldu.
Bütökön boyun jaşırdı,
almadai başın aşırdı,
1285 aıdıp karap jattı deit.
“Törömdü jailap salbasıp,
At kuiruyuş şüböspü?
Temir tuyak, jes biläk
Kök-çebiçtäi külügüm
1290 çöp çaldıra beräin,
sü kaptıra beräin!
Üigö çabül koiyondo,
Kök-çebiçkä minäin!
Törömnün ölügünö barain!
1295 Ölügün kelip alain,
jergä kömüp salain!
- Semeteydin üyündö
Akındın kısı Ay-çürök
keksäligi bar elä,
1300 kerättigi bar elä –
öškön ottu tamıskan,
ölgön jandı tırgiskän,
adamdan artık kiş’ elä,
törömnün kojosonu koldoyon –
1305 Ay-çürökkö barain!
Jatıp kalyan Kan-çoro
Er-kıyazğa çuyoidu,
Er-kıyazğa aittı deit:
‘Ainalain Er kıyaz, töröm!
1310 Altı sanalaş kol bolso, töröm,
karmarğa kişi çikpadı, töröm.
Jaıgıstı men karmap bersäm,
töröm,
nemäni kismat kılarsın, töröm?’
Anda aittı Er-kıyaz:
1315 ‘Ainalain, Kan-çoro,
jaıgıstı karmap sen bersän,
jaıgıstı jailap salyan soı,
üyün çap alyan soı,
Karı-çal kısı Čaçıke,
1320 Kül-çoronun katını,
Kan-çoro, sâ nekä kıyain!
Jakkan ottu öçürüp,
eldi ošo jerdän köçürüp,
ösöndü bulak Öndür-suu
1325 ördötüp bir kondurup salain!
Kan kılıp seni kötöröin!
Anı uyup Kan-çoro
arkasınan bardı deit,
Semeteydi karmap berdi deit –
1330 Jedigerdin Er-kıyaz

1266 R ukkanda. 1268 R jer. 1270 R döp. 1272 R san alaş = 1281; 1310. 1275 R
Jetigärdin. 1291 R su. 1295 R kälip. 1298 R Akının. 1300 R kerättigi. 1324 R
Öndürsu. 1326 R kötöröin.

If I die I shall cross over to the Sayyids, if I kill I shall meet my fate! I shall stab a
knife into my guts! – How, when alive, shall I forsake my lord?’

When hapless Kül-çoro spoke(?) those words, his belly burned like fire,
where he was not burned he turned to ash! He lowered his fir-lance and shouted
‘The enemy has fled!’ He bawled the war-cry ‘Manas!’. He ran through the
teeming six armies, all of like mind! Hapless Kül-çoro made his mount leap over
Jediger’s son Er-kıyaz’ Too toru!

Hardy Too-toru said ‘That man was a runaway!’ Hapless Kül-çoro ran right
through the teeming six armies, all of like mind, and escaped.

He covered up his whole body, stuck out his apple-like head and kept con-
stant look-out. ‘Will they not make an end of my lord? Will they not tie up your
horsetail? I shall let my racer Kök-çebiç of the steel hooves and copper pasterns
crop some grass and get his mouth to water! When they attack his yurt I shall
mount Kök-çebiç and go to my lord’s corpse. I shall fetch his corpse and bury it
in the ground. In Semetey’s yurt there is Akın’s daughter Ay-çürök, versed in
artifice, possessed of second sight. She can rekindle fire that has been quenched,
she can bring a dead soul back to life! She excels all others, my lord’s Protecting
Spirit watches over her! – I shall go to Ay-çürök!’

Kan-çoro, who had stayed behind, now galloped to Er-kıyaz and said to him:
‘Dear Er-kıyaz, my lord, though there were six armies, all of like mind, not a
man broke ranks to come and seize him! If I seize the Only One for you, what
reward will you make, my lord?’

Then, Er-kıyaz, you said: ‘Dear Kan-çoro, if you seize the Only One and
when you have made an end of that Only One and destroyed his yurt, I will
unite you in marriage with Karı-çal’s daughter Čaçıke, Kül-çoro’s wife. I shall
quench the fire that was kindled, have the people vacate those lands, bid them
move up Öndür-suu, where the stream broadens, and settle them! I shall make
you Khan and raise you on high!’

Hearing this, Kan-çoro went behind Semetey and held him fast. Er-kıyaz son
of Jediger

ai-balka-minän bir saldı,
arka moinun sii saldı,
jaᅇgıstı em jailap saldı!
Em Jedigerdin Er-kıyaz
1335 üyün köstöi çuyoidı.
Kuday baryan Kan-çoro
kol astına çıktı deit:
'Kokui, Kıyaz, tura tur!
Atıᅇnın başın bura tur!
1340 Mının jayın bilbäsäᅇ,
men bilämin mının jayın! –
Kečä künü çapkanda,
asmanda bulut tutulyan!
Taštü töya Kül-çoro
1345 çıya kaçıp kutulyan!
Bütökön boyun jaşırıp,
almadai başın aşırıp,
aᅇdıp karap jatıptır.
Koldu kastai aidaᅇıs!
1350 Oi otunun juluᅇus,
tö otunun juluᅇus,
Semeteydäi çunaktın
sögün örttöp salıᅇıs,
külün bir sapırıp salıᅇıs!
1355 Jedigerdin Er-kıyaz
aitkanındai kıldı deit:
Semeteydin ak söᅇün
otko salıp örttödü!
Semeteydin üyün
1360 köstöp jürdü Er-kıyaz.
Aldıyatkan Kül-çoro
Semeteydäi jaᅇgıstın
ölgönün emi bilgän soᅇ,
Semeteydin üyün
1365 köstöi çuyoidu Kül-çoro:
'Kokui, töröm öldü!' dep,

Ay-çürökkö bardı deit.
Aiçıyı altın tü-minän,
altı sanalaş kol-minän
1370 çıyıp keldi Er-kıyaz.
Aldıyatkan Kül-çoro
atka minip kirdi deit.
Bukadai bolup çelişip,
aiyırđai bolup alışıᅇ,
1375 künü-tünü jeti kün
karmaşıᅇ jatıp aldı deit!
Kül-çoronun Kök-čebič
jeti künü jügürdü,
jeti kündön ötkön soᅇ,
1380 arkasınan jörıdı,
ayayınan aksadı.
Aldıyatkan Kül-çoronu
karmap aldı Er-kıyaz
oᅇ dalının kemirčäk
1385 oyo kesip saldı deit,
mai kainatıp kuidu deit!
Kojö, moldo jıdı deit,
Kül-çoronun katını
Karı-çal kısı Čačıke
1390 Kan-çoroᅇo nekä kıldı.
Ošo jerdän köçürüp,
jakkan otun öçürüp,
el çetinän alıp barıp
sü boyunda kondurup,
1395 'Kan-çoro' degän kulun
kan kötörüp koidu deit.
Akındın kısı Ay-çürök
üyünön alıp ketti deit,
al üyünö baryan soᅇ,
1400 Akındın kısın Ay-çürök
Kıyaz özünö nekä kıldı deit.

struck him with his battle-axe, cutting through at the nape, and made an end of the Only One.

And now, as Jediger's son Er-kıyaz urged his horse homewards, God-forsaken(?) Kan-çoro emerged before the army. 'Watch out, Kıyaz, halt! Turn your horse's head! Though you do not know how matters stand with him, I do! Yesterday, when they were fighting, a black cloud loured in the sky! Kül-çoro emerged on the rocky mountain and escaped! He covered up his whole body, stuck out his apple-like head and kept constant look-out! Drive Semetey's army off as though they were geese! Tear out his firewood in the vallies, tear out his firewood in the hills! Consume the Wretch's bones with fire and scatter the ashes on the wind!'

Jediger's son Er-kıyaz did as he had said. He flung the (Khanly) White Bones of the Wretch Semetey on to the fire and burned them! Then Er-kıyaz rode towards Semetey's yurt.

Now that hapless Kül-çoro had learned of the death of Semetey the Only One, he urged his mount towards Semetey's yurt. He went to Ay-çürök and said: 'Alas, my lord is dead!'

Accompanied by his standard with the gold Half-moon and his six armies, all of like mind, Er-kıyaz came on the scene. Hapless Kül-çoro mounted and went into the attack. Locking horns like bulls, biting at each other like stallions, they were at grips with each other day and night for seven days! Kül-çoro's Kök-čebič ran for seven days, but after seven days had passed he was galled all along his spine, and his legs were limping. Er-kıyaz seized hapless Kül-çoro and gouged out the muscle of his right shoulder-blade, boiled up fat and poured it on! He assembled the hojas and mullahs, and they joined Kül-çoro's wife Čačıke, daughter of Karı-çal, to Kan-çoro in marriage. He had the people vacate those lands, he had the fire that was kindled quenched! He took the people from that region and bade them settle along the river! And the fellow called 'Kan-çoro' he raised up as Khan. He took Akın's daughter Ay-çürök from her yurt, and when they had gone to his yurt, they joined Akın's daughter Ay-çürök to Kıyaz himself in marriage.

1358 R örtödü. 1359 R üyünö = 1364. 1368 R Aiçıyı. 1369 R san alaş. 1387 R jıdı. 1394 R su. 1396 R kötörüp. 1397 R Akımın = 1400.

- Anda aittıj-*Er-kıyaz* :
 ‘Kurup kalyan Kül-čoro,
 kılıyan işiñ köp boldu,
 1405 kılbañan işiñ jok boldu!
 Toyus birdäi jilkıcı
 ošo kuldu alıñıs!
 Tokmoktop öltürüp beriñis!
 Toyus birdäi jilkıcı
 1410 tokmoktop aidañ keti deit.
 Otun alyan Kül-čoro
 ottu jakkan Kül-čoro,
 kazan askan Kül-čoro,
 kardı salyan Kül-čoro,
 1415 kolottoyu tikänäk
 kokuilap julat Kül-čoro!
 Körgön küñü kurusun,
 içkän süsu kurusun!
 Kül-čoro mal bolup čöp jebädi,
 1420 Kül-čoro it bolup bok jebädi –
 Kül-čoro körbögöñdü em
 kördü!
 Akındın kısı Ay-čürök
 Er-kıyaz alyan turbaibi?
 Alt’ai boyunda kalyan turbaibi?
 1425 Altı ai kalyan balañıs
 Semeteydän turbaibi?
 Aidan, aidan ai ötüp,
 ai on eki ai jıl boldu:
 küñdön, küñdön küñ ötüp,
 1430 küñ on eki ai jıl boldu.
 Ay-čürök erkäk tüyan turbaibi?
 ‘Ay-čürök erkäk tüdu!’ dep,
 döñdö oturyan Kıyazya
 süyünčü baryan turbaibi?
 1435 Kıyaz aitañ bu kepti:
- ‘Üñin tübü ü bolot,
 küñin tübü kü bolot! –
 Akındın kısı Ay-čürök
 balañ-minän kurup kal!
 1440 Tüyan erkäk balanın
 almadai başın alıñıs!
 Katındar balaya bardı
 bu balanı körgöñdö,
 balanın kösü čolpondoi,
 1445 balanı öltürö albañı.
 Bir kelinčäk aitañ deit:
 ‘Ainalain jeñgäilär,
 menin bir mersätim jok elä,
 šunu öltürsök netädi? –
 1450 Šu balanın kösü čolpondoi,
 šu balanın başı almadai! –
 Šunu öltürböi mä beriñär!
 Anan Er-kıyazya barıñar,
 Bir “Öltürdük!” dei körgün!
 1455 Men šunu bala kılain,
 men bir asırap alain!
 Anda turyan katındar
 kelinčäkkä berdi deit,
 kelinšäk koinuna katıp aldı.
 1460 Döñdö oturyan Er-kıyaz
 öltürböñün bildi deit,
 üigö kirip keldi deit,
 kılıçın karmai aldı deit,
 kabınan sürup saldı deit,
 1465 kelinčäktin koinunan
 balanı sürup aldı deit!
 Balanı sürup alyan soñ,
 Ay-čürök tura kaldı deit:
 ‘Jedigerdin Er-kıyaz, töröm,
 1470 akıl bolso, soñ kelät, töröm,

Then, *Er-kıyaz*, you said: ‘You damned *Kül-čoro*, the deeds you have done are many, there is nothing you have not done! Nine horse-herds all together seize this fellow! Swing your clubs and kill him for me!’

Nine horse-herds all together swung their clubs and drove him before them. – Firewood was gathered by *Kül-čoro*, fires were kindled by *Kül-čoro*, cauldrons were slung by *Kül-čoro*, snow was thrown in by *Kül-čoro*, thorns of the valley with much lamenting were torn out by *Kül-čoro*! Damn the life he is leading! Damn the water he is drinking! Cattle that he now is, he has not cropped grass, dog that he now is, he has not eaten excrement! *Kül-čoro* was experiencing what he had never known before!

Has not *Er-kıyaz* taken *Akın*’s daughter *Ay-čürök* to wife? Is she not six months gone with child? Is not your six-months-old Babe from *Semetey*?

As month succeeded month, there came a month when twelve turned to a year, as day succeeded day, there came a day when twelve months turned to a year – Has not *Ay-čürök* borne a son? With ‘*Ay-čürök* has borne a son!’, did they not go to *Kıyaz* seated on the mound to claim reward for news?

Kıyaz utters these words: ‘What comes from poison will be poison, what comes from treachery will be treachery! – You, *Akın*’s daughter *Ay-čürök*, and your child be damned! Take the apple-head of the new-born boy!’

Some women went to the boy, and when they saw him his eyes were like stars! They could not kill that boy! One younger woman said: ‘Dear Aunts, I have no child of my own. Were we to kill this one, what good would it do? This boy’s eyes are like stars! His head is round as an apple! – Do not kill him but give him to me! Then go to *Er-kıyaz* and do say “We have killed him!” I shall make him my own, I shall take him and rear him!’

The women standing there gave him to the younger woman, and she enfolded him in her bosom.

Er-kıyaz seated on his mound knew that they had not killed him. He entered the yurt, gripped his sword and drew it from its sheath, then pulled the boy from the young woman’s breast!

On his doing so, *Ay-čürök* rose: ‘*Er-kıyaz* son of *Jediger*, my lord, reason comes afterwards,

- ačū bolso, bat kelät, töröm!
Altı ayı anıki,
altı ayı seniki –
čarainada bu bala
1475 kai šariŋdı bustu?’ deit.
‘Bu balamnı öltürbö!
Bu balamnı öltürsön,
ak kũ kebim kibäsäm,
Akın-kanya barbasam,
1480 öštöböi öcüm albasam,
kektäbäi keгим albasam –
“Ay-čürök” atım kurusun!’
Korkkonunan Er-kıyaz
Ay-čüröktün balasın
1485 koinuna salıp berdi!
Kalıŋ toidu kıldı deit,
kol astında yı eldärin
taŋ azandan kurdu deit,
keräli kečkä turdu deit.
1490 Balaya at koiyon nemä jok.
Kečkä bešin bolyondo,
altın sakal Ay-kojo
asmannan ailanıp tüşüp keldi,
jergä tüşüp aittı deit:
1495 Jedigerdin Er-kıyaz, balam,
eldi taŋ azannan kurduŋus,
balam,
keräli kečkä turduŋus, balam –
ne šapatıŋ bar elä balam?’
Anda aittıŋ, Er Kıyaz:
1500 ‘Ainalain Ay-kojom,
eldi taŋ azannan kuryanım,
Kojom,
keräli kečkä turyanım, Kojom.
Bir mersätim bar elä, Kojom,
at koyorŋo kiši jok, Kojom!’
1505 Ay-kojo turup aittı deit:
- ‘Atı jok bala bu bolso, balam,
at koyorŋo kiši jok bolso,
balam,
atın koyup beräin, balam! –
Semeteydin balası
1510 “Seytek” bolsun!’ deidi deit.
Ay-kojo atın koiyon soŋ,
köstön kaim boldu deit.
Jedigerdin Er-kıyaz
jatıp kaldıŋ bu jerdä,
1515 aldıyatkan Kül-čoro
jilkının içindä jattı deit.
Ildi ötkön bazarçı
ödö ötkön jolöči
‘Ay-čürök erkäk bala tüdi!’ dep,
1520 kabar aittıp jürdü deit,
Kül-čoronun kulayına
bu kabar čalıp kalbaıbı?
Aldıyatkan Kül-čoro
‘Ay-čürök bala tüdi!’ degängä
1525 Kül-čoro koško jatpadı,
jürögü attai tuılap batpadı –
‘Ošo jerdän ketäm!’ dep,
‘Ošo Seytekkä jetäm!’ dep,
kabakka bir jügürüp bardı.
1530 Kül-čoro üstünö kīgän
čirdamal kara kemäntäi
jik jiginän böldü deit,
aldı aldınan söktü deit!
Kalyan elä čuldusun
1535 moınuna asıp aldı deit.
Jilkıçının ak-sakalı Kara-biy
Kül-čoro jügürüp jetip keldi:
‘O akä tai, Kara-biy,
čirdamal kara kemäntäi, akä,
1540 jik jiginän bölündü, akä,

but anger is quick to come! Six months are the Other’s, but six are yours! Still in his caul, what cities of yours has this babe destroyed? Do not slay this child of mine! Were you to do so – if I do not don my white Swan-mask and fly to Akın-khan! – if, unavenged, I do not wreak vengeance! – if, revengeless, I do not take revenge! – may my name “Ay-čürök” wither!!’

In his dread, Er-kıyaz thrust Ay-čürök’s babe to her breast. He made a great feast. He assembled his subject peoples early in the morning and tarried late in the evening.

No name had been given to the boy. Late in the day, golden-bearded Ay-kojo came whirling down from the sky! Alighting on the ground, he said: ‘Er-kıyaz son of Jediger, my Son, you assembled the people early this morning and have tarried late in the evening – what is the reason for your generosity?’

Then, Er-kıyaz, you said: ‘My dear Ay-kojo, I assembled the people early this morning and tarried late in the evening because I have a child, my Hoja, and there is none to give him a name!’

Ay-kojo rose and said: ‘If this is a boy without a name, my Son, and there is none there to name him, I shall give him a name! Let the son of Semetey be called “Seytek”!’, he said.

After Ay-kojo had given the name, he vanished from their sight.

Jediger’s son Er-kıyaz, you stayed encamped in those lands, while hapless Kül-čoro stayed among the herds of horses.

Merchants passing down, wayfarers passing up came telling the news that Ay-čürök had borne a son – and did not this news strike Kül-čoro’s ears?

On their saying ‘Ay-čürök has borne a son!’, hapless Kül-čoro ceased to lie quiet in his hut, far from sinking, his heart frisked like a horse! ‘I shall leave this place!’, he said, ‘And make my way to this Seytek!’ He went to a hollow, and there Kül-čoro loosed the seams of the black layered-felt cloak he was wearing, stitch by stitch, he ripped it apart from end to end and hung the sad remnants round his neck.

Kül-čoro ran up to the horse-herd-in-chief Kara-biy: ‘Oh Father Kara-biy, sir, the seams of my black layered-felt cloak have become loosed, stitch by stitch,

- aldı aldınan sögüldü, akä!
 Bir baitaldı bersäñçi, akä,
 bir baitaldı minäin, akä,
 Ay-čürökkö men barain, akä,
 1545 jön inä šöna jip, akä,
 orō bolso, saidırıp, akä,
 bürö bolso, tarttırıp, akä,
 kaita salıp keläin, akä!
 Ak-sakalı Kara-biy
 1550 açū kelip bakırđı:
 ‘Kuldun aitkan sösün kör!
 Ošo kul koško jatpadı,
 baibičäsi erkäk bala tūyanya
 jürögü attai tuilap batpadı!
 1555 Ay-čürökkö sen barsañ,
 menin otunumdu kim alat,
 menin karımdı kim salat,
 kazanımdı kim asat?
 Toγus birdäi jilkıçı
 1560 toγus soyul alıñar,
 jıya čäp salıñar,
 kabırγasın kajır-kujır sögüñör,
 başın kesip alıñar!
 Toγus birdäi jilkıçı
 1565 toγus soyul aldı deit,
 kuldu jıya čäp saldı deit.
 Aldıyatkan Kül-čoro
 ölor-ölbös jan-minän,
 öpkö-bör alı-minän
 1570 baş kötörüp turdu deit.
 Jilkıçının başı Kara-biy
 anan turup minı aitat:
 ‘Atağnın körü, Kül-čoro,
 bu jilkının kötündö
 1575 çolok kara baital bar,

1545 R inä. 1546 R oro. 1547 R bürö. 1556 R otumdu, cf. 1411; 1661. 1580 R sudai. 1596 R baitaldı, cf. 1708. 1606 R estin (*euphonic* n?).

it has ripped apart from end to end, sir! Please give me a mare to ride! I shall go to Ay-čürök, and, with her bodkin and thick woollen thread, where it is a wrap let her sew it, where it is a pleat let her draw it together!—Then I shall ride back, sir!

The chief Kara-biy lost his temper and shouted: ‘See what the fellow says! This fellow did not lie quiet in his hut on his mistress’s giving birth to a son, his heart, far from sinking, frisked like a horse! If you ride to Ay-čürök, who will fetch my firewood, who will throw in my snow, who will sling my cauldron? Nine horse-herds all together, take nine cudgels, throw him down and beat him! Rip up his ribs with a crick-crack! Cut off his head!’

The nine horse-herds all together took nine cudgels, threw the fellow down and beat him! Hapless Kül-čoro, with the fitful life that remained to him, with what strength was still in his inwards, raised his head and stood up.

Then the horse-herd-in-chief Kara-biy addressed him: “You father’s grave . . . !”, Kül-čoro! At the back of this herd there is a black docktailed mare. Ride that mare, go today, come back today! If you stay later . . . if I do not cut off your head like a sheep’s, if I do not shed your blood like water, may my name “Kara-biy” wither!”

Hapless Kül-čoro roped the black docktailed mare by the neck and brought her to his hut. He pulled the ropen tail-strap and rear saddle-girth tight across her groin and urged her homewards.

Is not Jediger’s son Er-kıyaz seated on the mound? He caught sight of Kül-čoro. Jediger’s son Er-kıyaz shouted to Kül-čoro, and Kül-čoro came on. Jediger’s son Er-kıyaz pulled Kül-čoro down over the black docktailed mare and sat on his chest and with the leather over-shoes he wore on his feet kicked him for all he was worth, and a couple of ribs were broken!

Utterly spent, hapless Kül-čoro collapsed.

As he lay there, Kül-čoro regained his senses, raised his head and went to Ay-čürök.

When well-born Ay-čürök saw Kül-čoro,

- ošo baitaldı minip al,
 bugün barıp bugün kel!
 bugünñön sen kalsañ,
 koidoi başıñ kespäsäm,
 1580 sūdai kanıñ tökpösöm,
 “Kara-biy” atım kurusun!
 Aldıyatkan Külčoro
 çolok kara baitaldı
 moınunan bailap aldı deit,
 1585 koško alıp keldi deit.
 Jip kuişkan, jip oloñ
 čandırınan bekän tartıp aldı deit,
 üidü köstöi çuyoidu.
 Jedigerdin Er-kıyaz
 1590 döñdö olturγan turbaıbı?
 Kül-čoronu körö koidu.
 Jedigerdin Er-kıyaz
 Kül-čoronu çakırđı,
 Kül-čoro salıp bardı deit.
 1595 Jedigerdin Er-kıyaz
 çolok kara baitaldan
 ödıra tartıp saldı deit,
 Kül-čoronun töşünö
 Er-kıyaz minip aldı deit,
 1600 butundayı kepiçi
 Jedigerdin Er-kıyaz
 Kül-čoronu tepti’lä,
 koş kabırγa kiradı!
 Aldıyatkan Kül-čoro
 1605 soyulup barıp jıyıldı!
 Jatıp esti aldı deit,
 Kül-čoro baş kötörüp kaldı deit.
 Ay-čürökkö bardı deit.
 Jakşı tūγan Ay-čürök
 1610 Kül-čoronu körgöndö,

- küibögön jer kül boldu,
jalındap jalbirt çok boldu! –
çırıyın jaspadı,
çıyrıyan ünün baspadı!
- 1615 Aldıyatkan Kül-çoronu
bir kuçaktap aldı deit:
'Ainalain Kül-çoro –
çolok kara baitaldı
"Minäin!" degän atp'elä,
1620 çirdamal kara kemäntäi
"Kiyäin!" degän tonb'elä?
İlap bõri köşödü,
eki kösü çışidi,
jõn inä, şona jip
1625 çirdamal kara kemäntäi
bütündäi kılıp berdi deit.
Baitalya mindiñ Kül-çoro,
Ay-çürök turup aittıñ deit:
'Ainalain Kül-çoro,
1630 atıñnın başın bura tur,
astıñ jergä tura tur!
Aisadan kalıyan jelägi,
ertägi ötkön jañgısı,
alt'ai kılıyan belägi,
1635 a Seytek çunayı
östöböi öçündö kalar,
kektäbäi keginä kalar!
Eräsä tartıp er jessä,
at jalın tartıp çoñoiso,
1640 ebin bir tıp kelip bak!
Atka mindi Kül-çoro
jilkını köstöi saldı deit.
Kul keçigip kaldı dep,
toyus birdäi jilkıcı
1645 toyus attı miniptir:
- 'Kül-çoronun çoñ jürök
attai tuilap batpadı,
baibiçä erkäk bala tūyanya
Kül-çoro koško jatpadı!
- 1650 Kül-çoro seni oñdoibus,
seniñ başıñ, Kül-çoro,
kol bakan-minän somdoibus!
Toyus birdäi jilkıcı
toyus çoçmor aldı deit,
1655 toyus çäp çıktı deit –
çolok kara baitaldan
Kül-çoro toñkoyup jıyıldı!
Kül-çorodoi batırdı
kolottoyu tikänäk
1660 kokuilatıp juldurdu –
otun alıyan Kül-çoro,
ottu jakkan Kül-çoro,
kazan askan Kül-çoro,
kardı salıyan Kül-çoro! –
1665 körbögönü kör boldu,
jebägäni bok boldu.
A Seytek çunayı
altı kündön "Ata!" dep,
eki kündön "Enä!" dep,
1670 çırpıktan ja kılıyan turbaibi,
çidän okty kılıyan turbaibi?
'Kak!' etkän karyä koiyon jok,
'Kuk!' etkän kuskun koiyon jok!
Adalın bir döbö kılıp jidi deit,
1675 jardı-minän jabırkai
Seytek alkış alıp jatt'elä!
Aldıyatkan Kül-çoro
jilkıcı-minän jürdü deit,
kabakka jügürgön turbaibi?
1680 Üstündöğü jaman kemäntäi

1622 R İlap bõri köşödü. 1624 inä. 1633 R ertägin. 1634 R bilägi. 1638 R
eräsi. 1666 R jibägäni. 1674 R adalıp. jidi. 1675 R jabıkai.

where she was not burned she turned to ashes, she flared up and glowed like cinders! She did not restrain her shrieking, did not stop her wailing voice! She embraced hapless Kül-çoro and said: 'Dear Kül-çoro, is that black docktailed mare a horse you'd wish to ride? Is that black layered-felt cloak a garment you'd wish to wear? Her heart melted in tears, her two eyes became swollen. With her bodkin and thick woollen thread, she repaired the black layered-felt cloak for him completely.

Kül-çoro, you mounted the mare, and, Ay-çürök, you stood up and said: 'Dear Kül-çoro, turn your horse's head, halt where you are! The Pennant that lost the Spear, the Only One of Him-that-died-before-him, the Parting Gift six months in the making – ah, his Wretch Seytek, unavenged will live for vengeance, revengeless will live for revenge! If he grows up and reaches manhood, if, riding bareback, he grows tall, find a plausible excuse and do your best to come!'

Kül-çoro mounted his horse and set out in the direction of the herd. Saying 'The fellow is late!', the nine horse-herds all together mounted nine horses. 'Far from sinking, Kül-çoro's great heart frisked like a horse! On the Mistress's bearing a son, Kül-çoro did not live quiet in his hut! Kül-çoro, we shall teach you a lesson! Kül-çoro, we shall lop off your head with bludgeons!'

The nine horse-herds all together took nine bludgeons, the nine came out and beat him. Kül-çoro fell headlong. They made the Warrior Kül-çoro tear out thorns of the valley, making him cry out in pain! Firewood was gathered by Kül-çoro, fire were kindled by Kül-çoro, the cauldron was slung by Kül-çoro, snow was thrown in by Kül-çoro! – All that he did not experience was the grave, all that he did not eat was excrement!

The Wretch Seytek said 'Father!' from his sixth day, he said 'Mother!' from his second. Has he not made a bow from a switch? Has he not made arrows from çiy-grass? He has not left a crow that says 'Kak!', has not left a raven that says 'Kuk!' Of what was fit to eat he piled up a mound and regularly received the blessings of the poor and the weak.

Hapless Kül-çoro went out with the horse-herds. Has he not run to a hollow? Has he not ripped up the tattered cloak on his back?

- tutıp alyan turbaıbı?
Otō başı Kara-biy,
aya jügürüp kelgän turbaıbı?
'Ainalain Kara-biy,
1685 bir baitaldı bersäğçi!
Men üyümö barain!
Üstümdögü kemäntäi
jik jiginän bölündü,
Ay-čürökkö barain!
1690 Jön inä, šöna jip,
orō bolso, saidırıp,
kaita salıp keläin!
Kara-biy turup aitat deit:
'Atağın körü, Kül-čoro,
1695 teräñ eläm, kečirdim,
teñis eläm, ötküstüm!
Bügün barıp bugün kel! –
Bügünnön sen kalsañ,
koidoi başıñdı kespäsäm,
1700 südai kanıñdı tökpösöm,
"Kara-biy" atım kurusun!
Čolok kara baitaldı
Kül-čoro minip aldı,
üidü köstöi çuyoidu.
1705 Üigö kirip bardı deit.
Jedigerdin Er-kıyaz
bir çakırtıp aldı deit,
čolok kara baitaldan
ōdıra tartıp saldı deit,
1710 tōšünö minip aldı deit,
koš kabırğa kuirattı,
ölör-ölbös jan-minän
Kül-čoro başın kötördü,
Ay-čürökkö bardı deit.
1715 İlap aittıñ Ay-čürök:
- 'Ainalain Kül-čoro,
čolok kara baitaldı
"Minäin!" degän atp'elä,
üstüjdögü kemäntäi
1720 "Kiyäin!" degän tonb'elä?
Aryam jaman kūruldu,
amalıñ jaman tügöndü.
At arıbas ai tūar,
atka salkın kün tūar –
1725 astıñ jergä tura tur!
Jakşı tūyan Ay-čürök
Seytekti emi çakırdı:
'Aisadan kalğan jeläğim,
jañıstan alt'ai kalğan beläğim,
1730 söttan kalğan kuyayım,
jañıstan kalğan tuyayım! –
A Seytek çunayım,
karçıyamın kanatı,
tuiyunumnun tumçuğu,
1735 "Too-toruyğa minäm!" dep,
döñdö olturğan atağa
ılap çıyıp bara ber,
moinun kuçaktap ala kör!
Too-toruyğa minbäsäñ,
1740 atıp salğan ok bolsoñ,
çičip salğan bok bolsoñ,
menin enäligim kurusun!
Bala oinop ketip kaldı deit,
Kül-čoro atka minip aldı deit,
1745 Kül-čoro ketip bara jatkanın
bala körö koidu deit,
Ay-čüröktün aitkan keptäri
balanın esinä tüşö kaldı deit.
Döñdö olturğan Kıyazğa
1750 Seytek ilap çıyıp bardı deit:

1690 R inä. 1691 R oro. 1700 R sudai. 1709 R tartın. 1722 R tögöndü.
1738 R kuçaktan.

Has he not ridden to the horse-herd-in-chief-on-summer-pasture Kara-biy?

'Dear Kara-biy, please give me a mare! I wish to go home! The seams of the cloak on my back have parted, stitch from stitch! I want to go to Ay-čürök, and, with her bodkin and thick woollen thread, where it is a wrap let her sew it! I shall then ride back!

Kara-biy standing there said: 'May your father's grave...! Were I a Chasm, I'd bid you cross over, were I a Sea, I'd bid you pass over!¹⁸ Go today, come back today! If you stay later... if I do not cut off your head like a sheep's, if I do not spill your blood like water, may my name "Kara-biy" wither!

Kül-čoro mounted the black docktailed mare and urged her homewards. He entered the yurt. Er-kıyaz son of Jediger summoned him. He pulled him down over the black docktailed mare and sat on his chest and broke a couple of his ribs! With the fitful life that remained to him, Kül-čoro raised his head and went to Ay-čürök.

Weeping, Ay-čürök, you said: 'Dear Kül-čoro, is that black docktailed mare a horse you'd wish to ride? Is the cloak on your back a garment you'd wish to wear? My strength is sadly diminished, I am in a desperate situation! A month is coming when horses do not tire, a day is coming that is cool for horses! Halt just where you are!'

Well-born Ay-čürök now called Seytek: 'My Pennant that lost the Spear, my Parting Gift of six months from the Only One, my Corselet left from the Battledress, Male Issue left from the Only One! – Ah, my wretched Seytek! Wings of my Hawk, Beak of my White Goshawk, say "I want to ride Too-toru!" and go up to your Father sitting on the mound and, all in tears, throw your arms round him! If you do not mount Too-toru, if you prove a spent arrow, if you are an extruded turd, may my womb that bore you be cursed!'

The boy went skipping away.

Kül-čoro mounted his horse, and the boy saw him ride off. The words Ay-čürök had spoken came to the boy's mind. All in tears he went up to Er-kıyaz sitting on the mound:

18 See note 1695f.

- ‘Ainalain atākā,
Too-toruya men minām,
jilki košo men baram!’
Moinunan kuçaktap alat.
- 1755 Jedigerdin Er-kıyaz
Kül-çoronu çakırdı.
Aldıyatkan Kül-çoro:
‘Lāpai taksır?’ deidi deit.
Anda aittıñ Er-kıyaz:
- 1760 ‘Atañın körü, çiktir kul,
senin kılıyanıñ köp bolıyon,
kılbaıan işiñ jok bolıyon! –
Balanı Too-toruya mingizip,
jilkiya alıp barıp,
- 1765 üç kün jilkıda jassın!
Üç kündön kın, Kül-çoro,
üigö eläñ alıp kel!
Üç künnön kın alıp kelbäsän,
koidoi başıñ kespäsäm,
- 1770 sūdai kanıñ tökpösöm,
menin “Er-kıyaz” atım ku-
rusun!’
Aldıyatkan Kül-çoro
balanı erçitip aldı deit,
jilkını çendäp bard’elä.
- 1775 Anda aittıñ Kül-çoro:
‘Aisadan kalyan jeläğim,
jañğıstan kalyan beläğim,
e Seytek çunayım,
körgön küñüm kurusun,
- 1780 içkän süm kurusun!
Üidön kaitıp kelgändä,
toyus birdäi jilkıçı
joluman tosıp kılıçı,
çolok kara baitaldan
- 1785 jıya çäp salıçı!’
Anda Seytek turup aitat:
‘Ainalain Külökö,
- armansıs dünö bolobu,
ajalsıs kişi ölobü?
- 1790 Ukuruk-minän seni oñdoso,
ai-balka-minän somdorbus!’
Anda aittıñ Kül-çoro:
‘Ainalain çunayım –
tartkanına işändim,
- 1794a taiça medär bailadım:
1795 aitkanına işändim,
atça medär bailadım!’
Aldıyatkan Kül-çoro
süingöndön day’elä
çolok kara baitaldı,
- 1800 aibir-şaiбір joryosu
joryosuna saldı deit.
Toyus birdäi jilkıçı
toyus kelip çapt’elä –
çolok kara baitaldan
- 1805 toñkoyup barıp jıyıldı.
Seytek çunak bu bala
eşik endü ai-balya
kolunan emi aldı deit,
toyus birdäi jilkıçı
- 1810 jıya çäp saldı deit!
Jerdä jatkan Kül-çoronu
atka mingisip aldı.
Jılañaç kaştı jilkıçı!
Aldıyatkan Kül-çoro
- 1815 jolim üigö bardı deit.
Batır tūyan bu Seytek
jilkını köstöi saldı deit,
tū bā karmap aldı deit.
Jolum üidün eşiğın
- 1820 jıya tartıp saldı deit,
kazı-minän kartaya,
Kül-çoronu maiya bölöp saldı
deit.

‘Dear Father, I shall mount Too-toru and go and hitch on a spare!’ And he threw his arms round him. Jediger’s son Er-kıyaz summoned Kül-çoro.

Hapless Kül-çoro said: ‘What is your desire, my lord?’

Then, Er-kıyaz, you said: ‘You filthy fellow, curse you, the deeds you have done are many, there is nothing you have left undone! Mount the Boy on Too-toru, take him to the herd and stay with the herd for three days! After three days, Kül-çoro, be sure to bring him home! If you do not bring him after three days – if I do not cut off your head like a sheep’s, do not spill your blood like water, may my name “Er-kıyaz” wither!’

Hapless Kül-çoro told the Boy to follow him, and they made for the herd at a pace. Then, Kül-çoro, you said: ‘My Pennant that lost the Spear, my Parting Gift from the Only One, ah Seytek, my Wretch, damn the life I have been leading, damn the water I have been drinking! When I arrive from home, the nine horse-herds all together will waylay me and knock me headlong from the black docktailed mare, as usual!’

Then Seytek standing there said: ‘Dearest Kül-çoro, is there life on earth without disappointments? Does a man die without his Last Hour? If they teach you lessons with the *ukuruk*, we shall trim them down with battle-axes!’

Then, Kül-çoro, you said: ‘My dear Wretch, I placed my trust in what she put (to him), I trained a “hope” like a one-year-old: I placed my trust in what she said (to him), I trained a “hope” like a full-grown horse!’

Hapless Kül-çoro, happy once again, urged the black docktailed mare, his brisk ambler to a pace.

The nine horse-herds all together came and struck him for all they were worth, and he fell headlong from the black docktailed mare.

That Lad the Wretch Seytek now laid hold of a battle-axe broad as a yurt-door and knocked down the nine horse-herds all together and got Kül-çoro, who lay on the ground, on to his horse. The horse-herds fled stark naked!

Hapless Kül-çoro rode to his hut, and that Seytek, born Warrior, set out for the herd. He seized a barren mare, wrenched out the hut-door and wrapped Kül-çoro in rib-and-gut-fat.

- 1825 Jeti künnön kīn Seytek
ačıp alıp karasa,
oŋ dalına čemirčäk,
oyo kesip salyan kul,
mai kainatıp kuiyan kul,
kū dalı bolyon dalısı
maiya jetilip kalyan turbaibi?
1830 Ačıp alıp karasa,
aldıyatkan Kül-čoronun
kara kösü čolpondoi,
eki beti eki daŋıt toiyoŋdoi,
eki ĩni eki kiši koŋundai!
1835 Anda aittı Kül-čoro:
'Ainalain Seytegiŋ,
atka minip ala koi!
Jılkını köstöi sala koi!
Kök-čebičti alıp kel!'
1840 Atka mindi bu Seytek,
jılkını köstöi čuıyoidu,
Kök-čebičti alıp keldi.
Aldıyatkan Kül-čoro
tokup minip aldı deit,
1845 batır tūyan bu Seytek
Too-toruya minip aldı deit.
Kül-čoro-minän Seytek
Er-kıyaz köstöi jürdü deit.
Ökō jarişıp kirip bardı deit.
1850 Anda Kül-čoro turup aitat deit:
'Salam aläikim, Er-kıyaz,
töröm!
'Aläiki salam, Kül-čoro, batır!
'Kayılain Er-kıyaz, töröm!
'Ainalain Kül-čoro, batır!
1855 "Satıp ĩsäŋ bir kündük,
säp ĩsäŋ miŋ kündük!"

- Kurčalıp kuda boloin!
Kučaktaşıp dos boloin!
Meni kılča jaman kııbaŋın!
1860 Anda aittıŋ Kül-čoro:
'Oŋ dalıma kemirčäk, töröm,
oyo kesip salyandai, töröm –
ata öcü barb'elä, töröm,
enä kegi barb'elä, töröm?'
1865 Aldıyatkan Kül-čoro
kara bolot kılıčın
karmai aldı sabınan,
sūrup aldı kabınan
topčudai bolyon başın
1870 toyoloto čaptı deit!
Kül-čoro-minän bu Seytek
atka minip kaldı deit,
Kanıkey istäp jürdü deit.
Kudaydan tapkan Kan-čoro
1875 aldıyatkan Kanıkey
koi kaitartıp koyuıptur,
koluna tayak beriptir.
Kaza-balā kandarin,
kardı salık bilärin,
1880 ötürük süilöp jakşısın
Kan-čoro čoyultup alyan tur-
baibi?
Kan-čoro aitat bu kepti:
'Manastın ũlu Semetey
Almambet menin atamdı
1885 bir öltürüp taštadı:
Kül-čoronun atasın
jatak tildü, širin sös,
jakşı tūyan Ajıbay
bir öltürüp taštadı!
1890 Anın üçün öcüm dü aldım,
jaŋıstı jailap berdim,
Er-kıyazya em kirdim!'

1821 R kartayı. 1869 R baturın. 1876 R toyuıptur. 1878 R Kazı bala ('Richter-Söhne'). 1879 R kordu.

When after seven days Seytek opens the wraps and looks, has not the shoulder-blade of the poor fellow whose muscle had been gouged out and who had had boiling fat poured on, so that it withered – has his shoulder-blade not grown whole in the (rib-and-gut-)fat? When he opens them and looks, hapless Kül-čoro's black eyes are like stars, his two cheeks plump as two gorged he-wolves, his two shoulders massive as two men's thighs!

Then Kül-čoro said: 'My dear Seytek, mount your horse and make for the herd! Fetch Kök-čebič!'

That Seytek mounted, he sped to the herd and brought back Kök-čebič. Hapless Kül-čoro saddled and mounted him, while that Seytek, born a Warrior, mounted Too-toru. And now Seytek and Kül-čoro rode in the direction of Er-kıyaz.

Vying with one another they went in!

Then, as he stood there, Kül-čoro said: 'Salam aläikim, Er-kıyaz!'

'Aläiki salam, Warrior Kül-čoro!'

'Dear Er-kıyaz, my lord!'

'Beloved Kül-čoro, Warrior! "If one sells (a cow) one gains for a day, but if one milks it one gains for a thousand!" I should like to enfold you as an in-law, should like to embrace you as a friend! – Do not harm me so much as a hair!'

Then, Kül-čoro, you said: 'When someone has gouged out the muscle on my right shoulder-blade, my lord, was that a debt of vengeance for one's father, a debt of revenge for one's mother?'

Hapless Kül-čoro grasped his black-steel sword and drew it from its sheath, he struck off his button-like head and sent it rolling!

That Seytek and Kül-čoro mounted their horses and rode on in search of Kanıkey.

The God-forsaken Kan-čoro had made hapless Kanıkey mind the sheep and had put a crook in her hand. Has not Kan-čoro assembled his calamitous khans, his droop-bellied biys, his lying magnates? – Kan-čoro says these words: 'Manas's son Semetey slaughtered my Father Almambet, he slaughtered Kül-čoro's smooth-tongued, sweet-spoken Father Ajıbay, that was born good! On that account I took my revenge and made an end of the Only One for Er-kıyaz and joined him!'

- Kan-čoronun aitkanın
uğup turğan Kül-čoro
1895 attan ırıp tüştü deit,
Kan-čoronun keñ kökürök jayı
töš
Kül-čoro alıp mindi deit,
butu-kolun bailadı,
bosogogo tañıp koidu deit.
1900 Kurup kalğan Kanıkey
karşı kelgän turbaibi?
Koidu taştayan turbaibi?
Jügürüp jetkän turbaibi?
'Ainalain Kül-čoro, balam,
1905 barısın aitıp netäin, balam? –
Kan-čoronun kanınan
bir kaşık kanın bersäñçi, balam! –
Oşonun kanın içäin!
Ičkännän kın men ölöin!
- 1910 Kanıkey Ak-albarstı aldı deit,
Kan-čoronu jara tartıp saldı deit,
Kan-čoronun kanına toidu deit!
Jakşı tüyan bu Seytek
torkodan taldap kīgisti,
1915 joryodon taldap mingisti,
Kanıkeydi alıp keldi,
Ay-čüröktü alıp keldi.
Üč kün anda tim jattı.
Üč künnön kın köçürdü,
1920 keñ Kol-ata boyunda,
keñ Talastın oyunda,
anda jatkan Er Manas
üi tikkän jergä üi tikti,
Üč-koşoy-minän Talastı
1925 küimıldatpai tuttu deit –
'Ayağı Talas, baş Taşken,
akım tüşüp jattı!' deit.

Kül-čoro heard Kan-čoro out, then leap down from his horse. He seized Kan-čoro by the fat of his broad chest and bestrode him. He bound him hand and foot and lashed him to the door-frame!

Has not wretched Kanıkey come to meet them? Has she not forsaken the sheep? Has she not run to get even with him? Dear Kül-čoro, my Son, why should I tell all (my wrongs)? My Son, I beg you, give me one spoonful of Kan-čoro's blood – I mean to drink his blood! After drinking it I wish to die!

Kanıkey took Ak-albars and inflicted a gash on Kan-čoro, then sated herself on his blood!

That nobly born Seytek chose a silken fabric and bade her put it on, he picked an ambler and bade her ride it. He came and took Kanıkey, and also Ay-čürök. They then lay peacefully for three days.

After three days, Seytek had his people move camp. They pitched their yurts in the place where Manas had pitched his yurt and camped, beside the broad Kol-ata in the valley of the broad Talas. Not letting them move on, he kept to Talas and Üč-koşoy. 'With its foot in Talas and head in Tashkent, my inheritance has come down to me!'

COMMENTARY

| | |
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FOREWORD

In the German and Russian Introductions to his corpus of Kara-Kirghiz epics, Radloff gives incomplete information as to which bards sang which texts for him, and when and where. Little further information on this subject can be gleaned from his official reports on his expeditions to the Kirghiz tribes in 1862 and 1869. If other published sources are more specific, they are not known to the writer. In *Kökötöy*, recourse was had to inference from internal evidence such as that furnished by comparison of Manas's Invocations to his Companions, with variations of a basic 'run' lodged in the memories of individual bards or at the very least schools of bards. There, the following grouping was proposed:

- 'A (Among the Sarı Bağış, 1869) I, 1) 'The Birth of Manas'
- B (among the Bugu tribe, 1862) I, 2) (*AK* and its sequel); *BM*; *KK*; *BS*; *S*
- C (among the Bugu, 1862) I, 3)' (p. 259).

Valichanov's *Kökötöydün aşı* (*KO*) was established as independent of all the other mid-nineteenth-century *Manas*-epics. Since then (1980), analysis of Radloff's I, 3) in *H Marriage* I (1980) and II (1982) has confirmed the independence of the bard who furnished it. The Index of Personal Names to the present edition now offers further criteria of differentiation. The main questions left unanswered by the proposed grouping in *Kökötöy*, just quoted, concern the interrelationship of I, 2) (*AK* and sequel); I, 4) (*BM*); I, 5) (*KK*); I, 6) (*BS*); and I, 7) (*S*), five sequences in all. Detailed analysis of the distribution of some Personal Names and associated epithets (see the foreword to the Index, p. 607, below) strongly suggests that these five sequences were obtained from three different bards in the grouping I, 2); I, 4)/I, 5); I, 6)/I, 7), all among the Bugu in 1862.

2. On Manas's varying pedigree (a sign of more recent tradition), see H *Birth*, pp. 220f. *jetkilän*: -ŋ is sometimes varied by -n, cf. BM 741 *jetkiläŋ*.
- 10f. Jakıp's marriage with Čıyrıçı, daughter of Aydar-khan, would make Manas the maternal nephew of Kökčö-khan (AK 23ff.), unless Čıyrıçı were Kökčö's half-sister. At S 786f. (by another bard), Manas's son Semetey inherits this relationship with regard to Kökčö's son Ümütöy. Manas's mother Čıyrıçı is also known as Čıyırđı, Čakan and Bagdı-döölöt, see H *Birth*, pp. 221ff. and the Index of Personal Names, below.
14. *jaiyan čacın tarabait* implies that after giving birth, Čıyrıçı, having loosed her (two, married woman's) plaits, would dress her hair again (possibly in a different style, to indicate motherhood). The reason for her plaits being loosed would be sympathetic magic: to help a woman in labour, all knots must be untied, all obstructions removed. In Sagymbay's variant of the *Birth*, after bearing her son and on the eve of the feast to celebrate this event, Manas's mother sews a cloak, poor men patch their garments, young women and girls do up their hair, and young men dress their horses' tails (*Manas*, 1984, 2230 *Kedeyler kiyim jamaşıp, / kelinder čacın taraşıp, / Kizmatker kiyim jamaşıp, / Kız baldar čacın taraşıp, / ... Azamattın baarisı / Argımak jalın taraşıp ...*). All of this can of course be interpreted as preparations for the feast, yet all four instances among many other possible preparations imply a reversal of loosening, and in the case of the females' and horses' hair the same verb *tara-š-* 'to dress' is used as at B 14. *čac jay-* otherwise refers to a widow's tearing out and scattering her hair in mourning, see H *Marriage* II, p. 27. The change from a girl's (many) to a married woman's (two) plaits is named *čac örüü*, and the rite was performed prior to her moving to her husband's aul (Yud. sub *čac*).
16. *būbadi* (subj. Čıyrıçı, obj. her waist); 26 *būdursam* (subj. Jakıp, obj. Čıyrıçı's waist); 39 *būdurdu* (subj. Jakıp, indirect obj. *belge* – Jakıp's or Čıyrıçı's waist?). The problem is whether these three loci belong together or not. As to 39, one would expect that the *husband* had his bow tied round his own waist during the act of procreation to obtain a man-child, cf. the post-natal rite in which the Yakut tied a toy bow of willow-switch

- and thread for bowstring round a new-born boy (A. A. Popov, 1949, p. 305). If this is so, the binding of Čıyrıçı's waist at 16 and 26 must be analogous to the enormous pressures exerted by midwives to extrude an outside superhero, as narrated by Sagymbay with great gusto in his variant of the *Birth*. Another related context is equally baffling: BS 67 ... *Kanıkäi / jayın saldı čaštarın, / büp saldı beldärin ...* Kanıkäi loosed her tresses and bound her waist ... She is mourning Manas, who has just died, but seven months gone with child why is she binding her waist? There seems to be a case of overlapping rituals here.
20. As R explains in his footnote to his translation, barren women resorted to holy places with a lone apple-tree to pray to God to remedy their condition. In the Kazakh *Alpamus*, the aged parents of the future hero obtain the boon of parenthood by prayer and charities at all the saintly tombs of Samarkand, Otrar, Sairam and Karatau (*Alpamus batır*, 1961, p. 12, vv. 242ff. Cf. note 153, below).
21. The eating of apples from a sacred source was widely believed to be efficacious against barrenness in Central Asia. This motif receives a grotesque twist in the Karakalpak *Jartı bas batır* ('Half-headed Hero'), where the mother eats two-and-a-half apples and the father the remaining half, with the result that three sons are born, the third with but half a head (Maksetov, 1977, p. 104). In Sagymbay's variant, a dervish-like figure appears to Čıyırđı in a dream with a fructifying Apple from Gos (*Manas*, 1984, vv. 187ff. and 1133ff.).
28. That Noygut boots should have *nokto* 'halters' instead of the usual *bayloo* 'thongs (for tying round the ankle)' is a typical caricature of another tribe. For boots of the type in question, see Antipina, 1962, p. 231, ris. 139a *čokoy. köpüč* not Yud., *Opyt*, or R's translation. I have taken it as a not untypical metathesis-cum-corrption of *köpčük* 'saddle-cover' (see Antipina, 1962, p. 100).
29. *je-* lit. 'to gobble' refers to the taking of tribute. See further vv. 158ff. and KO 3238ff. and the correction to my rendering of it on p. 637, below. The Noygut were a very small tribe surrounded by the Bugu and are the only Kirghiz tribe to be named in the mid-19th cy. epics.
30. *kušbaš/kušmaš eer*, otherwise *Anjıyan eer* is the Özbek saddle.
32. *tešik tam* lit. 'walls with holes in them', i. e. not like nomads' yurts. R's 'mit der Spule' comes from misreading *tešik* as *tetik*.
34. *čiri* is hypercorrect for *širi* 'smoked soft leather' (usually implying poverty). *kū naiza*: this collocation occurs often in KO (946 etc.), where I rendered *kuu* as 'white', though it may have been *kuu* IV 'dry', i. e. 'well-seasoned'.

- 36-38. This reference to the Kirghiz, like others of this earlier period before the rise of Kirghiz nationalism, is extraordinarily detached. See Hatto, 'Tradition and change in the Kirghiz *Manas*-epic', in press.
39. See note 16, above.
43. Cf. *KK* 133 *čüštödön köimök*. *čüčtö/čüštö* is a sort of cambric. *Opyt* III, 2201 states 'eine Art Zeug' and equates it with Čay. *čüzgü* 'ein gestreiftes Baumwollenzug' and Räs. 118b follows, deriving both from M-Turk. *čöz* 'in die Länge ziehen'. The equation seems hasty in face of Pers. *šusta* 'washed', 'a handkerchief', 'a towel', which with hypercorrect *č* for *š* could provide Kirgh. *čüštö*.
44. *ustukan* Pers. *ustukhwān* 'a bone', specialized in Kirgh. as a bone with a little meat on it such as was given to a guest before the main meal.
46. Other similar miraculous name-givings occur, of Semetey (*BS* 539 ff.), of Seytek (*S* 1484 ff.), of Töštük (*T* 62 ff.).
53. *Jelmoyus*: a man-eating monstrous Crone. For a *Jelmoyus* in action see *T* 793 ff. See further Boratav-Bazin, 1965, p. 282, n. 186.
57. *B* is the only Radlovian text in which it is implied that Jakıp and *Manas* are not Nogoy.
62. *Kıdır*: the pre-Islamic 'prophet' Khizr, widespread in the popular beliefs of Central Asia. *Kıdır* helps above all the poor and needy, indeed he incorporates the spirit of charity and may appear in the guise of any needy person one may meet. But the rich and mighty depend on his 'support', too. For a detailed study of *Kıdır*'s manifestations among some Kirghiz tribes, see Pojarkov, 1891, pp. 28-35. Further see *Manas*, 1984, p. 533; Dor, 1982b, p. 122, n. 46; *Alpamis batur*, Auezov-Smirnova, 1963, p. 495; *Kız-jibek*, v. 2668 and note on p. 293 (*Kıdır* descends as bird); Bartol'd, *Soč.* V, pp. 483f.; and the Index of Personal Names, below. The 'help' of such figures as *Kıdır* and the Ancestor Spirits (whom, according to Pojarkov, op.cit., *Kıdır* tended to replace under Islamic influence) was conceived of as a lifting with hands under the armpits, expressed as here by *jölö-*, elsewhere by *kötör-* (e.g. *AK* 401 angels). Similarly, the Mongols believed that Bayatur Tugri 'held up' in the ribs, like a support of larch-wood, those who invoked him (Heissig, 1970, p. 53).
63. As befits a member of an endangered line of khans, *Manas*'s boyhood runs parallel to Temujin's: to safeguard the stirps, *Manas* must be hidden away, cf. Harm. *Man.* I, p. 31b '*Kabilan Manas balanı / kabak jerge bagalı!*'; *BM* 76 *kölöködö kōn öskön* = *KK* 987, expanded at *BS* 492f.
66. *külödü*, cf. Yud., *Slov.* *kүүлö-* 2. 'to be on heat (female)', but Kaz. *küy-*

- leü* more generally 'the rut', 'heat'. It is a propitious sign in Sagymbay's variant that *Manas* is born with an erection: *Manas*, 1984, v. 1593 *čočogu čıktı čoroyup*.
67. R *sölödü*, rhyming with *külödü*. Other Radlovian *sölö-* occur at *AK* 311 *sölöstüm* (but *AK* 499 *sülör* 557); I, 3) 203 *sölöpöi* (but 645 *sülöp*; 697 *sülögön* = 1576; 1812; and 1578 *sülör*). Cf. further with short *ü* R I, 3) 1492 *sülönkü*; *KK* 1867 *sülöp*. I have ventured to emend all forms with short *-ö-* and *-ü-* to the well-attested monophthong-stem *sülö-*, whilst preserving R's forms in the apparatus.
69. *jolun ač-*: cf. *KO* 541 *jolun ačkan* (to Üč Turfan, in Holy War).
- 71f. *ketät kil-*, *jetät sal-*. It seems advisable to take the first elements as imperatives *ketä (j)at* and *jetä (j)at*, cf. *BM* 834 note (*berät de-*).
- 76-80. This topos of an ideal impenetrable overtunic and family heirloom with personal name 'Ak-olpok' (*BM* 1767) recurs with some variation at *BM* 1762 ff., *KK* 128 ff., *S* 864 ff., *KO* 2046 ff., and more briefly at I, 2) 1233 ff. The topos is discussed in H *Kökötöy*, n. 2046-2049 (p. 197), together with analogues in Kaz. and *Dede Qorqut*. *ak körökö* varies *Ak-olpok*. For *kürökö*, Yud. gives the meaning 'robe of gold-embroidered silk tissue'. R, however, gives 'der Panzer' (*Opyt* II, 1454), and indeed our epic contexts imply that it is *badana* (*BM* 1762 ff.; *S* 865 ff.). The ambiguity arises on the one hand because the *ak-kürökö/Ak-olpok*, though of fabric, is as impenetrable as chain-mail on account of its magical qualities; and on the other because it is worn immediately above chain-mail. The regular epithet of *ak-kürökö* '*toryoi kös*', i.e. 'lark's eye' is surely more appropriate to chain-mail than to a finely spun silk? Although *ak-kürökö* and *Ak-olpok* vary each other, the wadded armour implied by *olpok* is hard to reconcile with gold-embroidered silk, but such is the nature of ancient weapon and armour epithets handed down, sometimes uncomprehendingly, by the bards.
- 86-118. This is a Boast at second hand, uttered prophetically by Jakıp on behalf of his son *Manas*. For variations on this theme see *BM* 189 ff.; 1813 ff.; *S* 14 ff.; *KO* 265 ff.
100. *ayam*: parallels to *ak-* 'to flow' in the sense of 'to float' are hard to find.
126. *Oobo* < Pers.-Arab. *Ḥawwā* 'Eve'.
127. *bilči* 'connoisseur' (?) is unattested. But since *-či e-* as a formation is also unattested, it seems simplest to take *bilči* as a nonce-word parallel to *sinči* 'critic'.
128. *Oysul-ata*: the Protector of Camels, whose name is derived by Boratav-Bazin, 1965, in an authoritative note, from Uways-al-Qarānī, a Companion of the Prophet (p. 275, n. 83). Among the Karakalpak this figure is

- also known as Oysil-kara (Baskakov, 1958, p. 489b) or Oyl-baba (*Narody Srednej Azii*, I, p. 441). *buka et-* lit. 'to do "the Bull"' remains unclear. *duka et-* in the next line (q.v.) confirms *buka*, and suggests an audible act, perhaps bellowing like a bull (rather than sounding the bull-horn). This, however, would be strange in a Protector of Camels, whose sires are *buura*, with their own characteristic roar. In any event, bellowing like a bull is funereal (see KO 166, note), not auspicious, as required here.
129. *duka*: cf. *duba/duva/duga* Arab. *du'ā* ('invocation', 'salutation', 'imprecation').
130. *Baabedin*: the Bukharan 'saint' Bahā ad-Dīn Naqshband (1318-1389), subsequently mythologized with successive layers of pious folk-belief. In epic, Baabedin was invoked by heroes in distress. Prayers to Baabedin were learnt by heart (*Töštük*, 1969, p. 258 *Baabedinin jat aytıp*), among live Kirghiz shouts invoking him mingled with cries to Allah and Apakhoja (Valichanov, I, p. 425). Sub *baabedin*, Yud. does not note the meaning 'prayer' established by Boratav-Bazin, 1965, p. 297, note 375, but they in turn do not refer the prayer to the personage of Baabedin. See further, Bartol'd, *Soč.* V, pp. 163ff., *Manas*, 1984, p. 526. At J 4730ff., Er Bābādin (R transl. 'Baweddin') 'who resuscitated seven corpses', rescues Kara-čač from shame. The fusion of Baabedin with pre-Islamic figures is indicated by the phrase *baabedinge kötör-* 'to dedicate (an animal) as an expiatory or thanksgiving sacrifice' (Yud. sub *kötör-*).
136. R *eginä*: cf. St. K. *EEK*, Kaz., Karak. *iyek*. Kirgh.-Alt. *eyek* **eŋek/enek* (Sevortjan, 1974, p. 284).
143. On 'Friends-in-the-Next World' see H *Marriage* II, p. 27, where I, 3) 1869 *kiyamattık kara Toko jan dosu* is discussed.
145. *jöp* 'right', 'agreeable': not St. K. or Kaz., Karak., but well represented in Altaian and associated languages also in nominal function as settlement of a dispute, and in Čay. (*Opyt* III, 454). *jöp* has left no trace in Kirgh. dialects according to Mukamb.
153. *oŋgon* implies 'thriven', but it is better to accept Čyryč as barren and not force the text to mean she had given birth to other children who had died. Other variants of the Birth of Manas and indeed of the Birth of Heroes can be read in the sense that the woman in question is not barren at all but on the contrary, her husband's lack of generosity towards the needy has made him infertile. This point is made thoroughly clear when, as in Sagymbay's variant, the would-be father's second wife also fails to bear.
- 154ff. This topos recurs at BS 581ff. (prophetically and with variations); KO 142ff.

156. The collocation *ordo čaikap* is not cited by Yud., yet it is an epic formula with parallels in Homer and Old Indian (H. *Birth*, p. 219, note 10). R 'Schloßzertrümmerer' at least catches the spirit of the phrase. BS 583 *üi čapsın!* offers a synonym.
- 157ff. To complete the alliterative pattern one would have expected not 159 *seksän* but *jetimiš*: 160 *jetkisip. altı : jeti* is a regular sequence.
159. *kımkap*: R (transl.) 'Kymkap' (not *Opyt*), cf. KK 639 *kımkat*, R (transl.) 'Brokat' (not *Opyt*). Yud. recognizes *kımkap* as 1. brocade, 2. a silk tissue, and indicates Pers. origin, presumably *kımkhṣāb* 'brocade'. See further KK 639, note.

I, 2) (AK)

1. ff. Cf. the opening couplet of I, 3). Other Central Asian and Siberian traditions of heroic poetry imply by their opening formulae a time very different from the present, whereas these two Kirghiz openings suggest a realistic time, with land, water and Heroes already achieved.
3. ff. It is a widespread epic notion that the Heathen should greatly outnumber the Faithful (e. g. Wolfram, *Willehalm*, 73, 7 ff.).
5. *tört arištū Oirottun*: cf. 574 *alt' arištū Oirottun*.
6. In general, on Mongol traits as perceived and interpreted by the Kirghiz bards see H, 1989c.
7. *belbäü*, cf. Kaz. *belbeü*, Karak. *belbeü*, Čay. *belbay*. 576, below, has *belbō* = St. K.
8. *Kara-kan*: in *KO*, as in Sagymbay's variant, Almambet's father is 'Soorunduk'. See H *Kökötöy*, p. 163, note 990, and also note 575, below.
- 10 ff. A regular formula for one born of a mother who has conceived miraculously late in life. It is used of Töštük, the youngest of nine brothers, born when his mother is past child-bearing, and has the effect of rendering the eight older brothers totally ineffective (*KO* 707 ff. and note, p. 150).
- 14 f. *azrät* < Pers.-Arab. *ḥazrat* 'majesty'. Since *azrät*, adjectivally 'majestic', 'Most High', is a regular attribute of Allah (15 *alda*), I have avoided a rare and questionable enjambement and set R 14 and 15 as a single fourteen-syllable line, introducing a rallentando marking the end of the Opening. Though she is the spouse of an infidel Oirok khan, Almambet's mother has herself sought the blessing of a holy tomb to induce conception, unlike Manas's mother Čıyırçı (*B* 20 ff.). 'Arčalū Mazar' literally 'Tomb with juniper-tree(s)' may have been chosen in contrast to one with apple-trees, as befitting the heathen background, since juniper fumigations and trances had shamanistic associations. At *J* 810 Arčaluu-mazar is a fitting place for a horse-sacrifice.
21. The hero Jamgırçı belongs to the fading older generation, cf. H *Kökötöy*, p. 198, note 2064 ff. His name descends from a chief of the historic Nogai Horde (fl. 1480), where he was a grandson of Idige and father of Agış, see H *Kökötöy*, p. 282, additional note 2000; Žirmunskij, 1961, p. 145; id. 1974, pp. 435 ff. ('Yamgırçı'). The 'Kara Noyoi' and the 'Sarı Noyoi' are otherwise not differentiated in the Radlovian epics, nor is Kökčö's tribal

- affiliation defined here in *AK*, but the implication might be that on this occasion, between the Kara Noyoi and the Sarı Noyoi, he, too, is a Noyoi. The traditional hostility between Manas and Jamgırçı makes the latter a 'khan of the Infidel' in *KO* (2000 etc.), a typical epic watering-down of tradition.
- 23 f. Kökčö's pedigree in the mid-19th cy. epic tradition is constantly thus and is the longest stable pedigree. Kökčö's name, qua name, is historically attested as that of a great 'Tatar' hero slain in battle in 1423 A. D. (Žirmunskij, 1974, p. 73). His epithet 25 'ailagğıs' 'who never turns (his back)' perpetuates his heroic status, while his roles in mid-19th cy. epic show him aloof from Manas's concerns. In this he resembles other senior heroes. This is a clear reflection of the powerful process of cyclization around the up-and-coming Manas of a junior generation, a process which is nowhere clearer than in *AK*.
 - 26 f. The political implications of Kökčö's statement are unclear. With *el kil* he does not mean 'subject' the Kara and Sarı Noyoi, since he moves off on learning of their presence (28 ff.). To take *el* as *el* 4. 'territory' gives a possible sense.
 37. *tap et* 'partly trained/hardened' does not imply criticism of Ak-kula. Ak-kula has useful fat on him for ordinary purposes. Epically, it took fifteen days hard running to bring a horse into peak-condition (see *BM* 550 ff. and note).
 40. *türduk* (SW and Pamir *tutu*) were coverings of felt over the trellis walls of the yurt, one per 'wing' (*kanat*), see Antipina, 1962, p. 162, ris. 91 b; Dor, 1975, pp. 185 ff. That Kökčö has apparently only four – one for each quarter of the sky – may be due to his being on the move. Only at 127 does Kökčö pitch his *ak čatır* 'khan's white yurt or pavillion', probably with six *kanat*, cf I, 3) 2591 *altı kanat ak ordo*, and H *Marriage* I, p. 77, note 36.
 51. The red rank-button implies that the Oirok are seen as paying nominal tribute to the Emperor of China, even though they have their own khan. See also 106 *tozojo* and note, below.
 56. In his citation of this verse sub *bulan*, Yud. links *kara* with *töböl*. Although a black blaze is hard to visualize, it is retained here. R 'schwarzes Bläßpferd' may well be right. This is Kökčö's horse for falconry: his famous racer Kök-ala is prominently featured at 885 ff., below. At 676 f., Kökčö rides a dark brown (*küröŋ*).
 63. *kabilan tūyan* lit. 'tiger-born'. R 'der Tigergleiche' is unsatisfactory, since this epithet is the reduced form of a narrative element in which a hero's mother-to-be obtains a tiger's heart for a magical broth to eat during her pregnancy, as in Sagymbay's variant (H *Birth*, pp. 233 ff.).

64. For highish, cauldron-like hats of the Kalmak, see the wood-engraving 'Kalmuck sacrifice' in Atkinson, 1858, p. 383 (Kholzun Range, SW Gorno-Altaysk).
- 68ff. Of these 'Oiroi' words, only 70 *Möndü!* (cf. Kalm. *mend*^o 'well', Mong. *mendü* 'health(y)' – a first word in greeting) is genuine, see H *Közkaman* II, pp. 260f. Genuine 'Sain!' (cf. Kalm. *sān* 'healthy', 'fine') occurs in other 'Kalmak' contexts, e.g. *KK* 347, below, and *KO* 1521, with note.
- 75ff. Almambet's rounding of the head of L. Issyk after looming up over a ridge is a piece of epic grandeur: a glance at the map shows that it would be a very long and arduous approach in fact.
- 99ff. Almambet, an Oiroi and so by birth a Lamaist-Buddhist, is a predestined Muslim, with a Muslim name to match. In at least one variant he is born circumcized (Sayakbay). The Saintly Elders whose prayers induced his conception at *AK* 10ff. (*ōliya* < Pers.-Arab. 'auliyā 'Friends of God, Saints, Prophets') are clearly Muslims, though *AK* does not narrate how their influence was drawn on. According to Sayakbay, Almambet's mother Altınay, daughter of Soronduk-khan, is already pregnant by an Angel when she weds Aziz-khan. Portents like those at *AK* 17f. accompany Almambet's birth in Sayakbay's variant. In Sagymbay's variant, Almambet's mother is a heathen, and her son is initially suckled by a Dungan (Chinese Muslim) woman, after which the boy refuses to return to his mother. For a masterly analysis of Almambet's conception, birth, and early rearing in the variants available to him, see Žirmunskij, 1961, pp. 161-166. With such a destiny it is not surprising that Almambet reads the Qur'ān untaught at *AK* 158ff. R prints both *dünō* and *dünō* (Pers.-Arab. *dunyā* 'world', 'people'), in which I have followed him.
103. *moilō oidur-* lit. 'to hollow out i.e. shave the space between the moustaches' (Yud.). Räs., p. 340a *mojlō* accepts R's gloss *Opyt* IV, 2120 'die Enden des Schnurrbartes, die die Muselmänner abschneiden' and derives from Pers. *mūy-i-lab* ['moustaches']. At *KK* 1124ff., the Kalmakized *Köz-kamans* have to grow beards and *remove* their moustaches (1125 'erdinän murut alalı!') on their conversion to Islam.
106. *tozojo* = 151. In the course of a long note on *KO* 304 *otogo* (pp. 125 ff.), I argued that *tozojo* in *AK* must be muddled version of *otogo*. *tozojo* is listed at *Opyt* III, 1215 for 'Kkir.' as 'Chinese rank-button', the meaning which Yud. gives to both *otogot* – Yud. does not admit *otogo* – and *tijsē*. Was *tozojo* peculiar to the bard of *AK*? In view of the established meaning of *otogo* as 'peacock's feather (of Manchu rank)' it seems permissible to print *AK* 106 'tozojo-tijsä' and render 'peacock-feather and rank-

- button'. On *tijsä* cf. Mong. *jijsē* < Chin. *diŋ-se*, see my note on *otogo*, and Ram. *KWb*, p. 112a *džijsə*.
- 118f. The great army that will come is that of Almambet's father, cf. 260ff., where the familiar Turkic Half-moon standard is attributed to the Oiroi. It is not easy to discern how the Kirghiz imagined these standards. One may probably assume a basic pole with pendant horse-tail, to which *AK* 118 adds a Golden Half-moon at the top and *BM* 54 *aišiyi altın kızıl tū* a (large) red pennant. For Yud. sub *asaba* I, quoting another poem, *asaba* and *tuu* are distinct, since he punctuates *ak asaba, kızıl tuu* and renders 'belyj flag, krasnoe znamja'. I, 3) 1127 *ak asaba tū*, however, suggests that *ak asaba* is adjectival to *tū*, in the sense that the *tū* (standard) has a white streamer attached (*asaba* < Arab. 'iṣābat 'something tied on'). I, 3) 59 *ak asaba kızıl tū*, / *ak jelägin aštayan* might thus be rendered 'The red standard with its white streamers, with a white pennant helved on'. On the other hand, *ak jelägin aštayan* could refer to the warriors having helved their pennants on to their lances – cf. I, 3) 1043 *sırdū jeläk süölüp / karayai naiza* – leaving v. 59 grammatically afloat, yet *ak asaba* still adjectival to *tū*. Manas's line have red standards (I, 3) 1444), the (traditionally Afghan) Temir-khan black (1442). A monograph is required on *tuy* in all its pictorial (since late pictographs), ethnographic (e.g. its 'blooding', *Opyt* III, 1421 Kazakh) and philological details. On *tū* and *jelek* ('pennant'), sometimes distinct, sometimes overlapping, and the elliptical phrase 'to furl (one's enemy's) pennant from the earth', see *BM* 396 note.
121. *R ustura* 'razor' < Pers. *ustura* id., cf. St. K. *ustara* = Kaz. Čay. has both forms.
127. See note 40, above.
131. *ak kuyruk čay* is glossed by Yud. as 'black Ceylon tea', which is scarcely to be taken literally at the date of our text (1862), since tea-growing only began seriously in Ceylon in 1876 under British direction. The bards associated *Kökcö* with a luxurious life-style, and we may rely on it that 'ak kuyruk' was a fine sort of tea.
- 136 = 640 = 1967 *martūlap čaidi kainat-*; 644 *martūlayan čaiları*: this puzzling expression, omitted by Yudakhin in his *Slov.*, has been solved by R. Dor (Oct. 1987) as *bart/mart!*, an onomatopoeic word indicating low sounds, and *uula-*, a verb indicating the making of a noise, listed by Yud. only in the fixed phrase *uulap-čuulap* (cf. sub *uu* III, 'uu' dese, 'ču' deit); but see Sevort. I, 564 *uwla-*.
- 152f. *okusun* and *tanısın*: *-sıj* is often varied by *-sın* in the Radlovian texts. I have taken *okusun, tanısın* as 2nd pers. sing. imperatives, as elsewhere (e.g. I, 3) 1874 *aidasın*, 1875 *bailasın*. The leap from the imperatives in

-ıŋar (148 ff.) to those in -sın (-sıŋ) is no less awkward than if one were to take *okusun* etc. as 3rd sing. jussive. In any case, the -ıŋar forms are linked with sing. possess. endings 148 *Moilōŋ, sakaldarıŋ*.

158. *ajayım = ajayıp* < Pers. Arab. *‘ajā’ib* (pl.) ‘miracles’, ‘marvels’.
- 165 ff. The description of this strange rite of becoming firm friends over a cup of tea is highly elliptical. No explicit oaths are sworn. If Almambet’s pallor is due to loss of blood in a rite of blood-brotherhood, the act is not stated. When Kökçö and Almambet fall out, however, Almambet in a formal phrase places the responsibility for a broken oath on Kökçö’s shoulders: 1001 *‘ant-čert seniŋ moyuŋa ...’* The symbolic formulae *‘Kökürökkö jan košom, / kömököigö til košom’* at 167f., scathingly revived at 899f. by Almambet, must have implied an oath of intimate friendship, making the two *‘dosondo’* ‘sworn friends’ (< Pers. *dost* ‘friend’ and Mong. *anda* ‘sworn brother, friend’, cf. Turkic **and/ant* ‘oath’). At 437 ff. Almambet similarly grows pale and becomes the friend of Kökçö’s father Aydar-khan. That only Almambet grows pale militates against an exchange of blood.
188. Almambet carries out his promise to scatter the silver treasure of the Oirots at 433. This act becomes enshrined in one of his epithets in other epics where it is quoted against him by jealous comrades in Manas’s Forty, e.g. by Serek at KK 1064, thus a ‘cyclic allusion’, see Hatto, 1981 (1979), pp. 217 ff.
190. *kanın ... öltürüp*: ‘killing their khan’ (Almambet’s father?), or ‘their khans’ – including perhaps 368 the khan’s son Karača? In other Radlovian epics which allude to these events, Almambet’s worst detractor, Serek, does not accuse Almambet of killing his father, only ‘men’, e.g. KK 106 *er öltürüp*. There were probably six minor khans for ‘the Oirots of the Six Sons’ (AK 192).
- 192 ff. A thorny passage, reflected in R’s translation. For instance, 195 *kirip baralı* ‘Will ich [sic!] ... siedeln’. The crux lies in 192 Oirottu. It would be forced to take this as an accusative of respect, and equally forced to emend to genitive *Oirottun*. R also wrongly relates 193 *ketkän* to Oirots: ‘die Oirots, sechs Söhne, die ... flohen’. It surely relates to 194 *üč ata ülu busurman*, who at 19 had gone *upstream* at the portents of Almambet’s birth, years earlier. Of these, Jamgırçı had crossed over the Kürmöntü-Šatū Passes and gone *dowstream* towards the Ili (30 ff.), and Manas had gone *dowstream* (38), leaving Kökçö at the (eastern) head of L. Issyk. After an unstated interval, characteristic of epic poetry, Almambet has grown to herohood and appeared on his (western) frontier at the time when Kökçö moved towards it (51 ff.). With 1st pers. pl. *baralı* at 195,

Almambet still identifies himself with the Oirots he hopes to convert: thus the least objectionable emendation to rescue this corrupt passage will be to change R 192 *Oirottu* to nom. possessed *Oirotu*.

- 196 ff. *alal-* = *adal-* ‘to make ritually clean’, as R explains in his translation ‘by exacting zeket-tax’.
207. R *alik*: St. K. *alık, alek*, from the first syllables of the reply to ‘*As-salam aleykum!*’, viz. ‘(Wa) *‘aleykum as-salam!*’
209. Almambet’s stance at the head of the hearth is symbolic, for he knows that his attempt to convert his father could end the line of Oirots overkhans, or, in traditional language, ‘extinguish their (camp-) fire’ (*otun öcür-*: see H *Semetey* I, pp. 158 ff.).
211. Quoting this verse sub *tuna*, Yud. supplies the object of the causat. *tüdurbai* as ‘mother’ (p. 766b). Cf. R ‘Ohne Kinder...’ and his footnote ‘*tuna cöksön, üs ist mir nicht klar...*’ R’s text, however, reads ‘*tuna cök-söŋcü*’.
212. *Učurbai* ‘not fledging’ goes with the Nest-image soon to be activated when Almambet’s father speaks of his ‘Only-one’, viz. Almambet (235 ff.). Cf. KO 1016 *jalgız edim uyadan* ‘from the nest I was a One-and-only-one’, among several occurrences.
217. *kululdabat kualdat*: bowdlerized from the 112 Sūra of the Qur’ān (Yud. p. 442 b), thus *Qul huwa ‘llāhu ‘ahad(un)*.
228. *Kıl-jirän*: see note on S 1234, below.
This bard seems to use *min-* with dir. obj. (normally ‘to ride’) and *min-* with indir. obj. (normally ‘to mount’) synonymously in the latter sense. Cf. 201 on the one hand and 228; 269; 305 etc. on the other.
232. *takta* ‘throne’, cf. 256 *tak* id.
235. According to Yud., in St. K. *arkar* is the female of the species – known today as *Ovis ammon* (arkhar) (Pavlinov-Rossolimo, 1987, p. 124). Yet it is not to be thought that the great hero Almambet could be associated even at second hand with the female of any species. *arkar* here is thus a Kazakhism – ‘male of mountain sheep’, as also in Čay. (*Opyt* I, 289), though modern Kaz. seems to treat *arkar* as generic.
- 235-240: a variant of the widespread ‘Only-one-from the Nest’ topos, which expresses the pathos of men without brothers, especially men of a threatened line of khans. The ‘Nest on the Cliff’ where the mountain ram does not go is that of the Eagle. See note 212, above, and H *Közkaman* II, pp. 268 ff. and note 185 there.
243. R *arman*, cf. 254 R (correctly) *ormon*. The initial *a* at 243 cannot be justified from dialect, cf. Kaz. *orman*.
- 247 f. The images of the Spent Arrow and the Excreted Turd amount to a

- formula of unclanning or disinheritance. Even the woman Ay-čürök threatens her heroic son Seytek with it to goad him into obtaining the steed Too-toru (*S* 1739 ff.). The 'Spent Arrow' links up with widespread 'Arrow/Progeny' imagery (including that of the *Oyuz-name*), see H. *Semetey* I, pp. 169 ff.
- 250f. The formula for silently moving camp, cf. *KO* 268 *šabıratpay uuk čeč-tirip, / šaŋšıtpay bürküüt aldırıp . . .*, with three further operations.
256. *tak*: see note 232, above.
- 260f. Almambet had foreseen the outcome of his conversion at 118, see note.
277. γ in *mayalikum* renders 'ayn in Arab. 'aleykum, cf. 205 *malikum*.
282. A virtual exile, Almambet has to open the door himself, where once he was khan, an indignity his father promised he himself would never suffer (258).
- 301f. For a fuller version of this Submission-topos, see *KO* 1232 ff. (provoked by *KO* 1226 f.). Kara-khan uses the topos ironically here.
305. There is no support for the short *ä* of *R bedä*, cf. St. K. *bedöö*, Kaz. *bedeü*, Karak. *bedeü*, Türkm. *bädäü* < Pers. *badav*.
306. The lake in question in this general context must be L. Issyk, as usually in northern dialects (Yud. sub *köl* 2.).
- 332f. 'You are free to go!'
353. Since Almambet has to draw his sword again at 359 f., R assumed he must have returned it to its sheath (R 'Stiess es wieder dann zurück'). *kopšut-*, however, according to Yud. means 'to move, shake loose, as of a stake driven into the ground, prior to pulling it out'. Thus *koidu* must not be given the function of an auxiliary but rather that of an independent verb with the sense 'laid back'. The Oirot have noticed that Almambet's sword is ready for action and open ranks to let him through (354 f.).
367. Similarly in the eulogistic lament *Jantai* 108 *Kan Jantai süilöp bergändä, / astıman jın tarkayan* (H *Jantay*, p. 188 and note 53: 'Jantay left nothing more to be said . . .' p. 195).
368. Karača elsewhere is a stock Kalmak figure, cf. *J* 970 ff. Despite the brilliant evocation 365-367, Karača is immediately forgotten.
- 369-373. In this epic, the infidel Oirot, Kitay and Orus are lumped together against the Muslims. The occurrence of 373 *Orustan čukkan* inclines one to give this passage to Karača rather than to Almambet (374). On the other hand, 372 (in my interpretation, see below) 'lord of a myriad *jın*' is more appropriate to the shamanesque Almambet. Vv. 369-373 are in any case unique and hard to place among the epic formulae. Stylistically, 368, culminating in a proper name, should mark a period, with a change of subject following, and a new culmination in a proper name, e.g. 376

- Almambet. I have decided to give the whole of 365-373 to Karača. 369 *kara ingän* indicates a beast of prize.
370. *daŋkan*: R Stock *Opyt* III, 1617, which Räs. (as so often) uncritically accepts (supporting it with Mong. *daŋ-na* 'to strike'). Yud., however, rightly rejects this. Read: *daŋkan* 2. 'hoof-clods'. Karača's head was never touched by hoof-clods – because he was always *first* in his formation.
371. *kırsa* 'fox' might come from Kalm. ¹*kırsə* 'grauer Steppenfuchs, Korsak', direct (*KWb.* 232b), and knowing it as a Kalmak word, the bard may have consciously chosen it for the 'Orus' Karača in the Oirot host. Lessing glosses Mong. *kırsa* as 'steppe fox, Alopex corsac' (p. 472b), but 'Alopex corsac' is not found in Pavlinov-Rossolimo, 1987, pp. 52f., either under *Alopex lagopus* 'pesets' (arctic fox) or *Vulpes corsac* 'korsak' (steppe fox). In our passage, *tala jerdin* makes it quite clear that the steppe fox is intended.
- 371f. Yud. cites this couplet, rendering *R jındin* as *jıymdın* < *jıym* 'assembly'. R disconcertingly prints *jındin* at *BM* 506 and elsewhere as the gen. of *jın* 'assembly', instead of correct *jındın*, but it nevertheless has to be considered on semantic grounds whether *AK* 372 *jındin* should not be read as *jındin*, gen. of *jın* 'djın, jin', 'evil spirit', and the verse rendered as 'lord of a myriad djins' = 'bakshi or shaman'. 'Padishah of the army of djins' is a widespread concept in Kirghiz and adjacent folklore, cf. the bakshi's command to his 'Searcher' (*tıntüči*) Kara Padiša at *J* 3368; and cf. Basilov, 1970, pp. 90 (*gošun*, i. e. *košuun* 'great army') and 103 ff., 112, where the 'Padishah' himself invites such-and-such a hoja to become lord of himself and his army. Pojarkov, 1894, p. 95, notes that the *jın* are organized hierarchically. Valichanov, I, p. 118 writes of the Kazakh bakshi Koylubay holding his peris, jins and shaytans under strict discipline in three 'kuryan' (i. e. *kürän* 'formations'), fully armed.
389. In the various contexts in which *arıšıŋ uzun* occurs as an epithet of Almambet, it is not possible to accommodate -ŋ as 2nd pers., hence it must be taken as euphonic before *u-*.
390. Elsewhere, 'to furl the pennants (of an enemy) from the earth' implies extirpation, see *BM* 396, note. If this symbolic meaning applies here, Almambet might be eliminating himself. On the other hand, Almambet will have cut loose from his father's line and have been outclanned, so that he is excluded from the threat. Perhaps we have a somewhat 'automatic' use of the phrase here.
- 394 ff. Košoy, the Ancient among the Heroes, is clearly shown in this passage as a ghazi who had fought the Infidel and whose supernatural help can be

- called on. At *KO* 535ff. and *BM* 1021ff. it is narrated that Koşoy had taken part in the historic campaign of Jaŋgır-hoja against the Chinese of Kashgaria as recently as 1822-1828, see the respective notes on these passages, where the restricted markets and the closed Gates supposedly of Paradise are explained. Here in *AK*, the spiritual mechanics of Koşoy's aid to those who invoke him in holy war are made visible: Koşoy is supported by the ancestor-spirits (*arbaktar*) and by angels (*berıştälär*), and the newly converted Almambet's prayer is that he, Almambet, share in their power (*pace* Yud., who removes the passage from its context under *jölö-* and supplies 'you' (i.e. Koşoy) as the unexpressed object of the verbs, not 'me' (i.e. Almambet, who actually needs the supernatural help). For a similar context, see *J* 369 *kötörö körgön Noyoi-bai, / koldoi körgön Ak Kudai* . . . Here at *AK* 424 ff., Kökçö's angels prove too feeble to succour Almambet, so now *the ancestor-spirits of Manas, whom Almambet has never met, flood into him from afar*, and quite typically show their power through Almambet's shouts of the war-cry 'Manas!', itself a manifestation of the *arbak*.
398. The *arū* 'purity' (*arū* < **ary* 'pure') on Koşoy's head is his sanctity as a ghazi, symbolized by his (immaculate white dervish-like) *selde* 'turban' (403), clinched by the apostrophe 402f. 'my hoja', cf. *Ay-kojo* at *KO* 790ff. with nearly identical epithets: *ak dastarı kazanday, / čakırğan ünü azanday* . . . In religious contexts *ary*, *arū* amount to 'holy' and 'sanctity' respectively, see *Opyt* I, 272 and 282 (Shor, Leb., Alt. etc.).
399. On the *arbak* in other K. epics of this time, see H *Semetey* II, pp. 9ff. Further see Pojarkov, 1891, pp. 24-28, where it is recounted that if the living fail to live as the spirits of the Ancestors would wish them to, they would not only be deprived of the latter's protection and fall into poverty and sickness, but might also lose their reason. The application of this to *Semetey* is self-evident. Sworn friendships, especially those between former enemies, had the sanction of the respective *arbak* and were binding on the parties' descendants. The *arbak* were not explicitly invoked in the sworn friendship of Almambet and Kökçö probably because (as already suggested) Almambet had foresworn his pagan *arbak*. At the time when Pojarkov was writing, the cult of the *arbak*, *arvak*, *aurak*, remained in full force only in outlying districts.
416. R *küdröt*, but not thus in *Opyt*, though *küdröt* is allegedly Kaz. = Kaz. *küdrät* (II, 1489 = Krim. 1488). Yud. lists only *kudret*, *kuduret*, cf. St. Kaz. *küdiret*. < Pers.-Arab. *qudrat* 'power'.
425. Almambet's cry of 'Kökçö!' is a trial of the supernatural power of Kökçö's helping angels, see note 394 ff.

- 426 f. Almambet is claimed by his Islamic destiny through the agency of Manas's Ancestor-spirits, though he has never met Manas. Similarly, at the end of this epic, rejected by Kökçö, Almambet mysteriously heads for Manas. The interest of Manas's *arbak* in Islam represents an effort to bridge the contradictions between new and old in the outlook of the superficially Islamized Kirghiz, since Islam and the Russian advance in Central Asia were already beginning to undermine belief in the *arbak*.
428. R *kuikerayın*, not authenticated by Yud. but doubtless a variant of *kıyırık* 'shout'.
431. R *budan* 'Reitpferd', cf. St. K. *buudan* 'skakun', and *Opyt* IV, 1860 *būdan* Kaz. 'cross-breed', Kirgh. 'thorough-bred'.
- 432 f. At 433 *kürmönün* (for *kürmön* as distinct from *kürmö* see *BM* 1725 note) confirms that 432 R *topuyun* must read *topusun*.
434. *bulun*: 'his' (Almambet's) R, not 'their treasure', cf. 188 and 464 *bulum* 'my treasure' (Almambet speaking).
445. Such mounds (of council) 'at the middle of the land' (khan's territory) are usually 'boz' 'greyish white', not 'kök' (here) 'green', cf. *KO* 228 and note (p. 120).
- 467 and 469. Almambet presents himself as the auspicious man he is. He will push fat, symbolizing Wealth and Prosperity, through the top of the yurt, in other words *kut* – 'myth. a piece of dark red jelly-like matter said to fall through the *tündük* ['upper wooden hoop of the yurt-frame'] into the *kolomto* 'cooking-hearth-area inside the yurt' and bring good fortune to whoever manages to catch it (only good people), Yud. sub *kut*. The *jabık* is the cavity formed by the bend of the *tuurduk* (see note 40), and is used for storing miscellaneous household goods. Doubtless, the passing of *may* 'fat' (symbolizing *kut*) through the *tündük* goes back to the hunting practices of sub-polar peoples passing their kill through a gap in their dwellings to avoid bringing it through the tabued regular entrance. Cf. from Sagymbay's version Harm. *Man.* I, 209b *tuurduğu may boldu, / turgan aylı bay boldu*.
470. R *tögölböi*: read *tögöldöi* < *tögöldö* – 'to enumerate'. R *b* for *d* here and elsewhere is probably due to shifting between German and Russian long-hand.
471. *kaitamin*, not understood by R, is *kayıt-*, factit. of. *kayı-* I, 3. 'to stitch'. See H *Almambet*, p. 193, note 131. Cf. *AK* 707 *tomoyosun kaittı*.
472. R *tamayayıŋ*, cf. 708 R *tom ayayıŋ*.
474. *kete*: this word is constantly associated with *kelin* 'daughters-in-law', thus 'young wives'. Thus R. Dor (Oct. 1987) very aptly quotes from Anatolian dialect *kete* 'wedding-gift'; *keten* 1. 'day on which the condi-

- tions for the betrothal are debated', 2. 'silk neckerchief' (*Derleme Sözlüğü*, VIII, p. 2773).
- 475ff. By exempting himself from legal penalties, Almambet is stressing his status as a prince. Under Činggis-khan one could tell the rank of his commanders by the number of offences they were allowed to commit scot-free.
477. *mildät*, St. K. *mildet* 1. 'obligation', 2. 'promissory note', cf. Kaz. *mindet* 'obligation', 'debt' < Pers.-Arab. *minnat* 'generosity', 'gratitude', 'reminder of past generosity' (Gaff. 822b). Both Yud. and Shnit. have *m. kil-* 'to bind, oblige, make it incumbent upon': but here it means 'regard as an obligation', 'make amends'.
478. R *ayrap* 'halte in Ehren'. *ayrlap* 'honouring', 'esteeming', must be intended. *ayrla-* is not cited by Yud. and Mukamb., nor is it cited for Kaz. or Karak., but since it is an old word appearing in *Kutadyu bilig*, *Käşyari*, and *Čay*, it can be taken here as an old courtly word, probably epic, in the sense 'to honour', 'entertain as guest', see *Opyt* I, 170f.; Sevort., 1974, p. 218 (*ayrla-*); Claus. *ED*, p. 94a; *DTS*, p. 19b. *ayır* 'weighty'.
483. R *sudai*, which R renders as though it were (correct) *sūda* 'auf dem Wasser'. Cf. the same forlorn saying on Manas's lips at *KO* 3208 (with *suuda*).
- 488ff. Elsewhere, I have argued that knowledge of the beauty of Naiman women was a truly ancient trait of *AK*, probably the oldest single trait in the whole *Manas* tradition, for all the latter's vaunted ancience, since it is at least as old as Rashīd-ad-Dīn (late 13th/early 14th cy.), H *Almambet*, p. 181. Mention of the Naiman here – the unbroken confederation of the Middle Ages, not the splinters absorbed by the latter-day Kirghiz, Kazakh and others – is the only time they are remembered in mid-19th-century K. epic. All 20th-century mention of the Naiman, amid the welter of ethnonyms in Sagymbay's and Sayakbay's epopees, is under suspicion of being of learned origin until otherwise proved. For example, at Sagymbay I, 74 and 78, the Naiman are tumbled out in a list with other tribes and fragments *without epic characterization*.
496. The two beauties Buuday-bek and Ak-erkeč scatter fragrance on the air as they move sinuously like the musk-deer. On *küdörü*, essentially missed by R, see H *Semetey* II, p. 31 and note 180. *S* 323 also correctly *küdörüdöi bilkildap*.
497. R *küçügüttai* 'wie Gezwitscher', cf. *Opyt* II, 1495, ¹*küçügüt* 'ein Raubvogel', ²*küçügüt* 'Geflüster'. This sequence, however, is no other than *küçük ittai* with v. h. (H *Közkaman* II, p. 282 and notes 239; 248; H *Semetey*, II, p. 31 and note 180). Räs. p. 306b uncritically accepts R's

- ghost word, but cf. *Koblandı* 733 *küşigendei suḡkıldap* (like a carrion-eagle).
498. R *sülösün* 'Enten', cf. St. K. *sülöösün* 'forest lynx' (not recognized as distinct by Pavlinov-Rossolimo, 1987). Most Turkic languages still have a diphthong, not a short vowel in the 2nd syll. Cf. Written Mong. *sil-güüsü(n)* 'lynx'. Ščerbak, 1961, p. 141; *KWb.*, p. 371a; Räs., p. 421b.
500. Other fine teeth are '*kaalgaday*' 'large as a yurt-door' (Yud., sub *kaş-kay-*).
506. *beyman* = *meyman* < Pers. *mihmān* 'a guest'.
514. 'Kıryın-çal', otherwise 'Kıryıl-çal', is regularly the *başçı* not of Kökčö's Forty but of Manas's. Minor characters of epic tend to become stock figures employable in more than one epic, for example also Meḡdi-bay, who is most prominent in *KK*, see Index.
529. R *buruksuryan* and 567 *buruksuryan* = 624 etc. 503 *buruksuyan* is correct.
531. *saba* 'a leather skin or bag for the preparation and storage of kumys' (Yud.). See Antipina, 1962, pp. 125 and 167, where it is not illustrated, probably because it was obsolescent, like the preparation of kumys itself (Antipina, p. 125).
533. *könök* 'a leather milking-pail with nozzle' (Yud.); not sharply defined by Antipina, 1962, pp. 125 and 129. For illustration of Kaz. *könek*, with down-turned handle but no nozzle, see Orazbaeva, 1970, No. 70.
541. *tokmok*: in the context, and because of their weight in pig-iron, these must be hammers, possibly used in the erection of yurts. Elsewhere we have to understand the weaver's mallet-like comb, corresponding to the medieval English 'reed', which as long as it was made from reeds was lighter. For an illustration, see Antipina, 1962, p. 79, ris. 37e.
- 554ff. Ak-erkeč describes a proper man, one who defends his people by arms in war (*jō*) and eloquence in lawsuits (*dō*), cf. *KO* 1667ff., where Manas refers to the rhyming *joo/doo* formula in his excuse from wrestling with Joloy. In *KO*'s formulation, the *joo/doo* cross the threshold, whereas in *AK* they come to the rear of the yurt.
- 562f. Later, when he steps into Manas's footprints (I, 2) 1535ff.), Almambet knows that he is approaching an even larger man than he.
573. *kubatının* = 1383; but cf. 1678 *kuınının*.
575. *azıs kan*: in Sayakbay's variant, Almambet's supposed father is Aziz-khan, brother of the Chinese Emperor Karı-khan. In our passage, 575 *azıs kan* 'august khan', together with 571 *törö* 'lord', 573 *kubat* 'precious (one)' leads to the personal name of Almambet's father 577 Kara-khan. See note 8, above, referring to Sagymbay's and *KO*'s giving the name

'Soorunduk' to Almambet's father, a name which Sayakbay bestows on the father of Almambet's mother Altınay. See also note 1345, below.

- 579ff. The senior wife Ak-erkeč has swiftly concluded that Almambet is an exceptionally auspicious man (554ff.) and acts throughout so as to keep him as Kökčö's friend despite Kökčö's shortcomings. Whilst boldly enlisting Almambet's good will by taking his bridle and not her husband's, she uses language which shows that she knows her place as a married woman. The widowed Kanikey uses the same modest formula when seeking shelter for the babe Semetey and her mother-in-law (*BS* 343f.).
- 595ff. The repetitive structure of Ak-erkeč's public reproach to her petty-minded husband marks it as a favourite 'purple patch'.
596. It is quite unusual that Agiš, who derives his name from a Nogai prince (see note 21), should be referred to here as 'of the Kitai'. Elsewhere in Radloff's *Manas*, Agiš is a mythical figure totally divorced from historical circumstance, see *H Catalogue*, pp. 240f.; *H. Közkaman* II, p. 278 and note 226; *Kökötöy*, note 618 (p. 144). In *KO*, Agiš appears more as a regular hero, though with perceptible mythic traces.
- 597-599. R's translation must be right in general but it sails over the cruxes in his text. 599 R *birktatıp* (with 598 *küyünin*?) 'in die Flucht geschlagen' rests on *birktat-* 'in Flucht jagen', later thus enshrined in *Opyt* IV, 1728 and derived from Kaz. (sic!) *birikta-* (no gloss), which in turn is derived from Kaz. *birik* 'die Unordnung'. But the only support for any of this is Nog. *birik* 'disorder', cf. Kaz. *bilik* id. A possible **biliktat-* 'to throw in disorder' is discounted by Kirg., Kaz. Karak. *biliktir-* id. **bir(i)k-ta-t-* 'to make splutter' < *bir(i)k!* 'a spluttering sound' seems far-fetched. There is thus no clear solution to the crux 599 R *birktatıp*: 598 *küyünin* is also problematic. But since 603 R *takımın* must clearly read *takımın* (= R 'dir die Kniekehle'), emendation to *küyünin* (i. e. *küyünin*) is plausible.
603. *čengäl* 'thorn-bush growing in waterless places', apparently only in the Chüi dialect, otherwise 'talon', cf. Kaz. and Karak. *šengel* indifferently in both senses. < Pers. *changāl* 'talons', and surely, with conflation, *jangal* 'forest', 'long grass', 'jungle'?
621. *toŋkoyup* is excellently visualized for a man's dismounting from his horse, cf. *KO* 1643; 1655 for the head-down wrestler's stance (contra Yud. 'of quadrupeds'). See *H Marriage* II, pp. 35f. *toŋkondo-* reiterative.
625. R *kökör*. *Opyt* II, 1224 has *kökkör* for both Tel. and Kaz., the latter, like *kökör*, unconfirmed. *kökkör* is excellently illustrated by Antipina, 1962, p. 126, ris. 71 zh and z, but without *čındır(ma)*, see next note. Ideally, *kökkör* were made from camel-hump leather with incised patterns. Cf.

- two fine Kaz. leather kumys-flasks of the same shape named '*torsık*' in Orazbaeva, 1970, Nos. 71 and 72.
626. *čındırmalı* (*kökkör*), Kazakhizing = *KK* 101 *čındırmalı* (*kökkör*) 'with *čındırma*', which Yud. does not accept. According to Yud. *čındır* = *činjir* 2. (north.) 'decoration with silver coins woven into a woman's plait', while *činjir* 1. = 'chain' (= Kaz. *šinjir* id.), according to Räs. 532 a < Pers. *zinjir* id. (though he copies R's unsupported *činjir* 'Henkel' from *Opyt*). R *Opyt* III, 2074 wished *čındırma* to be 'jingling iron rods on brandy-skins', but this looks like a guess based on Osm. *čin* 'metallic jingling', which he adduces. Even if *čındır* acquired the meaning of *činjir* 1., *čındırma* (rejected by Yud.) is hard to account for, since the nominal suffix *-ma* is deverbative (Oruzbaeva, 1964, p. 292). At *KK* 790 and 896, R prints *činyıralū*. *S* 922 *činjirlū* is left to stand because of Pers. *zinjir*. Finally, at I, 3) 786 R has *čingirdū* (*kesä čin ayak*) 'mit dem Reifen', cf. *Opyt* III, 2069 *čingirdū* 'mit Reifen versehen', unsupported, which I have ventured to emend to *činjirdū*. R *čöčök*, but *Opyt* III, 2045 *čöčök* = Yud. (also *čoyčök*). Antipina, 1962, p. 146, ris. 81 e and zh illustrates *čöyčök* as small, childrens' cups.
627. On the traditional *jük* 'burden', 'baggage' (on pack-animal) see Antipina, 1962, p. 71 and glossary 'bed-clothes etc. and other things arranged in a pile'.
649. *kumgan* were metal, chiefly copper pitchers with handle and spout, for boiling water and ablutions (Yud.). See also Antipina, 1962, pp. 133 and 198 (not illustrated). Those with chased patterns, as here and at 649 and 651, were prestige objects bought by wealthy patrons at the great markets of W. Turkestan and Kashgaria. For illustrations, see Fachretdinova, 1972, p. 34 (in Özbek 'čoydiš'), and *Manas*, 1946, opposite p. 32 (foreground of a feast, left). Cf. further *KK* 931 ff. and note: ritual ablution. Further *S* 453 ff., with the same epithets.
- 650 = 652; 664; 666. *beit bol-*: not thus *Opyt* or Yud. Possibly from the polite Pers. *bāyad* 'fitting' (also Budagov, I, 240b). Less likely, cyrillic *н* for *н* from **bent*, cf. Karak. *bənt bol-* 'to be occupied with' (Bask., p. 94b). Or most likely *beit* for *beil*, following R. Dor, in which case Radloff would have 'emended' his text three or four times.
676. For '*Küröŋčü*' lit. 'Brown horse (with endearment?)' as a proper name, see I, 3) 106. Thus two different bards have this less well known name for a mount of Kökčö's.
683. R *jergirätä*: not Yud. or *Opyt*. Cf. *jergälätä* at 526, above.
- 684 = 685. R *soyurun*: cf. Yud. sub *soy-* '*soyurun soyduk*' 'we slaughtered what was for slaughtering' (fut. modal). R *u* for *o* and *ü* for *ö*. sporadically.
688. 'mane like a *tokmak* (*tokmok*)': the comparison is surely not with a mallet

- but rather with *tokmok* in the sense of 541, above, i.e. with a weaver's '(mallet-) comb', where the indentation corresponds to the configuration of a braided mane. The horse-loving Kirghiz bards were fastidious in their similes for horses' heads and purveyed them for connoisseurs, cf. *BM* 638 and note '*aradai*' (Kazakhizing) 'like a saw' (K. *araa*); *KO* 1210 '*surnay baštuu*' 'with head like a war-shawm', *KO* 1211 '*kekilik baštuu*' 'with head like a partridge's'.
694. R *tarskardi* (untranslated): not Yud. or *Opyt. tars* 'a sharp sound' and *kart* II, 2. 'the very moment'? *bürönün* requires a noun in possess. -i. *kartu* would be correct.
697. According to Yud. sub *kuttukta-*, *baš kuttukta-* is appropriate to a person in new circumstances and thus singularly well suited to the newly converted Almambet. *baš*, then, is 'beginning', not A.'s head on which, as it were, blessings were being called down. On *kut* 'prosperity' etc., see notes 467 and 469, above.
- 701 f. are more or less unrelated. Whether or not Almambet brought in Oiroi remnants as followers or captives, they are not mentioned again. An unattested sense of *al-* as 'to plunder' would afford a transition to 703 ff., where Almambet enriches Kökčö's people, as a natural development from *al-* 5. 'to defeat'.
741. The 'high land' from which Almambet is imagined to have come down is doubtless the Altai, where Kirghiz tradition located the Kalmak, see H *Közkaman* I, passim. The last general location of Kökčö's people was somewhere between the E tip of L. Issyk and the Oiroi frontier, which in epic was situated in a region well to the W of the present Chinese frontier. For example, Bok-murun proposes to fraternize with the Kalmak in the Karkara region at *KO* 285 ff. Thus the more distant Altai Mountains were 'up', despite the various mountain-chains between.
759. R *jazataim* 'will untersuchen', but St. K. *jazala-* = 'to punish'. *jazatayim* 'accidentally' does not apply. R may have misheard '*jazadaim*'.
760. R *izansa* 'sollte schuld sein', cf. *Opyt* I, 1537 *izan-* (Kkir.) 'schuld sein', which is doubtless taken from *AK* 760: unconfirmed and unsolved. The required sense would be covered by a derivate of *az-* 'to stray from the path (of virtue)'.
785. *äläi*: a fast form of *emi ele* (cf. 750 R *emälä*)?
796. As a figure of the third order, Aydar-khan is not said to have replied. See H *Plot*, p. 111 on the 'highlighting' technique of K. epic characterization.
800. The major Game of Skittles (with sheep's knuckle-bones) played with great passion by the Kirghiz and of course their Heroes. A treatise is required on this subject, especially to throw light on details of the game in

- Sagymbay's variant, so it is regrettable that G. N. Simakov in a fine book on the social functions of Kirghiz popular/national amusements excuses himself from dealing with *ordo* (1984, p. 10).
802. R *koilot*: possibly a compromise-form between St. K. *koynot* 'gully', 'ravine' (= *Opyt* II, 509) and *kolot* I id. and 'valley (between steep slopes)' *Opyt* II, 592. *koilot* not *Opyt*.
805. R *šiptäp* 'eilig'. *šipte-* not Yud. or *Opyt. šip* = *šip* 'mimetic word expressing quickness'. Thus **šipte-* 'to hasten'. One may rely on it that Almambet hastened here as little as he hastened his departure from Kökčö's court, since this whole episode glorifies his sang-froid. Hence 'briskly' – he was young and fit.
808. *dū dep* 'noisily': probably a hearty greeting.
- 810, 814 and 818: the Khan Kökčö had expressed his courtesy towards the khan's son Almambet not by rising with his followers but by composing his limbs decently as he sat.
- 829 ff. At 833, Kaz. *kala-* (St. K. *kaala-*) in earlier usage applied to an institution whereby one friend could claim a fine gift of his choice from another (Machm.-Mus. *kalaū* 2. obsol.). Instead of revoking their oath of friendship (see note 165 ff.), Kökčö – possibly out of consideration for his own safety – is suggesting to Almambet that he as a friend may claim a valuable gift. Yet by accepting the gift, Almambet might afford Kökčö the chance of crying 'Quits! And good riddance!' It is also significant that Kökčö's offer is made by proxy before any accusation is formulated against Almambet, and that when the accusation comes it is as an innuendo (850; 854 ff.). A direct accusation of adultery could have provoked an armed conflict in which the super-hero Almambet could have wiped out Kökčö and his men. True to his statement at 477 'For what I do I shall incur no obligation!', revived at 778, Almambet does not defend himself, but takes the situation fatalistically (858 f.), and in a magnificent gesture – one of the great Epic Moments of older Kirghiz heroic poetry – calls for *arak* (860). In the more complex parallel in the *Nibelungenlied*, culminating in Aventure XIV, the mistaken opinion that the super-hero Siegfried took the maidenhead of his host King Gunther's bride Brunhild is publicly voiced by Siegfried's wife; but in the ensuing hearing before Gunther, who knows Siegfried to be innocent, the legal issue is whether Siegfried had publicly boasted that he had deflowered Brunhild. Of this charge he is about to clear himself on oath when Gunther declares himself satisfied. Had the matter been handled less skilfully, Siegfried could have occasioned the same sort of blood-bath that Almambet might have caused. See Hatto, 1987 (1985), pp. 123 ff.

- 842f. The symbolic gesture of scratching a cross on the ground, suggestive of the settling of an account, has not been confirmed.
844. *Kök Čoro*: R transl. 'Kök Kyjas'. A familiar abbreviation for *Kök Kiyas čoro* (482)? Kök-kıyaz as a younger brother stands lower than his elder brother Ak-kıyaz (735), and presumably off the dais: hence *tömöngü jakta*.
850. *arsar* R 'große Sünde'. In St. K. and Karak., however, *arsar* and *arsari* refer to indecision and bewilderment and their adjectival correlates.
851. R *ulukma* 'erhaben' < *ulukman* 2. 'wise' (Yud., not *Opyt*)? However, the required sense is given by the noun-adj. *oolukma* < *ooluk-* 'to rave'.
855. *olturbaitp'elä*: Menges, 1959, p. 480 (322443) derives this complex verbal form from *oltur-may-di-mi-elä*, adding 'Radloff's Übersetzung "hatte sie sich dir nicht hingegen?" gibt die recht nuancierte Ausdrucksweise des Kirgisen nicht wieder, die wohl am besten so umschrieben würde: "ist Sie nicht (in einem Zustand) eine, die sich dir hingegen hat(te)?".'
860. On the bards' association of Almambet with arak (though not as a drunkard), see H *Almambet*, pp. 189f. Apart from expressing heroic nonchalance, Almambet's call for arak in Kökcö's house implies even now an assertion of equality.
871. The cloak, or rather corselet, which Almambet is going to demand is the Family Heirloom Kök-kübö ('Blue-steel Corselet') bestowed by the ageing father Aydar-khan (936).
- 872-875: a structured but corrupt quatrain, poorly understood by R who did not see, for example, that 872 *böšö* = 'group of five' (St. K. *bešöö*) or 874 *altö* = 'group of six', balancing each other. The quatrain has a proverbial ring, and only when it is fully understood is it possible to decide whether it is a bardic 'filler' (unjustified in dictation to long hand) or in some way leads into the epithet-cluster of the steed Kök-ala. The criterion of interpretation must be that 872f. is parallel to 874f. Thus 874 R *aitülü dan* > *aitülüdan* (morphologically and semantically parallel to 872 *belgälü-dän*, where *belgä* can stand as a widespread variant of *belgi*). Corrupt 873 R *belyi alača* at best will be similarly parallel to 875 *aldayanča*. Here the reading '*alda-kanča*' 'God knows how many' can be excluded as yielding poor sense, leaving some such sense as 'while they deceive (they are no beauties)' < *alda-* 'to deceive'. Can a similar negative moral trait be found in '*belyi alača*'? R translated as 'klein von Wuchs' as though **beli* ('their waists') could replace *boyu* ('their forms') in the phrase *boyu alača* (epic for St. K. *alasa*, see BM 1108 and note): yet *bel* 'waist' is not characteristically for stature, but rather for 'strength'. R *belyi*, with its non-Kirghiz phonology, looks very much as though it were a printer's error for *beyli*,

- though R would regularly print *beili*. *belyi alača* means 'stunted in character', cf. St. K. *beyli tar* 'mean in character' (*tar* 'narrow, cf. 610 *beiliñ nedän tar*...?). This being so, the quatrain can be attributed to Almambet, rather than to the bard as an aside, for in the context it means 'Women who deceive are no beauties – and Ak-erkeč who is a beauty does not deceive!'
- 876ff. A variant of a widespread 'king-epithet' of the famous steed Kök-ala, whom Kökcö had taken from the shadowy hero Tekeči-mergen in the more heroic days of Kökcö's youth. I have classified this king-epithet as cyclic and intangible (*verschöllen*) in the sense that the events alluded to cannot be found in extant epic narrative, but only in similar cyclic allusions, see Hatto, 1981 (1979), pp. 220ff.; *Kökötöy*, vv. 191-197 and commentary; H *Almambet*, pp. 171-180.
- 879f. For more detail on such long epic races see BM 542ff. and note 550ff.
- 896f. Kökcö here tries to side-step Almambet's demand for the fabulous Kök-ala by playing on this horse's coat-name '(blue-)grey dapple'. Although Kökcö brings in the variation *sar'ala* ('dapple-chestnut') further to confuse the issue, it is a fact that Almambet was to have as his permanent *epithet-making* steed not Kök-ala (whom he scorned to wait for at 1126ff.), nor Kıl-jiren (his present mount), but Sar'ala, the gift of Manas (I, 2) 1745), see for example BM 364 *Sarı-ala mingän Almambet*.
- 899f. Almambet pointedly quotes 167ff. and 181f., when sworn friendship with Kökcö was sealed.
908. This verse on the stock Sino-Kalmak antagonist Koñur-bay is unrelated, but it may be a vestige of more coherent events attending the defeat and despoliation of Tekeči, on whose possible Kalmak background see Hatto, 1981 (1979), p. 220.
922. The bard has got himself into a difficulty, since *Kök-ala*, plural at 894, is now singular and specific, requiring *Sar-ala*, plural at 895, also to be singular and specific, though Manas is yet to bestow this steed on Almambet, see note 896f.
- 935 = 1080. *berän kal!* Whereas R *Opyt* IV, 1596f. dissociates ²*berän* in this curse from ¹*berän* (diverse applications of 'the best'), Yud. includes it sub *beren* 1. 'one of the best kinds of berkut', 2. 'strong', 'heroic', though without explanation. According to Bajaliev, 1972, p. 25, there was no lingering 'totemistic' memory of the Berkut at all among the Kirghiz, nor does she link it with the soul (the main forms of which were *čimun* 'fly' and *kök tütün* 'blue smoke'? p. 62). *Bābur-name* narrates how Bābur's father Umar Shaikh Mirza, cornered in a ravine by his enemies, very strangely flew off as a gerfalcon (Bacqué Grammont, 1980, p. 50). The

- continuation 'he was thirty-nine years old' shows that his flying off as a gerfalcon is a circumlocution for his death, said to be due to an accident (op. cit., p. 58). Roux, 1969, p. 249 convincingly interprets this as a return to heathen terminology, with *učmaq* 'to fly', on Bābur's part out of filial piety. Yud. gives no context for his 3rd. pers. jussive '*Beren kalsin!*': but since the *beren*-berkut and the gerfalcon are two of the most distinguished birds of the chase, it may well be that in funerary symbolism, poetry and dreams, they stood for princes, with '*Beren kal!*' as a princely curse.
958. In portraying Almambet's anger in well-worn formulae, the bard has not only forgotten that Aydar-khan is still alive but also Almambet's good relations with him (768ff., ending 794 'Take care of yourself...'). Similarly, at 967, where the bard forgets the bond of mutual respect that links Almambet and Ak-erkeč, so that it is unthinkable that he should violate her.
964. R *korolun* 'Würme', but footnote '*korolun* (sic!) soll ein Insekt sein, das im Grase lebt. Scheint mir hier aber durchaus nicht zu passen'. Cf. *Opyt* II, 553 *korolun* 'ein Insekt, das im Grase lebt'. Unsupported by Yud. Since this line is followed by an indecent curse, Yud. may have omitted *korolun* for this reason, and not because he could not authenticate it in another sense. For the negative use of *baskan*, cf. *okuraaskan* (KO 1837).
965. *kotok* 'penis', not Yud. or *Opyt* for Kirgh., but Kaz. *kotak* = Čay. (II, 606), Alt., Leb., Tel. *kottok*, Shor., Sag., Koib. etc. *kodak* (II, 610f.) id.
966. R *kebič*: St. K. *kepič*, Kaz. *kebis* 'leather overshoes' < Pers. *kafsh*.
- 966 and 968: the allusions are not fully clear, except that *tik-* 'to thrust in a pointed object' prepares by rhyme and semantic overlap for *sik-*. One would have expected 968 'my' rather than 'your sword'. R 'zerbreche' is unsupported.
971. The destruction of part of the upper yurt of a khan is symbolic, cf. the destruction of Semetey's *čamgarak* ('crossed staves in the cupola of the yurt') at BS 239 etc., see H *Semetey* I, pp. 157ff. and especially p. 161 and note 32.
- 972f. Cf. the variation KO 351 '*tötögölüü biyik boz üydü töškö (böğöy tikemin...)*'.
- 977ff. Sons and daughters of Kökčö are evoked and forgotten *ad lib.* by the bards. At S 280, Kökčö's son Ümütöy is introduced as the jilted bridegroom-to-be of Ay-čürök, with whom Semetey elopes. Ümütöy appears again at KO 2720ff. with his sister Umsunay and their mother Ak-erkeč. Körpö-jan is not heard of again in these mid-19th-cy. epics.
981. *ač biläk*. Despite Yud., Slov. 'sil'naja ruka' sub *ač* II, I prefer epic 'gleaming

- wrists', see *ač* I, 2. 'svetlyj'. Cf. Homeric λευκώλενος 'white (lower-) armed', epithet of Hera, Helen, Andromache (actually made captive), Nausikaa.
982. Almambet already knows his destiny, cf. v. 1131, below. See note 426f., above.
983. *sōya(t)* 'a gift of honour from booty or the hunting bag', cf. Čay. *sauya(t)*, *Opyt* IV, 234; Räs. 406a (with Krim. 'taxes due to khan'), requiring a special investigation.
989. *čak-* V, 2. 'to sting, bite'. For fast driving of herds of horses the goad is needed, cf. *Iliad* V, 102 κέντρορες ἵππων 'they who herd horses with the goad', i.e. 'the Trojans' (E. Delebecque, quoted Hatto, 1982 (1980), p. 181.)
991. *čikapasam* is under suspicion of being an error for *čakpasam* = 989.
993. R *čilmardinan* 'am Leitstrick' = *Opyt* III, 2089. *čilmar* as a variant of *čilbir*, *šilbir* is entirely unsupported by Yud. and Räs., and by the neighbouring languages, as one would expect with derivation from Mong. *čulbuγur* (KWb, 433f.). On the other hand, there is in the previous line *dobulbašti kak-* (not *čap-*) 'to beat the drum'. R seems to have succumbed to the temptation to convert **čilmardan*, taken as ablative, into possessed *čilmarinan*, and *čal-* 'to strike' into *čap-* 'to lash'. It did not occur to him that his rendering 'Führe ich fort sie nicht am Leitstrick' was a hippic impossibility when lifting a herd of horses – the goad (989) was the required means. For *čilmardan/čilmerden čal-* see Yud. sub *čilmerden* 'drum'. Emendation to **čilmurinan* 'with their halters' would destroy a neat and typical parallel couplet 992f. as it stands 'restored' in my text.
1000. R *koškuna* 'Freund' is unsupported, even by *Opyt*. *koš* I in *košbol-* 'to be of good cheer' overlaps semantically with *kuna* (South K.) 'happiness', 'contentment' to form a typical double expression, balanced by another, *ant-čert*, at the head of the next line.
- 1012ff. The details of Ak-erkeč's and Kara-čač's actions are difficult to disentangle. R has *jūp* at least twice in the sense of *jīp*, thus not 'washing' but 'gathering' if not directly 'braiding', 'plaiting' < *jy-* 'to collect' (1026 and 1208). 1013 offers a clue as to how to take 1012 *jūp* = 1016, since it tells us that Kara-čač has lost her husband: *čač jy-* was 'to plait a widow's hair on the 7th or 40th day after her husband's death', and Ak-erkeč might seem graciously to have come to Kara-čač's yurt to perform this office for her. According to R, Ak-erkeč was there braiding *her own* hair, a strange thing for a khanish to be doing in a lesser woman's home. However, at 1016 R has *Kara-čač* braiding her own hair. At 1026 and 1028, since Ak-erkeč has already put on her out-of-doors headdress (1024 *mandilä*, q. v.,

- below), there is scarcely any question of her braiding her hair, but rather of gathering it together effectively: as a married woman she would wear two plaits, one on either side. Since on all occasions R renders *jūp* as though it were *jīp* (*jyyp*), and since there is no support for 'washing' in the narrative, and the only support for *jū-* 'to collect' is in Alt., Tel. (*Opyt* III, 535), Kum., Tuba (Baskakov, 1972 and 1966 resp.) and it is absent from Mukamb., 1972 (Kirgh. dialects), it seems reasonable to emend to *jīp* and translate as offered.
1015. R *könü šetik*. *šetik* is not directly supported. Kaz. *setik* 'cut', 'notched', would correspond to a K. **šetik* in which case *šetik* would continue the idea of *ketik* with allusion to Kara-čač's bereavement – 'her heart was scored'; or R misheard *jetik* 'adequate' as *šetik*, cf. *akılı jetik* 'intelligent'. Thus *könü jetik* would mean 'understanding', 'sympathetic', which is how R understood the phrase, with 'verständig'.
- 1017 ff. Kara-čač is able to observe Almambet's departure (1022) from a familiar spy-hole in her yurt. Some such device as Ak-erkeč's visit to braid this widow's hair is needed to account for her, a Khanish, being able to way-lay Almambet outside (1042 ff.).
- 1023-1041. A Beauty-topos. It is amusing that in his endeavour to present the senior wife Ak-erkeč at her most beguiling, the bard uses expressions appropriate to girls growing up to young womanhood, e.g. 1035 *čŋkil-dap* 'squealing', 1038 *torolup* 'filling out'.
1024. *mandilä*: St. K. *mandili* (Yud.), cf. I, 3) 2587 *mendili* (emended), where old Bagdı-döölöt puts on her *m*. in order to ride to Manas's tomb. Thus the *m*. was out-of-doors headgear for married women. It was at least originally based on a kerchief, see H *Marriage*, II, p. 30f.
1030. *čačpak*: ordinarily tassels interwoven into a woman's plaits. For illustration see Antipina, 1962, p. 261, ris. 155 a (South K. *čač papik*). See further *KK* 787 = 1011 (*keläŋkär*) *čačpak*, and H *Közkaman* II, pp. 282f. and notes 251 and 252.
1031. *ai kuiruk* and 1033 *kün kuiruk*: these must be the respective ends of the two plaits, cf. *kuyruk* 3. 'ends of a woman's turban falling down her back'. The bardic alliterative system (which may go back to early ritual) of *altın* ('gold'), *ay* ('moon'): *kümüš* ('silver'), *kün* ('sun') emerges here with the *a*-series linked prosodically with *oŋ* ('right') and the *k*-series with *sol* ('left'), confirming the precedence of Moon over Sun. See *Kökötöy*, note 75 (p. 110), where *ak* ('white'): *kök* ('blue') occur in addition.
- 1034f. See the parallels *KK* 1014, discussed H *Közkaman* II, pp. 282f. and notes. In view of the repeated *küčü ittäi*, there can be little doubt but that

- the first occurrence was a slip on R's part for *küdörüdöi*, as in the parallel couplet *AK* 496f.
- 1045 ff. vary the formula at 579ff. R translates 1045 *sistä* as though it were *bistä* (viz. 'uns') and 1046 *bistä* as though it were *sistä* (viz. 'Euch'). *bistä* would require justification in either position, and the justification offered here is that the plural is a discreet hint that Kara-čač has come out with Ak-erkeč so that the latter should not talk to a man unchaperoned. Moreover, the order of *sistä* and *bistä* in the text (and not R!) is the only credible order. It would be outrageous for a married woman to offer the salam to a man first, supportable if she responded where convention permitted it.
- 1063 f. Ak-erkeč's repetition of Kara-čač's words at 1017f. confirms the latter's 'wise heart' (1016 and note).
- 1065 ff. Ak-erkeč's concern is less that a resentful Almambet would lift Kökčö's herds (acknowledged by her as likely at 1105 ff., after 995 ff.) than that the flight of Almambet's auspicious angels (1074f.) would lead to a serious decline in Kökčö's and his tribe's fortunes.
- 1074 f. *berıştäm* 'my angels' seems to imply that Almambet's auspiciousness had in some way conferred protective spirits on the tribe or at least on its élite. One might have expected 'our angels', but the sing. doubtless implies reverence, as in *Kan Kojom* at *BM* 439.
- 1077 ff. Wives are the custodians of calendrical omens, as of dreams. As with dreams, their calendrical omens are there to be disregarded by their men, cf. *KK* 180 ff.
- 1086 ff. The topos with the 'Red Willow' recurs as *prayer* at *BS* 568 ff. on the lips of the mysterious white-beard who appears in order to name and bless the babe Semetey; and at *S* 247 ff. in *fulfilment* in the bard's 3rd.-personal narrative of Semetey's at first happy life with his Companions. In the present passage, Ak-erkeč uses it to *foretell fulfilment* – if Kökčö will only retain the auspicious Almambet in his company or at least not dismiss him on an inauspicious day! This topos is obviously based on a ritual circumambulation with the 'Red Willow' at the centre. I am now more inclined than in an earlier writing to believe that Kirghiz folklore had a definite species in mind, but *which?* *Salix* tends strongly towards colour: the young twigs of *S. alba* are orange-scarlet; *S. daphnoides* has purple twigs; *S. acutifolia*, a native of the western U.S.S.R., and closely related to the preceding, has even darker twigs; *S. purpurea* 'Pendula' has red-purple twigs (Clapham-Nicholson, 1984³, pp. 164ff.). It is important that the species be identified, since a whole group of its attributes might have symbolic meaning. See H *Semetey* I, pp. 175 ff.

- 1086f. S 251 *döbölönö*, 252 *döbödöi* varying 247 *bel ailana*, 248 *beldäi* show that *bel* in this topos = 'mountain-side'.
1088. R *bir işiŋ kudai* 'Gott ist deiner Sache...' Cf. BS 570 *bir eşiŋ* (emended from *ešäŋ*) *kudai*...
1099. Kökčö insults his blameless senior wife by suggesting she could run off with Almambet.
1109. Cf. Yūd. sub *šap*: *alakanın šap koyup* 'clasping, throwing up one's hands'.
- 1125 ff. Alone of Kökčö's entourage, Ak-erkeč has fathomed Almambet's true nature. Like many other ladies of traditional, and especially lyrical, poetry she stands gazing out after the finest man she has ever met, a man she will never see again.
1127. *kalıptı*: on *-ıptı* (and *-ıppın*, *-ıpsıŋ/n*) see Menges, 1959, p. 477. In our epics it corresponds regularly to the English past with 'has/have...'.
1131. See note 426 f., above.

I, 2) 1132-1862

1134. The symbolic meaning of the stakes around the fire does not emerge, nor is it clear whether they are part of Manas's very disturbing dream eventually narrated at 1314 ff. One possibility is that Manas's dreaming merges with his 'reading' the fire, since at 1174 and 1201 the stakes at the fire are mentioned before the dream.
- 1137 ff. That on waking from his dream, Manas invokes the Forty Companions, reveals that its content, though as yet unknown, must be of vital importance to him, since such Invocations occur only at moments of crisis, see *Kökötöy*, pp. 255 ff. (Appendix 3).
- 1137 f. Kırıl(-çal) is traditionally the Chief of Manas's Forty Companions (see Index of Personal Names), a trait which is extended 'automatically' to Kökčö's Forty at AK 514 Kırıl-çal, see note AK 513 f, above. At KK 1501, Kırıl, not Čalbay, is the rider of Boz-čolok: R *bos čolok mingän Kırınum*, which with other passages justifies emendation of *minän* (St. K. *menen*) to *mingän*, e. g. at BM 369.
- 1139 f. Sırgak (and possibly also Serek) are here represented as reared in Jeti-suu (the Semireč'e region): but at 1808 ff. Sırgak and Serek are derived from the 'head' of the Irtysh (South Altai), some 500 km. to the NE.
1142. R *Kutunaidan kũ jigit* 'Der Kutunay list'ger Jüngling', cf. KO 2489 *Kutunaydıŋ Kuu-jigit* (992 *Kutunaydıŋ uulu Kuu-jigit*).
1143. R *Kũlyayan šum jigit* 'böser Jüngling', cf. KO 993 *kubuljugan Šum-jigit*.
- 1147 f. The bard deemed it appropriate that Manas's *jaizaŋ* ('man of official Kalmak rank') should be of the 'White Bone' or Chinggisid descent, whereas Manas himself was widely thought to be of the 'Black Bone' or plebeian descent, as perhaps suitable for the Kirghiz, who had for long had no khans.
- 1149 f. R *tonum Bürküt batırım* 'Du mein Kleid, du Held Bürküt' ... *sũm Sazam batırım* 'Du mein Wasser, Held Sasam'. My emendations are arrived at by reversing the assimilation *-mb-* to *-nb-* in *tonum Bürküt* and *Sazam batırım* and attending to the prosodic opposition Mountain : Lake :: Eagle : Sazan-carp.
1153. R *Alamandı*: with Sagymbay (e. g. III, 180 and 254) Irči-uul (= Karatay) cries the news. He is the son of Iraman, the *ırči* or rhapsode-type of epic singer, and the sequence II, 93 *Iramandın Irči uul* might well account for R *Alamandı ırči ũl*. (*alaman* 'disordered crowd', 'military rout'.

- Bajaliev, 1972, p. 143 has 'Alaman' as the Leader of a shaman's army of spirits (*asker başı*), reminding us that the Invocations of Manas's *çoro* are patterned on shamanistic invocations of Helper-spirits (see *Kökötöy*, pp. 260ff.). This may have influenced the bard in replacing **Iraman* with *Alaman*.
- 1154ff. For Ajibay's epithets of quiet, effective eloquence, see H *Marriage* II, pp. 11f.
1160. R *öbülgön*, untranslated by R. Not Yud., *Slov. R. Dor* (Oct. 1987) suggests that *öbül-* here is the same as Ott. *övül-* 'to be praised, commended'. I now take R *Bölögüm* 'Bölök' as adj. subst. 'my special one', not as from a proper name. Thus cancel 'Bölök' as a Companion of Manas, H. *Kökötöy*, p. 257, No. 9.
1164. *kalçap alyan*: R 'Niederwarfen'. Parallelism with 116 *ekçäp alyan*, however, requires the sense 'chosen' = Yud. sub *kalça-* 'choose the beginner (in games)', thus specialized. R *kırındar*, cf. 1266 R *kurandar*, 1556 *kirandar*, which last, 'raptors', 'heroes', is correct. See further S 569, note.
1167. R *Kara Bair*, *Kazalat* 'Kara Bair, Kasalat' (as Companions). But *kara bayır* 'mixed breed (ordinary) horse' is here contrasted with *kazanat* 'type of race-horse' in a humorous collective which plays on the fact that heroes are accustomed to share their epithets with steeds and raptors. Thus not personal names as in R. In a communication of Oct. 1987, R. Dor recognizes Pers. *khānazād* 'reared at home' as the source of K. *kanazat*, more frequently metathesized as *kazanat* (folk-etymol. *kazanat*) 'celebrated race-horse', and he also refers to Özb. *xonazod* 'reared at home (of animals)', Akabirov et al., 1959, p. 504b, citing a horse-context. Dor supplies the missing semantic link with 'Il est absolument évident qu'un cheval né-à-la-maison est plus fiable qu'un cheval de bazar puisqu'on connaît ses ascendants'. Furthermore, the term implies devotion to a master. In Dr. Dor's *Nourali*, 1988, one of Goroghli's horses bears the name 'xānazād-e Reyhān'.
- 1170-1172 bristle with difficulties. Is '*tailak*' an independent name or just part of a name? In the former case, are there two '*Tailak*'? In the latter case, how can *tailak* 'camel-foal' be a second element after 1172 *kabılan* 'tiger etc.'? Is '*Šūt*' a name, and if so are there two? With the reminder that Manas's Invocations of his Forty have a shamanistic background and were doubtless rattled off in a near-ecstasy, an attempt is made here to unravel this passage in conjunction with some parallel passages fraught with other garblings, which defeat any attempt to set up a single, orthodox version. 1170 R *türükäi*, transl. 'Tünükäi', is parallel to 1172

- kabılan*, and should therefore be an animal. R himself had come to this opinion in *Opyt* III, 1557 *türüköi* 'ein wildes Tier'. This, however, is unconfirmed by Yud., who knows *türököy/türögöy* as an animal epithet implying 'not thoroughbred'. *türököy*, then, refers to domestic animals, and since it is parallel to *kabılan*, the wild feline, we may see the same sort of contrast as at 1167 between *kara bayır* and *kazanat* (see preceding note). Since *tailak* cannot be compounded with *kabılan*, all that remains is to take it in the sense of 'dear', 'darling', like its near synonym *boto*. This would leave 1170 *Šūtum* and 1172 *Šutum*. Although, later, Sagymbay knows a hero *Šuutu*, the mid-19th.-cy. occurrences are crucial, since Sagymbay's *Šuutu* could be due to reinterpretation of something no longer understood. The repetition at 1172 militates against *šūt* being a personal name, as R took it (1170 Schut, 1172 Schüt). Rather must it be a noun-adjective. St. K. *šuu* 'flabby' is scarcely apt for a hero or heroes appealed to in an emergency and conflicts with the capacity to follow animal-tracks by night. *čut* 'flattering', 'two-faced', barely arguable phonologically, is equally inept. Kalm. *šūd* 'gerade, gerade auf die Sache los', 'flink' (*KWb.*, p. 369b) suits well both phonologically and semantically. There are signs elsewhere that the Kirghiz bards were aware of Kalmak 'heroic' terminology, cf. Kalm. *bodŋ* 'boar', 'picked warrior' in epic Kirgh. *bodoŋsu-* 'to throw one's weight around like a Kalmak hero' (H *Marriage* II, p. 24). Ramstedt cites *šūD kūn* 'flinker Kerl'. Other contexts with *šūt*: *BM* 360; 362; *KK* 1478 R *čutum* (in Invocations of the Forty; *KK* 292 'Sen, kiran Šalbai, Šutum...') The above interpretation is compatible with the gloss, Harm. *Semetey*, p. 322 *Šuutu* 'entry into any affair with speed', without indication of Kalmak provenance or of this being absent from Yud., *Slov.* As to what precedes *tailak* in parallel passages, it is variants of '*Türsün*' (*BM* 360; 1500; *KK* 1478, with the peculiarity in I, 3) that *Dürsün*, *Tailak*, *eki ūl* implies that here *Tailak* is a proper name (303; 1721), which, logically enough, is not repeated as at 1170ff.
1171. This *karsak*-epithet is given to Kaman and Joypur at I, 3) 1715f. in extended form.
1190. *mazı*: St. K. *maasi*, Kaz. *məsi* = Karak. 'soft leather boots without heels'. Antipina, 1962, p. 232 adds 'of reversed leather'.
1198. *azı belä*. The issues are so complex that all three occurrences must be quoted here in full. i) 1198 (Ajibay speaking) '*Berištä törömö/belgä berip kalıptır/azı belä törömö / ayan berip kalıptır.*' ii) 1267 (Manas speaking) '*berišälü özümö / belgä berdi bir ayan, / azı belıŋ özümö / ayan berdiŋ özümö.*' iii) 1376 (Manas speaking) '*berišälü özümö / belgä bergin ayanı, /*

Azi belin özümö / ayan bergin ayani. i) seems to say that an Angel and also *azi bel*, whether the same or different from the Angel, gave Manas a sign/omen. ii) seems to say that to Manas, who had an Angel or Angels, the personalized Omen (*ayan*) gave a sign and that you, *azi bel*, gave a sign. Although i) and ii) narrate that the sign/omen has already been given, iii) commands that Omen give Manas a sign and that you, *azi bel* [as?] Omen, give an omen. The general upshot of this is that the Angel, *azi bel* and personalized Omen are roughly synonymous: Manas's Angel has acted as Forewarner and sent him a dream, and Manas is desirous of knowing more. My emendations and translation are in keeping with this general position. I have, however, failed to trace an Angel 'Azibel', which nevertheless looks vaguely Biblical.

- 1207f. *čečpäim*: Manas will not untie the horses and tunics before presenting them, so many are they.
- 1227ff. For other Forging-topoi, see *BM* 1683 ff.; *KO* 2770 ff.; *J* 124 ff.; Harm, *Man.* II, p. 206 a.
1232. *kailap*: *kayla-* is denominative from *kay* 'guttural singing', though Yud. does not note this noun, which occurs widely in Alt., Shor., Sag., cf. *Opyt* II, 3, ²*kai*, where the word also covers the singing of tales and at least the high points of full-scale epics with the very demanding guttural voice-production. Thus the absence of *kay* in Kirgh., Kaz. and Karak. shows that the bards borrowed the verb *kayla-* from an Altaian dialect (*Opyt* II, 27 cites it for Alt., Tel., Shor, Leb., Sag., Soy., Tob.). Thus our Kalmak artificers are to be imagined as singing tales at their work, or more likely forging incantations, in characteristic 'kay' style. In his Introduction to the Altaian epic *Maaday-kara* 1973, p. 22, I. V. Pukhov explains that heroic narrative in Altaian is *čörčök*, but that sometimes, to distinguish it from story, it is called *kaylap aydar čörčök* 'tale told with kay'. On the vocal-musical aspects of the *kayči*'s art, see op. cit., pp. 454-458 'Ob altajskom kae', by B. Shul'gin. Yud.'s gloss to *kayla-* contains the element 'usually with reference to those of non-Kirghiz speech'. Thus the Kirghiz bards knew of the Altaian *kay* and transferred it to the guttural singing of the Kalmak, most of whom they in any case situated in the Altai. Räs., 1969, p. 221 a, makes it probable that *kay* was originally magico-shamanistic incantation, which would have a bearing on the antecedents of epic singing in Siberia.
1233. 'I *baraŋ* "percussion musket" < Pers.' (Yud.).
1234. 'III *kelte* (epic) "a variety of ancient handgun"' (Yud.).
1235. *olpok*: 'olpok 2. (hist.) "a variety of outer battle-dress with thick layers of wool or wadding, either doing duty for or above a mail-corselet"' (Yud.).

The meaning 1. 'small mattress in cradle' links *olpok* with the widespread meaning 'mattress' or 'cushion for sitting on' (Mong., Bury., Kalm. Yak., Tuv., Soy.), thus so far as battle-dress is concerned we have to do with quilted-jacket armour, which Tar. *olpak* even extends to helmets (*Opyt* I, 1096). See further *B* 76-80, note. At *J* 117, in his comic role as a Nogoy khan, Joloy must also have an *ak olpok*

1236. *kayıp eren, kayberen* are the wild beasts, with the exception of swine. They are named from 'Kayıp', the Lord of Game. *kayıp* < Pers.-Arab. *ghaib* 'unseen'.
1244. Ibn Fadlān reports that the Rūs passed sword-metal through the intestines of live geese *before* forging, see Zeki Velidi, 1936, pp. 23 ff. Z. Velidi also refers to a passage in the mid-19th.-cy. *Thiðrekssaga* (V,14) in which Valent (Wayland) the Smith files an already good sword to pieces, mixes the fragments with flour, feeds them to tame birds, and reforges the sword from their droppings. Rib-fat and rectum of horse were the choicest of epic Kirghiz delicacies (e. g. at *KO* 32).
1247. *kök šiber*: whether *kök* indicates a variety of *šiber* or merely means 'green', 'fresh' is unclear. *šiber* I 1. means 'any high, thick grass' (Yud.), cf. Mong. *siber/šiber* 'dense shrubbery on a marsh . . . thicket' (Lessing). But *šiber* I 2. means 'metlitsa' (Yud.), i. e. wild grass of the family of cereals, probably the same as 'mjalitsa' = 'brome-grass'. The precise nature of *kök šiber* is left to those on the spot. (Silicates in grass-stems harden the sickle-edge.)
1250. In view of the intense and unrelenting pursuit of blood, both human and animal, by winged insects of Central Asia, the tempering of swords with the probosci of gnats is not to be regarded as an over-fanciful piece of sympathetic magic. The Germani tempered their swords with snake-venom, the underlying idea being 'death at a blow', Hatto, 1957, pp. 9 ff.
1254. The idea that the violent young Manas could make to kill his father returns at 1291 ff., where he actually draws his sword on Jakıp. Referring to an unrecorded poem, Valichanov reflects on Manas's cruel treatment of his father when the latter failed to woo for him successfully (I, pp. 368 f.). In turn, in *BS*, Jakıp conspires against the life of Semetey, Manas's one and only son. The bardic image of Jakıp fluctuates between that of manliness and decision, as in *B*, and more often cravenness, as in *BS*. This may in part be occasioned by the rule governing three-generation epic, according to which the phenomenal growth of the Son cramps and diminishes the Father. In Buryat epic, a hero's father can be a decrepit drunkard even before his son's appearance; and in the Yakut *Xān Jaryystai*, Uruŋ Uolan turns strangely on his son with drawn bow when the

- latter turns up with the wife and herds he has won, Hatto, 1985 (1983), p. 496.
1255. 'Čakan' is the first and real name of Manas's mother, see H *Birth*, pp. 221 ff. See further B 10 note on 'Čiyriči'.
1266. R *kurandar*, see note 1164, above. It is clear from 'Starke' that R did not read *kurandar* as 'roe-buck' (pl.), which is what it means. *kuran* could never be an epithet for heroes, since these are preyers, not prey.
- 1288f. The context suggests that the vomiting is a drastic way of marking an oath. No parallel is known to me.
- 1314ff. Ak-kula, Ak-šumkar and Ak-taygan are featured elegiacally at I, 3), 2070 ff., by a different bard.
1317. *böpölöp*: the Kirghiz falconer's summons to his bird was 'Böpü-böpü!' or 'Böpö-böpö!' Ak-čumkar takes his name with hypercorrect č for š from *ak šumkar*, the valuable white gerfalcon. On this northern bird, see Dement'ev, 1935, pp. 21 f., who notes that it was a rare and costly gift in bygone days. It is typical that as an outcome of the expedition against the 'Forest Peoples' in 1207, the Old Kirghiz princes, *northerners*, should give the Mongols white gerfalcons (*caha'a no'ut singhot*) in token of tribute, SH §239. This bird, quite typically for steppeland imagery, symbolizes Temujin in Dei sečen's dream, SH §63.
1343. Almambet's father Kara-khan is fully a khan (over six tribes): but Manas's father Jakıp fluctuates between 'Jakıp-kan' and 'Jakıp-bay', cf. Jakıp's utterance in a variant summarized by Valichanov: 'I am no khan, though no less than a khan – I am Khan Yakub!' (I, 369).
1344. The *bata* 'blessing' which Manas and Almambet enjoy equally must come from their *arbak* 'Ancestor-spirits', see notes 394 ff. and 399, above, and also v. 1389, below, where Manas recognizes that Almambet's *arbak*, true to his destiny as a Muslim, have left the Oirots and transferred with him to Manas's Muslim lands.
1345. R *kandın azız balası* = 1353, cf. 1381 *azız kandın balası* = 1385. The temptation to emend to obtain 'Azız-kan' must be resisted: 1385 *azız kan* is immediately followed by 1386 *Kara-kan*, the true name of Almambet's father with this bard. This is clinched by the parallel 1383 *kıybat* 'precious' with 1381 *azız* 'estimable', thus both words are titular. By inverting R 1345 = 1353 *kandın azız* to conform with 1381 and 1386, I have assumed that *azız kandın* stood in R's field-copy, but that, remembering 'Kara-kan' was the name of Almambet's father, R tried to rescue the text by referring *azız* to *balası*, and forgot at 1381 etc. In Sayakbay's variant, Almambet is the son of Azız-khan, the epithet having become a proper name.

1346. The link between raptor and hero may be given by *kon-* both 'to perch' and 'to camp'.
1383. *kıybat* varies *kımbat* Pers.-Arab. *qimat* 'worth'. Cf. further KK 36 *kuimat* id.
1392. R *ajösünün (?) bilbädim* 'Das vermag ich nicht zu sagen', cf. 1433 R *al jösünün kımabıs* 'Dann bedarf es nicht des Kampfes'; 1435 R *al jösünün kılərbıs* 'Nun so nehmen wir den Kampf auf'; 1567 R *a jösünün bilbädim* 'Hab' als Feind ihn nicht erschaut'. The underlying phrase would seem to be *jö-sın* (not Yud.) = 'fighting-spirit/ability' (?). If one may discount R's fourfold *sın* and read *sır* 'secret', 'secret nature', one obtains excellent sense, cf. the proverbial phrase *joo sırın joo bilbeit* 'an enemy does not know his enemy's secrets'. To read *sırın* at 1433 and 1435, however, would put some strain on *kıl-* in *kımabıs* (i. e. *kılmarbıs*) and *kılərbıs*, since it would here have to mean 'to test'. *sın kıl-* on the other hand is authenticated in the sense of 'to undertake reprisals' (Yud.).
- 1404f. *ay tuyak* = 1. 'solid-ungulate'; 2. 'horse for sacrifice', with *ay tuyakka ayt-* 'to destine a horse for sacrifice'. In such contexts, *kötör-* = 'to raise (an offering) in dedication'. How the sacrificial horse is to be 'raised' here is not clear. It may be on a pole through the entire body, as in Siberia. R presumably read *jeläk* 'pennant' as *jelege*, since he renders 'mit dem Stricke'.
1407. *azrap*: i. e. *asrap* 'rearing'. The foals were 'killed' by diverting their mothers' milk to Tay-buurul.
1407. Jakıp's Tay-buurul is handed down through three generations to Semetey. After the near exirpation of this line, the Restorer Seytek begins again with a new Steed from Kıyaz' herd, Too-toru (S 1739). In Buryat epic, too, and even more emphatically, the Clan Steed goes down the Lineage, and saves it when Father, Son and even Daughter have failed.
- 1411-1412. R made two verses here of 11 and 10 syllables respectively, the effect of which was to distort *karayan* semantically, though he leaves it untranslated. My re-arrangement gives three verses of 8, 6 and 7 syllables respectively, and a witty use by the bard of *biliñis* (emended) which R completely misses and leaves untranslated.
1414. R *ilgäläš* etc. 'Reichend für des Volkes Menge'. Not listed by Yud., but cf. *Opyt* I, 1492 Kkir. 'dicht gedrängt', referred by R to *ilgälä-* 'sich an etwas anhäkeln', which according to R himself is not Kirgh. but Kaz. According to R. Dor (Oct. 1987), *ilgäläš* is a 'nom d'action' with *-iš*. (Oruzbaeva, 1964, p. 286 *-daš/-laš* and p. 291 *-laš* imply 'companionship', which does not suit *ilgäläš*; but cf. 1134 *ot jayalaš*, above.) Since R *tütöngüs* must be *tügöngüs* 'not coming to an end', 'not drying up', and

- ilgäläs* goes with *konso* 'when he sits', *ilgäläs kon-* may refer to this horse squatting to empty his 1413 *ičägi* 'bowels', 'hooked/knitted together'.
1417. This Kök-ala is of course not Kökčö's famous Steed. The bard has rolled him out in order to lead in to Manas's gift of Sar'ala to Almambet.
- 1421 and 1423 *Kalkaman* : *kalk* and *Tokomon* : *top* are stock figures whose role is to have their horses lifted, see Hatto, 1981 (1979), pp. 223 f.
1426. R *koktoloji čan ürrötkön* 'lehrten wir ihn auswärts schreiten', cf. Opyt II, 514 Kkir. 'beim Gehen die Füße auswärts stellen', *koktolojičan* 'auswärtsgehend' – unconfirmed by Yud. and the lex. The structure of 1425-1428 is parallelistic, and this supports the alliterating *k-* in **koktoloji*. Nevertheless, the suffix *-čan* is denominative, not deverbative (Oruzbaeva, 1964, p. 286). *noktoloji* 'putting on the *nokto* 'halter' gives a good sense. *jan(in) ürrö-* = lit. 'not to spare one's life', but transferred also 'to exert oneself' (Yud.). Thus here causat. *ürröt-* is required, not R *ürröt* = *ürröt-* 'to teach'.
1462. Boz-uul is a stock figure of Manas's Forty, and well-known by 20th.-cy. bards. In the Radlovian corpus, Boz-uul occurs at *BM* 372 and *KK* 1512 as *at kaitarči* 'horse-herd', which accords with *at tokuču* 'putter-on of saddles' in the present passage. At *BM* 373, he is followed by the youngest of the Companions Taz-baymat, whose role is taken by Jaš-uul (lit. 'Young Son/fellow') in our passage. Boz-uul is therefore to be seen as young, too, and thus fit to join the youngest in the tea-making.
1474. *kez-* III/*kes-* 'to wander' seems unforced rather than hypercorr. *kești* < *kešti* 'forded'. *kes-* 'cut across' in unconfirmed.
1491. *Ak-ermändin*: Sagymbay II, 299 *Ak-Ermendin oyu deit*, / *Ašmaranın boyu deit*... and 303 *Ašmaranın oyunda*, / *Ak-Ermendin boyunda*... confirm the linkage of these two toponyms in epic. *Ak-ermen* is named from a species of wormwood which one imagines grew there in abundance, but R seems to have taken it as a variant of *erten/erteŋ*, since he renders 'beim ersten Morgenstrahl', i. e. R *özündö* as a superlative; yet in view of *oyu* and *boyunda* in the citations from Sagymbay, above, there is no great risk in reading *özöndö*.
1501. R *Joloi kelä bu jassa* 'Käme hier Joloi gezogen...' But cf. 1391 *jölai kelä jatırı* '(whether) he is coming for war?'; 1568 *jölai kelä jatabı*...?
1506. R *eltälätip* 'schleunig' is unconfirmed as a variant of *ertälätip* 'causing something to be done betimes'.
1507. In fact, it is the collars of Manas's men that receive rough treatment when they make contact (1606).
- 1521 ff. A Lash-topos, brief. For another brief one, see *BM* 1214 ff., for longer ones see *KO* 1281 ff. and especially 1557 ff. and note on 1282. '*buldursun*'

- is the epic word for 'lash', which otherwise is '*kamči*', which varies *buldursun* here at I, 2), 1527. Verse 1523 = *KK* 190, where R renders the jussive *tundursun*, forced by the rhyme, as indicative 'dröhnt', *KK* 190 'suset'.
- 1525 f. R has allowed his knowledge of horse-lashes to colour his rendering: 'Fein in Streifen hat geschnitten, / Und zwei Hände breit geflochten...'. *bič-* means simply 'to cut (out)'; *saldır-* is 'to wield', leaving *koš alakan* '(with) both hands'.
- 1527 ff. Such phrases normally introduce the '*Tulpar*-transformation' (see *KO* 843 ff. and note), but *Kıl-jiren* does not explicitly fly. At 1580 ff., his mere amble through gullies and ravines is faster than the flight of larks. At 1833 ff., *Kıl-jiren* races ahead of the *tulpar* *Ak-kula*, and so must be a *tulpar* himself, though in this friendly contest neither steed enters his 'transformation'.
- 1532: emended as parallel to *KO* 846 *tayganday jonun tüzödü*.
- 1535 ff. One cannot but admire the bard's artistry in contriving the arrival of the only slightly lesser hero Almambet at the camp of Manas, whom he is to serve, albeit as a social equal and milk-brother. Apprised by the finger's breadth difference in foot- and hoof-print, Almambet will fit into his predestined role before he and Manas ever meet.
1572. *čatır* R 'die kleinen Zelte', contrasting with 1571 *üi* 'die hohen Zelte'. Though *čatır* in our texts can be applied to a khan's yurt (e.g. 1611 *ak čatır* immediately below), R may have been using his experience in this particular arrangement of tents/yurts.
1576. R *jölötüp*: *jölöt-* factit. of *jölö-* 'to support' affords no sense, but *jölötüp* 'making him dismount' would agree with 1601 'Not so many go to him on horseback'. In his translation R renders 'Führet ihn zu mir herbei.' It is quite possible that the true reading here is *jetäläp* 'leading by the bridle', which Manas's advance-party in fact try to seize at 1602, though this may have been only to halt him.
1579. R *koilot*, not Yud. or *Opyt*, which instead have *koynot* 'ravine', cf. Kaz., Karak. *koynaü* id.
1581. R *šaiabar (joryosu)* 'wildem (Paßgang)'. Not thus *Opyt*, but Yud. *šaybir* 'brisk amble'. Cf. *Opyt* IV, 231 Tel. Shor. *saibir* 'gewandt', 'flink', 232 *saibirla-* Tob. 'in starkem Schritt gehen'; Xakas (Baskakov-Inkizhekova, 1953, *saybir* 'amble'; Mong. (Writ.) *saibur*, (Mod.) *saivar* 'slow amble' (Lessing); Kalm. ²*sāw*r Ö 'Halbpaßgänger'. Despite the strange discrepancy between 'brisk' and 'slow' in Turkic and Mongol glosses, are we to think that the bard thought it appropriate to use a Mongol hippic term for the riding of a Mongol prince?

1587. R *jorukču* 'Sucher': *mal* 'Weg' (sic!); 1619 R *jorukču* 'Reiter' (sic!). In view of *mal* 'horse', 'cattle', **jorukču* 'campaigner', cf. Kaz. *jorkšü* id. is unlikely. On the other hand, *jokču* 'seeker of that which is lost' gives perfect sense, cf. KK 1899 '*Jokču bolup kettim...*' 'I have come as a seeker (-of-strayed-cattle)'. In the Pamir dial. *jorukču* = '(cattle-)thief', Mukamb. See BS 484f.
1588. *kaidan čik-* implies more the tribe or kindred than just the land where a person is born and bred, e.g. BM 1349 *Kapırdan čikkan Orongo* 'Orongo, reared among the Infidels'. *jer* implies social as well as geographical place, and Almambet chooses to answer the question with *jer* in the social sense at 1589.
- 1594 and 1629: on learning Almambet's princely status, the Six and later Ajıbay transfer to the polite mode of address with *kelsäñis*, yet if they can prevent it they will not let him *ride* to their own Prince (1601).
1599. R *beičara*: St. K. *beča(a)ra*, Kaz. *beyšara* < Pers. *bī chāra* 'without remedy', 'destitute'.
- 1606f. *bastırıp ... tepsätip* R 'packte bei dem Kragen ... stieß mit den Füßen ...' overlooks the causat. function of these verbs. Almambet, still in the saddle, lets his horse trample any in the way. It is questionable whether it would have recommended him to Manas personally to have *kicked* the latter's Companions. *jaka* 'collar' in context may stand for 'neck' (vide Yud.).
1640. The Bridle here as elsewhere symbolizes sovereign independence.
- 1642f. = 858f. Almambet's repetition of this couplet marks the second great turning-point in his young life. It is renewed at 1665f.
1656. The nomin. at 1495 and 1561 *sölökötü-sölpötü* suggest that the genit. *sölököttüñ-sölpöttüñ* should be emended to *sölökötüñ-sölpötüñ*.
1671. According to Ščerbak, 1961, p. 105, the provenance of *lök* 'male dromedary' is unclear. See further Räs., p. 318b.
1674. R *akım*: St. K. *akim* < Pers.-Arab. *hākīm* 'governor' etc.
1678. R *kuının*: cf. 573 *kuibatın* = 1383.
1706. *čırım*: R 'Augenweide', not *Opyt. č. al-/et-* = 'to take a nap' (Yud.), cf. Nog. *közdin šırımın aluv* id., apparently only in this phrase. Cf. further *Opyt* III, 2126 Karaimen of Troki *čırım* 'stupefaction', 'slumber'.
- 1710ff. Manas offers Almambet his Best Horse and Tunic *unasked* – the very type-gifts which Kökčö had repeatedly denied him!
- 1719ff. Similarly, but in greater fear, Bok-murun makes a *tartuu* 'Presentation' of Nine Amblers in a row, when Manas arrives at Kökötöy's memorial feast (KO 1204ff.).
- 1720f. = 1736f.: the application of this couplet is not clear, and is even less so

- when one bears in mind that Almambet has left his own people and mountains. Can this be a formula of adoption by a new people and (mountain-)land, with *aita* implying a solemn declaration?
1728. On variants of this traditional verse, with *ak* or *kök* for *kak*, and *sümbö* for *süggü*, see KO 2059 and note (p. 198).
- 1730ff. On urban craftsmen's wares from *Alaš/Alai*, see BM 2129, note. For a Kaz. *kise* 'belt-and-pouch', highly decorated, see Zacharova-Chodžäeva, 1964, p. 57, ris. 11. For another, see Valichanov, I, p. 468, top right. In Kirgh. and Kaz., *kise* meant both the 'leather pouch' and the 'leather belt' on which it, with other objects such as knife and flask, were suspended.
1731. R *kör čegäli* 'mit den Nieten' (with Kaz. *-li* Kirgh. *-lүү*). Cf. Yud. *köz čege* 'studs with rounded caps'. Or: *kör č.* 'gem-studs?', cf. Yud. pp. 426; 854.
1732. R *kessin* should stand for *ketsin*, but *kelsin* is intended as at 1722ff.
- 1750f. My translation is tentative. R took these verses more or less as an oath: 'O du Lieber, Gott sei Zeuge ... Bei der Gerste und dem Weizen'. This is plausible. The datives, however, are difficult, yet *Kudayya* and *pūdaiya* (R *pudaiya*) may be governed by 1752 *degän*. '*Kuday*' and '*pūdai*' make a powerful magical jingle and are bound together by *a*-alliteration in *ailanain* and *arpa*.
- 1758f. *čıyar* 'bring out!', as Prizes, cf. *say-* explicitly in the same sense at KO 824f.
1764. With 'Der den blauen Bock erschreckte', R omits to translate *tö tekädäi*. The incident, if narrative incident it be and not a proverbial saying, is unknown to the Radlovian corpus and KO. *kök teke*, according to Yud., is a small bird (South.). Thus if Jakıp frightened it 'like a mountain ram', it might be an elliptical reference to Jakıp's unheroic nature (except in *B*). 'Kök-tekä' is of course a possible name for a goat in story, but not of a species.
- 1767 = 1794: *atırgı (jurtun/jurttu)*: R 'alles (Volk)', as though *atı-jurt*. R does not list *atırgı* in *Opyt*, nor does Yud. accept it in *Slov*. It is likely to be a scribal error of R's for *aşığı/aşıkı* 'distant', cited in collocation with *jurt* by Yud. and Mukamb. The sense seems to be that the arrival of Almambet is so important in Manas's eyes that he summons (also) his more distant subjects.
- 1769 = 1829. *kermäni kak-* envisages the knocking-in of the posts, 1796 *kermäni ker-* the stretching of the rope.
1770. R *at*, cf. 1797 R *atka* = 1830. *atka* is doubtless the better reading.
- 1775 1842. *uturlap*, cf. St. K. *uturula-p* (< *uturu, utur, uturgu* 'towards', 'to meet').

1790. R *kara koldū* is an error for the well-authenticated and integrated *kara kandū* (*kök bittū*), e.g. KK 1056 = 1058. R's text has been left to stand, under much suspicion.
- 1808ff. It is rather lower style that Jakıp should know the answer to his questions, to the effect that Sırgak's and Serek's people(s) had been driven out of their lands at the headwaters of the Irtysh, i.e. the SW Altai Mts., by no other than the Oirot/Kalmak Almambet. Here '*Kebez-too*' is in a NE region, whereas at BM 391 '*Kebästi tō*' (i.e. *Kebezdü-too*) lies far to the S, q. v, emphasizing its fabulous nature. Jakıp's information on Sırgak's and Serek's past is unconfirmed by the other mid-19th.-cy. material; indeed this same bard had placed the rearing of Sırgak (and also Serek) c. 500 km. to the SW, in *Jeti-suū* (v. 1139).
1835. R *könünön ör' alat* 'Übertrifft an hohen Sinn ihn'. Cf. Yud. sub *ör* 'rise', 'eminence' – *ör kökürök* 'arrogant'; *örgö salba köñüldü!* 'do not swagger so!' The sense seems to be that in order to establish a position of near-equality with Manas, Almambet is making Ak-kula respect Kıl-jiren, a friendly lesson through steeds. Manas for his part is displaying a host's restraint, it would be a solecism if he were to win even a friendly race with a guest. In KO, Bok-murun as host does not even enter his celebrated Maniker in the Funereal Race, lest he inevitably win, though Maniker has somehow managed to enter himself (KO 2348ff., and note, p. 210). See further note I, 2) 1525ff., above.
1841. *Čakanım* R (Translation) 'Tschakanym' = 1846 (after having 'Tschakan' correctly at 1255). R thus includes the possess. suffix as part of the stem. For 'Čakan' as the first and real name of Manas's mother (Sagymbay: 'Šakan'), see H *Birth* pp. 221ff.
- 1846ff. The miracle of Čakan's withered breasts flowing again with milk to make Almambet her 'son' and therefore Manas's 'brother', coheres with Almambet's destiny to become a Muslim champion though born an infidel Oirot. At I, 3) 2617ff., as 'Bagdı-döölöt', Čakan gives Manas 'life' again at her breast after his sojourn in the tomb.
- 1854f. *kindai* < *kin* 'sheath' or < *kinda-* 'to sheathe'? Has Almambet's binding his waist here at a rebirth anything to do with the binding of waists at Manas's conception at B 16?
1860. *kulap* R 'sangen', unconfirmed by Yud., and not listed in *Opyt*. But R. Dor records (Oct. 87) that he has met the formula *jırgap-kulap* as a regular indicator of a happy end in story-telling. Cf. KK 1713 ... *mas bolup / jırgap-kulap jatırı* (drunken bliss).

- 7ff. Manas eats the Czar's food as his subject, see note 18, below.
8. In their letters to the representatives of the Governor-General of West Siberia, the Kirghiz chieftains used to refer to the Czar as the 'White Padishah', see Džamgirčinov, 1959, p. 262 (Spring, 1863, from the chieftains of the Čerik).
9. (a) *bastıryan jolun kōlabai* cannot be separated from (b) 90 *bastıryan jolun kōlain*; (c) 476 *bastırsaŋ jolun kō-da jok!*; (d) 655 *seniŋ bastıryan jolun kō kulp. kō-* in *kōla-* in (a) and (b) must be the same as *kō* in (c) and (d). Two expressions are positive, viz. (a) and (d); two are negative, viz. (b) and (c). Yud. *Slov. koola-* 'to shoot up to the detriment of fruit and seed' is supported by Kaz. *kaūla-* 'to be luxuriant', 'to grow furiously'. Thus (a) implies that where the horse has been ridden (lit. 'made to step/trample') nothing will grow. Similarly in (c), there is/will be no '*kō*', for which Yud. provides no apt meaning, with *koo* I 1. 'hollow (covered with vegetation)' only approaching the required meaning. Kaz. provides a possible noun for the denominative *kaūla-* with *kaū* 'stipa', i.e. 'feather-grass' (Indj.). **kaw* 'high grass' seems to have been affected by the well-attested **kāv* 'tinder', 'amadou', since forms of **kaw* occur in the sense of 'last year's dry standing grass', viz. Kaz. *kaū*; Bashk. *kau* I; Nog. *kav* 2), otherwise 1) 'that which remains after the winnowing'; Tat. (dial.) *kau* also *kaudan*, which in Kaz. means 'feather-grass', like Kaz. *kaū*. The suggested contamination of **kaw* with **kāv* 'tinder' seems confirmed by Tat. *kau* = *ku* 1) 'dried-out stalks of grass', 2) 'tinder'. The sense 'last year's grass' conflicts with that of *koola-/kaūla-* 'to shoot up'. Our four older Kirghiz loci suggest an earlier *koo* < *kau* 'luxuriant grass', and this is the sense in which I have translated them. In the positive instances (b) and (c), the sense will be that where the hero rides/makes trample his horse, *only* grass (not crops) will sprout. The implication is that he has been destroying settlements.
11. *eldär* is more likely to be honorific than objectively plural.
15. R *kešinä* 'der Gürtel' = 192 'umgürtet', cf. 471 *ketiŋä* (sic!) 'deinem Gürtel', all three instances followed by *būyan bel*. Prima facie, these could imply the possess. dat. of '*keš*' allegedly 'girdle', cf. *Opyt* II (1899), 1181 ⁸*keš* Kkir. 'der Gürtel', which is not admitted by Yud., who on the other hand lists *kešene* 'sash', 'girdle'. At his third attempt (471 R *ketiŋä* is a slip

for *kešijä*), R offered 'Deinem Gürtel war ich Hüfte', omitting *būyan*. Discussing 643 *Ošu keš kurčayan belindä*, I proposed that the otherwise isolated *keš* is an archaic epic word for 'quiver', surviving from medieval Turkic (H *Marriage* II, p. 29). Here, Manas's sash would reflect the widespread policy on both sides of the Sino-Russian frontier of conferring military and diplomatic ranks on chiefs of outlying tribes who submit. For example, Jantay, a chieftain of the Sarıbagış tribe, was made a Lieutenant-Colonel in 1867, only five years after R recorded the text of our I, 3) among the Bugu. Jantay had previously 'taken food from the dish' of the Khan of Kokand, see note 18, below. In *KO*, Bok-murun had sported his Manchu Peacock's Feather (v. 304, and note), to which, for Russian insignia, add Radloff, *Aus Sibirien* I, p. 253 'Nur einige (Altai-Kalmak grandees) erhalten von der russischen Krone einen mit Goldlitzen benähten Kaftan...'

- 18f. *buiryan* < *buyur-* 'to command', cf. *buyruk tut-* 'to observe a command'. The White Padishah personally assigns a dish to Manas, cf. H. *Jantay*, v. 101 (pp. 188f.) *kandan jemin airyan* 'he took food from the Khan (of Kokand)'s dish'. *buiryan dām* goes with 2681 *buyuryan dām*, but cf. 494 *b. dām*. The vacillation is due to Pers.-Arab. *ṭā'm*, *ṭā'ām*, 'taste', 'food'.
27. *kumdan kilyan korgon*: the first forts built by Kirgh. *manap* in imitation of Kokand were of 'raw' brick or 'iz pachsovykh blokov' (Ploskich, 1977, p. 143). They were erected or pulled down at great speed, and decayed quickly on their own.
29. On the *karkira/karkara* (*Anthropoides virgo* 'Demoiselle Crane') feathers worn by noble maidens, see *KO* 2230 and note (p. 206).
- 29ff. Manas gives as accomplished *boast* what is better known in the form of *threat*, cf. *AK* 981, and note, above, justifying *ač* 'gleaming'; *KO* 576f., and note (p. 142), where I had *ač* 'white'. Thus a topos with both a future and a perfect mode.
33. R *čüldürägän Šüršüttü* 'Die Chinesen, die da plappern'. In St. K., this would be *čüldürögön Čürčüttü*. Like some other epic formulae, 'muttering Manchu' recurs in the Kaz. 'Song of Urak', Val. I, p. 190 *čüldurlagan* (sic!) *čürčüttü* > *čüldürögön čürčüttü*. According to Yud., *Slov.*, *čüldürö-* 'to burr', 'to speak brokenly' varies *čüldura-* (so that, incidentally, the proportion Kirgh. *čüldura-* : Kaz. *šıldıra-* 'to jingle' : Kaz. *šıldırta-* id. could support Val.'s *čüldürö-*). The *Čürčüt* are clearly the *Šürčät* in the latter-day sense of 'Manchu', with in Kirgh. epic and other usage, a pejorative slant, reflected in Yud.'s entry 'insult: "heterodox", "heathen"'. According to C. R. Bawden (18. 7. 85), the *Šürčät* were more

generally known centuries before the Manchu, which would account for Kirgh. epic *Čürčüt* 'Manchu'; on the other hand he notes that the second -ü- in *Čürčüt* is probably post- and non-Mongol, if *Šürčät* is a Mong. plural of *šürčän*. In any event, *Čürčüt* must be an expression of considerable antiquity in Kirgh., changing with historical events.

35. The translation offered is tentative. The general context is one of khanly rule. *bura-*, normally 'to twist' (transit.), is here linked with *sura-* 'to question', in a political sense not recorded by Yud., namely 'to screw down', 'rule firmly' (of Manas) or 'oppressively' (of the Sino-Kalmak Antagonist Koğurbay, see *BM* 150f.), and indeed with universal implications (soon to be shattered by Manas's submission to the Czar), e. g. vv. 36f. Thus 'the Land of the Clouds' may imply 'all that the clouds cover', parallel to 'all that the sun's rays shine on'.
36. *aptap* 'sun's rays/heat' (Yud.), cf. Kaz. *aptap* 'intense/sultry heat', 'dog days'; Karak. 'sun', 'sun's rays/heat'. < Pers. *ābtāb* 'splendour (of the sun)'.
40. Since Manas has submitted to the Czar (the White Padishah), there can be no question of political equality. Instead, an easy-going social equality is implied, hence 'on level terms with', cf. 'The lament for Jantay', v. 3 *kojo, kan ai tej degän* 'rated equal to hojas and khans'. In Medieval German, *gelich* could have the same broader meaning, as at *Der arme Heinrich* 42 *sîn geburt ... wol den fürsten gelich*, implying that though no prince, Heinrich was of princely family. Manas is no longer fully sovereign.
- 42; 44; 47. The bard's statements i) that Manas has submitted to the Czar, and ii) that he does not attack Russians, offer proof, if proof were needed, that Manas, although a 'Nogoy', stands for the Kirghiz chieftains. For the Bugu tribe, among whom this epic was collected in 1862, had submitted to the Czar in 1855. In his Introduction (p. xiv), Radloff states that the involvement of the Czar was motivated solely by his presence as a Russian official, but the bard was obviously also reflecting the fact of Bugu submission. Indeed, the nature of living epic poetry is such that it is not inconceivable that Kirghiz bards should have disseminated ideas convenient to the Czarist régime for material reward – the area was well and truly penetrated by this time. One may readily concede, however, that the *heavy tone* adopted by the bard was entirely due to Radloff's presence.
49. *šaksı jerdä badam jok*, cf. *BM* 1847 *tölü jerdä badam jok*. Whatever other function they have, these verses in both cases set a rhyme for ... *adam jok* in the following verse. Yud. does not admit *šaksı* to his *Slov*. In his translation, R renders it together with *jer* as 'Steppe', but in *Opyt* IV (1911) 935

he renders it as 'eine baumlose Steppe'. At I, 3) 49 he renders *badam* as 'Strauchwerk', but at *BM* 1847 as 'Badam Kraut' (1846). In *Opyt* IV, 1518 R recognizes *badam* variously as from Pers. *bādām* 'almond', but omits Kirgh. *BM* 1847 has proverbial truth, so that 49 *šaksı* will also indicate an unfavourable environment for the almond (though the bard would have avoided a tautology with 'treeless'). Kalm. has *šakšig xulsn* (KWb. 345 a). 'kurzgewachsenes Schilf' and it is possible that the bard explained this to R, who, instead of referring it to the environment, referred it to *badam* as 'Strauchwerk'. On this bard's rhyme-setters in general, see H *Marriage* II, p. 17f.

56. R *Kalšar* 'Kalschar': 376 *Kalčar* 'Kaltschar' = 1753 = 1763; 715 *Kalča* 'Kaltscha': read *Kalča* 'Mountain Tajiks of the headwaters of the Zeravshan (Zarafshan) and of the Pamir region', better known as 'Galcha'. Cf. Yud., *Slov.* '(of a person with an aquiline nose) of terrible aspect': (southern) 'mountain Tajik (chiefly people of Kara-tegin'. At 1752, below, the bard himself characterizes his *Kalča* as 'with narrow noses, cavernous eyes'. *Manas*'s claim to have driven off the Galcha is symbolically true, in that each new wave of Turkic invaders drove the Galcha ever further into and up the mountains (Schuyler, I, 1876³, I, p. 278).
59. On *Ak asaba* . . . *tū*, see *AK* 118, note.
69. *düyüm alp*: cf. *KO* 810 *düyüm kulak Düyüm alp* . . . (facetious).
- 75f. This topos recurs at *S* 670f. and 1210f., by a different bard. Cf. *AK* 17f., where mountains and rivers are afraid.
90. See note 9, above.
92. In the 'Lament for Jantay', the dead chieftain is eulogized as 'Ak-jolbors', H *Jantay*, vv. 54ff.
93. In view of Kökčö's jealous ownership of the famous *tulpar* Kök-ala (see *AK*, passim, above), there is probably a humorous twist to this verse, suggesting whole herds of 'Kök-alas', in keeping with the insult that they are to be made work-horses. The plain meaning of *kök-alalū* is 'of varied coat' (Yud.).
98. The intention is not clear: stallions of domestic herds would soon be destroyed in rivalry with fully wild stallions. The intention can scarcely be mythic-poetic association with wild deer, as in Buryat epic, e.g. *Alanži-mergen* (Poppe, 1980), vv. 715ff.
100. R *orusak* '(melken) ohne Füllen'. St. K. *oorsook* '(concerning dairy cattle) without sucking' (calf, foal), Yud. *oorsook uy* '... cow being milked without calf, which was unusual in old tradition', Yud.
104. Kökčö's Steed, too, will be humiliated, see note 93, above.
106. The periphrasis with *-lōi* proves that '*Küröñčü*' is a proper name, cf. *KO*

203 *Kök-aladay berendi* 'the race-horse Kök-ala' 210; 215 *Manikerdey külük atlar* (honor. pl.) 'the racer Maniker', and thus often with heroes' names, e.g. *KO* 941 *Er Manastay baatır*.

113. R *arkal*, although otherwise *arkar* (*Ovis ammon*, formerly *Ovis argali* Pall. etc.), is retained here since in the Bugu tribal area contamination with Kalm *aryali* was possible. This verse is a rhyme-setter.
122. Unless I, 3) 1-351 and I, 3) 352-2686 are utterly distinct poems, each with its own time-setting, *Manas* has yet to hear the name of 'Kankey' through his father, according to this bard (I, 3) 631f.). V. 216 is in too proverbial a setting to be taken literally, yet *Manas* may already be supposed to have acquired his wives *Akılay* and *Kara-börük* (see H *Köz-kaman* II, pp. 272ff.).
147. *aral* here means 'peninsula' or 'crutch' at a river-confluence, otherwise *čat* 2 as at *BM* 232 *ulū Kulja čatınan*. Such areas were of great importance for herding plundered cattle before they were shared out among victorious allies. (The Narts' 'Plain of Distribution' for lifted cattle is not topographically defined, see H. W. Bailey in '*Traditions*. . . ' I, 1980, p. 251.) See also 1424, below, and note.
153. R *torūna* 158: untranslated by R? Or, with *bölök* 153 'noch'; 158 'obendrein'? *torūna* must be dissociated from 152 *toru* (emended) because of 156 *ala*. In view of the situation where the herds are to be penned in at a river-confluence (see previous note), **torōŋa* (St. K. *toroŋga*) 'at your barrier' is proposed, from *torgoo/toroo*, Yud., *Slov.*, p. 753 a and b 'barrier', 'obstacle'.
157. *jān ayak*, according to Yud., *Slov.*, p. 285 b 1. 'a special "treat" apportioned to *jeen*, i.e. maternal nephews (or grandsons) at clan festival'; 2. 'the right of a *jeen* to choose a "treat" from his uncle (or grandfather) at a feast, or to take any horse from his herd'. In the Karak. region, the maternal nephew was regaled with a special dish named *jıyen tabak*, and given a parting-gift *jıyen xakı*. He enjoyed great licence in his maternal uncle's aul and could count on being forgiven many misdemeanours, 'even theft' (Bekmuratova, 1978, p. 34). This last seems to be a misinterpretation of the obligatory gift. L. Krader, 1963, p. 252, writes of the *jien*'s right of free seizure of his mother's brother's or mother's father's property (thrice only) in the Kaz. Little Horde as a kind of 'baranta'. The lexicographers give no Kaz. equivalent for Kirgh. *jeen ayak*, Karak. *jıyen tabak*. Krader underlines the strain on smooth relations of such institutions, a strain reflected in proverbs cited by Bekmuratova, loc. cit., to the effect that when a man wishes to recall his boyhood he should go to his maternal uncle's aul, whereas the latter thinks 'Rather should a pack of wolves

- arrive than one maternal nephew!' At S 78f., Kökčö's son Ümütöy is the *tay* of Manas's son Semetey (*jän*), by heredity. At B 10, Manas's mother is Aydar's daughter, therefore Kökčö's sister.
167. R *koŋšu it* 'Tüffe'. Since St. K. *koŋšu* means 'neighbour', it seems better to read *koŋšui* from Kaz. *koŋsu-* 'to stink', with regular Kirgh. *š* corresponding to Kaz. *s*. The modal ending *i* (St. K. *y*) will have merged with *i-* in *it*.
173. R *kočūštap*, i.e. *koš ūčtap* 'to take into one's joined (cupped) hands'. In a parallel passage S 1087 *kūštap* may be a genuine crasis-form, since R translates correctly 'zwei Hände Pulver'.
177. R *atib-ak*: R overheard the length of *atip-bak* > *atib-bak*, where *bak-* serves as auxiliary (Yud., Slov., sub *bak-* IV 4.).
- 190-193 are attributed by R to Kökčö in both text and translation, and accordingly Kökčö, not Manas, dons a *kübö* (R correctly 'Panzer'), which disagrees with 199 *kulyun ton* in R's rendering 'nur den Tuch-rock', but see note 199, below. Moreover, the '*kešinä*' in 192 *kešinä büyan belim bar* is likely to be the same as at 15 *kešinä büyan bel boldu*, hence Manas's, not Kökčö's, in which case Manas is using the Czar's sash-of-honour as a quasi-talisman. See note 15, above.
199. R *kulyun* '(nur) Tuch' is unconfirmed. Emendation to *bulyun* 'sable' to alliterate with *Bu* in the following line would be discounted 1) because this bard uses the more archaic variant *bulyan* at 1485 *bulyandan taldap ton kīdi*, 2) because *Bu* begins another sentence. R Dor (Oct. 1987) has recognized *kulyun* as a version of Pers. *gul-gūn* 'of a vermilion colour', 'paint for the face', cf. Taj. *gulgun* 'pink', 'red', 'high colour', 'rouge'. In his at times prescriptive lexicon, Yud. does not adduce *kulgun*, preferring *kūlgūn* 'brilliant (of colour)', possibly because it goes better with *kūl/gūl*.
205. A palpable rhyme-clincher.
216. On wife or wives see note 122, above.
- 222f. R *ādāmā* 'Held', cf. *Opyt* I, 835 *ādāmi* 'excellent', 'splendid', derived by R from Arab. *ādāmī* 'human'.
239. The ability to turn into blue smoke may stamp Küröŋčü as a *tulpar*, cf. the *tulpar* Maniker on a fast journey at KO 853. Elsewhere 'blue smoke' has another spiritual connotation as 'soul'.
247. *tabilya*: a variety of *Spirea*. Yud. designates it as very hard wood.
- 262f. On the pathos of 'Only Ones', which runs through the whole of mid-19th-cy. Kirghiz epic, see KO 1034 ('Never slay Only Ones, never put out their fires!') and comment there on 1015f. and 1023f. (p. 164).
274. R *sarım* 'Kräuter': not *Opyt*, Yud., Slov., Kaz., or Karak. Cf. Mod.

- Uigur *sarin* 'pills of various medicaments, which in popular medicine are applied to chest-ailments', Nadžip, 1968, p. 496 a. Manas indeed now has a chest-condition. One suspects bardic humour here. The final *-m* in R *sarım* shows assimilation to following *b-* in *bar*.
276. The internal medicament is 274 *sarin. ez-* = 'to knead, work', cf. 1365f., below.
279. R *bödölüp* '(bleibst) liegen': *Opyt* IV, 1704 Kkir. *bödöl-* 'liegen bleiben, todt daliegen'. *bödölüp kal* 'stirb!'. '*bödöl-*' is unsupported thus by Yud. It must surely be *böd(ö)öl-* 'to die to no purpose' (*böödö* = 'in vain').
- 283f. I have rendered the locatives *jarında*, *barında* as 'with'. The implication is that the Ak-padishah *is there* as support, just as in a parallel passage God *is there* as a friend (731 *jarında*). Cf. further 546; 732. At 586; 589, the sense of *Manas(tun) barında* is 'while Manas is there (alive)'.
290. Bardic notions of Islam at this time were of the haziest, cf. the Conversion of Almambet in *AK*, and of the Köz-kamans in *KK*, even allowing for rough humour. Here the bard seems to merge the hojas (*kojo*) with God (*Kuday*).
- 294f. On Ajibay's epithets of persuasive eloquence, see H *Marriage* II, pp. 11f., where it is also explained that *jolborstoi* 'like the Tiger' has been transferred to Ajibay from Almambet = 353, below.
296. *Ajibaidi* and 298 *Almambetti* confirm each other as directly governed by *kantāin*.
- 299ff. These fox-track epithets are matched with partly or wholly different names of Companions at I, 2) 1169ff.: *BM* 359ff.; 1499ff.; *KK* 1477ff. Thus an old epithet-cluster is disintegrating in the hands of various bards. 299 *kabır-kubur* (= 1715) R 'im schnellen Laufe'/'('eilt)', cf. *Opyt* II, 450 'the grunting of the badger' unsupported by Yud., Kaz.; but note Karak. *kabır-kubır* onomatopoeic rendering of indistinct chatter. Sub *kubur-*, Yud. lists *kabırıp-kuburup* 'betrampling-destroying', but this is scarcely appropriate to the karsak at night.
305. R *Kündür-*, cf. 1723 *Küldür* 2535.
308. On *mal dos*, *jan dos*, see H *Marriage* II, p. 27.
- 311f. = 1726f. These Sky and Water Warriors seem to be a device for not going through the whole list of Forty Companions – of which there was in any case no canonical version, so that to provide Forty the bard would have had to ad lib. With its Sky and Water categories, however, this device may in itself derive from the shamanistic element in Manas's Invocations (see *Kökötöy*, Appendix 3).
- 313 = 1729. *eŋ jamanı* R 'Schlechtester': but *jaman* 4. = 'child'. Cf. *BM* 373 *eŋ kičü* (Taz-baymat); KO 994 *eŋ kičisi/2505 kenjesi* (Taz-maymat).

316. *jer altında*, 320 *jer altından*: the collocation is normally *jer astında* etc., cf. passages in which *Töštük* is featured, T 1103 = KO 1696; 1727.
- 330f. Sub *muundu*, Yud. cites the same formulaic couplet with *astından*, not *aldınan*.
337. R *eṅkärıp* 'sich niederkrümmend'. *eṅkär-* is unsupported by Yud., *Opyt*, Kaz., Karak., thus it is probably an error for *eṅkái-* 'to bend down'. Or less likely *eṅgire-* 'to groan', though this would give equally good sense.
350. R *bičkayı* 'Leder ... der Füße', cf. *Opyt* IV, 1735 *bička* Kkir. 'das Leder an den Beinen (eines Tieres)'. Not Yud., but cf. Tel. *pičkak* 'das Leder von den Füßen der Thiere' (*Opyt* IV, 1318) = Kumand (Baskakov, 1972, p. 208b *bičkak*) and the general sense 'leather' elsewhere. Räs. (p. 73b) uncritically adopts from *Opyt* both Kirgh. *bička* and Kaz. *bišpak* (the latter unconfirmed by Shnit., Indj. and Karak.). **bičkak* 'hide from a beast's (here horse's – mockingly?) legs' looks like one of no few Northern words in the Radlovian epics. R fails to translate *kündö*: the reference is probably the time it would take a bootmaker to turn *bičkak*-leather strips into *čark* 'raw-hide boots', on which see Antipina, 1962, pp. 231 f. and ris. 139b.

358. On the (Blue-)Grey Wolf epithet see H *Kukotay* II, pp. 543 ff.
359. On variants of the disintegrating epithet *jölönüš sar(ı) kerı ...*, see H *Kukotay* II, pp. 544 ff.
365. Kirgh. *Kardıyač* 'martin', Kaz., Karak. *karlıyaš* 'swallow', Özb. *kaldır-yoç* id. is the type-name for the Hero's sister in the relevant epic traditions. Its choice was originally determined by its assonance with *karındaš* in the sense 'younger sister' (in relation to her brother, not sister), Yud., though all four languages show a drift away from 'younger sister' by extension, see Claus. *ED.*, p. 662b. See further *Kökötöy* note 461 (p. 134).
367. On '*Bagdı-döölöt*' as the third name (by substantivation of an attribute) of Manas's mother, after maiden-name '*Čakan*' and levirate name '*Čıyrırdı/Čıyrçı*', see H *Birth*, pp. 221 ff. '*Bagdı-döölöt*' means 'good fortune' < Pers. *bakht* 'fortune' and Arab. *daulat* id.
- 371 and 897; 1067 (the latter two emended). This saying on the Willow is not dealt with in the usual sources. Though it is possibly sententious, it is unlikely to be proverbial. By taking it as a Willow-image some relevance can be found for it. The Willow, especially the 'Red Willow' (*kızıl tal*), is an auspicious tree (see AK 1086 ff., note; H *Semetey* I, pp. 176 f.), yet Manas is going to sever it from the root – *tüp!* And Almambet is to tell this precisely to Manas's family as corroboration in image of the statement 370 'I shall turn off from this path!' 372 tells that the new path leads to the Czar. The *tüp*, then, is the Clan Root, all the way back through Jakıp to the *arbak* or Clan Ancestors. Cf. the Aspen (*bay terek*) in *Semetey*'s warning dream at S 886 *teräk tüptön terbäldi* 'the Asp shook from its root' = 932, where the Asp stands for the Clan of Khans, culminating in the endangered *Semetey*. In showing a Manas who cuts himself off from the Ancestors to join the Czar, the bard emphasizes the *radical* nature of this act. In the further course of this episode I, 3), the bard forgets the Czar. When Manas comes to grief – unhelped by the Czar – it is his Faithful Animals who save him and above all his mother who reclaims him miraculously with milk from her aged breast – after which he can live peacefully under the Czar's aegis! Is the bard saying 'Submit to the Czar by all means, *but do not cut your roots!* If this was the case, the bard would be retelling something he had already elaborated for public performance

to the Bugu, not something improvised solely for the 'Russian' official V. V. Radlov!

388. *at jarat-* is ambiguous. Literally *jarat-* means 'to make/find acceptable, pleasing': but this can mean both (Yud. 2.) 'to pick one's choice, viz. horses from the herd' or (Yud. 3.) 'to train a horse (i. e. till its lean appearance wins expert approval)'. The sense probably implies riding Ak-kula lean on campaigns, cf. 538 f., below.
- 395 ff. This formula is varied at KO 2612 ff. It looks back to a stage of development where Joloy must have been an ogre-giant. For parodies, see KO 2612 ff., and note (p. 218 f.).
- 401 ff. On the mythologization of the once historical Agiš, see KO 618 note (p. 144), which gives the parallel passages, and H *Catalogue*, pp. 240 f.
403. R *Kodoš*, cf. 530 R *Koyoš*, but BM 722 correctly *Kojoš* = KO 618; 2167.
407. *toyus üldun toloyu* 'the last of nine sons' (< *toluk* 'complete') is the most satisfactory formula on this theme, quite apart from the alliteration. Some modern *manasči* leave us in some doubt as to whether they thought Töštük had eight or nine brothers, see Boratav-Bazin, 1965, p. 267, note 2.
409. R *ärin*. A formula indicating a special relationship of Töštük with God was varied by the bards, see KO 710 and 1686 and note, pp. 150 f., whose emendation of *ärin* to *ärän*, i. e. *eren* 'a brave' I now withdraw.
- 411-460. This long section of Manas's monologue dealing with Almambet and Kökčö was quoted and translated by me in H *Almambet*, pp. 177 ff., and my editorial interventions contra R are upheld in this edition. *There is quotation within quotation*. Manas's voice is indicated by '...'. Manas's attribution of a boast to Kökčö (421-424) and Almambet's reply (427-455) are indicated by "...", and the thoughts given to Almambet (430-438) by "...". Some improvements have been made, notably 446 R *tiši* (nevertheless correctly rendered as 'außen'), H (respecting R's text too highly) 'teeth', now 'outside'.
- 412 ff. For *Tekeči*, see AK 876 ff., note, above, and its references.
- 427 ff. V. 427 is quoted by Yud. sub *zordo-* with normalized *-suŋ*. I have also normalized to *zordoisuŋ* and *kordoisuŋ* to cohere with 429 *kilasuŋ*, whilst generally leaving dialectal *-sun*.
- 430 f. R 'Hab' ein Weib erbeutet, sagend, kehr ich nicht zum Weib zurück' is nonsense. R seems to refer 430 *dep* 'sagend' to Kökčö, while in his context 431 'ich' must refer to Almambet. In any case, 430 *katın alıp berdim* must mean 'I gave a woman away (in marriage)', cf. Yud., p. 128 a sub *ber-* III 2. and Harm. *Man.* I, 271, 19 *katınsız kelgen kalmakka / karındaş tuungan ... alıp berdi zor Manas*. The subject of *dep* is surely Almambet.

Thus Almambet is possibly thinking of the Naiman woman Ak-erkeč (AK 489 ff.) as a fellow Mongol whom he had 'given away' and therefore could not approach in love, as he had been accused of doing (AK 854 ff.), and is contenting himself with the thought that there are other women. 432 *katın joldo* is matched grammatically-semantically by 433 *bala beldä*, which therefore cannot be rendered as R 'bei den Hüften sind die Kinder', but instead as 'maidens on the mountain-pass'. At the time of his own marriage Manas finds a wife for Almambet (1542 ff.).

435. R *Jambırçı* is a Kaz. form of *Jamyırçı*, to which it has been emended in view of 529 R *Jamyırçı*. On this hero of the older generation with an ultimately historical background, see KO notes 618 and 2000, and Addenda, p. 282, and note 2000. Further references are given in H *Marriage* II, p. 9, note 10.
439. We are to suppose that Almambet had been accustomed to sit as a Khan's son with Kökčö on the latter's long couch, on which, according to the bard of AK, Kökčö did not compose his limbs respectfully for Almambet, when Almambet fell from favour.
446. R *tiši*: see note 411-460, above.
471. R *ketiñä*: see note 15, above.
484. R *azık barın atımba!* 'Doch vernicht' nicht alle Nahrung' is not at all convincing. *azık* 'provisions' is not the sort of food to be 'shot' (*at-*) on the hoof: an appropriate verb would be *art-* 'to load'. It seems better to read R *azık* as *asık*, Kazakhizing for Kirgh. *aşık* 'knuckle-bone skittle at ordo'. The meaning of the White Padishah's cryptic command may thus be 'Knock all the other knuckle-bones (Heroes?) out (*at-*) but not the Khan-piece. For a fierce quarrel among Manas's Companions about knocking out the Khan-piece, see Harm. *Man.* II, pp. 134, 29 ff. (Yud. Slov. lacks an appropriate entry sub *kan* II. Simakov, 1984, regrettably omits an account of *ordo*, *čükö*, *tompoy* from his otherwise very informative study, probably because it would require a monograph on its own.
488. St. K. *taarm-* means 'to take offence', but here, as at KO 647 etc. the meaning is extended to the showing of anger.
- 489 ff. These moral injunctions invest the Czar with a certain sanctity.
492. An assonance-setter.
494. Cf. 18 f., above, and note. *ašat-* virtually = 'to place in someone's mouth'. The Czar's words are fulfilled at 2681 *Buyuryan däm jutup tur!*
497. R *ömriü* i. e. *ömürü* 'all one's life' (Yud.). < Pers.-Arab. *umr*, *umur* 'lifetime'.
498. Misled by *bu dünö*, often 'this wicked world', R renders 'Achte nicht auf

- diese Welt', which not only contradicts the long, well-fed life recommended by the White Padishah (494-497), but also leads to the invention of a verb *Opyt* II, ²*keštā* Kkir. 'vergessen, außer Acht lassen' (unsupported).
502. R *kasayan* 'beherrscht', unsupported by the lexica of the whole region, so that *Opyt* II, 349 ³*kasa* Kkir. 'herbeischaffen, regieren, besitzen' must rest on this passage alone. It is highly questionable whether 502 *dünō* could be the object of a verb of *ruling* by a secular ruler – and what, then, would be the sense of *Ar dūnō*? Emendation to *jasayan* (repeated at 504) solves all problems, with *Ar* extended from 'each' to 'both' (This World and the Next).
508. *Ala tōdai* (beginning sentence) R 'Bergegleicher'. One is tempted to recognize the Ala-too Range here and at 517; 810; 879. At 1221 *ayn sūdai* 'vast as the running waters' varies 1219 *Ala tōdai* (beginning sentence), which must thus be rendered as 'the snow-flecked mountains', not as a toponym.
510. R *kerğämin* 'wölb' ich', unsupported, cf. *Opyt* II, 1099 *kerkäi* (Kkir.) 'ausstrecken', unsupported. In any case, emend to *kerğämin*, i.e. *kerğänmin* to rhyme with 513 *berğämin*, i.e. *berğänmin*. Thus *ker-* 'to spread, stretch, spredeagle' is the verb in question, governing *aidai kašin*, which normally would refer to '(beauties') brows curved like crescent moons', cf. *kerme kaš*, *kıyma kaš*. Apart from getting the tense wrong, R erroneously refers *kašin* 3rd. pers. possess. to the Czar speaking in the 1st. pers. Thus read 510 *kašin*. Of an august personage like the Czar (510; 899) or God (2506) the gesture of spreading (smoothing?) one's crescent-moon brows clearly implies an act of condescension and clemency.
512. The Bridle is a symbol of rule (cf. Yud. *tizgin* 4.).
536. On 'Kök-koyon' and 'Bay-mamat', see H *Catalogue*, p. 239, and Index of Personal Names, below.
538. Just as there are other *kök-ala* 'dapple-grey' horses beside the *tulpar* Kök-ala, see I, 3) 93 and note, above, so there are other *ak-kula* 'light bay/roan' horses beside Manas's Ak-kula, but the parallel 388 *Ak-kula atım jaratamın* renders 538 suspect.
540. *kurak* R 'Teppich' is too precise. Yud. 1. 'rag', 2. 'made of separate pieces, rags' points to 3. 'patchwork', specifically according to Antipina, 1962, p. 93, note 264 'pillow-cases', 'curtains', 'saddle-cloths', and p. 232 even 'caps'. In this political context, *kurak* = *kurama* 'a patchwork of exiled fighting-men from a medley of other peoples and tribes', see KO 95 ff. and note, also v. 1414, below.

555. *bata ur-*. The Czar has given Manas his *bata* 'ritual blessing in greeting', thus if Manas breaks this bond of trust the (supernatural guarantors of the) *bata* will strike him back in vengeance/punishment. Yud., *Slov.* lacks the collocation *bata ur-*, yet it is clearly patterned on the oath-mechanism of *ant ur-*.
- 558 ff. On Manas's unwooed wives Kara-börük and Akılay, see H *Köz-kaman* II, pp. 272-280. It is surprising that Kara-börük should be the daughter of Kayıp or Kayıp-kan, who is otherwise the Lord of Game, see I, 2) 1236 and note, above, on *kayıp-eren*; yet two very different bards confirm it, namely the bards of I, 3) here and of *KK* at 4 and 143. Another daughter of Kayıp, given a perhaps more appropriate role, is the hawk-battle-maiden Kara-čač at *J* 4787 ff. Ak-kayıp is the progenitor of a famous race of winged steeds at *J* 758 ff. With an otherwise ethnic name (Kara-börük = Kara-kalpak 'Black-caps'), this wife of Manas seems to have no connection with Kayıp's world unless it be her capture on the (wild) steppe, contrasting with Akılay's from a (settled) fortress.
560. R *Šoruk*, cf. 2057 *šaurik* and *KK* 6 *Čoruk* (hypercorrect Č for Š). The St. K. form must thus be *Šooruk* as in Sagymbay's variant.
563. Manas is not denying that he ever slept with his captured wives, but that he was ever formally married (varying 562), since *koynun kör-* was a technical term of the wedding-ritual – the premarital visit of the groom to the bride, sponsored by her *jeğeler* 'senior kinswomen' (H *Marriage* I, pp. 72 and 80 f.). Also 568; 694: and cf. 653 *koinuna kel-*.
565. On *tıştet-* 'to bit (a horse)', absent from Yud., see H *Marriage* II, p. 34, justifying emendation of R *tistägin* to *tistätkin*, cf. (correct) 615 *tistätti*.
566. Emendation of R *istägin* to *istätkin* is consequential on the emendation in the previous note. See further 616 *istätti*.
572. R *maitıryan*: St. K. *maytar-*.
574. R *koiču tas*: 575 *koiču adam tas* and 623 *koiču* militate against a type-name 'Koyču-taz'.
592. R *alasin* 'Bist ein Thor', though unconfirmed by the usual lexica may be right. *ala* usually implies dishonesty. The shepherd's 'folly' would lie in his wondering whether Manas had neglected his father.
594. R 'emended' *seni* to *seniñ* because he took *murun* 'before' as 'nose', giving 'Antlitz'.
- 609 f. and 611 seem to be causally linked: as a result of enjoying the Czar's blessing (see note 555), Manas has no further need to go raiding – a clear comment by the bard on the new political situation of the Bugu.
- 612 ff. *-ıyča* in *čalyča*, *alyča*, *körgüçö* has a sense not noted by the grammar.

rians, who give 'rather than', 'instead of', 'until'. Under *jy-*, Yud. *Slov.* cites *algıça* as '(I) had scarcely', which agrees with J 1971 *taŋ atkiča* 'dawn scarcely shooting (its rays)', thus in the present passage, which refers back to v. 562f., I take *-yıça* in the sense of 'not yet' – 'I have not yet revelled in pleasures'.

613. On the fiancé's (*küyöö*'s) customary visits to his fiancée by her parents' permission, see H *Marriage* I, pp. 77ff., where I failed to mention 613 *küyölöp*.
617. On the symbolic meaning of *tuz* 'salt' in marriage-ritual, see H *Marriage* I, 74f.
623. R *eštädi*, cf. 1631 R *eštıp ekän*. The latter suggests that 623 *eštädi* should be read as *eštä* (*e*)*di* with crasis < *ešt-* (mostly South Kirgh.) 'to hear/listen to', cf. Kaz., Karak *esit-* id. Yet Sevort. I, 1974, pp. 318f., does not list a single language with crasis-forms. Is there a hybrid-form here with *este-*, which could give hypercorrect **ešte-* 'to remember, think of' – thus 'to heed'?
629. R *biširip*: St. K. *bišir-*, but *biš-* and *biš-* are widespread in Turkic.
630. *oŋ bata* asked; and 661 given. Not noticed by Yud., but clearly an institution, since the poor shepherd gives his only sheep for it. Evidently a blessing derived from Jakıp's khanly status.
633. R *teŋtiš*: St. K. *teŋtuš*. Cf. 743 *teŋdäš* and Čay. *täŋtäš* (*Opyt* III, 1049) id.
634. On this beautiful image of a still fancy-free girl, likened to a *jekän bärin* 'peregrine-falcon of the reeds' and then to a *jes jıya* 'copper-crest (on a girl's cap)', see H *Marriage* II, pp. 13ff. On the *bärin* itself (< Mong. *ba'arin* 'excretor'), see H *Marriage* II, pp. 20ff.
636. *sökö*, St. K. *söykö*, H *Marriage* II, pp. 32ff. Since the putting-on of the *söykö* marks the successful conclusion of the matchmaking process, there is a transition in the shepherd's thoughts from the free, unbetrothed maiden of 634f. to the *kelin* ('new daughter-in-law') of 636-642.
643. See H *Marriage* II, p. 29, where it is argued that *keč* in the sense 'quiver' may well be an archaic epic word. Cf. 1103 *sadayın sala kurčanıp*, below.
646. The possibly proverbial background of *akkan sünu suz-* 'to draw flowing water' is not known to R. Dor, an authority on Kirghiz proverbs, but it will somehow characterize Meŋdi-bay as a man who busies himself tirelessly in unnecessary ways, e. g. in troublemaking.
653. *koinuna kel-*: see 563, note, above.
655. *bastıryan jolun kō kil-*: see 9, note, above.
669. R *Aıyaš at* 'Bläs'-Pferd' = 695 'Bläšpferd', unconfirmed by Yud., Mukamb., *Opyt*, but cf. *Opyt* I, 12 *aikaš* 'Renner, Rennpferd' (poet.), which looks like a second attempt from context, also unconfirmed.

- Despite his translation, R capitalizes it twice as though it were a proper-name. In Kirgh., Mod. Uig., Turkm. and earlier Kāšyarī, *kāš* meant 'a precious stone', sometimes 'jade-stone', in Mod. Uig. specifically a precious stone worn by a woman *or on a horse's harness*. It seems more probable that the Khan Jakıp's horse displayed a Crescent-moon jewel on his head than that he was styled 'crescent-moon *browed*' by analogy with a beauty, or that the epithet comes from a crescent-shaped *saddle-bow*, both from *kaš* I. R's bard, when asked, may have pointed to the blaze on a horse's head in explanation. Claus. *ED*, pp. 669a/670b richly illustrates *ka:š* as the bezel of a ring, from various sources.
674. *kezärät*: R '(Deine Unterlippe) hängt herab', unsupported, but cf. *kezer-* 2. 'to dry up and peel off (of lips)' = Kaz., Shnit.
695. R *tištädım*: see note 565, above.
696. R *istädım*: see note 566, above.
- 697ff. constitute a series of caricature-epithets for various peoples, including the Kirghiz themselves, cf. KO 3223, where some well-worn elements recur. Further, H *Marriage* I, pp. 72f.
- 701ff. R *ketmän-minän*, cf. 1742 *ketmänin*. To the Kirghiz mountaineers, the plainsdwelling Sart were particularly perverse, cf. KO 3232 *ketpenin talga aštağan* etc. If, as R punctuates, *airi ketmän* were taken as 'forked mattocks', this would be even more perverse.
- 708-712: the Kalmak. At a time when I rated R's accuracy higher than I do now, I accepted 710 *kanjıyamyä* as correct and so referred 708ff. to Jakıp, whereas it in fact refers to the Kalmak (H *Közkaman* II, p. 250, note 53). Characteristically, R did not respect his own text, but in his translation correctly referred 708ff. to the Kalmak. 1750 *čoçkonun sanın kanjıyaya* fully justifies insertion of *sanın* after the unrelated gen. *čoçkonun* at 709, and the deletion of *m* in *kanjıyamyä*. Cf. further J 4876 *čoçkonun sanın alyansıp / kesip belinä bailanyan*. 708 *Jalpak-too* 'Flat Mountain' (see Index of Geographical Names) contains a sneer at the Kalmak who, although they competed with the Kirghiz for pastures, did not range so high (cf. 1749). Nominal Muslims, the Kirghiz prided themselves on rejecting pork. Elsewhere, the Kirghiz bards ridicule the Kalmak for using three-stone hearths, e. g. *KK* 1051, though such hearths were not unknown among the Kirghiz.
715. *Kalča*: see note 56, above.
- 719-721 Cf. KO 3223 *oy jakalay üy bar, / üy baš sayın biyi bar*.
727. *aidadım* R 'schweifte durch' (H 'I chased round') tends to force the sense of *aida-*. *aŋda-* 'to perceive', 'to notice' – 'to take note'? – might serve.
729. *karčadım* < *karča-* = *kalča-* 'to choose lots at skittles', 'to pick and

- choose'. *Opyt* II, 203 *karča* (v) Kkir. 'durchziehen, durchschweifen' is unsupported and probably rests on v. 729 alone.
733. R *atalyan*, technically acceptable from *atal-* 'to be named', overlooks the rhyme.
734. *bat'alyan*, cf. 607 *at aldi* : 609 *bat' aldi*.
737. *kep aitar* (R *aidar*) seems scarcely adequate for 'contradicting', cf. 50 *kairp aitar (kiši)* and 220 *katu kepti ait-*. R may have expanded an abbreviated *kairp* in his field record to *kep*.
741. The context requires *kürökö* to be a *kürökö söt* '(martial) corselet', not 'a gown of gold brocade' (epic). If Kankey were to don one, she would be of equal stature with Manas. In fact, Kankey turns out to be a wife fit for a hero, but no amazon.
744. On *jüču* 'matchmaker', see H *Marriage* I, p. 74.
751. R *ai elinidin* 'deines Volkes', avoiding translation of the strange *ai*. Read *ayulidin*, which in any case is more appropriate to *kaşında*, whereas *el* goes with *çet*, e. g. *BM* 1099 *El çetindä Kan Koşoi*.
761. R *burayın* 'Wende...?', but 942 *buramın* 'Wenden will ich...?' Thus read 761 *buryun* with correct Kirgh. v. h. to rhyme with 763 *urduryun*. Similarly, 746 R *buradı* was emended to *bura'di*, i. e. (*e*)*di* with v. h. The meaning of this River-source metaphor is 'to obviate evil in its early stages'.
- 768f. R relates these vv. to 770 *Jakıp*, but cf. 776f., where this is not possible. These vv. are apostrophe. The 'Door' is that of the Khan's yurt, actually and symbolically.
772. Manas has 'set his cap' provocatively, but in which way is unclear.
774. *erk*: Yud. 'will', 'liberty'. But in older Turkic, as Claus. ED., p. 220b clearly shows, *erk* had two basic meanings: i) 'authority' (power to impose one's will on others; ii) 'free will'. The former is the sense required here, where it is thus an archaic 'feudal' epic word. Cf. Ott. *erk* 'power', 'authority' and Mong. *erke* 'right', 'privilege', 'power', 'authority' (Less.).
784. Yud. renders *bal* in *baytal beenin bal kimız* (sub *kimız*) as 'vkusnyj', but at 785 the repetition of *bal* ('honey') as object of *çaiakatıp* suggests that the tastiness of the kumys may have been due not only to the youth of the mares but also to direct addition of honey.
786. See *AK* 626, note.
787. It is unclear what is wrapped round the cup: a white napkin? the presenter's fingers?
797. *alip döngö* R 'zum Hügel', leaving *alip* untranslated. Although I believe this collocation to be unique in our material, it seems perfectly in order to

- take it as 'Mound/Hill of Heroes', i. e. the Mound of Counsel and Decision otherwise styled '*boz-töbö*', some issues being decided of course by judicial combats between champions. On the other hand, it would also be possible to take *alip* here and at 795 as modal < al-.
807. R *en jergä* 'dem off'nen Felde'. R may have had *en* 'breadth' in mind. It is an important feature of the *boz töbö/döŋ* (see previous note) that it is *een* 'lonely', 'isolated', 'uninhabited', notionally 'at the middle of the land'.
814. *saska* (i. e. *sazyä*) *jel-* also at 886; 930, on which see H *Marriage* II, p. 32.
828. Although it would be possible to take *jasayanın* as 'accus. of respect', it is stylistically superior to align *jasayanı jar-* with 831 *makılıyı jak-*, which varies it semantically. *jasayan* here refers not to the Creator directly but to the created shape of the woman Kankey, just as *makılıyı* does, see note 831.
831. R *makılıyı* 'wohlgebührend Lob...'. Yud. does not cite the form *makılık*. Clearly parallel to 828 *jasayanı* (emended), *makuluk* 'creation', 'creature' is intended (< Pers.-Arab. *makhlūqa*).
838. The reader is again referred to H *Marriage* I, p. 75, where it does not emerge whether salt occurred *physically* in the proceedings.
845. R *Karındaş* 'dem Bruder', which overlooks the pathos of Manas's being an 'Only One' (male). In our texts, Manas's *karındaş* is his sister *Kardıgač*. In *BS*, Manas has treacherous half-brothers from a different womb (*karın*). The bard nods here in applying the richly structured formula 843-845 *unchanged* to Manas's circumstances, and R falls into the trap.
- 852f. A very thorny couplet. R *erinäci* 'stürmt', cf. *Opyt* I, 768 Kkir. *erinäş* 'to gallop', unsupported and doubtless from our passus. *erinäci* is here emended to *erin-či* < *erin-* 'to be slow, lazy' (in other languages 'to feel comfortable' etc.), cf. in this same poem 636ff. *kayıçı* (< *kak-*), 645 *turuču* (< *tur-*), 816 *buzuču* (< *buz-*). R renders *kökürök-minän* as 'muthig', which may be just possible: but the image seems to be that *Ak-kula* is lazily *breasting* the waves of battle *athwart* (853 *köldönön*) the missiles. *jaktırip* is best taken as factitive of *jak-* 'to kindle, burn': by pressing forward, Manas causes the arrows (*okko*) to 'burn' *Ak-kula*. With St. K. *köldölön* and Kaz. *köldeneŋ*, R *köldönön* is plausible, with (as often) *-n* for *-ŋ*. South K. *köldölön* has implications of multitude, e. g. of cattle, thus my translation has 'against the hail (of arrows)'.
- 857ff. This finely wrought topos of 'A Tenderly Reared Princess' is briefly revived at 1849 f. and 2044 f. for Manas's sister *Kardıgač*.
862. Thus Kankey is of modest character, unlike 'Ak-erkeč' in the malicious *Kara-čač*'s distortion at *J* 4849 *etägi suyuk* 'of loose skirts'.

865. R refers *tünögön* to *aštu* physically to obtain a pointless 'nachgelassene Speise'. *tünögön* refers to the feasters. As a *kaniš*, Kanıkey would not touch left-over food. (*tünögön kımız* – kumys left to stand overnight to mature – would be another matter.)
- 878f. *Alaçıktai* . . . *üröidü*: the same image at KO 1278. Adverbial 878 *Alaçıktai* is misplaced with regard to adjectival 879 *Ala-too-dai*.
- 883f. *kabaktayı* probably refers to the topos of the boy Manas's growing up in a secluded place (B 63 *kabak jerdän buyuldu* and note there).
886. That Jakıp uses *saska jel-* positively, but Meñdi-bay negatively and always with reference to Temir-khan, establishes it as a laconism, cf. 814 and note.
893. R *olyo jesärin* 'Gefang'ne': cf. Yud. sub *jesir* (Arab.) *oljo jesir* hist. 'booty of war'. *jesir* is from Pers.-Arab. *asir* 'bound', 'captive', 'bonds-man/woman', which is widespread with varying meanings in Turkic from C. Asia to Turkey. The now St. K. meaning 'widow' (extended to 'widower') will have evolved from the custom of bestowing the widows of the slain on the slayers as booty.
- 895-901. These vv. are either corrupt or very loose syntactically. The sense is further obscured by the conjunction of i) an irrelevant rhyme-setter (895) and ii) the pregnant Willow-image (897, cf. 371, above, and note). Since 895 *kaşkasında* and 896 *başkasın* are intended to rhyme, read either **kaşkasın* or **başkasında*. Curiously, 896 and 900 must be run together. On the difficulties of 899 *aidai kaşın ker-* see note 510, above.
897. R *tutti* = 1067 'Splint (der Weide)', but in Kirgh. *tit* is 'mulberry', contrast *Opyt* III, 1334, where R extends general Altaian *tu* 'larch' to Kkir. Recourse to v. 371 *taldan tüptü jaramın* shows that 897 and 1067 *tutti* must be emended to *tüptü*, and so the welter of willow, mulberry and larch is avoided.
902. *Jaltıp-jultup*: Yud. only has *jalt-jult et-* lit. 'to go flash-flash', sub *jalt*. This verse is a rhyme-setter for 903.
907. This 'moonless night' is symbolic. Temir-khan is 'in the dark' as to what his family might wish.
909. *aralaş-* lit. 'to go in among' must here mean 'to penetrate', i.e. 'understand'.
925. R *başı tülū* = 957, cf. *BM* 9 *başı tülū (kanım)*: I, 3) 951 R *bajı tülū. tülū* must mean 'entitled to display the *tū* 'standard', and in the present poem is linked with *biy*, but in *BM* with *kan*. *başı* is unclear to me: I have rendered it as 'chieftains', with stereotyped 3rd pers. -i.
926. Cf. *KO* 14 *karım salık biyine*.
930. R *kergin*: on emendation to *kirgin* see *H Marriage* II, p. 32.

936. R *bulkulup* is acceptable as a dial. variant of St. K. *bulkun-* 'to rush about', cf. Kaz. *bulkin-*, 1. id., 2. 'to jump up'.
945. *ösın jai-* lit. 'To spread their mouths', i.e. by pulling on the reins.
- 955-957. *turğai*: this optative form with *-ğai* attached immediately to the stem is said to be rarely used (Yaz., p. 496), and no examples are given. At S 1016 ff., Ay-çürök uses this form with enclitic 2nd pers. pronoun, to her husband Semetey: '. . . *okup alyaisın!*' Since women did not give orders to their husbands, a gentler mode of address must be inferred, yet one which failed to save Ay-çürök from Semetey's lash. Optat. *-ğay* is not said to be rare in Kaz., where it conveys an urgent desire or cogent plea, as *kelgeysiñ* 'You will come, won't you?' (Yaz., p. 331).
- 956f. *men*: 'we' is the sum of individual voices saying 'I'.
- 962 and 964. The headgear of the maidens (the Crane-feather) and of the young married women (*kasaba*) is contrasted. On the White Kerchief (*kasaba* < Pers.-Arab. *qaşāba*, cf. native Kirgh. *jooluk*), see *H Marriage* II, p. 28.
966. On *bodogsu-*, incorporating Kalm. *bodg* 'boar', 'hero', 'warrior of comitatus', see *H Marriage* II, pp. 24 ff.
974. R *barčan* = 978, but 2482 *barča* (correctly). On the emendation to *barča* see *H Marriage* II, p. 26; on the silken tissue *balkı*, i.e. *balkhī*, 'of Balkh', see pp. 23 f.
976. R *bulun*, 1656 *bulu*: on emendation to *būlum*, and on this costly tissue itself (? < Pers.-Arab. *mulham* 'stuff with a warp of silk and a woof of some other material', R. B. Serjeant), see *H Marriage* II, pp. 25-27. 974 *balkı*, 976 *būlum* and *buta* make three archaic epic words for precious fabrics. The fourth 974 *barča* is derived by Räs., p. 63 a from Russ. *parča*, unnecessarily, it would seem, in view of Pers. *barcha*, from which Russ. *parča* is derived. Taj. *parča* retains the major sense of 'piece of fabric'. The relation of *barcha/parcha* to Mid. Turk. *barčın* (e.g. Käsı. 'brocade', Dankoff-Kelly III, 1985, p. 66) is left to experts. A comprehensive linguistic-technological study of C. Asian epic fabric-names à la R. B. Serjeant would be richly rewarding.
979. R *buzuğar* 'reißet ab': R's rendering of *buz-* 'to disorder, destroy' is inaccurate, and *buz-* itself is incompatible with the general sense of this passage. *bur-* 'to twirl, (un)roll' is more appropriate, since one imagines these costly fabrics to be stored in bales or rolls. Editorially remoter is *buu-* (R *bū-*) 'to fix on, bind together'. *bul-* 'to tear up/away' seems barely possible.
983. The Persianizing *dostorkon* (St. K. *dastarkan*) may have made this napkin finer in the eyes of this bard so enamoured of exotica.

- 987f. These honorific Nine Tunics were probably draped over Jakıp and removed instantly.
992. R *oi čuŋkur* = 1028; 1299. Despite the triple occurrence, *on* ('ten') č. seems likelier in view of the parallel 994 *kirk* . . ., 996 *jüs* . . ., 998 *tört*. The proportion of 10 : 4 as between horses and camels seems about right.
1014. This epithet is unique for Ajıbay, see H *Marriage* II, p. 12. The only element in it suited to Ajıbay's soft-spoken character is the suggestion of stealth rather than force: but when the Cats have stalked their prey, they pounce to the kill. Ajıbay was a deadly orator.
- 1016ff. Epithets alluding to lofty mountain features are appropriate to Manas, see H *Kukotay* II, pp. 544 ff. and H *Marriage* II, pp. 10f.
1020. *katarsuŋ*: the parallel 1021 *bolorsuŋ* indicates the fut. of *kat-* 'to grow hard/stiff'. Manas's assent at 1021 supports reading it in the archaic Ott. sense 'to be rooted to the spot with emotion', here 'awe'.
- 1043f. The *realia* are not altogether clear. *süyö-* = 'to support'; the passive *süyöl-* is not cited in the lexica. *sır* in *sırdū* normally refers to a fine polish, rather than to an adornment or device.
1047. *jalmanışıp*: 'rolling the eyes and moving the lips as though about to gobble up' (Yud.). Set battle-scowls are widely known in epic poetry.
- 1048f. The antithesis *jan* 'soul/life' (good) : *mal* 'worldly goods, wealth' (evil) occurs in connection with *dos* 'friend', see 1866ff., below, and H *Marriage* II, p. 27. (The verse-reference should read '1866'.)
1051. Kirghiz horses: one of the few intrusions of Kirghiz reality into this idealized picture of 'Nogoy' heroic life.
1056. R *minin* 'Jetzt', both unsupported.
- 1071-1074. This bard does his best with anything exotic, but he knows nothing about the Czar and his officers. He calls him the White *Padishah* and here uses no less than four expressions of Pers.-Arab. origin: 1071 *Baräkäldi* (*barakat Allāh*); 1072 *māšır* (*ma'zūr?*); 1073 *razi*, St. K. *vraazi* (*rāzī*); 1074 *beyil* (*fi'l*).
1076. *sanattar*, plur. of 1088 *sanat* (sing. form, plur. meaning) based by folk-etymology on *sanat* I 'wise teaching', shows that the bard had picked up Russ. *senator*, interpreting it as a Kirgh. plural (**senat-tor*) and accomodating it to Kirgh. v. h. (H *Marriage* II, p. 32).
1077. Despite his Senators, the Czar is imagined as nomadic, with a White Saddle-bag as Treasury.
- 1088ff. On the ritual exactions made on the bridegroom by the female relations of the bride, see H *Marriage* I, pp. 76 ff.
1097. R *kılaitıp*, cf. S 86 (*kilkandai naiza*) *kilkaitıp*. Yud. does not admit *kıl-kay-t-* (though it may well be genuine dialect), preferring *kiltay-t-/kiltıy-t-*

- (with *nayza*) 'to show just the tip' (see H *Semetey* II, p. 8, note 31). R *kılaitıp* at v. 1609 is probably an error for *kızartıp*, see the note there.
1100. R *multuk* = 1137, otherwise *multuk*. *multuk* is well-supported by Northern forms, e.g. Tel., Tüb., Küär. *multuk*, Oir., Leb. *pultuk* (Räs. 337a, quoting *Opyt* in the main). Räs., loc. cit. derives *multuk* from **beltä* (Pers. *fatıla*) 'wick', 'slow-match' + *ok* 'bullet'.
- 1106 and 1176. On the nuances of *tōba*, *tobo*, see H *Marriage* II, pp. 35f.
1141. R *ala jōni* 'bunten Krieg'. *ala* 2. = 'strife', Yud., who, however, does not list the collocation *ala-joo*.
1151. *alim sal-* 'to lay on/exact tribute'. Jakıp raises the bride-money for his son's marriage on his own people (*el*), according to old custom. For the payment of *kalıŋ/kalım* 'bride-money' by the groom's clan/tribe, as a whole, to the bride's clan/tribe, as a whole, see Abramzon, 1971, pp. 218f., where our passage is quoted with orthographic changes, and Krader, 1963, pp. 225 ff. (Kaz.).
1153. R *kalım*. St. K. is *kalıŋ* = Karak. *kalıŋ* II, cf. Kaz. *kalıŋ mal* 'bride-money', while for Karak., Baskakov notes *kalıŋ mal* 'kalym in the form of cattle'. In view of Čay. *kalım*, R's *kalım* is retained here and at 1159 as possibly older epic vocabulary.
1174. *saratan tamıs*: cf. Yud. *saratan* I (Arab.) 'name of the fourth month of the lunar calendar . . . 22nd June to 21st July', 'intense heat'; *saratan* II (or: *sarı atan*) 'may-bug' (p. 636a); *tamız* I (Pers.) 'summer heat' = Kaz. *saratan tamız* = 'may-bug' (p. 700a). If 1174 *saratan tamıs* means 'may-bug', it would have to be in the transferred sense of 'may-bug-season', yet it is much to be preferred that *saratan* (Pers.-Arab. *saraṭān* 'crab', '(zodiacal) Cancer, when the Sun enters into June', Gaff.) and *tamıs* (< Pers. *tabış* 'heat') be taken pleonastically together for 'summer heat' (= R and *Opyt*).
- 1178 and 1181: *ald* and *arka* ('front and before' and 'back and after') in reference to elder and younger brothers and kinsmen takes the human body as its basis. For instances where the body of the Horse is thus taken, see H *Közkaman* II, p. 269, note 182, ('Mane' and 'Tail').
1185. R *köküründöğü*. Cf. St. K. *köökör* 'small wine-skin, with mouth for kumys, of stamped camel-leather, shaped like a flat flask' (Yud.); see Antipina, 1962, p. 126, ris. 71, *zh* and *z*. R's form *kökür* is retained in view of Tar. *kökür* and, partly, Tel. *kökkör* (which is allegedly also Kaz, regularly *torsık*), *Opyt* II, 1224.
1187. *namıs kıl-*. The one context in Yud., *Slov.*, p. 551b *namıs* 2. . . *namıs kulba* 'ne stydis' 'do not be ashamed' does not suit the contexts of our epics. The sense required here and at *BM* 1570 and 1989 is 'to put to shame'.

1188. R *kuinadan*: *kuından* is nearer to R's perception than *kuından*.
1189 ff. and 1864: 2395 ff.; 2554 ff. See note 1048 f., above.
1216. R *kara mō-minān aš* 'ne bittere Speise', unsupported by Yud., *Opyt*, Kaz., Karak. The parallel 1218 *bekitū* 'fastening' shows *mō* to be a variant of *bō* 'tie', cf. Yud. *ešik boo* 'tie-rope of yurt-door'. A bolder editor might read 1216 as *kālyā* (for *kara*) *mō* = *ešik bō*, but *kara* can perhaps be justified as 'nasty'. The Companions are saying that the food they had been enjoying in Temir-khan's yurt has turned to ill-tasting yurt-door rope in their mouths.
- 1219 and 1221: on the variation *ala tōdai*: *ayın sūdai* see note 508, above.
1229. *itāyin* R 'will ich ... trennen'. This must be from *iyit*- 'to milk' and not from Turkic *iyt-/iyte*- 'to push' etc. which is widespread (Sevort., I, pp. 386 f.). For the idiomatic sense 'to woo/win over from', see Yud., sub *iyit*-.
1231. On *altımıš tanap* see H *Marriage* I, p. 77.
- 1234 ff. On the Wedding-ritual reflected here, see H *Marriage* I, pp. 77 ff.
1236. R *kögüm kerip* 'als der Himmel dunkel wurde'. Yud. does not list *kögüm* or *ker(i)*- in an appropriate sense. I, 2) 441 *kügüm kirä*, *kün bata* strongly suggests that what R heard was *kügüm kirip*, so that it is unnecessary to argue from Shor., Sag. *kögümdük* 'bright blue' (*Opyt* II, 1235). I was over-cautious in H *Marriage* I, p. 77 and note 37 there.
1242. *Suksurdai* R 'wie Geflecht': cf. 1608 'dem Schwane gleich'. *Opyt* IV, 755 has ¹*suksur* Kir., Kkir., Dschag. 'eine Entenart'; ²*suksur* Kkir. 'das Geflecht', while Yud., *Slov.* covers most of the semantic field under one rubric, e.g. 1. "peganka" (a duck); 2. great smew; 3. special sort of plaited lash. Kaz. *suksır* is said to be a pin-tail duck (*Anas acuta*, Indj., p. 137 a) = Özb. *suxsur* (p. 389 b). Mod. Uig. *suksur* = "chernet", "chomga", i.e. vaguely pochard, morillon, grebe, though for Turki, Ross, 1909, p. 292 identifies *sukhsur/suqsur* as the pintail duck (*Dafila acuta*, now *Anas acuta*). Russ. 'peganka' (not to be confused with 'poganka' *Podiceps* 'grebe') seems only recently to have gained acceptance in the great dictionaries and encyclopedias in the sense of 'shelduck' (*Tadorna tadorna*), where the element *peg-* must refer to the shelduck's varied and vivid colouring in both sexes; and the Oxford Russian-English Dictionary adopts this equation. The choice as to what the Kirghiz bard could have had in mind thus lies between the shelduck, great smew and pintail, this last because of the broad scatter Kaz., Özb. and Turki, and the fact that Kirgh. epic language merges towards Kaz. and even Özb. The emphasis is on the bird's neck-movement, thus *sunaltıp* 'stretching out, extending' and *BM* 673 *suksurdai moınun suksalyan* (of a racing horse), i.e. 'thrust-

- ing in, sticking in (to something, as of a spear)'. The characteristic bird-movement envisaged is probably an everyday one (feeding? asserting territory?), since the courtship movements of the shelduck, great smew and pintail are all so highly differentiated that well-chosen verbs would identify them at once (see *R D Birds*, 1977², p. 351, 'Courtship in action, the language of ducks'). Thus the referend of epic *suksur* remains unresolved.
1243. *kızartıp*: cf. 1609 *kılaitıp* and note 1097, above.
- 1261 ff. The parallels with the Nuptial Ritual in Dor's *Manas* (vv. 28 ff.) and the Radlovian *Er Töštük* (vv. 274 ff.) are instructive, see H *Marriage* I, pp. 83 ff. Dor's *Manas* 28 ff. corresponds to our I, 3) 1291 ff., Kanıkey's renarration in question-form of 1269 ff.
1263. *il-* 'to hang' takes dat. of place from which, e.g. 1265 *tür-ya*, thus *kālyā* is best seen as erroneous for *tal-ya*, cf. the parallel *kara tal* in Dor's *Manas* at v. 18 (albeit with accusat. construction).
1265. *kuš* generic 'hunting-bird': but at 1266 *Manas*'s White Gerfalcon 'Ak-šumkar' (2083 ff., below), symbolic of his princely rank.
1268. R *šipirip* 'nahm sich ein Stück', cf. *Opyt* IV, 1087 *šipir-* Kkir. 'mit den Fingerspitzen nehmen', all unconfirmed. On the emendation to *čimirip* 'to turn (on the spit)', see H *Marriage* I, p. 83, and cf. *T* 275 *burup* 'turning'.
1269. *sarı bal* = *T* 276. Cf. Dor's *Manas* 28 *ačık pal* 'bitter honey'. *sarı* 'yellow' is also applied to poisons, e.g. at *BM* 1694, below.
1270. Unlike the Kazakhizing use of *öt-* as a converb at 1264 and 1266, *ötüp* here implies that *Manas went past*, i.e. rejected the yellow honey, cf. Dor's *Manas* 29 *attap ötkön* 'qui l'enjambe' (Dor).
1272. R *susalıp* = 1294 'seinen Durst zu löschen', cf. *Opyt* IV, 782 *susal-* (attributed to Kaz., not Kirgh.) 'dursten', e.g. *susalıp öldü* 'er ist verdurstet' – thus two scarcely compatible meanings. The form *susal-*, *suusal-* is unconfirmed for Kirgh. (Yud.) and Kaz. (Machm.-Mus., Shnit., Indj.). I now read it as *suk'sal-* i.e. *suga sal-* 'to thrust into (here: his mouth)', see *BM* 673 *suk'salyan* and note. I thus correct 1272 *susalıp* 'being thirsty' in H *Marriage* I, p. 78.
1275. R *jarımčıkka töšökke*: St. K. *jarımčak töšök* lit. 'a half bed' (such as an unmarried girl would sleep in). *-ka* in *jarımčıkka* is *-go* (concessive). There was scarcely room for *Manas*, too.
1278. Unless *bek* is the direct object of *batırıp* as a circumlocution for 'penis', say, 'his lordship' (unconfirmed), it must be taken as the adverb 'strongly'.
1282. The designation of Kanıkey's weapon varies between (*aš*, i.e. *ač*) *bičak* '(keen) knife' and (*ak*) *tinte* '(gleaming) dagger', as at 1316. In Dor's

Manas, v. 126, the weapon is (*ak*) *kezdik*, a small knife given to Kanıkey symbolically not by her father (cf. I, 3) 1315f.), but by her mother, ostensibly to eat with, but doubtless to defend her feminine honour, as here (130). Kanıkey uses her *Ak-tinte* in *BS* first to mutilate, then to dispatch Manas's treacherous half-brothers Abeke and Köböş (1041f.). in *J*, Kızıl-kız also wields an *Ak-tinte*, given her by father (2405ff.). See also *BS* 1042, note. In view of 1316 *abalak saptū* = 1327, *ala saptū* is under some suspicion. On *abalak* 'horn', see *BM* 1337, note.

- 1301ff. Whether Kanıkey is really uncertain of Manas's identity, we cannot tell, but either way she is making an effective protest against a marriage-procedure which infringes her dignity as a woman and woman of high rank. In Dor's *Manas*, 'Şilöwkan', as the Kanıkey-figure is named by some sort of soubriquet, attacks Manas, claiming he is a camel-herd or caravaner (v. 131).
1313. In his *Slov.*, Yud. notes that *kop-* 'to stand up, rise' is indecent in some areas and therefore avoided in the literary language.
1330. R 'sein Gelenk am Unterarme'. R did not realize that Kanıkey has struck *two* blows, the one at Manas's calf, which was evidently clad in a striped material, hence his tucking up his skirt (1332), the other at his forearm. Kanıkey thus draws blood twice for Manas's once.
1339. *kara bet*: in former days a disgraced person would have his/her face rubbed with soot (Yud. sub *bet*).
- 1346f. Epithets almost always precede a hero's name, yet these belong to Almambet, not to Čalbay, on whom R bestows them in both text and translation. See 358f., above, and H *Kukotay* II, p. 544 ff.
1351. *ala tō* may or may not be a toponym here, see note 508, above.
1352. R *kūyalı* : 1355 *berāli* : 1356 *salalı*, thus optative from *kū-* 'to pursue' (and not final *-yalı*. *-γ-* may here fill the hiatus, though *-b-* does so in the forms adduced by Yud., e.g. *kubat*, *kubar* (p. 454a), cf. O.T. *kov-*(*ko:v*) Claus. *ED.*, p. 580b. *-γ-* nevertheless occurs in this verb in other Turkic languages. Thus R *kūyalı* is retained.
1363. *kaşkulak* 'badger'. At this point (153), Dor's *Manas* has *kaşkaldak*, see Dor, 1982a, p. 9, note 16, where *kaşkaldak* is identified as *Fulica atra* ('coot'), familiar to the Pamir Kirghiz, who did not meet the badger.
1364. Temir-khan's medicaments seem to have been exemplary, cf. *KK* 2423, where Kanıkey applies them (*Kan Temir dari alat*), although nowhere in *KK* is she said to be Temir's daughter.
- 1365f. Cf. 276f.
- 1376-1380. This passage has strange echoes with *KO* 1714-1719 *jer tübünö saktagan / jeñeyleri "suluu" dep maktagan, / kızı Sokuru-bek: / agaları mak-*

- tagan / aytuusız dolu küñ eken*. Our passage and this are surely variants of a topos in which a maiden is highly praised by her people but is rated by others as a (adjective) shrew, closely kept (*saktagan*) though she has been. Thus at I, 3) 1376, 1378 and 1380 for *dōlu* (unsupported) read *dolu* (St. K. *dolu*). 1378 *jeñgisiz* (St. K. *jeñgisiz*) unquestionably means 'invincible' despite the deprivative *-siz* and derivation from *jeñ-* 'to vanquish', thus here pejorative 'champion' (shrew). Words for 'woman' in many languages are subject to gross fluctuations between positive and negative, so it is not surprising that in epic usage *dolu* can also denote a well-born heroine, as when in speaking to old Bakay, Semetey refers to his mother Kanıkey as *doluğus* 'our lady' (*BS* 666), possibly the sense of 1376 *dolu*. For another beauty who was kept 'underground' see *J* 4736 '*Jañgis menin atākam / meni jer astında saktayan, / sululuğum jectiptir . . .*' (Kara-čač).
1384. *akırğa* R 'an einen Pfahl' unsupported.
1389. *töşökkö* R 'auf ein Pfühl'. It is most unlikely that young birds of the chase would be fed on a cushion, since owing to their great vulnerability to disease a very strict hygiene was observed. Unless R resolved some such sequence as *t.γα* (for *tūrğa*) in his field-notes as '*töşökkö*', the best way out is to take *töşök* not as 'cushion' but as wooden frame, a meaning it has in Kaz. (Shnit. Indj.). Yet so little studied is the language of falconry in Kirgh. that *töşök* might well prove to be a technical term of that art. Curiously, R omits to translate 1390 *jem* 'food': thus he might have thought the bard guilty of mixing his metaphors, so that the two birds were in fact Manas and Kanıkey on their *töşök* ('Pfühl'), but Kirgh. bards rarely if ever mixed their metaphors.
1398. *üşük* = 'frost'. Thus the cur is bidden to 'freeze'. Yud. does not list '*Üşük jat!*' 'Lie down!' as a term of dog-handling.
1401. *bolyula*: the precise shade of meaning of this regular imperative form is hard to define. I cannot improve on R 'Du bist ja . . . '.
1408. R *Kara Döñ ulu kart Manas*, cf. *BM* 123 *Kara-dō ulu Jar Manas*, emended to *Kara-dō . . .* ('Black Giant'), see note there. 1408 *Döñ* is emended to *Dönüñ*. At 1507, below, the true Manas is also *kart* 'enraged'.
1412. Manas's *iç* as Khan is the *interior* of his tribe and tribal power. This is highly archaic language, cf. 1504 *el bolup*, below.
1414. See 540 and note, above.
1417. R *čajirdı* 'schwäng'. No such verb has been traced. It is thus impossible to tell whether *karayai naıza* is to be taken in its untransferred sense, seemingly dragged into the context, or the transferred sense of 'penis', cf. *J* 675 *karayaidai kordu bai*. Vv. 1417f. surely have the same subject of their verbs, namely 'a woman' (Kanıkey)? Alternatively, 1417 is purely a

- rhyme-setter for 1418 with no semantic relevance, in which case R's second guess *Opyt* III, 1828 *čain* Kkir. 'klirren' is as good as any.
1424. Elsewhere, e.g. I, 3) 147, captured horses are driven into land within a river-fork (*aral, čat*), prior to being shared out. Here we are to imagine a triangular flattish promontory jutting into a lake.
- 1429 ff. This dramatic hyperbole of the White Pavilion lifting on the mass of hot air breathed by so many horses, is unique in Kirghiz epic of this period. Has the bard heard of hot-air ballooning in the European lands?
1447. *nōlan* R '(aus weißer) Leinwand' is probably a guess suggested by *ak kōnōk* (St. K. *kōynōk*) 'shirt'. If *noolan* (Yud. 'name of a material') is from Mong. *nolum/nolom* it will originally have been a brocade. For other possibilities, see *H Marriage II*, p. 31.
1452. R *čirka*: untranslated by R and unsupported. The dative of *čir* 'brawler', taking up dative *mā* earlier in this verse is offered tentatively.
- 1469 f. As well as their collective war-cry 'Manas!', whence the verb *Manasta-* 'to shout the war-cry 'Manas!', the Companions have their individual war-cries. Such cries also served at horse-races, e.g. *KO* 2315 ff., where the clan war-cry was also used, since by ancient custom horses were raced in the name of the clan.
- 1474 ff. Here the bard narrates elliptically at speed. The basic situation is that now that Manas has gained the upper hand, Temir-khan's attendants (1479 *kara alaman*), loosely designated 'Tajik' (see note 1479, below) are out to submit and make peace by a 'Presentation' (1478 *tartū* = 1503) of their Princess to Manas, just as in *KO* Bok-murun mollifies Manas with a *tartuu* of Nine Picked Horses (1201 ff.). At 1480, the obstreperous 'goose' Kanıkey will be caught by them and handed over. Kanıkey, however, foresees this humiliation (1483) and, under the renewed pressure of the Forty, provides her own solution (1498 ff.). Since there are clear survivals of *ritual* fighting between the two clans in process of being linked by marriage, a question remains as to the degree of Manas's 'subjugation' of Temir-khan's people – for if the bridegroom did not 'win' there could be no marriage.
1479. The bard names the members of Temir-khan's household 'Tajik' (R *Teyik*, translation 'Teyik' as part of the name 'Kōi Teyik' otherwise unknown). The bard seems to have forgotten that Jakıp had already sought a bride in vain among the Tajik (725 f. R. *Teyik*, translation 'Teyik'), whom Manas claims in any case to have shattered (1767 R *Teyik*, transl. 'Teyik'). In *Opyt*, R does not attribute a form *Teyik* to any language, only *tajik* = 'Persian', to Old Uigur (*Kudatku bilik*) (III, 1096), otherwise Ott. *tajik* 'the Iranian inhabitants of Turkestan' and Čay.,

- Ott., O. T. (= *Kāšyari*) *tajik* (III, 913). It is therefore possible that in printing '*teyik*' R had forgotten his own spelling rules, as so often with *j* (as in Kirgh. *je-* or Engl. *jet*), see apparatus, passim. In this poem our bard nowhere else implies a nationality or tribe for Temir.
1485. *bulyan*, evidently an archaic epic word for 'sable', cf. St. K. *bulgun*. < Mong. *bulayan/bulyan*, and cf. Čay. *bulyan* 'marten' and Pers. *bulghān* 'sable' (*H Marriage II*, p. 25).
1490. The epithet really belongs to Kaman and Joypur, see vv. 1459 ff.
- 1491 f. Ajıbay's epithet 'stallion-jawed' pertains to a stentor, see *H Marriage II*, pp. 11 f.; and p. 34 on *sūlōŋkū*.
1504. *el bol-*: R 'will als Friedensstifter kommen'. But *el bol-* seems to be used here in a truly archaic sense: Manas has just made himself paramount khan in this area, even though some of the fighting was ritual, and Kanıkey is proposing to become part of his *el* or 'realm', 'dominion', cf. *KK* 751/753 *astı saya el/jurt bolbos* 'they will never submit/be subject to you!'. Cf. also the use of *ič* at 1412, above, and note. According to Claus., *ED.*, p. 121 b, 'the basic, original meaning (of *e:l*) was "a political unit organized and ruled by an independent ruler"'. It is a natural secondary development that all members of one *el* are the Khan's peaceful subjects – or he will want to know the reason why.
1507. *kart* is also applied to Kara-döo's son Manas 1408, above, but whether in the sense of 'old' or 'raging' does not clearly emerge. See further 1635, below, and note.
- 1511 ff. What follows here, with the pairing off of the Companions with girls of the aul, is evidently one of the more licentious variants of the wedding-game *Kız oyun*, see the very interesting and full account of Simakov, 1984, pp. 180-183. One can agree with this author that the more erotic variants of the game are likely to be more archaic, though scarcely indicative of 'Group Marriage', long discredited in the West.
1531. R *kögürčkön* = 1538: Yud. allows both this and *kögüčkön*. *-r-* in *kögürčkön* is doubtless original (< **köger-* 'to show blue/grey'), cf. Alt. *kögörčün* (*Opyt* II, 1232), Kazan *kügärčin* (1427), Nog. *kögeršin* (verb *kögerüv*) = Kaz. (verb *köger-*).
- 1537 = 1539. *neg'*: R takes *nege* (normally 'Why?') as a pure interrogative, and it is hard to disagree with him.
1539. *köŋülčök* according to Yu. normally means 'responsive', 'soft-hearted', but with a spoilt girl like Kanıkey its meaning here, parallel to 1537 *sanası* 'frivolous' must be negative, hence 'sentimental', as (negatively) Karak. *köŋilšek* 'sentimental'.
- 1546 = 1564 *ui kuimulčak* lit. 'cow/ox-tail-stump'. The reference is to the gaunt

hindquarters of bovines, which the quarters of a well-trained horse should resemble. On this epithet and its variant *uyul kuyumčak* (e.g. *KO* 2956) see *H Marriage* II, p. 10, and *Kökötöy*, note 2022 f.

1547. *uara*, i. e. St. K. *ubara*, presumably < Pers.-Arab. ‘*abrat* ‘weeping’, ‘sadness’.
1551. The bard’s apostrophe of Kanıkey shows that he is taking her, the future exemplary wife, to his heart. See note 1573, below.
1554. R *ökölösü*: probably a gerund *ökölö-sü* (not Yud., nor with *eki*), supported by Karak. *ekeüle-* ‘to act/do as a pair’ (Bask.). The khans Temir and Ayıp engendered their daughters (causing them to be born) at the same time, hence the girls are absolute equals. At 1567 f., Kanıkey, out to persuade Altınay, politely gives her seniority with ‘*ejäm*’.
- 1555 ff. Altınay is, then, a shamaness. The Altınay of *KK*, again paired with the ‘Oïrot’ or ‘Kalmak’ Almambet, is herself a Kalmak there. In archaic imagination, ‘woman’ + ‘foreign-and-feared’ tends to give ‘witch’, ‘shamaness’.
1557. The behest to Altınay to plait her hair in three is baffling. Unmarried girls wore numerous small plaits (among the Kazakhs up to thirty, *Sred. Az.* II, p. 421); but as part of the wedding ritual their hair was gathered up into two main plaits (also Kaz., *ibid.*): Yud., *Slov.*, sub *čač* I, *čač örüü*; *Sred. Az.* II, p. 523; Dor, 1975, p. 129 (Pamir: two little plaits at the front, two large behind); Dor-Naumann, 1978, p. 77 (two plaits). With ‘three plaits’, is our lively bard hinting at the erotic *kız oyun* (see note 1511) – liaisons just short of marriage, hence not two but three plaits? Alternatively, ‘three plaits’ might suggest a hair-style appropriate to a foreign woman.
1558. R *nürbötüñ*: *nur bet* by rounding > *nur böt*, by v. h. > *nürböt*? *nürböt* as such is unconfirmed.
1566. *öldü*: R ‘fiel’, but at 1631 ff., Meñdi-bey is still alive, so *öldü* must be conditional.
- 1567 f. *čıñki* is admitted by Yud. only with *boyu* to give ‘upper part of body’. R linked *čıñki* with *čın* ‘true’ and rendered ‘Gestalt, die wahre’. R was right in so far as a pleasing presence is required of Altınay after her unpleasing shifted shape. The same is true of 1568 *čingäl* R ‘schönes’. Emendation of unsupported *čingäl* to *čingil*, hypercorrect for *šingil* ‘grape-cluster’ provides the pleasing epithet ‘swelling’ for *betiñ*, while emendation of *čıñki* to *čıñya*, hypercorrect for *šıñga* ‘slender’, ‘shapely’ supplies a pleasing epithet for *boyuñ*, *šıñga boy* being a regular collocation (Yud.). The hypercorrect *č* for *š* are left here to alliterate with 1567 *čyaryñ*, which will have occasioned them.
- 1573 ff. Having decided to submit to Manas, Kanıkey is here falling into her role of understanding and protective wife. She has already appreciated the unique importance of Almambet to Manas, as Ak-erkeč had done (in vain) for Kökčö before her.
1574. Almambet’s having ‘found the way over (the river)’ is general and metaphoric, since it is followed by *keñäš*, yet it surely also covers his ‘coming over’ from Kalmak Lamaism to Kirghiz Islam.
1584. *bā ayt-* ‘to let out the mares *after* milking’ (Yud.)
1586. If asked to do menial tasks, Altınay would experience a *surge* of indignation, like the surge of the *sea*, but also of a *khan*, one of whose abiding images is that of *teñiz* ‘sea’.
1597. *jestä* (St. K. *jezde*) ‘brother-in-law’ by extension, since Altınay and Kanıkey are not sisters. Altınay evidently regards the ‘marriage’ as sure and is quick to profit from it.
1601. R *üyyüt*, in translation merged with *jakši* as ‘gute’, cf. *Opyt* I, 1818 *üyyüt* ‘klug’: unconfirmed. The context requires the sense ‘favourable’, ‘affable’, which is precisely the content of the Pers.-Arab. noun *ijābat*, current in C. Asia (Bud. I, p. 11 b; Jar. Turki, p. 137; Özb. *ijobat*). If this is indeed what underlies R *üyyüt*, one may suspect erroneous medial *-y-* for *-j-* as so often in R (e.g. 1595 R *eyäkäm* on this same page): then one might posit *ijābat* > **ijāvat* > *üjöt*. Yud. lists *üjöt* (Arab.), but in the sense ‘effectiveness’, ‘conclusiveness’. The problem is left to philologists, with the further observation that if R had followed his usual practice he would have printed ‘*üyyüt*’ as *üt*, cf. *küt* (St. K. *küyyüt*) at 1603, with which it perhaps was meant to rhyme, thus **üyyüt* cannot be finally excluded.
1606. *kebiñ* R ‘Worte’. *kep sal-* can mean ‘to utter words’ (Yud. *kep* I), but the whole context concerns Altınay’s perverse shapeshifting, so that *kep* II ‘outer shape’ is required, see *H Marriage* I, pp. 87 f.
1609. *kilaitıp*: see 1243 and 1097. The sense R ‘Färbe rot’ is unsupported, even by *Opyt*, so that the probability is that the bard sang *kızartıp*.
- 1613-1623. Part of this passage has been taken away from Kanıkey by R and given to Altınay with possible emendations to his field-notes. 1613, with its succession of conditionals (*desäm* ‘if I were to say...’) leads up to the main clause 1618-1620 ‘(then) may heaven/earth strike me!’ *to complete an oath* of well-known pattern (‘if such-and-such, then may the elemental powers strike – *ur-* – the speaker!’). Yet R sets an exclamation-mark after the last *desäm* (1617) and attributes the rest (1618-1626) to Altınay. 1619 R *töböśü* is in any case 3rd pers. (R meinen Scheitel, sic!) and requires to be emended to *töböñü*, to be exactly parallel to 1620 *töstüktü*. The imperatives 1612 *örünčü* and 1622 *körünčü* come far better from

- Kanıkey to Altınay than from Altınay *to herself!* In which case 1621 *čačim* and 1622 *činum* are under very strong suspicion of having been emended by R. Thus Kanıkey's speech ends not at 1620, but at 1622. For R 1622 *Betti* > *Betkü* cf. 1612 *Betkü*.
1614. R *koi*, cf. 1592 = 1617 *kui*. The case for retaining or rejecting 1614 *kui* can be argued both ways.
1631. *Eštíp*, see 623, note.
1635. Applied to Jakıp, *kart* must mean 'old', whereas applied to Manas it means 'raging', see 1507 and note.
1643. *tüšük* is not admitted by Yud. On this omission of an archaic word, see H *Marriage* II, p. 36. From the basic meaning of 'something dropped' (e.g. 'miscarriage', 'gambling loss') comes the sense in our passage of 'ruin', 'loss'.
1644. Strictly speaking *koš art-* is 'to load one's moveable goods'. Manas has added to his by plunder.
- 1648f. *uzat-* 2. 'to conduct one's daughter to the bridegroom's aul, as part of the wedding ritual'. Whether *kız kondur-* 'to let one's daughter spend the night (with the bridegroom)' was also a technical term of the nuptials is unclear, contra H *Marriage* I, p. 86 it is not substantiated as such by Yud. It seems a late stage for the father to permit cohabitation after the groom has mounted the nuptial couch (1255 ff.). On the other hand, to say that Temir bade his daughter camp seems pointless. From this juncture on, the Wedding becomes a conventional affair, with the father 'conducting' his daughter and matching a lavish bride-price with a lavish dowry.
1654. On *balkı*, presumably Arab. *balkhī* (*qašab*) 'linen stuff decorated with silver and gold', as formerly in Balkh, see H *Marriage* II, pp. 23 ff.
1656. On R *bulu-minän* emended to *bulum-minän* see note 976, above. *buta* is from Pers.-Arab. *fuṭa-t* 'a kind of striped cloth from which trousers are made' (Steing.).
1670. Although Temir is nowhere else styled '*alıp*' ('archaic hero'), it seems more natural to read *alıp* in this sense here, rather than to force the sense with the modal < *al-*, since Temir has nobody or nothing to take home with him.
1678. Temir had asked Meṅdi for 60 camels, but perhaps to mask the crime he is premeditating, Meṅdi now brings 90.
- 1680 ff. These verses contain the bare bones of the crudest variant of the *Köz-kaman* episode of *Manas*, which in the present edition is a self-contained epic. In lurid brevity, the bard uses it to get Manas dead for the sake of his sequel – the Laments of the Faithful Animals, and Manas's Revival thanks to his womenfolk Čakan/Bagdı-döölöt and Kanıkey. The primitiveness

- of the sequence 1680 ff. goes with the transparency of the villain's names: '*Kamaṅ-kös*', i.e. *Kaman-köz* 'Swine-eye' and '*Kökčökös*', i.e. '*Kök čöö-köz*' 'Blue jackel-eye', modified in all other variants to '*Köz-kaman*' and '*Kökčököz*'. In the other variants, *Köz-kaman* and *Kökčököz* are father and son and indeed Kalmakized paternal uncle and cousin to Manas, none of which is present at 1680 ff., where they were merely 'robbers' living in the No man's land between the Kalmaks and the Muslims, well characterized by the genuine toponyms 1690 '*Üč-kapkak*' and 1691 '*Ükerčü*', the latter of which incorporates the Kirghiz name for Kalmak cattle '*ükür*' (Kalm. ²*ükr* 'horned cattle', Mong. *üxer* 'large horned cattle', Ram. *KWb.*, p. 456b, and *Kökötöy*, note 2616f. For *Köz-kaman* in general see H *Köz-kaman*, I and II, and in particular for our 1680 ff. see II, 243 ff., whereby it is to be noted that I have since distanced the bard of the present I, 3) from Radloff's other *Manas*-bards (*Kökötöy*, Appendix 3, pp. 234 ff.; H *Marriage* I and II, passim).
1695. *beldän*; 1697 *tizädän*: *-dän* must here have the sense of 'under', since 1696 *belsänišip* indicates 'stripped to the waist', and 1698 *tizäläšip* (emended) '(sitting) with one leg tucked under and the other crooked as in kneeling'.
1698. R *tizil içip* 'Brandwein trinkend': *tizil* unconfirmed by Yud. and *Opyt*. This offers a classic instance of R's self-confidence. With 1695 *beldän* : 1696 *belsänišip* :: 1697 *tizädän* . . . 1698 must begin *tizäläšip* . . . the reciprocal-plural of *tizälä-* lit. 'to make a knee'. The brandy goes down the drain.
1706. R *čilin*: unsupported by Yud. and *Opyt*. *č* must be hypercorrect for *š*, and the liquid *l* has replaced the other liquid *r*, cf. *S* 777 *širin söz* = 802 (of Ajıbay's son Kül-čoro).
1714. etc., contra R ('einer von Euch'), *anın biri* must be elliptical for 'each one of them' – at 1735, Manas begs God to hold and preserve *all* of the Companions.
1724. Comparison with 306, above, shows that Čalbay's son 'Albay' here, and Čalbay's companion 'Balbay' there, were invented 'des Reimes wegen'.
- 1731-1734: a well-constructed quatrain whose parallelistic structure R failed to appreciate. 1731 *koktū* ('ravine') is balanced by *julya* ('gully'). *kalyalı* and *jatkalı* are final, depending on the following verses, not optative (R, as though *kalalı, jatalı*).
1736. *jamanı* as applied to Serek and Sırgak is different from (*eṅ*) *jamanı* '(most) junior' as applied to the cook-boy Taz-baymat (1729): they are in fact awkward and quarrelsome, see for example *KK* 1304 ff. (Serek, with whom Sırgak is often paired by alliteration).

1743. The execution of this phrase varies, cf. 702 *ker ešägin arıymak attai*; KO 3234 *kök ešegin ker toru attay*. *ker* had to be brought in, whether for horse or donkey!
1744. *'Atağın körü...!'* Lit. '(May) your father's grave (be defiled)!', a curse transformed into an epithet without grammatical change.
1749. Cf. 708 *Jalpak-too çıyıp jailayan*, suggesting emendation of 1749 *jailan-yan* to *jailayan*. In any case Yud. does not list a *jaylan-* from *jayla-* I 'to summer' and the sense of *jaylan-* from *jayla-* II, viz., 'to settle down' is inappropriate. This varied formula seems to belittle the Kalmak for summering on flat-topped mountains – unlike the Kirghiz, who summered on lofty hanging slopes! 1749 *'Tor(u)-at'* (lit. 'Bay-horse'), the equivalent of *tō* at 708 has the look of a toponym.
1752. This Galcha epithet is from life, see note 56, above.
- 1754f. This intriguing epithet possibly offers a disintegrating epithet for Urgench of great antiquity. The following points need to be weighed. 1745 R *äläk* (subsumed in R 'wilde') is unconfirmed with long *ä-*, cf. St. K. *alek* II 'fuss', 'trouble' = Kaz. *älek* (with *älek bol-* 'to perish') < Pers.-Arab. *hālik* 'perishing' (noun). *äläk* = *alek* II goes well with the following *jō* 'enemy/war', except that *äläk* and *jō* are divided by the caesura. On the other hand, *elek* (also *elgek*) 'sieve' (cf. *el(g)e-* 'to sift') is equally to be considered, or perhaps more favourably, since R thought he heard an *e*-sound, not *a-* or *ə-*. 'Sieve' goes well with *ürön* 'seed', 'grain', and with it forms the first half-verse. R 'Wo der wilde Krieg stets wüet' takes no notice of *ürön*, which is locked in alliteration with *Ürgönš* (R *Urgönš*, but in translation correctly *Ürgäntsch*), thus possible emendation to **oiron-äläk* 'ruin-destruction' must be rejected. The kernel of the epithet thus seems to be contained in the alliteration *Ürön* 'seed', but also 'progeny', and *Ürgönš* the city, mod. Urgench, otherwise Gurganj. The connection between 'seed' and 'Gurganj' may be given by the report that after destroying Gurganj in 1388, Timur ordered barley-seed to be sown there. The possibilities of interpreting this baffling epithet are: i) '(where) there had been a grain-bolter (*elek*) enemy', i. e. Timur, Sower of Barley-seed; ii) '(where) there had been a progeny-destroying (*alek*) war', i. e. Timur's total destruction of Gurganj; more remotely iii) '(where) there were enemies numerous as seeds'.
- 1756ff. By killing off Manas, the bard has engineered an opportunity for a *kereez söz* 'Last Testament' (very sketchy in comparison to Kökötöy's at KO 53 ff.) in which he eulogizes the Russian realm as little short of paradisaical, and recommends to the Nogoy (symbolizing the Kirghiz) that they submit to the Czar and live in peace, while their other neighbours –

- among whom only the Chinese had a proper state – were forbidden to them. We may suspect that, unknown to R, this bard was in Russian pay, and that far from improvising this item in a privatissime for R, he was going through an already practised piece.
- 1773-1779 represent the Czar as an ideal Khan, such as the dying Kökötöy desired his successor to be (KO 102 ff.).
- 1783: a gesture of princely magnanimity much appreciated by needy poet-performers also in medieval Europe.
- 1785 ff. The 'steam' presumably issued through toppers' noses at drinking-parties with Russians (though R thought that the 'water' that came out on drinking their liquor was sweat). *bulka* (emended) were 'Russian-baked bread, rolls'. Another implied feature of such parties was the shouting of names and clan-cries by the Kirghiz.
1790. 'Flies' were one of the typical images for the soul.
- 1792 ff. On the formula *ak sarailap/kök sarailap* see H 'Ak saraylap...', pp. 255 ff., where it is shown that the *sarai* is a domed tomb of *kümböz* type, with *baş* 'top' and *tüp* 'foot' (see vv. 2071 ff., below). It can thus easily be transformed into a palace, in which Manas lives. These whole funeral proceedings can be profitably compared with those of Kökötöy (KO 165 ff. and commentary) and are likewise those for a pious Muslim grandee.
1798. *toyusta-* 'to make gifts by ritual Nines', not noted thus by Yud. sub *to-guzda-*.
1802. *tiški*, cf. 446 *tiši*, normally *tiš* etc.
- 1814 ff. Here Almambet and old Bakay (elsewhere senior friend of the family and tutor to Manas, see Index) talk down to 'Jakıp-*khan*' as if he might not know how to behave on the death of his son. 1827 'Say nothing to anyone's dishonour!' is particularly damaging and reminds us that in *BS* (by a different bard) Jakıp conspires against Manas's unborn son. In I, 3), this feckless character at least manages to find Manas a suitable wife. The general tenor of the present passage seems to include the transference of rule to Jakıp in the Talas homeland, logically implying that Manas had once usurped it, a transference which entails the exile of Manas's Companions.
1821. *mundan* R 'Leid', based on R's taking *mundan* as from *muŋ*, instead of as *mundan*.
1838. *batūlan*, strictly *batūlān* < *batūlayan* (past part.): a very bold non-semantic rhyme with the imperative (reflexive) 1841 *katūlan!*, see H *Marriage* II, p. 24 on this nonce-word.
1844. The force of *kötörgün* (emended) 'Lift up!' is that since life is always

- forcing men down, friends, kinsmen, and above all Ancestor-spirits (*arbak*) should raise them up by *supporting* them (under their armpits).
1847. Syntax seems muddled here: 'Let cowards approach you...' is clear, but how *kantip* relates to it is not so. Least awkward syntactically would be the sense 'doing whatever', i.e. 'however they behave'. The general sense of 1846f. might then be that brave men are to be feared (keep them away), cowards not (let them come).
- 1849f. R *tün* = 2148, yet correctly 'Sonn(e)' in both cases. Kardıgač, as a khan's daughter, was as tenderly nurtured as Kanıkey (857ff.), so how much more tragic that she might have to reap for the Plainsmen, how much more effete Jakıp that he should be thought unable to save her and her mother from such a fate. The underlying assumption is that with their protector Manas gone, the Sart (the Kokanders?) will assuredly subject the Nogoy (Kirghiz).
1850. R *tündüktön* 'in der Jurte', cf. 859 R *tütüktön* 'im Hause', and 2149. Read in all three cases *tütüktön* 'through a tube'.
- 1855 and 1859. Alliterating formulae (noun-verb) graphically comparing human with animal movements can be of considerable antiquity. For a surprisingly close correspondence in Mong. to our Bustard-formula 1859 *tödak* ... *toŋkoŋdop*. see H *Marriage* II, p. 35, also relevant to Yud.'s inadequate entry sub *toŋkoŋdo-*.
1856. *kekirik* 2041; 2162; 2176: the fourfold occurrence is unsupported, even by *Opyt*. Is this a valid dial. variant of *kekilik* 'stone-partridge' inspired by Kirgh.-Kaz. *kekirik* 'belch', 'sob' (noun), onomatopoeically?
- 1864f. R *Sörünču* (lit. 'one who has a right to *soorun* 'booty', South., or 'a guest who arrives at the anniversary of someone's death', Chüy, Yud.) and *Dalıči* (lit. 'diviner by scapulimancy'), both as proper names. Yet these names do not occur among Manas's *čoro* ('Companions'). Manas's companion Tölök, who divines from animal droppings or sheeps' knucklebones, also has the prefix '*kara*', but since *Sörünču* cannot be identified with a Companion, it is wiser not to identify *kara dalıči* with Tölök.
- 1867f. *mal dosu*: see H *Turcica* II, p. 27.
1870. R *Ak porčuk* 'den Schimmel', cf. 2264 R *ak borčuk* 'den Ak Bortschuk'; S 28 R *ak borčuk* 'Kameele', 30 *kök borčuk* 'Kameele'. Cf. Yud., sub *borčuk* 'small pointed cliff', *Akborčuk* 'name of a steed'. Adjectivally, *borčuk* means 'pocked', as of a face, and this may underlie a horse-coat. It seems to be another peculiarity of the bard of I, 3) that he calls the 'Ak-bulčuŋ' of other bards 'Ak-borčuk', see KO 1967, note. In our passage, Ak-borčuk is Jakıp's steed and as such will doubtless go down the

- line, so it is not surprising to find him among the third generation in Harm. *Sem.*, pp. 50b; 51 a.
- 1874f. This elementary advice belittles Jakıp as a nomadic khan. Cf. Yud., sub *örüü* 'halt', 'breather': *köcköndö töönü aydayın, örüüdö beeni baylayın*.
1878. R *alčasın* 'breite aus', unconfirmed. cf. v. 3 *alçayıp*, above, lit. 'opening one's legs and bestraddling', which is near to the original Mong. *alçai-* 'to spread the legs apart ... to be opened as scissors' etc. (Less.), borrowed into Kazan, Tob., Xak., Yak. Kirgh. *alçay-*, Kaz. *alşay-* seems fundamentally intransitive with factitive *alçayt-*. Thus 3rd. plur. optat. *alçaitsın* seems required here.
1882. R *dör* is a plausible variant of St. K. *door* 'age', 'epoch' (*door sür-* = 'to rule', Yud.) in view of Kaz. *daur* id. < Pers.-Arab. *daur* 'time', 'age'.
1885. *kaibattū* R 'trefflicher', not *Opyt*, cf. Yud. *kaybat* 'gossip', 'rumour', thus 'talked of' ('famous?'). Cf. further *kaybat* = *kımbat* = *kımbattuu* 'precious' (as at I, 2) 1383) and KK 36 *kımat* id. In our passage, *kaibattū* may well have been intended, in view of *kınanbayın* at the head of the next verse. In this context 'precious' goes better with *jaŋgis* 'Only One' than does 'famous'.
1895. *atası* ... *bölök* would seem to be a variant of *atası baška* 'foreign'. Almambet's father was indeed a Lamaist Buddhist Oirok khan, see AK. As a converted foreigner set above the Muslim Forty Companions, Almambet was vulnerable (cf. KK 1289ff.), and wise Bakay is warning the others to do nothing that might cool his affections.
1896. *könün sal-* according to Yud. means 'to arouse desire', 'show sympathy', but R is undoubtedly right to render the phrase in this context as 'reg auf', and at 1981 as 'erzürnet'.
- 1912-1930. R's translation fails to bring out the structure of Jakıp's utterance. 1912f. refers to the shared boyhood of Manas and his Companions, who are directly addressed. 1914-1920 shifts to the general time of their cooperation on raids, during which Manas as leader pocketed the glory of their joint achievement. 1921-1930 envisage changed times, now that Manas is no more: whereas the comitatus had been united under Manas, they must now be forty independent lords, with forty separate pastures. 1925-30 pictures them as hosts and feeders of the poor, each in his own right. Only at 1931 ff. does Jakıp turn to his own reduced circumstances.
1913. *tel kozudai*: with 'Wie zwei Lämmer eines Schafes', R reverses the meaning! *tel* 'suckled by two mothers' here implies 'pampered at a tender age', reinforcing 1912 *kunan tai* 'three-year-old foals'.
1922. *sap* lit. 'pure' seems to be used here in a transferred sense not noticed by Yud., say 'absolute' or 'proper', via 'unadulterated', 'genuine': hence *sap*

- törö 'sovereign lords'. Cf. *KK* 468 *sap kaška*, varying 466 *köi kaška* 'excellent' (of warriors). *sap* < Pers.-Arab. *šāf* = 'pure', Taj. *sof* 1. 'pure', 2. 'entirely'.
1925. It seems wise to assume repetition of *čmi* 'porcelain' rather than introduce a notion of genuineness with *čin-i*: see note 1927.
1926. *čirmalt- čirma-* 'to wind round'. The unexpressed first object must be the fingers or hands of the presenter of arak.
1927. Are we to imagine this 'yellow cup' as belonging to the *famille jaune*, made in China, often for export, in post-Ming times (Savage, 1963, pp. 83 ff.)?
1935. According to *Opyt* IV, 1429 *baida-* is a Kaz. variant of *baila-*, but this is not confirmed by Shnit., Indj., or Sevort.
1941. In his strange reversion to sovereignty, albeit in reduced circumstances, Jakıp speaks of Manas's, not his own *konus*, here *k. 3*. 'ancestral home'. It would appear that he is ready to accept his son's spirit as having joined the *arbak* 'Ancestral Spirits'. (At 1933, *konus* is general 'shelter'.)
1948. *sakıp* = 1950. A verb *sak-/saki-* is not attested for Kirgh., Kaz., Karak., yet cf. Tel., Alt., Sag. *saki-* 'to wait', 'to guard' (*Opyt* IV, 247) = Tub. *sak-* 'to wait', 'to await' (Bask., 1966, p. 146 a), Kum. id. (Bask. 1972, p. 245 a).
- 1957-1973. Jakıp is here disposing of the Khanate. His *kep* ('word') at 1973 is an improvised *kereez kep* ('testament') during his lifetime. He is in fact abdicating from the Khanate which Manas had *de facto*(?) usurped. Rule in the abstract (*tizgin* 'Bridle') goes to Bakay, Leadership-in-War to Almambet, Diplomacy to Ajibay. This use of *tizgin* also occurs at *KK* 643.
- 1959f. Jakıp intends to rest on his laurels (cf. 1978), his gold-threaded *kur* ('sash') may well be a sash-of-honour bestowed by a higher instance, like the Khan of Kokand or the Czar, with implications of submission, cf. the locution *moyunga kur sal-* lit. 'to place one's sash over one's neck', a gesture of total submission.
1987. R *könünö sal-*: cf. 1896 *könün sal-* = 1898; 1900; 1981. See note 1896, above.
1989. R *Bärikäldi*, cf. 1071 R *Baräkäldäi*. See note 1071, above.
1995. R *jıryak* unconfirmed. With the collocation *jırgal jat-* (*jırgal* 'satisfaction') unconfirmed, I followed 1991 *jırgap kal-*.
- 2002-2017. form an elliptical passage alluding to archaic funerary practices and beliefs which are entirely lost in R's rendering. 2002 *burak at* according to Yud. sub *burak* II is a horse in full harness got ready for Presentation at funeral repasts. The phrase '*Burak atı bolsun!*' was uttered by a mullah at

- a burial, leading such a horse to the deceased, viz. 'Let this be a *burak* ('race-horse') (for you)!' The sense becomes clear from *burak* II 1. 'legendary riding-animal (on which the Prophet Muhammed rose to Heaven)' or alternatively 'went from Mekka to Jerusalem' Baranov, 1976, p. 67 a, *Burāq*, furnishing an unexceptionable Islamization of the ancient N. Eurasian belief that a deceased horseman should be provided with a fast mount to take him to the Beyond. See note 2014, below.
- 2004 ff. *keräk* refers to the obligation on Bakay to attend the memorial feast, though which feast, i. e. after what period of time, is not indicated. At *KK* 1150, too, old Bakay is a ritual figure: there he presides over the conversion to Islam of the Kōz-kamans, conceived of as an (*ulū*) *tülö* '(great) propitiary, exculpatory or thanksgiving sacrifice' (Yud.), with marked funerary features, e. g. at *KK* 1168 a bier is made of fir – *karayaidan tabıt jardırtıp* (cf. I, 3).
- 2008/2011. '*arımak/toburčak minsäm kuinayın!*', with 2009f. giving Bakay's motive for his hard-riding, namely, *to honour Manas's Ancestor-spirits* (whom he is about to join). Bakay as a leader of ritual occurs again at 2500 ff., below: 2501 *Bakaidı / tögörökkö baş kılıp ...*
- 2012 ff. Here Jakıp springs a surprise, which the bard brands as shameless both before and after it is uttered: '(Manas's) Ak-kula will be suitable for "taking Manas across (the ford)", i. e. Ak-kula will be sacrificed in order to take Manas across the Ford to the Other World (see note 2002-2017 *burak*, above). Roux, 1963, is undoubtedly right in detaching the sacrifice of a riding-beast after a man's death from other sacrifices, and interpreting it thus: 'Si un coursier est immolé au moment de la mort, c'est pour que le défunt puisse aussitôt accomplir le voyage jusqu'à l'au-delà' (p. 174). (Since souls were thought to linger until given a push by the survivors, anxious to be quit of their dangers, 'au moment de la mort' is not necessarily to be taken too literally.) '*Ak-kula jarait*' can also mean 'Ak-kula is fit to race', but to say so would entail no shame to Jakıp. At S 79, *keräs at* would seem to be a loose synonym of *burak*: There the enraged Companions of Manas say 'Let us mount our *keräs at*, let us don our burial shrouds (*kemin ton*)!' In H *Semetey* II, p. 7, I tentatively rendered *keräs at* as 'steeds bequeathed by the dead(?)'. In the light of I, 3) 2002-2017, it now appears that 'sacrificial funeral steeds' would give the required sense.
2014. R *kečälip* 'gedachte', not Yud. or *Opyt*. Emendation to *kečä'lip* (*keč-* and *alıp* with v. h.) seems inescapable, where *alıp* governs *Manastı*, and is thus not converb.
2016. *kösüñ* 'your eyes' – but whose? Manas's, Bakay's or Ak-kula's?

2022. *külistön*: Pers. *gulistān* = 'rose-, flower-garden' = *külistön* 1. It is relevant here that *k.* 3. is a widow's name for her husband when lamenting him.
2023. With *küitü*, R offends against his own orthographic practice, rendering *küyütü* as either *kütü* or *küitü* according to the nuance of dialect.
2025. R *ügölsö*: this is either corrupt for *üzülsö* 'when it was exhausted', varied by 2027 *tügönsö* id., or a compromise-form between *ügölsö* 'when it was smashed' and the near synonym *üböl*.
2056. R *kanōdan* 'im Krieg'. *kanoo*, not specifically listed by Yud. is gerund < *kana-* meaning 'a bleeding', i. e. 'blood-letting', 'bloody battle'. At 559, above, = KK 5, Kara-börük was ordered to be seized from the steppe (*taladan*). Both *kanōdan* and *taladan* imply an open battle in contrast to Akılay's capture (561, above), which was from a fortress (*koryondon*) and probably also KK 7 *üyünön* 'from the (Khan's) yurt'. I, 3) 2058 *koryondon kanōdan* (the latter repeating 2056) is both feeble and stylistically jarring: it is scarcely the bard's work.
- 2071 f. *sarai*: see note 1792 ff.
- 2073 f. Sub *kert* I, Yud. quotes a variant *At kert etip, cöp jebey, er kilt etip, suu içpey*.
2074. *cöp*: H *Traditions*, 1980, p. 310, 'millet' seems indefensible. Read 'grass'.
- 2075 and 2134: *kabıryası kara çimin kaktadı* (2134 *kaktayan*). Emendation to 2075 *kabıryasın* and 2134 *kabıryam* is justified by 2159 *Kabıryamdı*.
2076. R *ılalıp*, cf. 2099 R *ılalıdı*. R. Dor notes that whereas Yud. *Slov.* does not adduce a verb *ılal-*, Yud. had adduced it in the sense 'to lament' in his Kirgh.-Turk. dictionary as a dialect form. His omission of it in the later work may be due to his having cited it from *Opyt* I, 1374 in the earlier work and (as frequently) grown sceptical of R's entry in the meantime. 2099 R *ılalıdı* can be interpreted as from *ılala edi* with v. h.
2081. R *kištä-* ('wiehert') is evidently a dial. variant of St. K. *kišene-* 'to neigh', cf. Alt., Tel. ²*kištä-* (*Opyt* II, 1394); O. T. *kišne-* (Claus. ED., p. 754 a).
2083. The *bō* (lit. 'tie') is far more likely to be the leash *uzun boo* (Dement'ev, 1935, p. 66) attached to the jesses when the falcon is at rest, than the jesses themselves – *balır-boo*, lit. 'calf-ties' (surely not 'bal-ırbo', Dement'ev, 1935, pp. 65 f.), which is absent from Yud., *Slov.*
2084. *jayō*. In mod. Kirgh. *jagoo* has two meanings in falconry: i) Yud., *Slov.* 'a round frame with wooden spines placed round the neck of a hunting-bird to prevent it from reaching its leather trappings'; ii) Muk, 1972, p. 585 *jagow* 2. 'a bell of penetrating sound attached to the breast and neck of a hunting-bird'. Having missed ii), I gave '(Fenced in by his) silver cangue', H *Traditions*, 1980, p. 311, but I now judge 'silver bell' to be more appro-

- appropriate in the context. (A precious falcon would scarcely have been risked hunting in a cangue more fitting for his perch. Other methods of preventing a falcon from attacking its attachments were to paint them with a bitter herb or to replace them with a metal chain – Möller, 1965, p. 143). Whereas Ak-taygan's female sex is explicitly indicated at 2092, Ak-šumkar's is known only implicitly from hunting-practice, the femal being preferred as larger and stronger.
2087. *kū*. The reasons for identifying these swans as Whoopers (*Cygnus cygnus*) are these. St. K. *kurkulda-* refers to the cries of swans and ravens; Tel., Alt. *kurkulda-* to the cackling of geese (*Opyt* II, 939); Kum. *kurkulda-* to the grunting of pigs = Karak. *kurkulda-*. Kirgh. *kurkulda-* is not specific, but it indicates a louder cry than that of the Mute Swan (*Cygnus olor*): 'mute swans snort and hiss when annoyed, and some produce a weak trumpeting' (*RD Birds*, 1977², p. 191), contrast the Whooper: 'The voice of the whooper is a powerful trumpeting "ahng-ha" (op. cit., p. 190). Of wild Mute Swans it is said there are few records of their wintering on L. Aral, on the rivers above Tashkent, and in eastern parts of Kirgizstan (M. A. Ogilvie, in *The swans*, 1972, p. 40). As to the only other possibility, Bewick's Swan (*Cygnus columbianus bewickii*), there is no evidence of large or regular occurrences on L. Aral and lakes to the east (op. cit., p. 44). The Whooper, on the other hand, may even breed sporadically on the northern shore of the Caspian and in one or two districts of Kirgizstan (op. cit., p. 47), while today the wintering of a thousand birds is estimated for the area between L. Aral and the western frontier of China, with five to seven hundred placed on L. Issyk (op. cit., p. 49). How rarely the Kirghiz will have come face to face even with a Whooper Swan is indicated by the total absence of sighting by N. A. Severtsov during the eleven months he spent in the Aralo-Caspian and Tien-Shan regions in 1865-1866, judging by R. L. Zolotnitskaja's index to his *Putešestvoiya*, 1873/1947.
2096. *burulup* 'twisted double . . . (seizes the maral)' catches in words the action so graphically depicted in works of the Central Asian zoomorphic style (e. g. Pazyryk, Mound I, saddle-cloth, Tiger attacking Stag).
2117. *azrät* Pers.-Arab. *ḥazrat* is an epithet of God and then the Saints, but it had descended, cf. for example Kaz. *əzret* 'mister', 'master' (Shnit.). Are we not intended to see a divinely seconded Huri in this Altınay, who is unlikely to be Almambet's chosen partner (1542 ff.)? At KK 2081 ff. Manas teases Almambet with regard to the Altınay Almambet wishes to take to wife. It is unclear in the present passage why Manas's companion in the tomb should bear the name of Almambet's stereotyped beloved.

2119. How a khan's yurt could be superimposed on a domed tomb is best left to the imagination. Was the *kümböz* built within an excavation?
2172. *üi* 'yurt' occurs for the first time in the formula with *üş töbödoi* 'like three hillocks'. In failing to see what *üi* adds, I go along with R, who ignores it. With 'erected' in my translation I suggest at most a construct.
- 2189ff. A briefer version of this formula has been used in Bakay's advice to Jakıp (1883 f.).
2206. R *kakša* 'flüchtig', unconfirmed. Despite the redundancy with *köp aittı*, it seems preferable to read *kakšai* or *kakšap* 'gabbling' (*kakša-* 3.), or perhaps 'sobbing' (sense 1.), rather than construct an adverb *kak* + *ča*.
2207. R *birildäp* 'eilig': unconfirmed. *kirilde-* 'to wheeze, speak hoarsely' gives an acceptable sense. The missing element *kiril* may be **kiril*' (> *kiriš*) 'bowstring', thus a doublet, older *kirilde-* 'to make the sound of a bowstring' and younger *kirište-* 'to string a bow', cf. Turkm. *kirišle-* id. St. K. *kirič* looks hypercorrect. For hypothetical **kiril*' see Räs. p. 272a.
2208. R *Men*, despite R's translation 'Bin ich eine oder zwei?' must be *menin*. (Is it possible that R obtained 'Bin ich' from *Men . . . ekän?*)
2211. *opkon tüš*, assured by the rhyme 2212 *kopkon tüš* and its recurrence at *BM* 1788ff. and *S* 928f. by other bards. *op-kon* is discussed in detail at *H Semetey* II, p. 11, note 51. *op-* is not authenticated for St. K., Kaz., Karak. or Nog., but in the year my note was published Sevort., 1974, stated that *op-* 'to swallow' (as in *Käşyari*) is known from Kaz. and Nog. (p. 464), thus making the interpretation of 2211 *opkon tüš* as 'a gulping dream' more acceptable. Although this dream portends good for Kanikey, the intimation that Manas has returned to life affects her violently, cf. 2212 'heart-heaving dream', so that the suggestion of a nightmarish quaking (cf. South K. *opkun* 'quagmire' = Nog. *opkun*) is not inappropriate.
- 2214 = 2216. R *töbödon*: the next editor of this text should weigh whether the bard did not in fact say *tübüdön* 'from its place of origin'.
2218. The *terek* 'Poplar' or 'Asp' growing from the hearth symbolizes the Khan-Protector, see *H Semetey* II, pp. 9-25, especially pp. 21 ff., discussing the parallel *S* 877ff. with its attempt at Manas's tomb to divine whether he has finally joined the Ancestor-spirits. There, too, the imagery of the Branches enfolding Moon, Sun and Sky is discussed (pp. 24 f.). The image of the Poplar/Aspen for a khan is profoundly apt. In the inter-necine conditions of steppe warfare and politics, one survivor of a defeated ruling clan suffices to endanger the victorious régime, just as one hidden sucker of a giant poplar that survives destruction by axe and fire is enough to reconstitute the tree. See *KO* 568f. for the threat of one khan to destroy another's kindred *root and branch and dig out the charred stump*.

- 2237f. A couplet in question-form offers an interpretation of the carefully structured dream 2213-2236.
2246. R *terbändäi* inadvertently introduces *-däi* from 2245 *teräktäi* = 2247: the grammatico-semantic structure of this passage shows that Kazakhizing *terbänip* (cf. St. K. *terbelip*) is required.
2247. The *teñiz* 'Ocean/Sea' image for a khan is classic in Turkic and more widespread than that of Asp/Poplar. *teñiz* and its cognates imply a claim to universal rule, a claim which has been seen in the title 'Attila' (Pritsak, 1956, pp. 404-419, where *köl*, *dalai*, and Mong. *činggis* are also quoted). It is significant that the epithet for Manas 'Ay-köl', so beloved of the 20th-cy. Kirghiz bards, is entirely absent from the mid-19th-cy. epics. Yud.'s rendering of *ayköl* as 'magnanimous' would remove the epithet from the political implications studied by Pritsak. One cannot divest oneself of the suspicion that the epithet 'Ay-köl' is untraditional and the product of 20th-cy. Kirghiz romanticism.
2260. R *ordosunan*: 'from his khan's-yurt' can refer only to Manas's Pavilion, which seems supported by 2281 *üyündö*. If this is correct, it will imply that Manas's yurt has been abandoned (by established custom?). On the other hand, parallel to 2257 *jilkıdan* and 2259 *türunan*, it ought to refer to the Hound's *typical place*, for example, as at 2347 *karyıda* 'in (his) collar'. If the Pavilion has been abandoned, it can scarcely be regarded as the place where the Hound should be sought. But rather than emend to *ordudan* 'from his place', *ordosunan* has been left to stand, in a possibly extended sense of 'kennel' (House of a noble hound?).
- 2272-2328. is a high-flown *Lament* incorporated into the epic genre (cf. Kanikey's Lament for Manas at *BS* 50-66). In my translation I have capitalized the successive themes: Remedy, Running Stream, Twin Lamps, Pupils, Lamps, Wings, Oaken Staff, Birchen Staff.
- 2273 ff. As can be seen from *S* 877ff., it was believed that there was a (very dangerous) period when a 'dead' man's spirit lingered, not yet having joined the Ancestor-spirits. One object of successive funereal and memorial rites was to facilitate and expedite the transition.
2293. *Mañdaidan kaşayıp* R 'von der Stirne niederwärts'. This expression can mean 'showing white from the temples' and could refer to old Jakıp (cf. 2306; 2318; 2323). But the nexus with Jakıp is weak, and in this euphuistic style *Mañdaidan kaşayıp* links better with the key-word 2294 *akkan bulayım* 'my Running Stream' (see note 2272-2328), in the topographical sense of 'Bluff', 'Headland' (lit. 'opposed feature').
2296. *šamana*: cf. Pers.-Arab. *šam* 'candle', 'lamp' (hence Kaz., Karak *šam*, Turki *šam* id.). *čırak* is from Pers. *chirāgh* 'lamp', 'light', 'candlestick'. For the collocation cf. Özb. *šamčirok* 'candle', 'lamp'.

2297. is so unrelated that it must be regarded as a rhyme-setter for 2298.
2304. R *arya*: read '*aryam*' as at 2286; 2289; 2292?
2309. R *bir sergilgän* 'Steh allein', perpetuated in *Opyt* IV, 467 Kkir. *sergil-* 'vereinzelt dastehen'. A pass. form of *sergi-* 'to be refreshed' (intrans.) is not surprisingly absent from Yud., who illustrates with *köönüm sergidi* 'I feel at peace'.
2316. R *emäl tayayım* 'den harten Eichenstab', where 'hart' renders *eṅkäibäs* (lit. 'unbending'), just as 2321 'hart' renders *kakaibas* (id.). Thus R recognized *emäl* as 'oaken', though this form is not authenticated by Yud. On the other hand, Kaz. and Karak. have *emen* 'oak', cf. Özb. *eman* id., Mod. Uig. *emən* id., Crim. Turk. *ämän*, Bashk. *imən.*, a form also absent from Yud. Nevertheless, note in Yud., *Russko-Kirg. Slov.*, 1957, sub *dub*: '*dub*', '*emen*'. Yud., *Kirg.-Russk. Slov.*, however, cites the collocation *emil tayak* from folklore in the sense 'staff of very strong wood' (sub *emil* II.). In our context 2316 '*emäl tayayım*' is not withstanding to be understood as 'my oaken staff' since it varies 2321 *kayıṅ tayayım* 'my birchen staff'. Unless *emil* arose from a dialectal *emel* (varying *emen*) 'oaken' > 'very tough', R *emäl* may be accounted for as a conflation of *emen* 'oak(en)' and *emil* 'tough'. *emen* 'oak' is not listed by Sevort., Räs., but *Opyt* IV, 949 notes ³*emän* 'Eiche' for Kaz. = ²*ämän* id. for Kr(y)m, and compares ¹*ämän* 'tree-stump' for Karaimen of Luzk.
2319. The gesture, missed by R, is that of emptying the contents of a container into a sumpter-pannier (*jük*) by tipping the container *upside down* (*aṅtar-a*).
- 2325 f. R 'Von der braunen Schecken-Stute / Wird kein Renner mehr geboren'. Cf. *Opyt* III, 1183 *torül* Kkir. 'das Rennpferd', unconfirmed. Emendation to *tor'ül* (< *toru*), however, gives a passable proverb.
- 2357-2365. pay a very high-flown tribute to the Three Animals.
2359. R *askına* 'in ihrer Nähe' is hard to follow. (Perhaps R was operating with some such phrase as Kaz. *askı jolmen* 'by the lower path'? – Shnit.) Karak. *askın-* 'to be proud' provides a suitable echo to the previous verse. Not Yud., *Slov.*
2367. R *šipšabait* 'dachten nicht' would give an acceptable sense, but *šipša-* is unconfirmed in this sense, even by *Opyt*. Yud., *Slov.*, *šipša-* means 'to whittle, clean (a twig or branch)'. A *šipšamaluu mergen* is a hunter who 'cleans' a territory of its game. Hence 'scour' is proposed here. Almambet and Ajibay are not going to scour the earth to find the Three Animals.
2373. *māni* (< Pers.-Arab. *ma'nī*) = 'sense', 'meaning'. The reference is probably to the content of highly significant (but unnarrated) Behests made by Manas according to age-old custom regarding memorial rituals.

2374. The neglect of a Feast to Manas's spirit among the Ancestor-spirits is a grave and dangerous omission on the part of the once faithful Companions. Is the bard commenting here on the cynicism of the many *mal dos* ('venal friends'), from whom he in fact excepted only Kara-toko, Manas's *jan dos* ('soul-friend')? See vv. 1866 ff., 2395 ff., and H *Marriage* II, p. 27.
- 2399 ff. Bakay rides drunk. Cf. *KK* 1160 f., where another bard says that Bakay rode 'swaying like a gosling', after performing a sacrifice. See note 2004 ff.
- 2409-2416. are probably spoken by Bagdı-döölöt, who knows how important for Manas's full return to the world it is to have his soul-friend Kara-toko there. Yet although Kara-toko mounted his horse (2398) – named 'Kökborčuk' for the first time (2414) – he has fallen behind and at 2424 is overdue and at 2425 his horse did not make pace.
2420. R made this verse the opening of a long speech by Bakay, rendering it as 'Todt ist Held Manas, erloschen', but *öčük-* (= Kaz. *öšik-*) means 'to be furious', 'to bear enmity'. With R's attribution of this line it would be Manas who is angry. It is less forced to make Bakay the subject of 2420 *öčüktü* – Bakay resented Manas's dying.
2442. *Talıp al* R 'Laßt uns wohnen!', unsupported, even by *Opyt*, which, however, has *talı-* Kkir. 'in Ohnmacht fallen', correctly. In Turkic, *tal-*, *talı-* is widespread in the sense of being utterly spent, beside oneself, numbed, etc. Unless *talıp* is an elusive noun, the bard's thoughts would seem to have leapt from *past* exertions on the maiden with Manas, to a *future* state of exhaustion following their renewal.
2443. *jatišši* R 'leben', as though *jatištu*, yet it is one among several imperatives (< *jatiš-či*).
2444. *maidan* here is probably intended formally as an arena for martial sports and not just as 'an open space'.
2451. The passage implies that Jakıp is not yet khan and throws light on the vacillation in I, 3) between 'Jakıp-bay' and 'Jakıp-kan'. See I, 2) 1343, note. There is also an innuendo that Jakıp might be expected to resist the responsibility of khan-ship.
2453. *arbıym bayıštap*: the object of *bayıštap* 'dedicating' implicitly is *ak-bos bāni* in the previous verse, and the word for Ancestor-spirits must be in the dat. Since I have failed to confirm *arbıy* as a variant of *arbay* (itself a variant of *arbak*), I have emended to *arbayma*. The Ancestor-spirits have an Arabic name (*arwāh*) and the Qur'ān is read, but the rite remains a heathen sacrifice.
2469. On the desirability of taking *sarayı jok* as adjectival to *üi*, see H *Ak saraylap*, pp. 259 f.

- 2489f. R 'Als die Viere er erblickt, / War sein Sinn mit Freud' erfüllt'. *könü tötön bol-* is unconfirmed in this sense. Emendation of *tötön* (lit. 'very') to the typographically near *tötöp* in cyrillic, would entail emendation of *könü* to *könünö* cf. 2284 '*tötöp bolyon könümö*', and all four citations in Yud., *Slov.*, sub *tötöp*. Since St. K. *tötön* 'especially', 'very' is supported by Kaz. *töten* 'extraordinarily', 'excessively', 'immoderately' (Shnit., Indj.), I have dared to guess that *tötön bol-* may mean 'to be startled', 'be beside itself/one's self'.
2491. On *koroson kılıç* see H *Marriage* II, 29f. This verse is a rhyme-setter.
- 2501f. ...*Bakaidı* / ...*baş kulıp*: see 2004 ff. and note on Bakay as a leader of ritual., also 2399 ff. and note.
2505. *janaşaŋ*: except that they feasted on the grass, 'table-companion' would be an appropriate rendering of *janaša*. The 2nd per. possess. suffix honours Bakay vis-à-vis the Forty.
2523. R *arıyan* 'mager wird' (i. e. Bakay). The parallel verse 2008 '*arıymak min-säm künayın!*' (< *kıyna-* 'to torment, urge to the limit') shows that *aritkan* (< *arit-* 'to tire out', 'exhaust', with obj. *arıymak*), not *arıyan* (< intrans. *arı-* 'to grow tired', referring to Bakay) is required. Alliteration with *arıymak* shows that *aritkan* is older in this usage than *küna-*.
2538. This unrelated verse seems best justified as a rhyme-setter for 2539. It is taken up inconsequentially in 2541.
2543. R *nemäni jöt* 'was bedeutet ...?' A verb *jö-/jüyö-* is unsupported, even by *Opyt*. On the noun *jüyöt* < Pers.-Arab. *juha-t* 'reason', 'motive' etc., see H *Marriage* II, p. 28.
2563. *at aldım* 'I gained a name' (rhyming with 2565 *bat' aldım*) has a different nuance of meaning from 607, above, where Manas receives a name from an Ak-sakal (supported by the same rhyme). In this usage, *at al-* thus varies *atka kon-* 'to gain renown'. Cf. R 'Ich bestieg mein edles Reitpferd'.
2570. *kerinäi* = 2576 'a large copper trumpet' < Pers., thus *karranāy*, 'a large brass base trumpet'. Räs. 255 b quotes *Opyt* II, 1091. Cf. Taj. *karnay. sirmāi*, St. K. *surnay* 'a wind instrument of flute-type: in earlier days used by the Kirghiz on warlike expeditions' Pers., thus *sūr-nāy* 'trumpet blown on feast-days', 'clarion' (Steing.) – apparently with single or double reed, thus possibly 'war-shawm'.
2573. *čünčülöp*, i. e. *süyünčülöp*, cf. Yud. *Slov. čüyünčü* see *süyünčü* (p. 878a). Kaz. has both *šüyünšülö-* and *šüyinš* ('present for bringing good news'), thus a (double) hypercorrect shift of *s* > *š* and *š* > *č* may have taken place.
2585. I follow R in taking this verse as narrative, with understood 'said', though it is possible to take it as apostrophe.

2587. On *mendili* see H *Marriage* II, p. 30.
2590. Bagdı-döölöt and Kanıkey have not yet ended their mourning by ritual ablutions. The former does so at 2610-2614 and ties up her hair again that she had let flow wild.
- 2599 ff. Are we to imagine an interval of a night between what is narrated here and 2589-2598?
- 2606f. are quoted (in modern orthography) by Yud., who in his translation silently corrects R 2607 'Wie bist Du nur fortgezogen?'. The general sense of this passage seems to be that Bagdı-döölöt is asking Manas if he has changed his mind and decided to come back over the Frontier (*četinän* – dividing the living from the dead).
2608. *četinän čebir* is difficult, since Yud. cites *čebir* only in the collocation *čet-čebir* 'edges', 'borders' (in embroidery). Moreover, *čebir* is unsupported by the neighbouring standard languages.
2610. *čačpayan čačım* (emended): my interpretation H *Marriage* II, p. 27 was too radical. Though widows were expected to tear their hair and cheeks, I now render *čač-* as 'loosen'. Bagdı-döölöt will tie up her hair so that it be no longer *unbound*. *čač jay-* should have been rendered 'to loose one's hair' (ibid.), as Yud. renders it.
2614. *ulū boyun* R 'erhab'nen Körper' seems possible in view of the expression *uluu baş* 'worthy head'.
- 2617 ff. Cf. I, 2) 1846 ff. Here the milk is even more miraculous than there, since it finally restores Manas to life in this world.
2620. R *delbärip* 'Wurde weich' = *Opyt* III, 1682 is unconfirmed. Yud. *delbire-* 'to flutter' (of a flag) offers an acceptable sense.
2624. *jakkan otun öčürdü* 'he/they extinguished the fire that had been lit' applies typically to the extirpation of a lineage (see H *Semetey* I, pp. 157 ff.), though less dramatically it may mean 'not to leave in peace', i. e. 'cause to migrate'. The subject cannot be Manas, as implied by R, but must instead refer to Kökčögöz and Kamaŋ-köz, who had poisoned Manas at a time when his father Jakıp was past begetting another heir (2325 ff.) This sudden flash-back to the killing of Manas is justified by the context of the definitive revival of Manas by his mother's miraculous milk.
2625. *Kanya kötür-*. The normal phrase for 'to elevate as Khan' is *kan kötür-*, as at 2634, below. The bard hovers vaguely over these events: in other epics Bakay is a khan in his own right, e. g. at *BS* 731, and cf. v. 1996, above, yet he is elevated at 2633, below. Jakıp is either Jakıp-bay or Jakıp-kan (see I, 2) 1343, note), yet he declines the khanship (1959-1973 and note 1959f.). Yet he seems to be made khan here at 2625, and again at 2632 ff.

2632. *kari Kandı* R 'den alten Fürsten'. R is not irked by 'und den alten Fürsten Jakıp ... setzte er zu Fürsten (with Bakay) ein'. Emend *kari Kandı* to *karryandı* 'grown old' (acc.), i. e. Jakıp and Bakay.
2652. *čibirlatıp*: a typical compromise between Kirgh. *čibiratıp* and Kaz. *šibir-latıp* ('causing to swarm').
2656. R 'ein Pferd', but see note 2563, above. In which sense *at* 'name', 'fame', is to be taken is problematic. Least open to objection is that of 'renown', 'reputation'. At 1978, the bereaved Jakıp had wanted his own 'fame', but now that his dominant son is alive again, it is taken from him.
2658. The separate camps of leading Companions (1944 ff.) persist after Manas's return to life. The Forty seem no longer to be his comitatus. They will have been disbanded as a picked raiding and fighting force, in harmony with the *Pax russica* administered for the Czar in the Kirghiz lands by Manas.
- 2666-2686: this powerful conclusion, in which Manas and his men attain security and bliss, shows that this is a deliberately political poem from first to last. On *Cui bono?* see the Introduction at the head of this poem.
- 2669 is little more than a rhyme-setter for 2671 (cf. 735 and 737 with the same rhyme *tok/jok bol-*).
- 2681 f. R prints *jutup tur!* and *tutup tur!* as imperatives (cf. 1511-1516), yet renders them as participles 'essend', 'herrschend'. The possibilities are: i) to exclude these verses from the Czar's final admonition and read *jutup-tur* and *tuptur* – 'He (Manas) had swallowed the food handed down to him (by the Czar's own hand and favour, cf. 18 f. and note) and (therefore) ruled (as the Czar's tributary); ii) to include these verses as the conclusion of the Czar's imperatives to Manas. Purely on stylistic grounds I have harked back to 18 f. and repeated the *-uptur*-forms, but having done so I find a semantic gain: the bard is telling the Bugu 'Done is done! Your leaders *have* swallowed the Czar's food, they *have* submitted, and there it must remain!'

I, 4) (BM)

1. *ōridi*: cf. BS 7 *ōrip* (Manas, on *his* deathbed).
8. Sub *emgekte-* ('to crawl, of a child'), Yud. silently corrects R's 'Krieche nun vor Altersschwäche' with 'u menja est' malen'kie deti'.
9. Cf. I, 3) 925 *baši tülū bilärin*.
- 14 f. KO 163 f. has the same rhymes.
17. The collocation *asıl jer*, lit. 'noble place', i. e. 'throne' (*takta*) is not noted by Yud.
20. *Atäkäm*: Kōkötöy is Bok-murun's adoptive father, thus honorific.
22. *esän* 'peacefully' (left untranslated by R) is ironic on the bard's part, since Manas, and then the Sino-Kalmak, will soon be barging in to disrupt the feast.
- 27 ff. On this disintegrating stock epithet of Košoy (introduced as a ghazi into Jaŋır-kojo's campaign in Kashgaria, 1822-1828), see KO 537 ff. and commentary there.
30. *jaskan*: R '(Bahn) gebrochen', unconfirmed. A suitable verb *jas-* is absent from the regional lexica, but Alt., Tel. ⁸*jas-* 'unfold, unravel' (*Opyt* III, 213) and Khakas *čas-* 3) 'undo, untwist' (Baskakov-Inkižekova, 1953, 313 b), offer a perfect antonym to 29 *bailanıp*. Cf. further archaic Ott. *yas-* 2. 'flatten', 'level' and the semantic links in Claus. ED, 973 b *yas-* 'basically "to loosen"' and Nadelyaev et al. 1969, p. 245 a. Thus if the meaning is not 'untied' (as I think), then R's '(Bahn) brechen' might be justified by an archaic *jol jas-* 'to level a path'.
- 33 f. On this formula see KO 871 f. and note, and for its general gnomic style see KO 1 f.
- 35 ff. Compare the Prizes at KO 822 ff. They represent epic exaggeration of contemporary categories of prizes, e. g. those for the Memorial Race of Nogai, of the Salmek clan of the Bugu tribe: First Prize, 8 foal-hoof ingots, 1 (unqualified) ingot, 9 slaves, 9 white camels, 100 sheep, 50 horses (Valichanov, I, p. 371). The unqualified ingot may be the same as our BM 248 *činyı jambı* 'genuine', 'real', i. e. 'full-size', 'regular' (?) ingot. Despite R's note**, p. 149 of his translation explaining 247 *toi tuiyak* as a massive silver ingot, 'eigentlich Festmahlshufe', this is unconfirmed. I have therefore emended to the well-authenticated *tai tuiyak/tuyak*.
36. R prints '*soyom*' ('I shall slaughter') and renders 'geb' ich', but cf. the

- parallel passage *KO 824 baygemdiŋ bašin men aytsam . . . 828 san sariča tüyö sayam . . .* (in the context of the Races *say-* 'to thrust forward, i. e. 'put up (as Prize)').
38. R *sari bašin*: see *KO 829* and comment on *sari bašil biye*, which justifies *bašil* for *bašin* here. R *soyom*, otherwise appropriate to such sacrificial sheep, must be rejected here since the context is that of the Races.
41. *joktot-* normally implies lament for bereavement. One has thus to see sorrow here at losing the heifers, rather than at the hard labour of herding them.
44. *at baila-* here probably means '(via tethering) to enter one's horse in the Race'.
45. R 'Mög' sein Renner ihm nicht sterben!' may be right, since the usual verb with *at* 'name', 'fame' is *kur-* 'to wither', not *öl-* 'to die'. Cf. *KO 578 atım kurusun!* Yet the context is one of regrets and disillusionment (46 f.). If it is indeed the horse that dies, this will be from being overridden in the Races. If *at* (name) *öl-* could be substantiated, it would give the better reading.
- 48-63 have identical verses and variations with *KO 552-559*.
54. *ayčik* dimin. of *ay* 'moon' regularly = 'half-moon', as also in Kaz., Karak. *ayšik* (decorative motif). The Golden Half-moon may have been three-dimensional at the tip of the staff above the red pennant, rather than 'red-and-gold Crescent-moon standard' as rendered by me at *KO 558*. There Bok-murun modestly attributes this Standard to Kökötöy, but in the present variant thrustfully to himself, in keeping with his immediate mounting of the Throne at v. 17.
- 55 f. Cf. the similar collocation *KO 351 tötögölüü biyik boz üydü / töškö bögöy . . .* set by head-rhyme.
58. = *KO 576* rendered 'by their white arms', cf. the Homeric 'leukōlenos' ('white-armed' of goddesses and handmaidens). Yūd. refers *ač bilek* not to *ač I, 2*. but to *ač II*, rendering as 'sil'naja ruka': this is possible too in epic, in that captured maidens as well as being concubines were capital labour, requiring 'strong arms'.
66. R *ayu* = *KK 804* tends to the Kazakh.
- 66 ff. This 'king-epithet' of Manas is discussed in H *Kukotay II*, pp. 543 f. The bard is at pains to convey a sinister impression. The epithet recurs with variations at 909 ff. and *KK 975 ff.*, where 976 justifies emendation here to *belästä*. 70 f. the clutching of the blood-clot at birth, notably absent from *B*, is an ancient portent of a formidable ruler-to-be, e. g. Mahāsena and Činggis, see H *Birth*, pp. 236 f. and 241 (H. W. Bailey). The narrative formula 70-72 is abbreviated in the epithet 75 *kandū tūyan* ('bloody-born'), showing the elasticity of the Kirghiz epic epithet.

67. R *sölödü* is emended to *sülödü* because of the rhyme with *külödü*. *kүүлө-* is varied by *küylö-*; *süylö-* is varied in our texts by *sülö-* (e. g. *AK 499 sülör*).
76. Cf. *B*, 63 and comment. Thus Manas resembles Temujin both in the portent of his birth (previous note) and the obscurity of his boyhood.
77. R *erkä öskön*: on emendation to *örg' öskön*, see *KK 988*, note.
79. R *batası*. Cf. *KK 989 f.* with the same rhymes *jotosu : botosu*.
- 83 f. Yūd. cites *et-* only as an auxiliary verb, but here it is fully synonymous with *kıl-*, cf. I, 3) 401 *kara tokoi el kilyan, / kar' ünükürdä üi kilyan* – Agiš (and Kojoš) as here. Karak. also knows *et-* as an independent verb 'to make', etc. For Agiš in his dark cave see also *J 4802 ff.*
- 85 f. Agiš's epithet is varied at *KO 2207 f.*, which contains a major crux, see Commentary there. Despite O. T. *kötür-*, R *BM 86 kötürö* is here emended with I, 3) 1844 f. *kötürgün/böktürgün > kötörgün/böktörgün*. Thus whether Agiš 'lifts' (as here) or 'transfers' (as in *KO*) the young hunting-eagle [without *baldak* = falconer's saddle-prop], he is very strong.
- 89 ff. *Töštük* might well be called 'Beloved of God', because i) he was conceived after special prayers of the Elders, ii) he went into the Underworld and returned alive. See Index of Personal Names; *KO 710* and Commentary there; Radlov's Section III *Er Töštük*; Boratav-Bazin, 1965.
96. '*Ürbü*' is also the form used by the twentieth-century bards. The spelling of the Arabic MS of *KO*, however, '*Awurba*' tends to the Kaz.
99. On R *Alpai-imät* see *KO 725 Alpay-mambet* and comment there, together with H *Catalogue*, pp. 239 and 256, note 21, discussing *J 4797 Alpay Mamat* (R *altai Mamat* and *Pai Manat*). The soubriquet of this ancient hero with a disintegrating name is 'Kök-koyon'. *BM 109 Akpai Mamät* cannot be lumped together with *Alpai Mambet* without further ado, since the 42nd warrior in a long list of Manas's comrades in Sagymbay's version is 'Akpay' (II, 427). The situation is further complicated by *BM 1057 R Alp Aimät*. The solution of this problem is best left to those who have access to the vast unpublished *Manas* material in the Kirghiz Archives.
113. On *Jediger* see *KO 654* and comment there.
120. *tümüš* (R *tumuš*) is absent from Yūd. and *Opyt*, yet it descends from O. T. *tuymış/toymış* 'progeny'. In our context it must be linked with the O. T. and Mod. Kirgh. idiom 'the sun is born', i. e. 'rises'. Thus *Küntümüš eli* are the 'Sunrise-people'.
123. R *Kara-dō ulu Jar Manas*, cf. I, 3) R 1408 *Kara Döŋ* (emended to *Dönüŋ*) *ulu Kart Manas . . . 1410 Čirdı baidın Čin Manas, / Jakıptın ulu jaš Manas*.

- R himself translates *BM* 123 as 'Kara-Dö's Sohn'. Cf. the giants Ak-döö and Kök-döö (*döö* < Pers. *dev, div* 'demon') at *KO* 1665f. See I, 3) 1408, note.
126. *Kırmıdar* 'those of the Krim': but the primary meaning of *krim* 'distant land' also provides a balancer for 120 'the Sunrise-people' (note 120).
129. R *Kan Koyon*, cf. 439 R *Kan Koyom*; 455 R *Kan koyo*; 461 R *Kan Koyomo*: translated regularly by R as 'Kan Koyo'. Kan-kojo and his more prominent elder brother Burkhan-ed-din were the sons of Akhmed *alias* Makhmud of the Ak-taylık hoja family of Appak-hoja. In 1755, Kan-kojo revolted against the Chinese in Kashgaria and was later joined by Burkhan. Losing the contest, the brothers fled in 1759 to Badakhshan, whose sultan handed them over to the Chinese in the following year, whereupon they were executed. As scions of Appak-kojo's house the two were widely revered in Kashgaria: the subsequent ruin of the sultans of Badakhshan was popularly attributed to their betrayal of the two hojas. The trisyllabic 'Kan-kojo' makes a better cadence in Kirghiz epic verse than the tetrasyllabic 'Burkhan-ed-din', and this may be a reason why the younger brother (also named 'Kiçig Kojo') was favoured by the Kirghiz bards to follow 'Jaır'. Yet it must be said that Burkhan allowed himself to be used by the Kalmak khan-aspirant Amursana and the Chinese to weaken the resistance of Yarkand and other cities of Kashgaria through the reverence in which he was held as a hoja, and that it was only when the Chinese double-crossed him that he rebelled against them, a risk against which, it seems, Kan-kojo had warned him (Hayit, 1971, pp. 18f.; 131f.; Valichanov, II, pp. 171f.; 222; 306; 310; 370; 380). The possessive element in 'Kan-kojoŋ' 'your Hoja' reflects the fervour of the bard and his audience after a hundred years! R frequently has *-n* for *-ŋ*, but *Kojom* (as elsewhere) might be right.
132. R *Ergäč*. In view of *it eli* it is permissible to seek another animal, viz. *erkäč* 'castrated billy-goat to lead the sheep'. After mention of 'Sunrise people' in the Far East (120) and 'Krim people' in the Far West, it may be humorous to mention Goat and Dog people, much as Wolfram von Eschenbach in *Willehalm* imagines a people beside the distant Ganjas whose '*dôn von ir munde / gal sam die leithunde / oder als ein kelber muoter lüet!*' (35, 15). The bard of *KO* shows similar humour at v. 810, when he ends a long list of Heroes with '*Düyüm-alp*' 'all-sorts-of Heroes'.
135. The Bustard-gesture here implies pride, cf. the servile reaping posture implied by the Bustard-gesture at I, 3) 1859 (see Commentary thereon).
144. R *orus-*; 1536 *Orus*. 'Orus' here looks like a strange lapse. Elsewhere in Radloff's *Manas* and also in *KO*, Joloy is a Sino-Kalmak, and this agrees

- with the lack of beard in our passage, which is in direct contradiction to Russian fact and its reflection in Kirghiz epic: I, 3) 365 *Ak-padiša elinä / ösi tüktü Oruska* ... 'to the people of the White Padishah, the Russians with their hairy mouths ...'. At *BM* 681, Joloy is '*kapırdın kanı*' 'Khan of the Infidel', like the Sino-Kalmak Nez-kara (*BM* 147; 446); at 1239 Joloy is said to wrestle Kalmak-style. In *Joloi-kan (J)*, probably with satirical intent, he is a Nogoy.
152. R *kızıl* 'Roth von Augen': cf. 776 *kıza kös* (i. e. *kısa köz* 'winking': R 'der schiefäug'ge') = 1270.
154. The interpretation of *kaška* is determined by v. 155 commending Koğurbay as a warrior, thus Opyt II, 352 Kazakh *kaska* 'strong', 'heroic', 'terrible' would suit excellently – if it were confirmed, but it is not. Kirgh. *kaška* 3. means 'chieftain', from the primary sense of *kaška* 'blaze (on a horse's head', i. e. a mark of distinction. Cf. further *BM* 305 *köi-yaška* (R *kui-yaška*) = 2118 as an epithet of 'picked' members of the comitatus.
161. *Ögüs-kan*: the potency of this famous name must be diminished in Kirghiz epic by the fact that *ögüz* = 'castrated bull', 'ox' = Kaz.
164. R *Tötäğšir* 'Beng [i. e. Berg = 'tö?'] Tängschir'; 1015 R *Tö-teğšärimän* 'Tö-Tängschär'. *Too-teğšer* lit. = 'Measuring oneself with the Mountains'. Is this figure somehow a doublet of Kanikey's '*Tö kötörgön balban*' (*KK* 245), since at *BM* 1014f. the heroine Kenjeke seems to have a *Tö-teğšär* in her circle, see note 1015, below.
167. R *Öyandın kanı Mıs Burčak*; 1298 *Öyanın kanı Mus Burčak*; *KK* 599 *Auyandın kanı Mus Burčak*. Sagymbay knows a Muzburčak, son of Buudayık, of Orto-Čatkal, thus no Afghan.
170. Sandwiched between the Afghans and Oroğgu's people, 'Turfan' cannot be so definitely identified with 'Uch Turfan' as in other cases, e. g. *B* 162f.
186. '... win a place in the Next World': by fulfilling the sacred obligation of giving Kökötöy's Memorial Feast. *ut-* is strictly 'to win a gamble'.
- 189ff. On Bok-murun's realistic, indeed existential, Itinerary see H *Kukotay* I, pp. 359ff., and for its counterpart in *KO*, ending mythically, see vv. 265ff. and commentary there. See now H *Marschroueten*.
- 200f. According to Abramzon, 1971, pp. 78ff., male lambs were castrated some 20-30 days after birth. In Cis-Issyk-kul a specialist *bittečü* 'castrator' operated at some 40 days after birth. Abramzon does not mention the castration of rams, understandably. Thus 200 *kočkor* is here likely to mean 'male sheep', even 'male lambs', and not 'breeding-rams', its basic meaning. R's 'Lämmer' (though not his 'Böcke') seems well justified. I have found no support for the alternative possibility that *bič-* could here mean 'clip', 'shear', normally *kirk-*.

202. According to Yud. *subay* is 'barren'. But the collocation *subai kil-* must mean 'to prevent from breeding', where *subay* has more the meaning of *subay-saltaŋ*. < Mong. *subai* 'not having given birth during the year' (Less.). Thus the full meaning of *subay kil-* must be 'to prevent (by segregation) females from conceiving so late that the offspring will be born in winter'. Writing of Mongol herd-management, Vreeland, 1962³, pp. 36f. notes that such segregation of ewes and rams was affordable only by the well-to-do. See H *Marschroueten*.
- 235 and 237. *bolyunča*. R 'Bis dann sieben Monat' um sind... bis zehn Monat' sind vergangen'. Yud. quotes v. 237 sub *orošon*, rendering 'do polnych desjati mesjatsev...' Both R and Yud. are ambiguous. The situation is that Bok-murun is promulgating his Plan for an economic-calendrical migration that will enable him both to see to the obligatory maintenance of flocks, herds and paraphernalia, and at the same time assure his arrival at the venue for the Memorial Feast with adequate resources for a huge assembly of voracious guests. He could, of course, have detailed separate parties to dig hearths for seven months and gather wood for ten. Nevertheless it goes better with his strategy, and with the dynamics of *bol-*, to read 235 'when seven full months have passed', and 237 'when fully ten months have passed' (cf. *BM* 918). Almost everywhere else in these texts *-ginče* indicates some sort of elongation of time (e.g. 'while...'; 'as...'), but so loosely as not to be binding when context seems to clash with it.
239. Cf. 186.
243. *asiljaidan akır-* varies 182 *asiljerden akır-*.
245. The nexus between the Hothead (Manas) and the ingots is implicit. Most probably, Bok-murun hopes to buy off the potential trouble-maker with them. At *KO* 1245 ff., Bok-murun mollifies Manas with a Tribute-gift of Nine amblers and Nine ingots apart (1249 *bötönčö*, cf. *BM* 246 *bötön*).
- 246f. *böyrök jambı* were silver ingots in the shape of a human kidney. *tay tuyak/tuygak* were silver ingots in the shape of a foal's hoof. The former, at least, were used in China as currency. On a whole series of *jambı* and their applications, see Simakov, 1984, pp. 73ff. See also note 35ff., above.
- 258-262. are referred by R to Manas, but the subject must be the envoy (*jaima köküül Jaš-uul*), who may be saluting Manas equestrian fashion. 275 ff. show Manas playing chess, not on horseback.
260. *ıkıs ber-* and 262 *öküs ber-* are terms of equitation that require expert study, with the apparent inclusion also of *KO* 499 *akıs ber-*, see

- Kökötöy*, Commentary 495 and also vv. 2036ff. Cf. further Kalm. *ökös, ükös* 'vorwärts' (Ram.).
271. R *kairatanıp* 'hielt an', but *kairatan-* is absent from *Opyt*, which however cites *kairattan-* for Kaz. in the sense 'to grow angry' (II, 24). The envoy has taken too much *kayrat* (here 'heart'). At *KO* 780ff. (probably with reference to some such version as *BM*), Bok-murun warns Jaš-aydar to dismount and approach Manas on foot lest Manas slaughter his mount Maniker. In our version there is no such warning, nor does Jaš-uul dismount (v. 273 can scarcely be pressed that far); and indeed he pays heavily for his omission.
272. There is no statement that Jaš-uul ever rode Maniker back to Bok-murun, who waits for him or Er Kösoy at 485 ff. It is therefore surprising that Bok-murun mounts Maniker at 492 f. Maniker is needed for the altercation with Koŋur-bay at 770ff. The bard has therefore blundered. In *KO*, Maniker is back for the altercation (*KO* 1453), though it is not narrated just how or when. One may conclude that the bard of *BM* or a predecessor has innovated in having Manas' Companions on his orders kill Jaš-uul by spredeagling and trampling – whereas in *KO* Manas spares Jaš-aydar as an 'Only One'.
275. The epithet 'tiger-born' (like some other epithets) is expandable into a minor episode, recounting how a hero's mother secured a tiger-heart from which to make tiger-broth for her 'heroic' pregnancy (H. *Birth*, pp. 233 ff.).
285. Bok-murun's four envoys seem to have become one at 258 ff. The correct name of this one according to *KO* (vv. 8 etc.) is 'Jaš-aydar' with epithet 'Jayma-kökül' ('of the flowing forelock'). In *BM*, 'Jaš-ül' replaces 'Jaš-aydar'; and R has taken the epithet as a proper name.
293. The placing of a halter round one's own neck is a submission-gesture.
- 304ff. Manas's Companions are drawn from various peoples, cf. *KO* 92ff. Like the Germanic **wrakkjo*, some of these warriors will have been exiled as too turbulent to hold in their own countries, as for example Almambet in I, 2), above.
305. R *kuiyaška* (with for him unusual phonetic γ), but correctly *köi-yaška* at *BM* 2118. See note 154, above.
307. *talım* (also 1200; 1202; 2051; 2053) R 'trefflicher' = *Opyt* III, 887; but 1200 and 1202 'hat das/ein Aussehen'. R's 'trefflicher' (unsupported) was a guess based on 307 *bukadan* mistaken as a comparative; 1200f. was an uncollated guess. At 2051 ff., R has correctly 'als Muster nahm'. *talım* is not accepted by Yud., perhaps because of its learned origin, as against *taalım* (< Pers.-Arab. *ta'lim* 'instruction', cf. Ott. *ta'lim* 'instruction')

but also '(martial) drill'. In view of Kaz. *təlim*, R *talim* has been left to stand as probably reflecting that form.

311. A *kara bayır* is a cross between a thoroughbred and an ordinary horse (Yud.).
- 320-322. The sequence of tenses with *-yandım* is awkward. 320 seems to indicate fact, but 321 f. the conditional. R takes all three instances as factual past, with the plus of consistency and the minus of poor sense. My rendering reflects my view that *-yandım* is < *-yan (e)dim* with v.h., and that it fluctuates between a pluperfect and a conditional perfect.
323. The idea of cutting off Jaš-uul's extremities (329 *tört butuna*) implies making an *ulak* (better known by the Pers. name of *buzkaši*) of him, i. e. a goat torso grabbed from each other by wildly competing horsemen. According to Pamir Kirghiz tradition, this hippic game formerly began with prisoners-of-war as the object (later with the corpses of wolves, thus the name '*kök börü*'). Alluding to this, Simakov, 1984, p. 148, only adds a parallel from the Karak. *Kırk kız*, implying its absence in Kirgh. archival material. For Simakov's excellent account of *ulak/kök börü*, see op. cit. via Index, and for this sport among the Pamir Kirghiz, Dor, 1975, pp. 288 ff. Simakov, however, does not mention a game *Buka min-* that would throw light on 326.
- 329 ff. With whatever shade of irony, Manas is here contemplating the sacrificing of Jaš-uul: i) before he is spreadeagled, a coral necklace is to be placed round the victim's neck; ii) his maltreated body is to be left in a desolate mountain-pass or hollow. Cf. *KO* 2509 ff., where, if Ak-kula loses the Race, Manas threatens to slaughter and eat him in a secluded place, wrap his bones in costly stuffs and bury them on Mas-ajal Pass. In his historical note to *ker-* VI 2., Yud. says that the victim of this punishment was *tied* to the four stakes (passed over at 329 and 337) face down and beaten, sometimes fatally; or a herd of sheep were driven over him. Sub *kıdırata*, Yud. actually adduces a collocation *kıdırata çaptı* 'on skakal vokrug', but in view of the sheep, a second meaning of *kıdırata* 'v rjad, podrjad' seems desirable at *BM* 338.
336. *ödura: ödar-* 'to knock off' may well have been intended as more drastic than *ödur-* 'to slew to one side', cf. *KO* 1006 *attan audarıp* 'toppling him from his horse'. *Oodariš (eñiš)* was a hippic sport in which the contestants tried to drag one another from the saddle (Simakov, 1984, Index; *Sredn. Az.* II, p. 319). *KK* 626 has *ödir-* (= *ödur-*) where one would expect *ödar-*: '*Attan ödirip tartıñar!*' Thus one must assume dialectal conflation of two proximate verbs with a common origin (see Sevort., 1974, p. 73 *a:γdar-*).

338. It is not said explicitly whether Jaš-uul survived this brutal treatment (see note 272, above). The maltreatment of envoys on the steppe was a notorious crime. Chinggis saw the destruction of his caravan, headed by the envoy Uquna, by the Khwarizmians in this light, and exacted direst vengeance (*Secret History*, §254). Note the anxiety of Manas's Companions here, and especially that of Almambet at 287 ff., lest Manas commit such a crime in his rage – and doubtless pique at being beaten at chess! Yet Manas could justify himself by the envoy's failing to dismount on approaching him, a point implied by *KO* 780 ff. (see note 271, above). R's *Manas* several times quotes a proverb on the inviolability of the envoy, e.g. at I, 3) 834 "*Elčilikkä ölüm jok, / jüčulukka korduk jok!*" "A herald does not risk death, a matchmaker does not court disgrace!"
342. *ak kaŋı er* (Kaz. *er*, St. K. *eer*: also *kaŋki*, Yud.) 'Mongol saddle (with broad front saddle-bow)' (Yud.). According to Johansen, 1965, p. 284, the rear bows of saddles of Mongolia were steeper than those of the Kazakh, and narrower. Cf. Kalm. *xaŋgā emel*, Ö(löd) 'packsattel' (Ram. p. 166 b); Mon. *xangxai* = 'spacious', *x. emegel* 'a kind of pack-saddle' (Less. p. 930 b). Cf. also Tob., Kasan *kaŋga* 'wooden saddle-frame'. *sırdıyaš/sırdıyač* 'with painted ornamental saddle-bow' (Yud.) – typically for the bard's diction halfway between Kirgh. *sırduu jıgač* and Kaz. *sırlı agaš* 'painted/decorated wood'. This Saddle is an heirloom for Semetey at *BS* 907.
344. A brilliant aperçu of the bard or a forerunner: *kaška* = '(with) blaze', '(with) bald patch' – the clean (horse or ox) hide soles of Manas's riding-boots appear momentarily as bald patches amid their uppers of precious (*jeke*) material!
- 354 ff. For Manas's Invocations of his Forty Companions see note on I, 2) 1137 ff. and *Kökötöy*, Appendix 3.
358. For the force and status of '*kara*' before '*Tölök*', and occurrences of '*Tölök*' itself, see *Kökötöy*, Commentary, 2307 ff.
- 360 and 362: see note I, 2) 1170 and 1172, above.
- 361 and 1503: *karsak* here is specifically the steppe-fox (Russ. *korsak*): *Vulpes* (V.) *corsac*, Pavlinov-Rossolimo, 1987, p. 53. I have left *karsak* untranslated as '*karsak*', here and in other occurrences.
363. The sequence R *Üšün, Ümöt, jaysaŋ, eki ül* must be the result of reinterpretation, cf. *KK* 1473 *Ümöt, Jaysaŋ, eki ül*. A sequence in Saygymbay throws light on *BM* 363 *Üšün*, viz. III, 49 = III, 175 *Üsündördün Ümötü, / Ümöt uulu Jaysaŋ*, where *Ümöt* is of the (Kazakh) *Üsün* tribe, with a son '*Jaysaŋ*'. Since our bard reckons that there are two young men in v. 363, R's text must be emended as in my text – with the traditional

father and son as contemporaries! In the light of the foregoing, I now emend KO 12f. *Üyşünlörnüñ Ametke / Amet-kulu jaysatga to ... Ametke, / Amet uulu Jaysatga.*

365. *köskö saıyan* = 1511: cf. *közkö atar* 'shooting at (and hitting) the (enemy's) eye', of a good marksman (Yud., p. 414b). Here the reference is to Sırgak's expertise as a lancer.
376. (*tö*) *örmök*, not Yud. in the required sense of '(camel-hair) fabric', but known from medieval times, thus possibly ousted from Kirgh. by the cognate *örmök* 'loom'. *örmök* 'camel-hair fabric' probably comes from the Kaz. component of the bardic language (Kaz. *örmek* 'cobweb' and 'camel-hair mats') rather than an archaic layer (cf. Čay. *örmek* 'Stoff aus Kamelhaar gewoben', Sulejman-Kúnos).
387. *dölbas* R 'die Falkentrommel'. In itself this is plausible in that Manas might wish to sport with his falcon on the way. Yet according to Yud., *doolbas* was used both for falconry and (warlike) expeditions. The sequel shows that Manas had the latter in mind. The falcon-drum *tabla* [Arab. *tabla*, which provides the base for *dawl-/dool-* in *doolbas* and its many variants] is referred to by Kühnert, 1980, p. 57, as obsolete in Afghanistan. It was used to flush the game, chiefly water-fowl, for the falcon (ibid.; Möller, 1965, p. 144). The force of *kök* before *dölbas* is not clear. If 'blue' (of sky?) rather than 'green', does it favour the interpretation 'falcon-drum'? Sub *doolbas*, Yud. cites a red drum Chinese fashion, so brightly coloured drums may have been a regular feature.
- 388 and 402. Manas's war-horse – and racer – Ak-kula will be led by the bridle while Manas rides Ak-bulčuñ as spare mount, as in KO (see Commentary there on v. 1967). In addition there is a pack-horse 'paired' (390 *koš at*).
- 389 and 404. *türgök* 'something rolled up', 'a bundle', also *türmök*. Def. Kaz. and Karak., and so probably a Northern word, cf. Tel. *türyäk*, Küär., Sag., Koib. *türgäk*, Tat. *törgök*.
- 394 ff. Although Kökötöy's Feast is an entertainment (*tartuu*), Manas expects a Gift of Honour (*tartuu*), such as Bok-murun gives him in KO (1244 ff.), as token-tribute of his supremacy. If no *tartuu* comes (395 *kelbäsä*), he will profane the Feast (399), which is, of course, a sacred ritual. Just as Manas's reputation is to some extent saved by the fact that Bok-murun's envoy did not dismount (see note 338), so now it is safeguarded by the question of *tartuu*.
396. The phrase *jeläkti jerdän tür-* lit. 'to roll up the pennant from the ground/earth' is technical and difficult. Yud. *Slov.* throws no light on it. At AK 390 and KK 1762 (emended), q. v., the phrase seems to be concrete and descriptive; but at BM 396; 789; 1087; 1573; 1996 f. it occurs in the con-

text of Threat of Destruction, whether uttered, perceived, or carried out, and is thus figurative. *jeläk* 'pennant' is distinct from *tü* 'standard' (e.g. *jelegi altın tuu* 'golden standard with pennant'), yet overlaps with it, especially in funereal contexts, where *tü* and *jeläk* (as over a vast area of Asia) symbolize the soul or life-force. Thus the threat to roll up a hero's or a tribe's *jeläk* is a threat to end his or their existence. *jerdän* 'from the earth' affords a more final sense than 'from/along the ground' (AK 390; KK 1762). This interpretation receives confirmation from Simakov, 1984, who states that at the end of funeral ritual the staff of the deceased's *tuu*, here 'pennant', is broken and burned with the pennant on the fire, and indeed on the arrival of the winner of the *čoñ at čabiš* ('Great Funereal Horse-race'), with the saying '*At tuu (jelek) jıktı!*' 'The horse has overturned (broken) the Funereal Pennant!' (p. 142). '*Tuu jıktı!*' was also heard in jousting contests (ibid.), which, together with alliteration, would explain why in two of our examples, *jeläkti tür-* is immediately followed by *jelbirätpäi naizam* 'not letting (our) lances (i. e. their pennants) flutter'. Presumably these pennants were so long that they had to be gripped so as not to obstruct the aim. They tore into the victim's flesh and so were sodden in his fat or gore – e.g. BM '*Jeläktü naiza mai bolor*'. Cf. 1748 *Tüpöktü jerdän türölü!*

399. Contrast v. 423.
407. Ak-bulčuñ: see note 388 and 402, above.
409. R *kerbištätip* and *Opyt* II, 1107 (Kkir.) *kerbištä-* 'mit dem Kopf nicken' (with factit. *kerbištät-*), unsupported by Yud., who has *kergište-* 'to make a fracas (with wild gestures)' and *kergišet-* 'to excite a horse (on the spot)', thus, despite all, R's translation 'ließ tanzen' is correct.
412. The epithet (so reminiscent of Homer) 'six-gated' does not identify this fortress, since Kokand (BM 881), Bukhara (KK 591) and Kashgar (BM 1025, by context) have it. Nevertheless, the association with 'Kebästi-tö' (391 and 408) suggests that this fortress may be Kashgar (392).
423. Ready in certain circumstances to profane the Feast himself (395 ff.), Manas is unwilling to let others profane it – it is rapidly becoming *his* show! See also 606, below.
431. R *alač:* not *Opyt*, which has only *alača* = Yud., and Kaz., Karak. *alaša*.
- 438 f. This richly rhymed couplet has no apparent connection with the context and must be a 'filler' such as, together with rhyme-setters, chiefly the bard of I, 3) uses. R's translation is ingenious in that it offers a link with the context, but it is linguistically inaccurate and untenable.
439. R *Abıla*, cf. 1653 *Abılai*. Abılai, better known as Ablay (1717-1781) was Khan of the Kazakh Central Horde. In the course of balancing his exter-

nal policy between China, Russia and lesser powers, he was sometimes in league with one or another faction of the Jungarians, whom he would nevertheless raid for rich booty. Ablay also raided, and was raided by, the northern Kirghiz tribes. He was seen by his men as a great hero and celebrated as such by his adviser the bard Buxara-jirau, both during his lifetime and after. Sub-historical legend – over a century old when recorded by Valichanov – credited him with slaying ‘Čarča’, said to be the son of the Jungarian Khan Galdan Tseren (d. 1745) in single combat, for which Galdan captured him by stealth. Galdan later set him free out of fear lest his outraged wife murder Ablay and disgrace them all (Valichanov I, pp. 426f., et passim. Among the three sons of Galdan known historically, there is no ‘Čarča’ (Zlatkin, 1964, p. 429). Ablay enters our poem at this point not as a former enemy of the Kirghiz but an anti-Kalmak Muslim hero. The heroic traditions of Ablay’s family were upheld by his grandsons resisting the consolidation of Russian power in Kazakhstan. The most famous was Kenesary, killed, ironically, by the Sarybagysh leaders Ormon and Jantay in 1847 to oblige the Russians (Lemercier-Quelquejay, 1966, p. 208; H Jantay, p. 191).

R evidently did not collate this verse 439 with 1653. The question-mark after *Jaŋgır* may reflect his doubts (as one versed in Homer) whether so recent a personage as Jaŋgır-hoja (d. 1828) could figure in an epic. The correctness of Jaŋgır in *BM* is amply confirmed by *KO* 544, on which see Commentary there (p. 140). At *BM* 439, Jaŋgır is featured as an anti-Chinese ghazi.

442. *kaldai* and 444 *mejın* [*amban*]: ranks of the Manchu army occupying the Ili and other western border provinces, see *Kökötöy*, Commentary on 1444 ff. (p. 179).
443. *salımp*: cf. 782 *čalımp*.
444. R ‘zog zum Kampfe selbst nach Peking’ [text: *Mejin*] is all the more surprising in that at 782 R reads ‘den Medschin’, a rank with which he showed himself perfectly familiar in *Aus Sibirien*, 1893, e. g. II, p. 378.
451. On these Mongol and pseudo-Mongol smatterings see the note on *AK* 68ff. R’s translation ‘Mündü Burut’ and ‘Sai Burut’ is unworthy of him. Valichanov maintained that the Kirghiz were entirely ignorant of the fact that to the Chinese and the Kalmak they were ‘Burut’, but the present and other passages belie him. A monography by a sinologist on the Burut problem is much to be desired: it would throw some light on the very complex ‘origins’ of the Kirghiz of Central Asia. Some 18th cy. maps which distinguish between the Kazakhs and Kirghiz show ‘Burut’ to the E of the latter. To the Manchu at the beginning of the 18th cy. ‘Burut’

probably meant ‘Turkic-speaking nomads of the Tien Shan (see Kraft, 1953, pp. 18f., where in 1718 and 1719 ‘Hasak’ and ‘Burut’ plunder and capture Jungarian clans). At *BM* 2110f. ‘*Burut*’ appears as ‘*murut*’, reminding us that unstable Kirgh. *b/m* has led to the facile, indeed false etymology ‘*B/Murut*’ ‘(Those-with-the-) Moustaches’. (The flattering ‘*Bür(k)üt*’ has also been tried!)

455. Historically, Kan-kojo’s people were, loosely, those Kashgarians who followed his and his brother Burkhan’s Ak-taylık hoja faction, see note 129, above.
465. R *üitügündöi*: if this form is due to the bard, and not R, it is a rare instance of regressive assimilation in these texts.
467. On *töba* = *tobo* ‘repentance’ as an exclamation see H *Marriage* II, p. 34. (< Pers.-Arab. *tauba*[t].)
476. R *jasayan*: cf. v. 30 and note, above.
479. R *Oşuyuna* ‘Unterdess’, unconfirmed by *Opyt*, Yud., but plausible as *ošo/oşu* with *kana* (‘when’) and v. h. ‘back at his camp’??
- 479-495. This passage presents several problems, at least one of which stems from the bard. As in *KO*, 1198ff., Bok-murun plans a Gift of Honour (483 *tartū*) for Manas, for which he braids a horse’s tail (481 *kinalap*, emended from R’s non-word *kılalap*, cf. *KO* 1984 *kinalap* and comment). But which horse? The *ak-boz* (481) is apparently Jaš-uul’s (480), which makes sense in as far as Jaš-uul has had the privilege of riding out as envoy on Bok-murun’s famous Maniker (see the scene in which Jaš-aydar obtains the privilege at *KO* 382ff.). But mysteriously, at 492f. Bok-murun though possibly awaiting the return of Jaš-uul *bas* and mounts Maniker! By the evidence of his translation, R had so little understanding of this passage that he was unable to challenge his bard. It is in any case surprising that Manas’s Companions did not seize the famous *tulpar* Maniker when ‘punishing’ Jaš-uul. R’s mistranslation also completely obliterates 483 *kıstı*, ostensibly the acc. of *kıs/kız* ‘maiden(s)’. That maidens are indeed intended is proved by *bermät şuru tayımtıp*, since maidens typically adorn themselves by pinning on mother-of-pearl and coral (cf. I, 3) 1238). At *BM* 482, *tayımtıp* may motivate the strangely situated acc. 483 *kıstı*, since *tayımt-* is factit. of the reflex. *tayın-* ‘to pin on oneself’ (though one would expect the dat.). Bok-murun caused maidens to adorn themselves as part of the *tartū* (483), but whether they are to be given away does not explicitly emerge. The enjambement *kıstı* is stylistically very unusual in older Kirgh. epic, yet to place *kıstı* before 482 *bermät* spoils the metrical flow. I suggest *kıstū tartū* ‘Gift of Honour with/ accompanied by maidens’. This avoids the less idiomatic double accusa-

- tive with factit. *tayınt-*. In any case, *kıstı/kızdı* is a Kazakhism for Standard Kirgh. *kızduu* such as occurs frequently elsewhere in these texts. I have gone against my general rule of leaving such Kazakhisms to stand in this traditional bardic diction, in order to bring out the grammatical relationships. The periphrasis 485 *Bok-murundai balanı* implies (young) Bok-murun himself, cf. 773 *Bok-murundai balatıs*, thus acc. of respect (unless R has silently emended **balatıs* to *balanı*. The unexpressed subject of 486 (as R saw) must be the unfortunate Jaš-uul.
499. Ice melted and refrozen in summer – well-caught by R with ‘des Berges Schneefirn’ – is intended. This is *with an implication of treacherousness* (as the present writer, having slid down 500 feet of Mt Ruapehu at 30 m. p.h. can aver).
- 504-505. Two verses seem to have been skipped, more likely by R than by his bard, for 500 *bir* goes with 501 *bīsip*, 502 *eki* with 503 *ersip*, 504 *üçünçü* lacks a correspondence in *ü-* (say **üstömsüp* ‘domineering’ *üstöm* ‘superior’, ‘dominant’, ‘victorious?’); while a missing *törtünçü* (cf. the half-Kaz. 492 *törtünçi*) goes with 505 *törösüp*.
509. R *eldin özün bilgänsip*: read *eldi özün bilgänsip*, cf. 539 ‘*bu jündi özün bil*’ *özün* implies ‘autocratically’.
522. R *jaidan*: cf. 186 *jaidı*.
- 530 ff. This formula recurs in various forms of disintegration, see H *Kukotay* II, pp. 544 ff. The emotional force of the image ‘Lofty Mountain Pasture’ is existential: it was precisely on such pastures that the Kirghiz tribes gained their subsistence.
- 535 f. Koşoy was traditionally associated with the Collar (*jaka*) of a sheepskin cloak, but the bards disagree as to how, see H *Kukotay* II, p. 550, and since then KO 536 f. and Commentary (p. 138).
- 541 f. The placing of Ürbü as the son of a Sart of Ak-korgon is compatible with Sagymbay’s making him a khan of the Kıpçak (e. g. II, 137). On a different tradition on the name of Ürbü’s father, see KO 592 and comment (p. 142).
547. R *aitasar*: cf. Yud. sub *sal-* VI 16. *kebiğ bolso, ayta sal!*
- 550 ff. Ürbü’s proposal is a little strange. The course is to be 15 days there and 15 back. Superimposed on this symmetrical 15 + 15 days is the unsymmetrical 14 days of making the horses sweat, i. e. getting them into racing condition (cf. the hippic phrase *attın etin katıra*, and *Kökötöy*, Commentary, p. 157), plus 16 days of letting them string out (556 *çubatıp*). The implication would seem to be that for the first 14 days they are not racing but training in a bunch and begin to race only one day before the turning-point, presumably for the benefit of a crowd there. Manas’s objection is

- that 30 days are too brief: he demands a time involving three seasons; but, significantly, he accepts 14 days training. Neither Yud. sub *terdet-* etc., nor Simakov, 1984, throws any light on this.
564. The ‘Six Cities’ (Altı Şahr) of Kashgaria were: Kashghar, Yangi Hisar, Yarkand, Khotan, Uch Turfan and Aksu. This verse is crucial for the assumption that for the recorded Kirghiz bards of this period the ‘Chinese’ (unless otherwise implied) were those of Kashgaria. See vv. 150 ff., above, and *Kökötöy*, Commentary, p. 123 (Kojur-bay’s domain).
566. The Three Detachments are the Right, Middle and Left Wings, such as Kirghiz sages used to apply notionally – and conflictingly! – to the totality of Kirghiz tribes.
- 570 f. To leap over a man or to step over a man’s head was an insulting gesture of supremacy which in normal circumstances Ürbü would have been careful to avoid.
- 574 ff. Manas may have intended greater harm than cutting off Ürbü’s skirts, but the disgrace was evidently sufficient.
577. The insult to a man’s parents is varied at KO 686 f. (Janalı): *atasında bata jok, / enesinde nike jok!* ‘The son of a heathen father and of a mother not given in wedlock’.
600. *torbok*: more usually *torpok* = Kaz. *torpak*.
609. The same formulae are used for the minor race staged immediately after *Kökötöy*’s death at KO 187 and 190.
610. R *çalbır* 1406, but 766 *çalbirt* KO 188 and 1191: all have hypercorrect *ç* for *ş*. Yud. quotes only the collocation *ala-şalbirt*.
624. *sinçi* is a critic, a judge, a connoisseur, in racing contexts ‘a judge of horse-flesh’. The senior *sinçi* is Master of the Stables in time of peace, in times of war he is Military Adviser (Dor, 1983, p. 164, commenting on the Kirghiz tale *Tolubay sinçi*). See further Simakov, 1984, p. 78.
- 627-663. The roan horse (*kul’ at*) whose ‘points’ are here reviewed at length, must be Manas’s Ak-kula (‘Light-roan’), cf. the epithet *örkөçü bik, moınu uzun* 629 = 633 = 340, above, and 678 introducing a new formula.
636. R *elbistäi* ‘Luchs(?)’, cf. *Opyt* I, 1497 (Tob.) *ilbis* ‘tiger’. In all the forms for *irbis/ilbis* adduced by Severt. I, 346 *ilbirs*, by Claus. *ED*, p. 199 a *irbiš*, by Räs., p. 173 a *irbiz*, *irbič*, by Ščerbak, 1961, p. 138, there is no support for initial *e-*. Since the meaning of the adduced forms shifts among the larger cats of C. Asia and Siberia, it is just possible that ‘lynx’ was intended in our passage and not ‘snow-leopard’ (though R was strangely weak on birds and animals). Finnish, astonishingly, has *ilves* ‘lynx’. At AK 498, R had failed to recognize *sülösün* as ‘lynx’, see note there. Later in *Opyt* I, 832 he concluded that Kirgh. *erbis* meant ‘weasel’. *irbis* in *Felis*

- uncia uncia* – irbis ‘ounce’ or ‘snow leopard’ is from Turkic via Mong. *irbis* (though Lessing gives only ‘panther’, ‘leopard’, as does Ram. for Kalm. *irwš*).
637. *ečki kul’ at*: since 636 *elbistai* ‘like an ounce’ sets the dominant animal image, *ečki* ‘goat’, though unconfirmed in this sense must indicate ‘slender’ in a neutral way, justifying R 637 ‘der schmale’, with footnote ‘Die Ziege’.
638. *aradai*: for a similar comparison for a horse’s head, cf. KO 1210 *surnay baštuu* ‘with a head like a war-shawm’, and AK 688 *tokmak jaldū* ‘with mane like a weaver’s mallet-comb’. In the present image, the ‘teeth’ of the imagined ‘saw’ correspond to the indentations of a braided mane, for ‘*araa*’ is an indented stitch in embroidery (Antipina, 1962, p. 114).
639. The hollow part of a hoof is actually called ‘*čara*’ = ‘cup’.
640. *bökön*, Kaz. *böken*, is the saiga antelope, *Saiga tatarica*.
642. *kulja* is the full-grown male of *Ovis ammon*, fem. *arkar. kuran* is ‘roebuck’ or the male of *jeypren* – *Antilopa subgutturosa*, now according to Pavlinov-Rossolimo, 1987, p. 117 ‘*Gazella (T.) subgutturosa* – dzheyran’.
644. R *ičägä*: read *ičägi* with St. Kirgh. *ičegi* ‘intestines’ etc.? *ičägä* is attested for Kür., Kum. (*Opyt* I, 1515) and supported by Yak. *ičege* (Bask.-Inkizh., 1953) id., but R may have heard *ičägi* as the to him more familiar Altaic *ičege*. On the other hand, *ičägä* could be one of the northern forms occurring sporadically in bardic Kirghiz such as are noted in this Commentary as they come.
647. *sumbat*: cf. Özb. *sumbat* and Tar. *sumbat* (*Opyt* IV, 794). St. K. and Kaz. have *simbat*, and it seems to be avoided by the etymologists.
- 649f. The repetition of *ketmändäi* in the cadence is stylistically suspect. On the other hand, good sense can be made of it: this horse’s croup is broad as a *ketmen*, a C. Asian mattock with an unusually broad blade, and his body (from training) is so gaunt that it would almost cut (*kes’äläk* < *kesä eläk*, misunderstood by R, who renders ‘die starke Brust’ and prints without support ‘(Kkir.) *kesäläk boi* ‘die Brust’ (*Opyt* II, 1161), which is not accepted by Yud. For the type of *ketmen* in question see *Sred. Az.* I, p. 207 (illustration). Cf. further Yud. *ketmen ooz* ‘large-mouthed’.
651. R *Ebärä-*: Mod. Kirgh. *ebire-* is a rare verb. The evidently obsolescent simplex is quoted by Yud. only in collocation, and only the verbal extensions make the meaning clear, viz. ‘to champ’. R renders ‘runde (Seite)’, but in *Opyt* I, 928 has *ebärä-* (Kkir.) ‘kauen’. *jayın* is Kazakhizing *jak* ‘jowel’ = St. K. *jaak* (cf. 2044 *jāyi*), not *jak* ‘side’, ‘flank’. *erkäit-* = *Opyt* I, 777 (Kkir.) ‘hochheben’ < *erkäi-* ‘erhoben sein’, not accepted by Yud.,

- has the appearance of a compromise-form between *arkayt-* ‘to cause to jut out’ and *erbeyt-* ‘to make noticeable’ (i. e. ‘of sufficient size’).
652. *erkeč* ‘castrated goat that leads the herd of sheep’. *koykoyt-* is more usually linked with aquatic birds.
655. The full image occurs at KO 1428 *krygan kamiš kulaktuu* ‘with ears like cut reeds’.
663. R *kadik*: St. K. *kadik*, Kaz. *kədik* (with initial palat.), Karak. *kədik* (with initial velar): according to Yud. from Persian. *baigägä kir-* ‘to win the race’ (lit. ‘to go into the Prize’) is absent from Yud. and Simakov (= 713; 971).
- 664-674. The ‘blue-grey’ (*sur*) horse with the magnificent *tulpar*-epithets eludes identification: one would have considered Töštük’s Čal-kuyruk (at T 2002 *čičkan sur at* ‘mouse-blue-grey horse’, but Čal-kuyruk is named below at 703).
- 665f. This evocative Stallion-epithet is given in fuller form to the nameless herd-leader at KO 469f. On its elucidation and connection with proto-Poseidon (‘Hippos’), see Hatto, 1980, pp. 189ff. Since *Kökötöy*, note on 469ff. (p. 135), I have found support for *Opyt* IV, 1986 (Kkir.) *maikal* ‘Hintertheil des Pferdes’ in Nog. *maykan* ‘tail-stump’ (coccyx), thus that note requires modification to that extent. In Kirgh. epic language *maikan* varies *kuiruk*.
668. This steed, too, is a *tulpar*.
671. R *kezäk* ‘Sehnen’ unconfirmed. Stylistically it will go with 672, and also semantically, whether as a synonym or antonym. The best hope may be to link *kezäk* with *Opyt* II, 1173 ²*kezäk* (Kazakh) 1) ‘Durchschnitt’, ‘Durchgang’, ‘Schlucht’. If this could be upheld despite the silence of Shnit. and Indj., the anatomical sense ‘rectum’ would be suggested.
673. On *suksurdai* see note I, 3) 1242, above. R *suksalyan* ‘streckt’: this is evidently *suk’salyan* < *suγa salyan* (Yud. *suk-* ‘to thrust in’). Cf. Kum. (Bask., 1972, p. 284a *suksal-* ‘to fill’, explained as < *suγup sal-*. Cf. further I, 3) 1272 R *susalıp* = 1294, emended to *su’salıp*, and note 1272.
674. *sūdai*. Otherwise used of fluency of speech, this simile probably refers here to the smooth gait of this horse, but see Yud. sub *suksur*: *suunday suksur at* ‘na divo strojnyj kon’.
- 685-696: coming so soon after mention of Ač-buudan, this *tor’ at* (‘bay horse’), clearly also a *tulpar*, may well be his young brother Tor’aygır (see the affecting passage in *Joloi-kan*, where the Grey Mare gives Ač-buudan the family pedigree).
686. The fact that this steed has no ‘frog’ (*tura*) in the cup of his hooves shows that, as of a *tulpar* (687), they do not strike the ground, setting up a flow of

- protective horn as in ordinary horses. Cf. Kaz. *turala-* 'to wear down the frog (on hooves)' (Shnit.).
688. *dülöi*: a small growth on the heart, the absence of which was thought to indicate a good race-horse (Yud.).
692. It does not trouble the bards that their *tulpar* who never touch the ground (686; 694) also scoop huge divots from the turf, cf. KO 1349 *töbödüy daŋga boz*. Strictly speaking, in order to fly, a *tulpar* of Kirghiz epic has to go into a Transformation-agony in order to meet a crisis (*Kökötöy*, note on 843 ff. etc., pp. 156 f.) – but of course it is a crisis if the rider is about to lose a race!
698. In his own hero-tale (rather than 'epic'), Töštük escapes from the Underworld by clinging to a giant Eagle whose chicks he has saved from a Serpent (e. g. *T*, 1778 ff.).
699. Since Töštük was in the Underworld for seven years (*BM* 1043 f. and Sayakbay's *Er Töštük* repeatedly towards the end), *jeti kündör* must be referred forward to v. 700. (*T* 2004 *seksän segis jul bold'ai* 'eighty-eight years had passed' is baffling.)
700. Töštük's feat of digging an irrigation-ditch (in 7 days? – see previous note) may refer to the episode of *Töštük* (absent from R's *T*) in which the Magic Cauldron with Forty Lugs is retrieved from the Lake-whose Waters-no-Dog-would-drink. In Sayakbay's version, the Hero whips the Lake with his horse-lash and thus empties much of it to help his Steed, who is in the Lake. Boratav-Bazin, 1965, note that in other versions one of Töštük's companions swallows much of the water (p. 297, note 374). It is possible that in another version, Töštük dug an *ark* for the same purpose.
701. Since at 1047, Töštük himself says he came to the Feast out of a sense of decency, although just returned from the Underworld, 701 *košuptur* must mean 'joined (them)', not 'composed a lament', as R 'singen' implies.
706. The sand and the hobbles are in the first place training devices, but here they look more like handicaps in mid-race. Or will the rider free his mount at the right moment to send him ahead of the field? This *örölü tor'at* (708) is in fact the Öröö-toru ('Shackle-bay') of KO 693; 2354, owned by Janalı (see *Kökötöy*, Commentary on 693). St. K. has *öröö*, but in view of Kaz. *öre* R's *örö* is retained as an authentic midway form.
707. R *korjun* midway between St. K. *kurjun* and St. Kaz. *korjin*.
717. *učkaš-* 'to sit two-up, the second behind the saddle' is a northern word which Kirgh. shares with a whole series of languages of the Altai region.
- 720 ff. The bard places Agiš among, not necessarily of, the Kirghiz. The bard

- of *AK* makes Agiš a Kitay (596). Agiš was originally a Nogoy mirza, who attacked Astrakhan in 1521-1522, see *H Catalogue*, pp. 240 f. and *Kökötöy* via Index of Personal Names. In some contexts Agiš is, together with Kojoš, a mythical hero.
- 724-729. At *J* 775-802, the matron-mare Boz-bee ('Grey Mare') herself narrates how her foal Tor'aygir was given to a maker of *tündük* ('upper yurt trelises'), accounting for the marks on the foal's coat left by the cart (cf. *BM* 725) and the *tündük* (cf. *BM* 727) – an intriguing vignette from epic material now lost, unless recorded in later material in the Kirghiz archives.
- 731 ff. Among the epithets of the famous steed Kök-ala, 736 f. constitute epithets of his owner Kökčö, who is not named here. Bok-murun had asked Kökčö to be invited (134-138): but there is no sign that he actually came. Later, Kökčö is imagined at his home, for Manas sends Ajibay to extort Kök-ala from him, an act parallel to Manas's demand on Jamgirči, another hero of the older generation (1638 ff.). Thus 742 *bu bäigädän kalıptır!* is more likely to mean 'has stayed away from the Race' than R's 'den Preis gewinnt er nicht'. In *KO*, Kökčö is present at the Race and his Kök-ala is in it (*KO* 1423 f.). Moreover, Kökčö is Manas's sworn friend, but lets him down (*KO* 2688 ff.). Vv. 1732-1735 are not at all clear.
- 736 ff. *berändi*: on *beren/berende* as applied to superior steeds (*tulpar*?) see *Kökötöy*, note 203 ff. The problem deserves enquiry by an expert philologist. Even N. A. Baskakov, 1985, pp. 63 f. in his suggestive etymology of the Polovtsian ethnonym 'Berendei – Beren'di' met with in Russian sources since 1097 A. D. does not adduce the meaning 'superlative steed'. It is worth noting here that *KO* 2030 MS *brandu* supports the reading *berendi* (contra *berende*) and *KO* 2075 MS *prandur* > *berendiŋ* (gen.) proves the form *beren* (contra *berende*): thus we have a doublet *beren*, *berende* (nomin.s). The assonance *daŋ* : *dan* brilliantly stresses the distinction – fame for heroes, corn for their steeds.
- 747 ff. For Orongu and her dun mare see *KO* 629 ff. and Commentary there. The mare's name is 'Urku-kula'.
749. Cf. *KO* 1593 *emi attı aydamak boldu* and *KO* 1545, with Commentary on the latter, to which now add *BM* 749. Simakov, 1984, p. 216 (Glossary), like Yud., does not list *at ayda-* 'to start the race' as a technical term: but Simakov, 1984, p. 80 has *aydooču*, which I should now prefer to render as 'Starter' rather than 'Chaser' (*KO* 1601).
763. *mör* 'seal' < Pers. *mubr*, *muhur*. It is not said in dread of which lord the food and seal of gold would not be stolen, but although the Emir of the Khanate of Bukhara is not featured in the epic, it is perhaps he who is silently intended.

782. Cf. 443 *salnıp*.
- 784ff. The suggestion that the famous *tulpar* Maniker should be made a beast of burden characterizes the Chinese Koñur-bay as stupid and insensitive where horses are concerned. Cf. 724-729 and comment there, where Tor'aygir was given as cart-horse to a maker of *tündük*. Koñur-bay hopes to curry favour with his Chinese overlord 'Esen-kan' (thus also Sagymbay), more correctly 'Ejen-kan' (KO 1449 and Commentary, p. 179f.).
791. *Bukardın Kök-taş*: cf. KO 1960 *Samarkandnıñ Kök-taş* and Commentary, which stigmatizes the Bukharan *Kök-taş* here as a spurious bardic doublet of Samarkand's famous Blue Stone.
- 794-797. present a striking topos. This passage of *BM* and parallel passage at S 44ff.; 177ff.; 694ff.; 743, are not altogether clear. What they have in common is a sticking-out-of-teeth and the death of horses, and a dwindling of moustaches' and a dying of men. But whose teeth? – The victors' or the victims'? 796 *murattarın čičaitıp* 'bristling (even 'twirling') their moustaches' is unique, the passages in *S* all have *serbaitıp* (transit. 'showing tiny tips') or *serbäi-* (intrans.). Are we to imagine men twirling their moustaches on going into action as an aggressive gesture, with similar baring of teeth as they kill horses? If this is the case, *BM* 794 *azūların arkaitıp* has to be translated as 'sticking out one's teeth...' And are we then to render S 44 *azūların arkaitıp... at ölümü kılamus* as 'sticking out one's teeth, we shall etc.? Such is not without precedent in these epics. This approach seems to receive confirmation from S 148ff. *azūların arkayıp... muruttarın serbäyıp* 'with your teeth jutting out... with your moustaches pricking up'. S 177ff. is reconcilable with this too. S 694 can be rescued by taking *azūların* and *muruttarın* as accus. of respect. S 743f. is in order once the emendation *serbäyım* to *serbaitıp* has been made. Since *R* did not collate these passages his various renderings are wild and worthless.
799. *aradayı* = *ara* = 'prematurely born' seems preferable to 'situated in between' (opposing armies?).
- 800f. The Kirghiz would become horse-fodder and the Kazakh grass in the sense that their corpses would manure the herbage.
802. R *tüşügünö*: *tüşük*, not accepted by Yud., would mean 'miscarriage', 'abortion', cf. Kaz., Karak. *tüsik* id., but this would give no sense. On the other hand *töşök* 'bed', 'bedding' continues the image of horse-fodder (hay, oats) and grass, since bedding was stuffed with *čiy*-grass.
805. A brilliant pun on *bak* II (= *bakt*) 'good fortune' and *bak* I 'garden'. Cf. Bok-murun's similar threat to destroy Koşoy's flower-garden (*gül bak*) at KO 566.

806. *čak* has been taken here in the sense of 'deficient', 'not yet fully grown'.
834. *berät degän nemäni* = 883 = 916 (R 834 Sage du mir was ich tun soll; 883 Und gedacht' es selbst zu geben; 916 Was willst du ihm dieses geben?); 898 *Sıra berät degän nemäni* (R Was hast du dann nachzugeben?). (*sıra*) *berät degän nemäni* is clearly a winged word which can be used to structure a Catalogue (835 ff.), but one sufficiently obscure to elicit irreconcilable guesses from R as to its meaning. Not clear is whether *berät* = 'one will/should give'; or is an imperative *berä at* (< *jat*); or a third possibility. With doubts I have opted for the imperative. Cf. further B 71 *ketät kul-*, 72 *jetät sal-*.
840. *jain aldim*, cf. *jayın tap-* (Yud. *jay* III 2.) with the same sense of obtaining satisfaction, revenge.
843. Tea: caravans from China passed through Kobdo and Buruntal, see *Kökötöy*, Commentary 342 ff. (p. 130).
849. For the originally religious prescribed alms, Pers.-Arab. *zakāt*, see KO 3240 and Commentary. Among the Kirghiz, the Kokanders raised pseudo-religious *zeket* as a tax, chiefly, as at *BM* 849, in sheep. It is outrageous that the infidel khan Alooko should seek to impose *zakāt* on Muslims.
851. *ür*, St. K. *üyür* is normally a small herd, but the context, including the adj. *ak*, requires it to refer to Ak-kula, as also at 874. Possibly Ak-kula and his herd is meant.
865. The saline lake Ala-köl (just N of the Jungarian Gate) 'from which no dog drinks', is featured in *Töštük*, see note 700, above, and Boratav-Bazin, 1965, p. 296 notes 355 and 359. In Sagymbay's *Manas*, Ala-köl appears several times more as a realistic lake and without its epithet.
- 867ff. The structure of this passage is loose in the original. My punctuation and translation suggest a possible way of dealing with it. Since it was Manas who went away to Ala-köl, it must be he, not Jakıp, who returned (868). Again, it is Manas who is 'jalys' ('an Only One'). Jakıp's lost brother Köz-kaman comes back in *KK*.
875. R *askına* (untranslated) appears to be a variant of St. K. and Kaz. *azgana* 'a little', Čay. *azgine* (*azkine*) (Kun.-Sul.), Özb. *ozgina*, E. Turki *azginae* id., Tel., Uig., *askına* id. (*Opyt* I, 544). Since the Nogoy of epic are imagined as 'innumerable' (KO 4 et passim), the sense required here is perhaps 'poor', 'wretched', rather than 'few'?
880. *čüi-* is hypercorrect for *šüi-*, cf. 1833 *šüyömün*; 2128 *šüyüñör*. The tying-up of a horse's tail was usually for the races (Yud.). Here it is preparatory to war. At 1833 it is an obscure part of a threat of Joloy for Manas.
881. On 'six-gated' see note on 412, above. 'Six-gated' is a generic epithet in

- Kirghiz epic, whereas 'seven-gated' is specific to Thebes in Homer: on these and other categories of Kirghiz epic epithets see Hatto, 1989, pp. 71-93.
- 884 = 1616 = 1658: in its source area the R. Chüy (Chu) just misses the W tip of L. Issyk as it turns NW. Valichanov, I, p. 316 describes its bed in these upper reaches as 'clay-and-sandy'. Cf. *KK* 695f. (E to W) *Kopu – Irgaiti – sarı-özön Čüi*.
- 887f. This ribald couplet recurs at 1888f. The implication is that while the father was away, his wife was unfaithful to him, so that (according to folk belief) she conceived from two men and bore twins. Herakles and Iphikles, borne by Alkmene at a day's interval to Zeus and her husband Amphytrion, are a case in point.
- 894-897. A recurrent formula of divinatory-ominous significance. Here Manas appears to be quoting a *prophecy* already current. It is then narrated in the indicative mood by Joloy's expert in scapulimancy Targiltaz at 1909ff. and 1933ff. as a *warning* as to what he had 'read' in the shoulder-blade. At 2078ff., it is narrated as *fact*, when Manas cuts off Joloy's head. This constitutes an outstanding example of an epic formulaic cluster as leit-motif, in this case a sinister one.
- 905ff. The dust is that of Manas and his Forty Companions as they gallop in quest of booty ahead of them, namely five different sorts of cattle-coat, i. e. cattle. The phrase is usually *beş tülük* (according to Claus. *ED*, p. 498b, *tü* 'animal coat' is earlier than *tük*, and *tülük* than *tüklük*. The precise force of *aidar* 'lock' before *tügü* is not clear – possibly 'shaggy'? The 'Five Coats' were Horse, Horned Cattle, Camel (mostly two-humped), Sheep Goat. Under '*tört tülük*' 'Four Coats', Sheep and Goats were lumped together. Cf. *KK* 809ff. = 980ff.
915. R *ačulanıp*: cf. St. K. *ačuulan-*, Kaz. *ašulan-* = Karak.
920. *möröi*: this Mong. word (cf. Writ. Mong. *mörüi* 'stake', 'prize', Mod. Mong. *möriy*) seems to have come to Kirghiz from the north (cf. Tel., Alt. *möröi*, *Opyt* IV, 2132) rather than from Kalm. *mörē*. *möröy* is absent from the glossary to Simakov, 1984.
926. R *Jerin sekirtpäs*: the character *Jeyren-sekirtpes* ('He-who-does-not-let-the-deer-leap') from *Er Töštük* (cf. *Er Töštük*, 1969, pp. 150ff.) is certainly intended; but since it is unclear whether '*Jerin*' is due to R or his bard, it is left to stand, in case it is a valid, if disintegrating, variant. See H *Kükotay* II, pp. 563f. *Maaday-kara* 5923 *Sekirtpek*, who leaps from crag to crag, must be related.
928. *Kū kempir* belong to the same category of sinister female figures in Altaian mythology as *Kū kat*.

945. R 'den guten Gemsenschützen', see H *Kükotay* II, p. 564, note 122. Or did R misread his own writing of 'Gans' as 'Gams' (= 'Gemse')? To this now add *Maaday-kara* 5924 *Kas Kuyrgın üsken baatır / Kas-Adaači bolzun dešti* 'The hero who shot off goose-tails was (thereupon) named "Goose-shooter"'. To *Sekirtpek* (note 926, above) and *Kas-Adaači* here, corresponding to Magic Helpers in the Race in *BM* and/or Sayakbay's *Töštük*, add *Maaday-kara* 5915 *Jer-Tıñdayçı* 'Ground-listener', *Er Töštük* 1969, p. 152 *Jer-tıñsaar*. Such Helpers belong not in epic poetry but in the international folktale.
953. R *jasına*: since *jalınıp* is parallel to 954 *sınıp*, '*jasına*' (scarce to be rescued in any event) must be parallel to *kudayına*, hence *jasayanına* (St. K. *jazagan* 'Creator'). God, of course, heeds his Beloved Töštük's prayers.
954. *sın-* 'to ask', 'implore' in Kaz. = St. K. *sıyn-*.
956. R *mal*: St. K. *maal* (Arab. *mala* 'time'). *mal* is unsupported by *Opyt*, Kaz., Karak.
969. *jalda-* lit. 'to seize the mane (*jal*)' often when fording (*Opyt* III, 182f.). Yud. glosses *jalda-* with 'to hire', 'engage', and quotes the proverb *it jaldagan suu keçpeyt* and renders 'He who engages a dog does not cross the water'. Our passage raises the question whether Kaz-atar passed (*ötköndö*) the Hag by taking hold of her hair, or by clinging to the mane of a 'helper's' horse?
971. *jebäni sür-* 'to draw out the arrow' is a decisive way of establishing the winner in a hotly contested footrace. Not listed by Yud., Simakov, 1984.
988. R *toloi* 'mit dickem Schenkelfleische', entirely unsupported. The epithet is regularly *tödoi* (*bolyon*) 'huge as a mountain', e.g. *BM* 1238, again Joloy.
991. R *šaški*, 994 *čaški*: St. K. *šaške*, South K. *čaške* < Pers. *chāst-ga* 'the middle hour between sunrise and meridian' (Steing.). Cf. *Opyt* IV, 977 (Kazakh) *šaška* (not Machm.-Mus., Shnit. or Indj.). R's forms with v. h. may be authentic.
993. *sār* lit. 'dawn' belongs to a series of words (e.g. 1068 *aidıñ* 'refulgence – of moon'; *KO* 2065 *istik* 'heat'; and even *KO* 2066 *suuk* 'cold') expressive of a hero's life-force which cannot be endured by a lesser man. Even as a youth, Chinggis is said to have possessed this quality (*Secret History*, §82).
995. *kū murut*: see *Kökötöy*, Commentary on 1451.
1002. At *KO* 1646f., Joloy will seize the Prize if no Muslim accepts his challenge.
- 1006ff. Cf. *KO* 1659ff.
1011. At *KO* 1820ff., Koşoy harps at greater length on his age of ninety-five.

1014. *Kenjäkänin toi*: the reference is to Kenjeke's wedding-feast in *Töštük*, her *kız toy*. In R's *T*, no location is given, in Sayakbay's variant the Feast takes place among the Kıpçak, thus far to the W of Kegen.
1015. R *Tö-teñsärimän*, in its possess. form suggests that this character was Kenjeke's, thus some sort of bodyguard or servant, like Kankey's *Tö-kötörgön balban* (KK 245). But at 164, above, he is featured as the leader of a people, in which case he would have been a guest at the Feast. To accommodate 1015 to 164, I have removed the possess. particle, rather than assume two different persons.
- 1017f. have a fabulous ring. The *Kazılık* or *Ögörök* was a mythical, one-winged bird. *Kar-jābas* = '(Where-)it-never-snows'. These and a third element occur at KK 1564ff. after two realistic toponyms. On *Kün-tībäs* = '(Where-)the-sun-never-reaches', see H *Köz-kaman* II, pp. 97 ff.
1023. For the assimilation into Kirghiz epic of the historical Jaŋgır-hoja of scarce more than a generation past, see KO 544 and comment, also on 'Bilerik'. R 1023 *jaŋıs* was understood by him as *jaŋgız/jalgız* 'unique', also at 1027. In the unlikely event that it was the bard, not R, who was at fault, the emendation to *Jaŋ(g)ır* must quite exceptionally be made. R was in any event unaware of the historical Jaŋgır playing a part in epic, cf. 1653 *Abilai Jaŋgır* 'der Ablai Sproß'.
1025. The 'six-gated' city is here Kashgar. See 412 and 881, above.
1032. R *Barık-Balakčan*: cf. 1466 *Barık Balakšan*, KK 1502 *bark balakšan*. Sagymbay repeatedly links *Badakšan* and *Balık* in that order (III, 14; 23; 43; 89) and conceives of not only *Badakšan* but also *Balık* as a land, e.g. III, 99 *Badakšan, Balık jeri bar*. '*Balık*' in Sagymbay thus recalls the old province of Balkh, W of the province of Badakhshan. Even more to the point is the firm link in Karakalpak legend of *Balık* and *Badakšan* as a single kingdom ruled by the Muyten: '*Balık, Badakšandı sorayan "müy-tenbiz" degen söz sonnan kalyan . . .*' (Tolstova, 1984, pp. 102f.) – legend to which our bard evidently had access. Kirgh *k* for *x* (*kh*) elsewhere is regular. Cf. the costly tissue *balkı* (I, 3), 974 etc. and H *Marriage* II, p. 23). For *-lk* : *-lık*, cf. *kalk/kalık* and the monosyllabic *bark* for *Barık* i. e. *Balık* at KK 1502, quoted above. Balkh, now Wazirabad, and Badakhshan were well within the political consciousness of the Kirghiz bards. In 1759, as we have seen (note 129), the Sultan of Badakhshan had betrayed Kan-kojo and his brother to the Chinese. Balkh had been annexed by Bukhara in 1826 and reconquered by the Afghans in 1841.
- 1043f. See 699 and note, above.
1057. R *Alp-Aimät*: see 99 and note, above.
1068. *aidıŋ*: see note 993, above.

1086. The transferred sense of *tutka* 'handle', viz. 'support' is applied to leaders who enjoy the complete trust of the tribe, e.g. *elge tutka; kalkın tutka; eldin tutkası* (Yud.). Were 'Kök-koyon' to fail, the Infidels would take heart and destroy the Muslims (1087ff.). There is irony in the notion that the fate of the Muslims, with all their lauded Heroes, should swing from a six-year old boy and an aged, aged man of ninety-five (Koşoy). There may well be pathos too, in that the central theme of Kirghiz epic of this period is the precariousness of the Line of Khans and so of their Nogoy people. There is possibly a hippic disdain on the part of the Nogoy heroes with regard to wrestling *on foot*, cf. KO 1674 'On foot I am a dog that cannot stand!' (Manas, from the saddle). The beloved Kirghiz sport of *oodarıš* was wrestling in the saddle (see note 336, above).
- 1087ff. Here 'Kök-koyon' is quoting Koŋur-bay's threat (789ff.).
1089. In the parallel KO 1960 *Samarkandnuŋ Kök-tašin / közdöp sürdü, sürdü* looks intransitive.
1094. R *tüşöim*: R normally does not show nasal assimilation, cf. 1106 *tüşöin*.
1098. In KO 'Kök-koyon' is 'wickedly strong' (1807 *kara kücü köp*).
1099. *El četindä* refers to Koşoy's home-territory, cf. 1648f. KO's location of Koşoy in the Ulu Tau (KO 532; 856), SSW of L. Tengri in Kazakhstan lends some colour, from the Kirghiz angle of vision, to the phrase 'at the margin of the people'. Altogether, Koşoy is associated with collars and fringes (see note 535ff., above), and it is quite likely that the *čet*-epithet has led to the *jaka*-epithet, or vice versa. (In Commentary to KO, note 532, p. 138, 'V. Soč. II, 32' should read 'V. Soč. III, 32'.) Sagymbay has Kökčö as Khan of the Kazakh and Koşoy as leader of the Katagan. In so doing, Sagymbay has Koşoy as no more than the chieftain of one of the eleven tribes constituting the Kazakh Old Horde, namely the Čanısklı alias Katagan (Vostrov-Mukanov, 1968, pp. 28f.), who in 1798 nomadized in the Tashkent region (Valichanov, III, p. 336). Rather would Sagymbay have seen Koşoy as Khan of one of the Ninety-two 'Özbek' Tribes of quasi-learned West Turkistan legend (cf. Romodin, 1973, pp. 210ff.). Since traces of the Qatagin in Kirghiz tradition are faint or spurious (see Abramzon, 1960, p. 43), the grandiose epic wholesaler Sagymbay and other bards could easily have learnt the name from a literate person with access to the often wild Legend of the Ninety-two Tribes (cf. Romodin, 1973, p. 216, quoting Abramzon). Abramzon's mention of '*Manas*' in connection with the alleged antiquity of 'Katagan' among the Kirghiz (1960, p. 43) is thus lacking in force: *the locations of epic heroes can vary with the abilities of tribes to claim famous heroes as their own*.

1108. R *alača* 'niedrig'. Cf. St. K. *alasa* id. = St. Kaz. R's *alača* receives support from Talas dial. *alača* id. (Muk., p. 65) and Özb. dial. *alača* id. (Sevort. 1974, p. 136 *alaša*, with discussion on alternative affix).
1119. R *teräsi*. Cf. St. K. *teri*: but *tere* is widespread in Turkic. *terä* occurs often in R's *Manas*.
1121. R *okurası bar ekän*: cf. KO 1837 *okura baskan et eken* is more explicit and convincing. Did R silently emend to accommodate his mistranslation 'Gurt' (*okoro*, see *Kökötöy*, Commentary, p. 189)?
1123. R *ala*: cf. St. K. *alaa* (def. Kaz., Karak.) < Mong. *ala(n)* 'crutch', 'genitals', Kalm. *alb*, thus R *ala* has been left to stand.
- 1126ff. At 1150ff., Koşoy answers *Manas*'s question reprovingly with a proverb. But, amazed at the quality of *Kanikey*'s work, he takes it back with a great compliment at 1170ff.
1130. This verse constitutes a sort of kenning, rare in older Kirghiz epic diction.
- 1135f. The implication is 'lined with velvet'.
1142. R *dandal* unsupported, even by *Opyt*, which has (Kkir.) *daldal* (III, 1637). Cf. *Kökötöy*, Commentary on 2501 (p. 215).
1143. *tö kötörgön* 'camel-lifter'. See *Kökötöy*, Commentary on 2501 (p. 215).
1144. We are given delicately to understand that the leather of the belt was steeped in sweat.
1150. See note 1126ff., above.
1165. R *birış-* = *Opyt* IV, 1753 (Kkir.) 'to contract' (intrans.), not accepted by Yud., or listed by Mukamb. as dialect. Widespread is *birik-* 'unite' (intrans.), cf. Osm. *birıştir-* id. (*Opyt* IV, 1754: not Redhouse). Was R *birışip* in fact a fast **birigışip*, or from an old Čay. word?
1166. Koşoy presumably bent down into a wrestling stance further to test the breeches. Thus 1168 *turup* 'straightening himself...'
1172. Sub *aylan-*, Yud. quotes this passage, omitting v. 1171 and emending *tırmayına* to *tırmagınan*. Basically, *aylan-* implies Ritual Circumambulation. A conceit.
- 1178f. *altın ak-* and *kümüş küy-*, hallowed by alliterative parallelism, may be technical terms of the gold- and silversmiths' crafts. Fire-stain is the bane of silversmiths. See also 1567 *ayar altın*, below.
1181. Having no referend, *anı* (< *al*) must be taken as indefinite. Koşoy now wishes to keep the breeches from all claimants.
1190. R does not translate R *kabak atar* and takes *kaşat* as 'hügelgleich' (cf. Yud. 1. 'high bank'; 2. 'sides of breeches which are gripped during a wrestling-match'). Cf. the curious jingle with the toponym *Kaba-atar koşkaşat*, KK 662.

1202. The Boar-image survives the introduction of Islam here, see H *Köz-kaman* II, pp. 247ff.
1202. R *kamaldan* 'gewaltig', cf. 2053 R *kamandın* 'Hengst'; KK 996 R *kamıdan* 'Vieh': emend in all three instances to *kamandan* 'Boars').
- 1203ff. Although the text is not explicit, *Kanikey*'s reputation as a sempstress requires us to believe that it was *Joloy*'s, not *Koşoy*'s, breeches that did not stand the strain.
- 1214ff. On the Lash-topos see note on I, 2) 1521ff., above.
1216. R *özü* 'selbst(gemachte)': R probably heard '*özö(k)kilyan*' and, not recognizing *özök* 'core', 'spindle', made a grammatical adjustment to *özü*. Yet a khan leaves such matters to craftsmen, cf. *Manas* and his swordsmith at 1633ff., below. I now render KO 1284 *özök kılğan* as '(lash) made with a core from the hide...'
1217. The for us cryptic *koi soiboyon* 'who do not slaughter sheep' is made plain by the parallel KO 1289 *konok bermes saraymı* 'courts that turn away the guest', see comment there, with the possibility that *saray* may have arisen from *sart*.
1219. *töbö*: otherwise *boz töbö*, see KO 228 and Commentary.
1225. *açın-* 'to smart' – both physically and morally, cf. Yud. sub *açın-* II *eti açınp kaldı* 'he was deeply embittered (as a result of insult, ridicule)'.
1232-1242: one wonders how serious the bard was with this anatomy.
- 1233; 1241. *tal ortom*: cf. Yud. *dal* II, *dal ortosunda* 'at its dead centre'. Just which part of his body Koşoy had in mind is unclear. R thought 1233 'Mitte', but 1241 'Wirbel in der Mitte', possibly because *tal* 1. = 'willow' also = 'rod'.
1237. R *kabuk* 'Füßen'; 1242 *kobuk* 'Füßen'. R thus seems to have thought he was dealing with one and the same word. The sense he attributes to it is unsupported. 1237 *kabuk* could be taken as 'scab' (Yud. *kabık* I 'bark', 'crust', 'rind', cf. Osm. *kabık* 'scab on a wound' (*Opyt* II, 449, not Redhouse). 'Scab' seems more consonant with 1237 *ırba-* 'to grow (malignly)', Yud.'s first example being precisely of a wound: *jarası ırba ketti*. 1242 *kobuk* might then be regarded as an offshoot of Özb-*kovuk* I 'urinary bladder' (St. Kirgh. *tabarsık*) = Čay. *kawuk* = Kāşyārī *qawuq*, with Kaz. *kūk* id. suggesting that Kirgh. *kuuk* 'testicles and scrotum of deer, etc.' is a specialized doublet. The bard would seem to be playing on the assonance *kabuk* : *kobuk*.
1243. *jürümün* (emended): an epic form from *jürü-* varying *jür-* (Yud.).
1248. R *kaptı*: retained as a plausible variant of *kamtıy* < *kamtı-* 'to unite'. *kamtıy karma-* is a technical term of wrestling, implying some sort of a 'lock' (Yud., not Simakov).

1250. R *ton kurayan emädäi*, / *taš kulayan emädäi* 'Wie 'ne Alte, die den Pelz näht, Wie 'ne Alte, die vom Fels rutscht', cf. 1550 *tō kurayan emädäi* 'Wie ein'n Berg erklimmend Weib'; 2071 *tō kurayan emädäi* 'Wie ein Berg erklimmend Weib'. 1250. *ton kurayan* 'patching a cloak' suggests the ease with which Košoy threw Joloy. As to whether R misheard *ton* as *tō*, or *kulayan* as *kurayan* at 1550 and 2071, the latter seems the likelier, though he may simply have 'verschlimmbessert' with 1250 *kurayan* in mind. Cf. further *BM 105 tōdan kulayan* (of shot game).
- 1253-1256 are very cryptic. Bok-murun appears to be inviting another Infidel to dispute the Prize. But no new challenger steps forth, so Košoy takes it. Cf. 1296 f.
- 1255; 1296. R *jīnya ... čyāt*. Since all are already at the assembly (*jīn : jīyin*), one must suspect that an error has crept in for *jekege čik-* 'to take the field for a duel'.
- 1260 = 1342. *on ekidä* 'at the age of twelve'. At 914, Bok-murun is 'bala' 'boy'. Not only do epic heroes grow up with phenomenal speed generally, but there are also Kirghiz formulae which set the specifically Kirghiz tempo: at *KO 142f.*, Manas draws bow at eleven and shatters khans' yurts at twelve, the very age at which Bok-murun in *BM* is giving a great Feast after a major nomadizing under his direction. In this, the Kirghiz tradition avoids the cheap hyperbole of other traditions, and is nearer to life. According to an early Chinese account of the Mongol-speaking 'Tsi-fu' tribe, one Xegan at the age of ten was distinguished for his daring and courage – he rode well and shot with the bow with mighty power – in acknowledgement of which he was made commander of four pastures (Taskin, 1984, pp. 24f. and 90). One suspects the influence here, nevertheless, of an epic topos such as ours.
1272. Koşur-bay's black *tulpar* is named 'Al-kara' in *KO*. *bedä* = 1312 (not *Opyt*) looks odd in view of St. K. *bedöo*, Kaz., Karak. Türki *bedeü* etc., Özb. *bedov* (< Pers.-Arab. *badawīy*).
1273. *butka sal-* 'to urge one's mount forward' ('set spurs to?') *def.* Yud.
1274. *nayza komdo-* (= *KO 2006*) 'to couch one's lance', *def.* Yud. The basic meaning 'to do, i.e. make ready the *kom* 'camel-saddle' has been extended to predators crouching to leap (Kirgh.) and birds preparing to fly (Kaz.), and, as here, to lancers couching their weapons preparatory to attacking.
1275. *mustai (muzday)* lit. 'hard as ice'. Yud. firmly implies that the element 'ice' is dormant.
1283. Here two meanings of *kirk-* seem united: 1. 'to cut away'; 2. 'to take a trick (at cards)'.

1290. The meaning seems to be that Manas thinks Koşur-bay has 'wrought moral havoc' on the Muslims by his unopposed victory.
1295. R *küyürdi*: St. K. *kıykir-* = 'to shout' = Karak. *kıyır-* = Kaz. 'to invite'.
1298. This verse featuring Muz-burčak (cf. 167, above) is an unaccountable intrusion into the text which R accepts in his translation, making him attack his fellow Infidel and ally Koşur-bay (in as far as there is any German syntax in this passage). i) 1299 Ak-bulčuŋ is *Manas's* spare mount (388 and 402), not Muz-burčak's. ii) It is Manas who opposes Koşur-bay in the joust. iii) Muz-burčak is not named in this poem again. If 1298 is rejected, it follows naturally that Manas is the subject of 1299 *mindä*.
1300. *tüp* 'shaft' or more narrowly 'butt-end' of a lance is not noted by Yud., but is given by the present context and the opposition *uču-tübü* 'one and all' (Yud.), which must be taken from the sharp and blunt ends of a weapon. One surmises that the butt of Manas's lance had been sent to Kokand in order to have the grip nielloed and otherwise decorated by city craftsmen.
1318. 'er *nazar tiygen*' according to Yud. 550a is (without explanation) 'successful'. In a wild rendering, R at least has 'Segen'. The formula lit. = 'reached/touched by a man's/hero's glance' (Pers.-Arab. *nazar*). One would have expected 'by God's' or 'a Saint's glance', cf. *KO 710* and 1686 (emended): *Kudaydıŋ wa'ısı tiygen* 'touched by God's Care'; *T 84 kudaidin raimi tīgän* ('... by God's mercy'); even *ay tiygen* ('agreeable', lit. 'touched by the moon') Yud. It seems that *nazar* (here 'lucky glance') has been personified, though I have failed to find a folklore figure 'Er Nazar'. Other examples: *KK 1215; 2457*.
- 1325 = 1987 = 2109. *altarayın köp kapır*. R 1325 'all' die Heidenscharen'; 1987 'wimmelnd ... Heidenscharen'; 2109 'der Heiden bunt Gewimmel'. Because of its triple occurrence, *altarayın* must be taken seriously, yet it receives no support from the lexicons, and is not quoted in *Opyt*. The ending *-ayın* is implausible in an epithet. *KK 1643 altaidayın kalmakka* offers a basis for emendation, but so also does *BM 1515 altailayan Kalmaktan*. *BM 2112 altı arān köp kapır* also deserves attention. It is quite possible, however, that we are faced here by a no longer understood Čay. *aldarayan* 'prematurely born' (*Opyt I, 415*), a very appropriate Kirghiz insult for the Kalmak.
1337. The parallelism *janında : 1338 janınan : 1339 jerdä : jerdän* confirms the emendation from meaningless R *jalında*. R *jbanak saptū* 'Knochengriffe', *Opyt III, 499* (Kkir.) 'die Tigerknochen (?)'. A hapax legomenon in R's *Manas*. Despite R's expressed doubt in *Opyt III (1905 A. D.)*, Yud.

surprisingly lists *jibanak* as 'tiger's bones'; yet in a most unusual comment he notes: 'this word is unknown today', and he goes on to quote our passage as sole illustration. In view of Mukamb., 581 '*javalak* II (nook [at rayon]) = *abalak*, we can take *abalak*, *javalak* and *jibanak* as variants of the same word (for phonology cf. *agač/jgač* 'wood'). Yud.'s entry *abalak* is unsatisfactory in that it gives the specific meaning 'striker in the *ordo-game* (a squared rod of cow's or mountain-ram's horn)' ... concluding with '*abalak saptuu*: with handle of cow's or mountain-ram's horn', which he takes from such passages as our I, 3) 1316 ff. (thrice). Thus *abalak/javalak/jibanak* is the substance 'animal horn' (not 'tiger-bone' specifically). It seems isolated in Kirgh. and requires special study. The absence of this word from Antipina, 1962, and of all mention of horn-carving, suggests that it was then already a lost art. The nostalgic and richly illustrated *Kirgiz oymoloru*, 1986, also does not feature horn-carving. The same is true of Kazakhstan: Nurmuchammedov, 1970. p. 56 shows only bone-carving. Margulan, 1986, mentions carving in horn of mountain ram, saiga (*Saiga tatarica*) and bull, but not for dagger-hilts (p. 192). Elsewhere he refers to dagger-hilts of carved bone, not horn (p. 166). Also Uzbekistan: Fachret-dinova, 1972. In the caption under the one (cow-)horn object shown in Nurmuchammedov, 1970, a snuff-box, there stands the word *müyiz* (ris. 112). But epic poetry remembers.

- 1337-1341. Has Manas cut a stake to tether the camel in the next event (1344 ff.)? 1344 ff. On the Camel-untying event '*Töö čečken*', see *Kökötöy*, Commentary on 2136 ff. (p. 201).
1349. *kapırdan čikkan* is here actual. In other contexts it would mean that Oroŋgu's fame as a heroine had transcended her normal ethnic region.
1351. At KO 2165 f., Oroŋgu slaps her womb with indignant pride as a Progenetrix.
1353. *atkanda*; 1362 *atkan* < *jat*-.
1367. *asil* ('noble') *Manas*: at the expense of '*asil*' Almambet (1370), Manas comes out of this scandalous situation with more of his *törölük* (1374 'lordliness', cf. 1185, above) intact than the Manas of KO, despite KO's on the whole being the courtlier version of *Kökötöy*'s Memorial Feast.
1371. Yud. on *tobo/tooba* is inadequate to the subtle variations of epic contexts. Here *töba* seems to be in adjectival function parallel to 1370 *asil*. One can only guess at its meaning. See note 467, above, and H *Marriage* II, pp. 34 f.
1372. On Oroŋgu's status as i) chieftain or khan of a people (cf. v. 173, above); ii) a coarsened Amazonian; iii) a vestigial Ancestress, see *Kökötöy*, comment on KO 630 (p. 145 f.) and on KO 2136 ff. and 2154 ff. (p. 201).
1374. In treating Oroŋgu 'in princely fashion' by giving her a mount and cloth-

ing, Manas is treating her, khan though she be, *as a pauper*, cf. KO 103 ff. 'When ... you meet a wretch trudging on foot, lay hold of a nag and give it him, or a poor man with next to nothing on, unlace your robe and give it him!' (From Khan *Kökötöy*'s dying Behest.)

1375. As was seen above (747 ff.), Oroŋgu has her own mare 'Urku-kula' at KO 629.
1382. R *betiŋäi*; 1393 R *betiŋä*. Cf. Yud. *betim i-i-iy, betim!* 'Shame on me!'
1387. *üŋüröyüp* tends to confirm the anatomical suggestion behind KO 2154 *seniŋ üŋkür*.
1388. *üşkü*: the tool in question is the Kirghiz boring instrument consisting of a rod 30-35 cm. long with a thong attached which twirls the bit as the rod is moved to and fro (Antipina, 1962, p. 144, ris. 80 and p. 158, ris. 88).
1396. KO names an actual *julga*, that of one of the three Merke Rivers, see comment there (v. 2160).
1397. On *böböčök* 'clitoris' (not Yud.) see *Kökötöy*, comment on vv. 2161 f. As to R *tülyadai*, the long *ü* may be due entirely to R's having identified the word as meaning 'Helm', as he translates it, even though the bard intended 'trivet' with slung cauldron, as at KO 2162. See Commentary there on KO 2161 f.
1399. St. K. *sarpay* = Kaz., Karak. 'robe of honour as a gift (at weddings and on other ceremonial occasions)' Yud. < Pers. *sar-ā-pay* 'robe of honour'. (Özb. *sarpo*, Türkm. *sarpa* go with the Pers. variant *sar-ā-pā*.)
1403. Kaz. *bit*- Kirgh. *büt*-.
1407. R *pāni*, translation 'Ili', an error understandable in terms of R's cyrillic script.
1408. R *sır teŋis* 'Steppensee'. According to the article on *Sır-darya* in *Enc. Islam*, Abū'l-Ghāzī (d. 1663) already calls the Sea of Aral 'Sır Teŋizi'. A few vv. later below, the r. Syr Darya is referred to (1423), of which 'Sır-teŋiz' at 1408 might be a synonym.
1409. R *tirilip*: cf. 611 *terilip* = 767.
1411. For the controlled participation of mounted spectators (*sürö-*; *süröö*, *süröön*) see *Kökötöy*, comments 2367; 2373, and Simakov, 1984, pp. 80 ff. Simakov derives *süröön* from *sür-* 'to move ahead', Yud. from *sürö-* 'to pull a racehorse forward (at the races)'. The implied etymological problem is left to specialists.
1412. *kötörmö*: not Yud. in the required sense, nor Simakov, 1984, but cf. Kaz. *köterme* 'help given to a racehorse at the finish' (Shnit.), not Karak. (which, however, has *kötermele-* 'to give help' = Kaz., Kirgh.).
1421. J knows only plain 'Bolot' and 'Törö-bek' not at all.
1429. R *suryulap bolup kalıptır*: by failing to see the joke on 'Ak-kula' becom-

- ing a 'Sur-kula', R has arrived at a ghost verb 'suryula-' (transl. 'ist häßlich... von Gestalt') and included it in *Opyt* IV, 770 (not Yud., and otherwise unsupported).
1432. *tarišta-* (not Yud.) may be a variant of *tars* 'thud', 'bang' etc. and the denomin. formans *-ta/-da/-la*, cf. Koib. *tarsla-* (*Opyt* III, 870), Sag. *taršla-* (871) 'to thud', 'boom'.
- 1439ff. Ač-buudan was not impeded by everyday shackles like the horse at 708, but by age.
- 1449-1454. R renders the various verbs derived from toponyms and ethnonyms as implying differing racing styles, and in the epics of so horsey a people as the old Kirghiz this would be both plausible and amusing: but 1445f. *urān* 'tribal/clan war-cry' and *süröön* (*s.* I 'shout to egg on a racehorse', which was sometimes based on the *urān*), show that *shouting* is intended, cf. more explicitly *KO* 2315 'Altay...!' *dep / altaylagan uraan bar*. The reason for the shouting of tribal and at a more local level of clan *uraan*, was that winners were required by custom to share their prizes with their fellow tribesmen or clansmen (Simakov, 1984, pp. 186ff.), corporate honour and profit being at stake. Even winning horses were regarded in the last resort as belonging to the tribe or clan (*ibid.*).
- 1453ff. It is significant for the outlook of this bard that there are various peoples, Infidel and Muslim, including Kirghiz, with horses in the race, but that 'there is no cry of "Alaš!" nor of "Manas!" for Ak-kula!' The implication is that had Ak-kula been performing better, the shouts would have been 'Alaš!... Manas!' 'Alaš!' was the war-cry not of the Kirghiz but of the Kazakh, derived from their legendary ancestor Alač/Alaš. One reason for this association of Manas with Alaš may have been that the bards knew traditionally that their Nogoy hero Jamgırçı had a second son apart from Agiš, namely Alaš-mırza. For the historical Nogoy Alač-mırza see Žirmunskij, 1974, pp. 436; 440; 440.
1458. R *kerilčäk* (untranslated), but *Opyt* II, 1101 (Kkir.) 'gestreckt'. An adjectival extension of pass. *keril-*, viz. *kerilče(e)k* 'given to being stretched out' seems to have been intended.
1462. R. Dor explains that *toyup kulbasam* replaces *toydurbasam*, providing an extra foot and improving the caesura (Jan. 1989).
1466. R *Barık*: See note 1032, above.
1471. R *sat*: not thus Yud. or *Opyt*, but cf. *zat* 'substance', 'essence', Özb. *zot* also 'kind', 'personality', nearer to the parent Pers. *zāt* 'possessed or endowed with'; 'soul', 'essence', 'substance', 'body', 'person...'; 'breed', 'tribe' (Steing., p. 556b). Cf. Yud. *Adamdan zati bir bölök* 'he

- is the best of people' (p. 289b), i. e. in his nature. The lectio facior *sak* III 'healthy' (which is consonant with *bek* 'strong') or *sak* I 'alert', was resisted. Ajıbay's ideal beg-like qualities are confirmed by his *törölük* 'princely qualities' in the next line.
1473. Ajıbay has returned from his journey and has seen Ak-kula on the way.
- 1477-1479: With much misgiving I have taken 1478 *ačün* as the object of an unexpressed 'See!' A possible alternative is to take *ačün* as hypercorrect for *ašün* 'exceedingly', 'very great', with *küyül-kickül* as nominal 'bitterness'.
1480. *bām*: R. Dor recognizes this as a crasis form of *bi deym*. Cf. 1988f., below.
1481. The horse whose head must be turned is not that of Ak-kula, now ridden by a jockey, but of Ak-bulčuŋ, ridden by Manas as spectator.
1485. R *Muratım*: cf. 354 *Muratalım* = KK 1460.
1487. R *Ejämädän*, cf. KK 1464 R *Ejämän*. In the mid-19th-cy. texts, Manas has no elder sister or even aunt, only his younger sister (*karındaš*) with the stock sister-name 'Kardıgač', determined by assonance with *karındaš*. This *eje* (undefined senior kinswoman) is conjured up for the nonce to motivate the affectionate *jānim* ('my nephew' or perhaps 'cousin').
1495. The Muslim Ak-balta's Bolot is to be distinguished from the heathen Joloy's (in this text 'Öküm-bolot'). Cf. I, 2) 1146 Ak-balta (R *Ak-boltoŋ*) *ulu Bolotum*.
1497. The name of 'Tölök' occurs with or without the prefix 'kara'. The alliteration with *tölgöcü* is decisive against having 'Kara-tölök' as the Diviner's name.
1498. R *Jörünču* 'Wahrheitskünder' (evidently from *joorun* 'shoulder-blade', cf. in identical context KK 1475 *joruču* 'Zeichendeuter'. Yud. recognizes neither *joorunču* nor *joru(u)ču*. The former is however supported for epic by Čay. *jaurunči* 'diviner from shoulder-blades' (*Opyt* III, 18) and Čay. *jayrınči* (51 id.), while *joru(u)ču* is a regular formation from *joru-* II 'to interpret', cf. Kaz. *joruşı* 'fortune-teller'. Since *BM* deals in *dalı* ('shoulder-blades') and not *joorun* (1903 ff.), one opts for *joruču*.
1501. The hand-gun is probably 'smoking' because it is an old piece, like those of the mid-19th-cy. Kirghiz themselves, with *slow wick*.
1503. *karsak*: see note 361, above.
- 1505-1511: on this baffling and probably corrupt epithet of Sırgak, see KK 1483-1497, note.
1512. Unlike Sırgak's, the narrative background of Almambet's epithets is known – see *AK*, 183 ff.
1522. R *čačpai* (untranslated): the sense 'not wasting it' seems far less apt than

- čečpäi* '(others) not untying it'. At KO 2380ff., Almambet retied Ak-kula's halter in six places.
1526. R *batraya* 'ridden stolz' ('as heroes' < *batır*?) unsupported. Cf. Yud. *batıraš-* 'to be in great number', thus parallel to 1524 *kamalap* 'crowding round'.
1530. *bašin čaikap* is ambiguous. It would seem that Ač-buudan as he is hauled forward has more reason to shake his head than the haulers. There is, then, the same sudden change of subject as at 1535.
- 1538f. 'Making Ač-buudan good for the course' is cryptic. Is this a circumlocution for doping? (In KO, Manas dopes Ak-kula, vv. 2431 ff.)
- 1548ff. Who was hauling Ač-buudan (*tartt[i]*)? And did Ač-buudan merely fall or disappear – *joγuldu*? The widespread form for 'disappear' is *jogol-* = St. Kirgh. *A tulpar*, gifted by definition with powers of transformation, could vanish at will – though scarcely by biting the ground (1551 *jerdi káp*). At 1552f., Joloy's sons believe Ač-buudan has been thrown (*jukti*). Thus 1551 *joγuldu* may vary *jγyl-*, cf. 1549 *jγylarγa*, and Tub., Leb. *jγyl-*, *jγyl-* (*Opyt* III, 542). Another reason for thinking that *joγuldu* = 'fell down' is that it is associated with the odd saying about 'an old woman patching a cloak', see 1250 and note. Ač-buudan re-enters the narrative at 1880.
1552. *östük* R 'Stiefel' (i. e. *ötük*). Cf. Kaz. *östik*, Karak. *öšlik* 'hostility', which would give the regularly formed **öčtük* < *öč* 'spite', 'vengeance'. As a prescriptive, as well as descriptive, lexicographer Yud. may have thought **öčtük* redundant.
1559. *jarka* R 'der Glanz', unconfirmed, but included at *Opyt* III, 135 ²*jarka* (Kkir.) 'der Glanz', doubtless from *BM* 1559. Cf. Tat. *yarka* = Kazan 'plank, large piece, splinter of wood' (*Opyt* III, 135 ¹*jarka*). The passage recalls *Parzival* 262, 18 *trunzûne starc al niuwe von in waeten gein den lüften*. Thus: epic Kirgh. *jarka* 'large splinters (of shattered lances)' < O. T. *yar-* 'to split' (Claus. *ED*, p. 954b).
1563. Short *a* in *ja* 'bow' is northern, cf. Alt., Tub., Tel., Leb. etc., *Opyt* III, 1.
1566. Since these events are not taking place from the Khangai Mts., '*kaŋkaidan*' must mean 'from those shouting '*Kaŋkai!*' as their tribal cries (*urān, sürö*, 1449-1454, above). This development culminates in Sagymbay's *ethnonym* '*Kaŋgay*', e. g. I, 268 *kaŋgay-menen turgoot* 'The Kaŋgay and the Turgoot', cf. also further the plural III, 143 *Kaŋgaylar*.
1567. *aγar altın* = 1871: a fixed collocation, with *aγar* evidently fut. modal *ak-* 'to flow' (here 'melt'); not Yud., see *BM* 1178 *altın . . . ak-*, above.
1570. *namis kıl-*: see I, 3) 1187, note.
- 1585 and 1588: if Koŋur-bay is the subject of *jürgüspöi*, one would expect 1586

- **Almambetkä*, yet it seems possible to preserve the text as implied in my translation. *boz döŋ* is a regular variant of *boz töbö/döbö* 'hill of decision (legal, military)'. R may have taken *töŋdü* as *töŋdū*: but *Aiyır jalı* (R *jolu* – but nevertheless 'Mahn"!') is a toponym, cf. 1956 and 1980. Despite R *BM* 1585 'den Schecken' and H 'him', Sar'ala may be a mare.
1596. *sarı özök* lit. 'yellow inside'. 'An ailment of horses and sometimes of people', Yud., but specifically *which* he does not say.
1602. *tuyakčı* (untranslated R) not Yud., but Karak. *tuyakşı* (obsolescent) 'merchant in liver, offals and other meat-products', Bask., 1958, p. 659a, assures it as 'knacker'.
1603. R *kögön* 'Diebe' = *Opyt* II, 1232, unsupported.
1604. R *oinošču* 'Anbeter'. Yud. cites only *oinoščul* 'philanderer' (cf. Čay. *oinaščil* and Kaz. *oinasıl*, both *Opyt* I, 977f.). Mod. Kaz. and Karak. avoid this word, but *Opyt* I cites too many variants of *oinošču* for Kaz., Tar., Sag., Leb., Shor., Alt. (977-979) for there to be any doubt, with meaning 'philanderer', 'adulterer', 'adulteress'.
- 1612f. Manas's reply to the charge by Almambet, a prince in his own right, that Manas left him in the lurch, seems very casual, haughty and brief. At *KK* 2249ff., Almambet has to bring Manas back to the battle he has left. Compare Manas on the obligations of the Comitatus to himself at 2143ff.
1614. *Koš-abam* is presumably hypocoristic for *Koš Abıš* (1496; 1656).
- 1616ff. Cf. the Itinerary at *KK* 655ff.
1619. R *aralda* 'Stämmen', cf. 1663 R *arānda* 'Stämmen': *BS* 232 R *aralya* 'Gestrüpp'. I have not standardized as between *aral* 'isle (between two rivers?)' and *ara(a)n* 'enclosure'.
- 1620 = 1662. *eli*, but *KK* 661 (in the same toponym-cluster) *aili*, which is more appropriate to *Jakıp-bay* (not *-kan*, here), though elsewhere *Jakıp* is sometimes a khan. *eli* and *aili* have been left as they stand.
1621. R *Tökör* = transl. For grounds for taking *tökör* 'lame' as a simple epithet, see *KO* 2752, comment, where the variation 2186 '*šolok (čolok) usta*' is quoted.
1628. Young Manas has no intention of killing his Weapon-smith, as the latter knows full well – see their free and easy conversation at 1678ff. The Smith deals personally with Manas at 1669ff.
1631. *naryn ata* R 'Aelternater', not Yud. Cf. Kaz. *argı ata* 'great-grandfather', < (*n*)*arı* 'further off' etc., here in opposition to 1632 *öz (ata)*. *Kambar-Aydar-Kökčö* is one the very few 3-tier lineages in mid-19th-cy. Kirghiz epic, and is of Kazakh provenance.

1639. *ai* is one of the few purely musico-metrical syllables which R admitted to his text. They proliferate in live performance, see Dor's *Manas*, 1982 a.
1641. On Košoy's '*altınduu közdüü Madyan*' in *KO*, see Commentary there on v. 533.
1646. Of several possible meanings of *kara* it is not clear which is intended before *usta*. *kara* may imply 'iron' as against 'gold and silver', hence 'weapon-smith'. Or *kara* might allude to the sinister/magical aura of smiths over a wide area – note that *Manas*'s benign smith nevertheless rides a black mare (1672).
1649. R *četinä*, cf. 1099 *četindä*.
1656. R *Koŋrölü*, cf. 1496 etc. *Koŋröl*, and Sagymbay *Koŋguroolu*.
1693. In *BM*, the Lame Smith has a son old enough to marry Joloy's daughter Kışmıš (177f.; 2193 ff.). At *KO* 2771 he has thirty sons (*otuz uulun*). It was not unreasonable of R to suspect that *BM* 1693 *baldar* (lit. 'children', 'sons') was esoteric smiths' language for 'bellows'. I have since suggested that the Smith regards his sons and his bellows collectively as '*baldar*', *Traditions*... I, p. 325, note 12. *KO* 2774 has explicitly *körügünö* (< *kö(ö)rük* 'bellows') where *BM* has *basūna* < gerund *basū* : (*körük*) *bas-*, see Commentary on *KO* 2754; 2774 ff.; 2775.
- 1694f. Since *sarı* can have sinister overtones (I, 3) 1269; *T* 276, discussed H *Marriage* II, pp. 83 f.), 'yellow' has been placed in quotation-marks in the translation. The edge of the sword is not tempered in venom for purely visual effect, but magically to make its 'bite' as lethal as a poisonous snake's, see Hatto, 1957, pp. 149 ff.
1702. R *saryıl* 'Roß' = *Opyt* IV, 333. Here and at *S* 12, *saryıl* is brought in with alliteration on *sayın-*. Yud. adduces only *ak saryıl* 'lightbrown (horse-coat)'.
1707. Elsewhere, e.g. *KO* 199 ff., Kökčö himself had demanded and taken the famous Kök-ala from Tekeči. See *AK* 876 ff., and note.
1708. R *Malya karöčik tur kul* 'Ist ein Knecht, ein Pferdehüter'. According to Yud. (*karoo* II 1.) *malga karoo* = 'greedy for cattle, wealth'. With *čik* hypercorrect for *šik* 'good fortune', the expression could be a variant of '*Šik tur!*', a shout for luck when throwing at the *ordo* game (Yud. sub *šik*).
1715. *salbırak* 'dangling' = Kaz., Karak. R's interpretation of *salbırak salınyan* 'Der den Bogen hängen läßt' is probably right, but it does not justify *Opyt* IV, 373 *salbırak* (Kkir.) 'der Bogen zum Schießen', not accepted by Yud.
- 1718 = 1734 = 1743. For the three Merke rivers (*Üč Merke*) and their individual names, ad hoc or otherwise, see *Kökötöy*, Commentary on 2160 (p. 202), where, however, there is no Ja-Merke. Recourse to Kaz.,

- Karak. and Kalm. provides no clue as to the element *Ja* (but cf. the element *Ča* in the river- and mountain-name *Ča-arča*, Severtsov, 1873 (1947), p. 84 f. *Ja* may well be Kirgh. *jā* 'bow' (on the northern and probably 'epic' short *ja*, see note on 1563, above), since the course of the southernmost, 'Upper Merke' bears a remarkable resemblance on the map to a Tatar composite bow. The Three Merke are ravine rivers in high plateau. Only the valley of the Third Merke is broad, but it is marshy. From Valichanov's description, the greenery of the Merke valleys was supplied by willows (I, pp. 237 ff.; 244). Cf. further the graphic description of Severtsov, 1873 (1947), pp. 136 ff., who uses the terms 'First', 'Second' and 'Third Merke'. The one-horse paths will not be in the valleys but above the *jeek* 'margin', 'edge'. R's short *e* in *jegindä* is unsupported, indeed *jeek* seems altogether isolated in the region (unless < Kalm. *zāG* 'vereinigung, saum' Ram. *KWb*, p. 469).
1725. *kürmön* R 'Mongolenjacke', cf. *AK* 433 *kürmön* 'Kalmückenjacke'; *Opyt* II, 1465 (Kkir.) 'eine Mongolenjacke ohne Ärmel'; not Yud., who only lists *kürmö*, with general meaning 'bezrukavka', as does *Opyt* – cf. *BM* 1802 *kürmö*. The bard may (as on several other occasions) have been kalmakizing: cf. Ram. *KWb*, p. 248a *kürmñ* 2) 'mongolische Jacke'; whereas *kürmö* goes better with Mong. *kürme*. Thus *kürmön* may be claimed as an epic word.
1726. R *Topu*, cf. 1803 *topo*, where, however, *salıptır* needs an object *topu* 'caps' not an adverb *topo* 'utterly' though *topo tonop* is a fixed expression. Moreover *topu* always follows *kürmö(n)*.
1729. In *AK*, too, Almambet is an Auspicious Hero: *AK* 467 ff. et passim.
1737. R *kastırıp* 'ritt', not Yud. or even *Opyt*. Possibly **kastır-* causat. of Kaz. *kas-* 'to comb' (Shnit.), vaying *arıt-* 'to clean', 'go on a sweep' (1378 f. R *aratıp*, unsupported). The Kirgh. version of this verb is *kaşı-* 'to comb', with causat. *kaşıt-*.
1746. The 'mountain' is Joloy, cf. his epithet (non-specific) '*tōdoi*'. The bard has deftly used a formula from other contexts: *urunarga too tappay*, *urušarga joo tappay* 'finding no mountain to knock up against, finding no enemy to fight with' (Yud., sub *urun-*). See also 2024 f., below.
1748. See note 396, above.
1749. R *kattū*: St. K. *katuu* II, cf. *BM* 1972 *katti* = Kaz., Karak.
1769. Cf. *sarpai* (1399) *jap-* 'to bestow a robe of honour' (lit. 'cover over with').
1772. R *Ulbikä*; 2190 *Ulu Bikä*.
1780. *saip*: St. K. *zayıp* = Kaz., Karak., *Çay*. 'woman', 'wife' < Pers.-Arab. *za* 'if' 'weak'.
1781. R *Ubalı* 'vortrefflich': St. K. *ubaalı* 'clairvoyant' < Pers. Arab. *waliy* in

- the sense of 'saint', despite the semantic leap (R. Dor). *kārim* cf. *KK* 1876 *kerim*.
1788. *opkon*: see I, 3) 2211, note, above.
1791. R *karačani*, cf. 1842 *Karačani* (in both instances with *jaman dep*: 'böse/trübe Ahnung', not Yud. or *Opyt*). For the Kalmak Karača, see next note.
- 1792-1795. These words of Saykal would sum up all the shame and suffering she endured and endures for the sake of the drunken, ineffective Joloy in *Joloi-kan*, including a mass-rape by Karača's Kalmaks, and may well be re-used from a similar epic in our bard's repertoire. See note 1842, below.
1800. More correctly this applies to Almambet, cf. 1729, above.
1801. R *künčö* 'zu der Sonne', cf. 1918 *küngö* 'nach der Sonne' in an otherwise identical verse. *künčö* (not Yud., *Opyt*, Kaz. or Karak.) would mean 'sunwise', if correct.
1808. Implicit is *kulayına*. The *-n* in R *keptin* may be to avoid hiatus, cf. 2105 R *išin*.
- 1813-1835. Just as Bok-murun's Itinerary at 189-234 is incorporated in a Boast, so Joloy's is incorporated in a Threat.
1815. R *Čeläktä*: but in the sense of measuring, traversing country, *čene-* takes the direct obj.
1833. See 880, note. Given the implication of 880 and 2128 of preparing for war, Joloy must mean binding up his own horse's tail.
1834. In his Threat, Joloy imagines Manas back home in the Čatkal(-Talas) region with the lifted herds.
- 1836f. Of Manas's three (or four) wives, Kanıkey was the only one who was formally wooed for him, see I, 3) 558-1539, and H *Köz-kaman* II, pp. 272 ff.
1842. R *Karačani* implying a name, yet 1791 (see note) R *karačani* in an identical line. And indeed, in a context in which Saykal was considering eloping with Joloy, the notion of a bad (*jaman*) suitor 'Karača' cannot be lightly dismissed. In *J*, by a Solto bard, the Kalmak Karača is the suitor, then husband, of Joloy's sister Kardigač, not of Saykal, yet it is Karača's men who rape the exhausted battle-maiden Saykal (*J* 2727 ff.), a scene surely evoked at *BM* 1789-1795, in which our verse 1842 is embedded (1791). Cf further the sequence *J* 1558 (Saykal speaking) '*Kalmaktın Kanı Karača, / Karačanı jaman deimin, / karadan tūyan Joloi Kan, / Kan Joloidu jakši deimin*' *BM* 1789-1795, then, refer in a nightmarish way to *past* events in Saykal's life, as recounted in a variant of Joloy, and to *present* possibilities in *BM*. The upshot for the history of earlier Kirghiz epic is important. At *BM* 1842 ff., the Joloy of this bard seems to be quoting Saykal at *BM*

- 1791, but he is really quoting Saykal in a variant of *J* 1559 ff. It also follows that parts of Radlov's *Joloi-kan* are *traditional* and not merely a tour-de-force of a maverick Solto bard, as at first sight they might appear to be. As to Saykal in *BM*, her situation has improved temporarily since the feckless Joloy failed to protect her in that she now has not only her son Bolot but a second son Törö-bek to protect her, and it is to these that she now turns – only to lose them both tragically at the end of the battle (2107 f.).
- 1847 f. See note on I, 3) 49 f. With two examples it looks less of a 'filler' and more of a proverbial intensifier.
1849. With *kara jer* the bard has given a strange twist to the saying with *keme*, which qua 'boat' goes with 'water' (*kara*) *suu*, not 'land' (*kara*) *jer*. See the 'correct' use at *AK* 483 and *KO* 3208 (and comment there, 3206-3210).
1858. *sumbat* = *simbat*.
1860. R *koirottū* is unsupported. In view of Özb. *gayrat* 'energy', 'zeal' Arab. *gaira-t*, R's form is scarcely a simple Özbekism.
- 1871 f. The reference is to 1567 f., above.
1893. *öpkö köp-* 'to swell (of the lights)'. In the transferred sense *öpkö* ranges through 'resentment', 'malice', 'pride', 'excitement', 'spirit'. Cf. Yud. *öpkö kööp kalıptır 2* 'he became very angry' (p. 597 b).
1918. In saying that the crown of Manas's head touches the Sun, the diviner Targıl-taz continues to use the language of dreams and omens, cf. *J* 4568 *başı kökkö tıptır* 'Its (i.e. of the Tree symbolizing Joloy's son Bolot) Head touches the Sky', in the dream of Köčpös Bay's wife (see H *Semetey* II, pp. 24 f., where for '3568' read '4568'. Targıl-taz 'sees' Joloy's head not touching the Sky, as Manas's does, but rolling before the Standard, even before Joloy himself (1909 ff.).
1922. A variant of *kuday deşken* (*dos* = Kökkö, *KO* 2690).
1933. R *kara*: read *kairan* as at 894; 1909; 2078?
1934. The 'khan' darkly alluded to at 894 ff. etc., above (see 894-897, note) is here identified as Joloy himself.
1943. R *satka karşı (ai)* 'widerwärt'ger (Monat)', cf. Yud. *saat* II. 2 'hour' (neutrally), with *saatka karşı ay*, nevertheless, as illustration. There is room here for popular etymological conflation in view of Kaz., Karak. *sət* 'good fortune' < Pers.-Arab. *sa'adat* 'good fortune', and Karak. *saat*, Özb. *soat* = Kirgh. *saat* 'hour' < Pers.-Arab. *sā'at* 'hour'. R *sat* has been left to stand as a possibly authentic form. But possibly also a new entry *saat* III (*sat*) 'good fortune' is required.
1948. R *išti alam*: only *iş sal-* is authenticated by Yud.
1950. Verbs of the type 'čalkında-' (cf. 1953 = 1966 *čalkılda-*) are unstable over

- the whole region. Here a hypercorrect form of *šalkilda-* ‘to waver, ‘reel’, is proposed.
- 1970f. R ‘Fünfzehn/Sechszehn Jaisang steigt zu Pferde!’ (Manas speaking) must be wrong, since the *jaisaŋ* are Joloy’s men to command, not only by tradition but also by implication only three lines later, where Manas exhorts his men to attack them from the rear (= R!). *jaizaŋ* is therefore attributive to *at* at 1970f., and Manas’s men are to ride these horses after thrusting Joloy’s men from the saddle.
- 1972 = 1975 *katti*, but 1749 *kattū*.
1987. R *altarayın*: see 1325, above.
- 1988f. R *-b’ em*, despite the short vowel, is presumably the same as *bām* at 1480 (crasis-form of *bi deym*, see note there), rather than *bi emi*. Both instances follow *-yan*.
2016. R *kairata tūyan* ‘hehr’. *kairata* is causat. of (*köz*) *kaira-* ‘to look with desire’, with auxil. *tur-*, for shortened forms of which see KO 1528-1532 (*tuyan*) and J 1631 *jata-tuyan*. (R was evidently thinking of ‘*kairattū tūyan*’ ‘born brave’ (e.g. B 4 and 6).
- 2024f. See 1746f., and note.
- 2032 and 2034. *čorolor*: these are doubtless Manas’s Companions, Joloy’s being the *kaldai*, *zaisaŋ*, *meiren*.
2044. *jāyi*, 2045 *jayıman*: see 651, above, and note.
2053. R *kamandı*: see 1202, above.
2063. *kara terek* could be *Populus nigra* (Europe and W. Asia). In J, at 2523, Er Čečen has a waking vision in which Joloy (then fettered in a pit) is a *terek*, already identified at 2436 as a *tüptü kara terek* as in the present passage. Cf. further BM 2064 *teŋsält’* (causat.) and J 2523 *teŋsäldi* and J 2540 *teŋsälsä* (intrans.). Unaided, even Manas has not the strength to make the ‘well-rooted’ (*tüptü*) Black Poplar – gigantic Joloy – ‘totter’: but when Joloy is laid low, as in J, in vision he ‘totters’ from his roots (2523 *tüptön teŋsäldi*). In S, the wild Semetey is symbolized in dream as an Aspen (*bay terek*, 886 ff.), see H *Semetey* II, pp. 9 ff.
2071. See v. 1550, above.
- 2073 ff. Cf. 559 ff., above.
- 2078 ff. In KO, Manas does not permit others to spill the blood of *Khan* Joloy (3011 ff.). Yet Almambet is the son of a khan, and in BM can fill the role of a second lance to topple the giant.
- 2092 ff. The full ritual of mourning requires kinsmen to stem their arms on their left hips and bellow, cf. S 1050 *sol bōrögün tayanıp . . . ökürip*. See also Yud. sub *bōyrök*. Yud. does not translate *ač* before *bōyrök* in a parallel passage, and indeed its significance is obscure.

2095. R *saltan ım*: neither Yud. nor *Opyt*. Emend to ‘*Sultanım!*’, which refers to the deceased (‘my lord!’), cf. S 1031: “‘*Soltonum ākām!*’” *dep ökürip*’, counsels Ay-čürök, and Semetey complies, at Manas’s Tomb (1050f.). S 1031 ‘*Soltonum ākām!*’ does not require BM 2095 *attan* to be emended to *atam*, since the imperative ‘*Attan!*’, lit. ‘To horse!’ is an exclamation of impending danger (Yud. p. 80b).
2105. R *išin*: *-n* for euphony? Cf. note 1808, above.
2109. R *altarayın*: see note 1325, above.
- 2110f. R’s rendering is incomprehensible. He did not collate with 451ff., which he in any case failed to understand.
- 2112f. Was Almambet being generous or oppressive in making Six Divisions of the Kalmak camp or settle in two river-valleys? Cf. the expression *bir suunun eli* ‘a people settled in one river-valley’. After the death of Manas in I, 3), each of the Companions settled in a river-valley for himself (1944) and again at the end. Yet this arrangement in BM is bedevilled by the possibility that 2109 R *altarayın* and 2112 R *altı arān* are corrupt for *altailayan* ‘who shout “Altai!”’, well authenticated elsewhere.
2120. R *kalıp* ‘Beute holte’; KK 468 *kālap* ‘holte Beute’, cf. St. K. *kaala-*, Kaz. *kala-* ‘desire’, ‘pick and choose’. *sap-kaška* = KK 468: with *sap* III ‘pure’? Cf. I, 3) 1922 *sap törö*, taken as ‘sovereign lords’.
2126. R *sambüräk*: St. K. *zambirek*, cf. Čay. *zambüräk* ‘cannon’, Pers. *zamburak* ‘crossbow’, *zambürak* ‘crossbow’, ‘small cannon’ (Steing., p. 624a).
2128. See 880 and note.
2129. R *Alaštan kelgän ak kelti* ‘die Messer aus Alasch’: in view of S 1085 = 1110 *Alaidan tüškön ak keltä* ‘die Flinte des Alai’, it seems we are faced with a disintegrating epithet-complex. In 20th-cy. sources quoted by Yud. sub *kelte* ‘old type of firearm’, ‘*Ak-kelte*’ is Manas’s gun. In S, it is a slow-match weapon. Since *kelgän* is varied by *tüškön*, it, too, must mean ‘purchased’. *bazarga tüškön* means ‘on sale at the bazaar’, cf. I, 2) 1730f. *Alaštan tüškön . . . bos kisä* (a studded leather bag), thus another product of town-industry, like the ‘*koi-čayır*’ muskets lugged from Tashkent at BM 2156, below. In these formulae, *Alaidan* seems better founded than *Alaš*, which as the war-cry of the Kazakhs might indicate a Kazakh group of towns, inconclusively; whereas *Alai* could suggest the famous mercantile region of Kokand, Namangan, Andıyan, and so on, north of the Alay Range, as explicitly with the lance at 1300 and 1993 ff. (Kokand). For ‘*Alaš!*’, see note 1453 ff., above.
- 2143 ff. These verses constitute a classic formulation of the heroic ethos as between lord and comitatus, one as absolute in its demands as in any tradi-

tion of heroic poetry, not excluding the Germanic. Cf., on the same reciprocal pattern, *KK* 2143 ff.

2152. R 'Nasen streu' ich aus von Feinden', mistaking *murun* as at I, 3) 594.
- 2156ff. Yud. sub *čagır* does not cite a simplex, but gives č. *taš* 'name of a stone', and *koy č.*, *ak č.* 'name of ancient hand-guns'. The 'stone', however, must be a variety of flint, cf. Kalm. *tsakūr*, Mong. *čakigur/tsaxiur* 'flint'. *alma baštū* 'apple-butted' goes with an ancient hand-gun, cf. the matchlock of the hunter *Kojojaš* in R. Dor's *Čoŋ teke* ('Grand-Ibex'), vv. 11 and 49 *Almawaštay sawıl* (St. Kirgh. *Almabaštay sebil*) 'fusil Almabaš' (Dor, 1982 b, p. 87. My thanks are due to Dr Dor for having communicated the Pamir-Kirghiz *Čoŋ teke* to me long before publication). In *Čoŋ teke*, 'Almabaš' is supported on a tripod. At Harm. *Man.* I, 222 b, Almambet's firearm is also named 'Almabaš' and is a *multık*.
2164. R *aŋkai* 'dicht' or untranslated: read *Kaŋkai* (H *Közkaman* I, pp. 92 ff.).
2165. *tüyüp kötörüp čaptı*: the general sense is 'destroyed (them)' and the translation offered implies a Harvesting-image. Cf. *čöp čap-* 'to mow grass'.
2178. Manas's '*namısm . . . büttü!*' reverses 1570 = 1989 *namıs kılıp*.
2180. *barıŋı töšök* *KK* 962; 1343. A bed of down. The bird in question is the 'barıŋ' 'between "balaban" (i. e. *F. cherrug*) and "krechet" (i. e. *F. gyrfalco L.*) – not the *baarın* 'between "balaban" and "sapsan" (i. e. *F. peregrinus Tunstall*)', on which see H *Marriage* II, pp. 13f. and 20ff., and I, 3) 634f., note. One wonders whether *baarın* (R I, 3), 631 *barın*) and *barıŋ* are ultimately separate words, since they relate to two closely related raptors, and whether perhaps *barıŋ* arose by back-formation from **ba(a)rıŋkı > *ba(a)rıŋkı/ba(a)rıŋgi?*
2181. R *Čimındık* is according to Yud. a Tien Shan dial. form of *čimuldık* I, said in turn to be from Kaz., hence *šimuldık* 'curtain'. *čimındık* is evidently by folk etymology from *čimun* 'fly'. Räs. refers to O. T. *čibilduk* id. (p. 106 b).
2183. *bülküldök* 'peritoneum'.
2186. Here the compromise-form *šolok* (St. K. *čolok*, Kaz. *šolak*) varies *tökör*, see 1621 and note, above. The Lame Smith of Kirghiz epic thus joins Hephaistos and Völund: in archaic/heroic society lame craftsmen made their contribution to warfare in the smithy or alternatively were hamstrung to prevent them from taking their expertise to strange and potentially hostile lords.

I, 5) (*KK*)

3. The bard vacillates between giving Manas three wives, as here, and four, as at 1672f. Three wives are easily accounted for, viz. Kara-börük, Akılay and Kanıkey, the two former being booty of war, the third having been formally wooed and then bestowed by her father on receipt of bride-money. So soon after saying Manas had three wives, it is unlikely that the bard will have named a fourth, thus 8 '*atalıktın ak dölöt*' is likely to be a second name of one of the wives. '*atalık*' occurs thrice in a periphrastic extension *atalıktın/atalıktan ak dölöt* (8; 146, here emended to *atalıktın*; 481) 'the bright treasure of, i. e. which is, Atalık', cf. 38, where Kanıkey is also '*ak dölöt*', just as elsewhere in these texts Manas's mother Čakan alias Čıyrırdı/Čıyrırcı is '*baydı dölöt*'. On three other occasions, *atalık* occurs as the sole indication of a person (2096; 2098; 2112). At 481f., Manas had *atalık* summoned from her yurt to be his wife – which is precisely how he acquired Akılay (6ff.), so that Akılay and '*atalık*' may be one and the same. This line of reasoning is supported at 481-487, since the trait 'summoned from her yurt', given to *atalık*, is not repeated for Akılay. In fact, it is possible so to punctuate R's text that '*atalık*' is seen to vary '*Akılay*', and, as at 8, the periphrastic '*atalıktın ak dölöt*' to vary and complete '*Šooruktun kısı Akılay*'. I therefore propose treating '*Atalık*' as a proper name and soubriquet of Akılay, a proposal which receives some further support from the alliteration on A-. There is no evidence in the Radlovian *Manas* as to why or how Akılay should have received her second name of '*Atalık*'. *KK* may thus preserve the last vestiges of a once well-known story. One notes that Sagymbay's episode on Manas and Akılay is marked as untraditional by his editors (*Manas* II, 1980, p. 199, footnote). As to the name '*Atalık*', it occurs for both sexes: a woman whose name '*Atalık*' can mean 'Paternity' is auspiciously named vis-à-vis her husband, while for men '*Atalık*' can mean 'Chieftain'.
12. *bailatkan*: the 'lacing' of arak and mead, although unconfirmed with this verb, seems plausible, cf. also *BM* 1951 *Ū araktı bailantıp* 'Having had "poison-arak" concocted', i. e. arak laced with some other potent ingredient.
13. R *jel mayıŋga . . .* R 'allem, was zur Hochzeit nötig . . .', unconfirmed. In Kirgh., *Jelmaya(n)* is a mythical fast camel, but in Karak. it is not

- necessarily specific, thus at 13 varying 11 *atan* '(castrated) camels'. (*jel/jer may* 'kerosene' may be safely excluded from consideration.)
16. R *otko kıyırıp* 'schaut ins Feuer, Wahrheit suchend', cf. *Opyt* II, 719 'im Feuer scharren, aus dem Feuer wahrsagen', unconfirmed for Kirgh., Kaz., Karak. Read: *kıdırıp* 'sauntering, roaming': Jakıp is old, and deep in thought. R may have been influenced by I, 2) 1134 *ot jakalaš čiš (šiš) kördü*, but this was in a dream.
20. R *talayı* 21; 29; 30. St. K. *taalay* I (< Pers.-Arab. *ṭāli* 'rising', 'star', 'fate', 'fortune'. R's short *a* receives some support from Karak. *talay* 'luck', 'fate', 'lot'.
- 25 f. A *möör* ('seal') or a *sööl* ('wart') on the tongue was believed to indicate a person whose curses took effect. Akılay in fact curses Manas at 227-234, below. But her otherwise deadly curse is nullified by Kanıkey, who knows of it by second sight, at 241 ff.
36. R *küimat*, not Yud., but cf. *kıybat* (I, 2) 1383 *kıibat* and note), a variant of *kıibat*. See also note I, 3) 1885.
38. *ak döölöt*: see the discussion of *atalık* under verse 3, above.
53. *tursaŋ*; 55 *jüsaŋ*: R renders with unqualified imperatives 'Stehet... auf!', 'Waschet...!' These forms, however, are temporal-conditional, and allow of at most an indirect imperative. As 'Muslims', the Companions need no exhortation to wash on rising.
58. R *ıskatı* 'Tugend', a meaning which is unsupported, cf. 107 *ıskatı* 'nach Gebühr', also unsupported. It seems that *ıskat*, according to Yud. 'Ar(ab). rel. gifts taken from the possessions of the deceased, bestowed in remembrance of his soul', has, with typically naive Old Kirghiz rapacity, lost its religious meaning and come to mean 'gifts' pure and simple. Cf. further Özb. *ısqot* 'rel. a rite in which the participants take upon themselves the sins of the deceased (for payment by the relations)'. *Opyt* I, 1391 (Kazakh) 'die Sühngeschenke, die man macht, um dem Seelenheil eines Verstorbenen zu nützen'. For Arab. *ısqāt*, Baranov, 1976, gives the sense 'deduction', thus the *deduction* that was made from the estate of the deceased before inheritance was distributed with propitiatory intent among those who professed themselves ready to share his guilt for sins committed.
70. *ak kaŋğı er*: see *BM* 342 and note, above.
77. R *ubalı kerim* = 781 (also of Kanıkey); 1876 (of Altınay). R renders 77 'im Unglück freigiebig'; 781 'gar edles'; 1876 'das sündenreiche (Weib)'. Both Kanıkey and the Kalmak princess Altınay are *ubaalı* 'clairvoyant', for Kanıkey see 242 f. and 2421 ff., below; for Altınay see 2484 ff., where she interprets a dream which Kanıkey herself has dreamt and is unable to

- interpret. Since *kerem* I = *keret* (cf. 242 f., already quoted) = 'clairvoyance', R's *kerim* (Yud. *kerim* I 'merciful (of Allah)', 'mercy', 'favour'; II 'marvellous') is under suspicion, although a double expression *ubalı-kerem* (agent + abstract noun) leaves some doubts, as does also 1256 R *bāli kārım*, on which see note. On *ubalı* see *BM* 1781 and note.
- 84 f. The plurals *moyundarı* and *boyoktoru* are honorific and emphasize the beauty of Kanıkey's neck and full throat. Mountain peoples tend to goitre, so that in drawing attention to Kanıkey's goitre, the bard, doubtless with all his people, is making a virtue of necessity. In the city of Kokand, E. Schuyler (1876³, II, p. 15) was surprised to see one man in three afflicted with goitre. The throats of the towsomen will have been veiled from him.
86. *bir kuçak* R 'klafterlange'. Where, in various dialects, *kuçak/kuşak* indicates a measurement, it is the space between chest and extended arms, i. e. 'embrace' and not 'fathom'. Thus it is not the *length* of Kanıkey's plait that is alluded to here – its length is celebrated in the next line – but its *thickness*, hyperbolically 'an armful'.
- 87 ff. R *čarkıldait... karkıldait... sorkıldait*: R 'klirrt... girrt... raschelt'. Of these forms, the third in the absence of 'sorkıl-da-' must be understood as from *solkül-da-* 'to be supple, sway, be sappy' as befits the accompanying simile with *baltırŋan* 'chervil', a plant-symbol for youthful freshness, e. g. of young Manas at *KO* 953. If one substitutes *l* for *r* in the other two cases and reads *čalkıldait* lit. 'splashes', *kalkıldait* 'moves gentle swaying motion', the sense is greatly improved and one is rid of such jarring translations as R and I myself, still trusting R overmuch (H *Közkaman* II, p. 283), offered. *kalkıl-da-*, illustrated by Yud. specifically with *uč-* 'to fly', harmonizes with preceding *bala kuştai*. Nor is the variant with *bala kastai* 'like a gosling' (1013, cf. 1163 *karyıldap* and note) disturbing, if the sense is taken as 'swaying'. There is a wide range of overlapping action- and onomatopoeia-words over the Kirghiz-Kazakh-Karakalpak area, so that R may well have heard variant forms with *-r-* for *-l-*.
89. *baltırŋan*: the plant indicated by *baldırŋan/baltırŋan* varies with the ecology.
- 98 = 113. *Sart bailō*: Yud. illustrates *bayloo* only with Özbek *b.*, a synonym of *kuyuşkandaştırıuu* 'to tether (horses) so that the head of one follows the tail of another'.
101. *čındırmalı*: see *AK* 626, note. R *kökör*: see *AK* 625, note.
120. *ala üi* R's bunte Haus. But in epic and elsewhere the colour-epithet of *üi* is *ak* 'white', varied by *boz* 'pale', 'whitish'. It is thus better to take *ala* as from *al-* and reciprocal to 119 *ber-*.

134. *tubar* I = *tuvar* 'a sort of Chinese silk' (Yud.). Sub *tavar*, Claus. *ED*, p. 442 b shows the development 'livestock' 'property' 'merchandise'. At the third stage, cf. Turki *tavar* etc. 'silk stuff', 'cloth' (Jarring, p. 297); Turfan region *tūwar*, *tūgar* 'a kind of silk' (Le Coq, quoted by Räs. *EW*, p. 451 b/452 a); Tar. *tabar* 'bright silken stuff with flowers' (*Opyt* III, 987): thus the meaning '(Chinese) silk' seems to be associated with the Xinjiang and Frontier region.
128. For variants of the Ak-olpok topos, see B 76-80, and note.
156. *tüs* = 1539. The general trend of vv., 156-159 is that, with Autumn, the time has come for horses and men to end their leisurely ways and become active. 158 says that the men are growing frowzy: 157 *tüs bol-* (St. K. *tüz bol-*) will thus require the negative meaning of 'to perish', thus 'spoil', 'lose condition'. This is supported by a parallel quoted by Yud. sub *buk* I 'ennui', 'depression': *at semirip ik bolso, er semirip buk bolso*... 'When horses filling out become plump, when men growing fat begin to languish...'. In these Kirghiz epics, 'condition' in a war- or race-horse lies not in plumpness but in plumpness exercised down to hardness, gauntness, see *BM* 550 ff., and note.
162. R *Kün-kai* regularly but for 439 *Künköi*, yet in translation always *Kün-käi*. *Kün-* at least is extrapolated from the *ai* ('Moon') : *kün* ('Sun') dichotomy to match *Ai-kan* and *Kün-kan*. On the possible relationship and confusion with i) *Küngöy* (Alatau), ii) *Khangai*, see H *Közkaman* I, pp. 88-95. In the then recent past, historically, there had been two main groups of Kalmak roughly in the Altai and in the Ili Valley (*ibid.*, pp. 85 ff.), so that the plan to go in between them (168 *ortosun tosup*) is realistic.
172. R *sapar čiyalı*: it is possible that R actually heard '*sapar čekeli*' = 'Let us set out', and, not knowing *s. ček-* emended to *s. čik-*.
- 180 = 211. R *aibalya* 'dicht Gewölk', unconfirmed. The series 180 '*aibal*' – 183 *at* – 184 *er* suggests the third indispensable element in a raid, viz. 'the cattle' = *aiban* to be lifted.
- 180-184 = 211-213 plus 216 f. First Kanıkey, then Akılay, divine by a version of the Twelve Year Animal Cycle.
181. *jirmä*: cf. 621 *jırma*.
192. *darai*: cf. *daray*, *darayı*, *darajı* 'a sort of silk' (Yud., who quotes our passage). Variants in other languages suggest that *darayı* was typically reddish violet in colour. Cf. further Pers. *dārā'i* 'belonging to Darius', 'a red silken stuff' (Steing.), 'possessions', 'wealth', 'a sort of silken material manufactured in Yezd and Isfahan' (Gaff.). This word left its trace even in Chuvash as *taray* 'silk', 'satin' (obsol., Skvortsov, 1985, p. 445 b).

206. Kanıkey is Manas's most recent, as well as formally married, wife. Akılay resents the authority with which Kanıkey had laid hold of Manas in order to change his intentions (177 ff.). Akılay is about to attempt the same (209 ff.), but her attempt to assert authority is rebutted witheringly by Manas (219 ff.).
219. *arina-*, *arna-* = 'to devote', 'consecrate' in Kirgh., Kaz., Karak., Bashk., yet despite its possibly religious connotations it is not noticed by Räs., Claus., or Sevort. Followed by *sürök* I 'large cattle and horses', the context seems definitely sacrificial. Another sacrificial context occurs at *Opyt* I, 303 *arnat-* (Kir. westl. i. e. West Kaz.) *pälän kisi kelip xoja fau-ädینگä sİR arnattu* 'jener Mensch kam und gab den Rath, dem Chodsha Fau-Eddin eine Kuh zu opfern'.
229. R *baryannan*: read *baryannıgnan*? Or possible reference to implicit *jol*?
233. R *ösina*: the 3rd pers. would have to apply to Kanıkey, but it is far more likely that Akılay is cursing Manas directly in a variant of '*kara oozuğa kan tolgur!*' (Yud., p. 572 b).
247. On *daldal* in epic, see *Kökötöy*, note 2501.
256. *tülöö* is both 'prayer' and 'sacrifice'. The sacrifice of so large a beast as a mare implies a public sacrifice, and the intention is to *reverse* a curse. Bajaliev (1972), p. 56, records that public *tülöö* were held to avert, i. e. *reverse*, droughts and floods.
- 257 ff. A variant of the Wife's Submission formula which another bard had used for Kanıkey's Taming as Bride (I, 3, 1531 ff.).
263. The pouring-out of sullied water or ichor (from sacrifice?) may have been a symbolic element of the curse-reversing rite and not just a poetic trope.
267. R *sairamda* 'ob'rem Ende'. Not Yud. or *Opyt*. But cf. *Kāşyārī sayram/saryam* 'shallow water', Dankoff-Kelly III, p. 157; Mong. *sair/sairam* 'dry bed of a stream'. (sometimes) 'shallow place in a river', Lessing, pp. 660 f. (Cf. *Xak. sayra-* III 'to dry out (of wood)'; Mong. *saira-* 'to break, crumble; peel off'?)
- 269-273. The text is cryptic here. It seems that the subject of *dep* must be Manas, and that he is thinking about the *daldal/balban* and his mission. The minimal emendation for introducing some clarity is R *katının* (manifestly deficient) to be replaced by *katınnın* (*katındın*) 'the woman's (i. e. Kanıkey's) – *katınnımdın* ('my wife's') would be clearer, but excessive.
276. R *aikırınan*: St. K. *aykara*. Cf. *KO* 2293 *Ak-olpoktoy sebil ton / aykarasınan jamılıp*, and note.
281. R *joryo* = 2174 (repeating, in what would have been poor style, 280 = 2173 *Joryo*), but cf. 68 *joryuyu* in the otherwise identical parallel verse.
282. R *çogdurata*, cf. 2175 *çodırata* after the identical verse.

- 283ff. R 'Als er sah...' (italics A.T.H.), kam mit schweißbedeckter Stirn er'. *karasaŋ* ('If you look...') is a regular epic device inviting the listeners' participation. R *kaska tat* > *kaskatat* might have been a genuine dialect form along with the authenticated *kazganat*, *kazkanak*, *kaskanak*, *kaskanat* 'in single file', yet it is here emended to the last, since *kaskatat* is unsubstantiated. The manoeuvre here is that the Companions ride up in single file and form a ring, the foremost linking up with the rear.
286. R *tursa* gives no sense. *tūra(-tūra)* is proposed.
292. The epithet *šuu*t has here become a proper name as in Sagymbay, see I, 2) 1170-1172, note.
296. R *beš töŋ*: cf. 289 *bos töŋ*. 296 *beš* was probably the result of attraction from 295 *beš* when R was expanding an abbreviation.
298. R *aratıp*: this variant of *arit-* is unconfirmed.
299. Cf. KO 1121-1123, which vary the topos slightly.
- 304-308. The spatial relations envisaged seem to be 304 *tömön* 'down' from a high, bare range, then across wooded country (306) and up the minor eminence (307 *töbö* = 296 *töŋ*) of Aygır-jalı.
309. R *šüttü* 'bleich', cf. 407 (*öŋün*) *čöttü*; 530 (*öŋü*) *čöttü* id. These forms and meaning are unconfirmed by Yud. and are omitted from *Opyt*. A possible clue to the word in question is Tuv. *šüüttüg* 'troublesome' < *šüüt* 'trouble', 'bother' (Pal'mbach, 1955, p. 557 a).
312. With *kapırdai* 'heathen', the bard is indicating a Mongoloid Kalmak.
- 322 and 335f. indicate a comic and bellicose elder as Manas's *kırktın başı* – a typical sergeant-major, who takes his immediate orders from the princely Almambet.
332. *akırät* < Pers.-Arab. *akhirat* 'world beyond the grave', 'invisible world', a word widespread in C. Asia in that sense. Here it means 'burial-shroud' and is part of an insult, as R is alone in recording among the lexicographers, though giving it only to Kaz. in this sense, both under *akrät* (*Opyt* I, 111) and *äkrät* (I, 683). Thus cf. *Opyt* I, 111 *o dünüögö baryanda akrätinđi alarmin!* 'In the Beyond I shall take your shroud!' – an insult. Also 522; 1699 (emended); 1949.
335. R *eŋgä deŋgä*, cf. 650 *eŋgi deŋgi* = 1598. Yud. lists only *eŋgi-deŋgi* 'with stupefied head', e.g. after heavy drinking.
344. *kılčayıp*: when greeting his fellow Mongol, Almambet will also 'look aslant' (v. 400, below).
- 345-348. On these Mongol and pseudo-Mongol words, see AK 68ff., note, and KO 1521, note.
- 367-374 form a well-structured topos whose first-word alliteration is spoilt only by the otiose 367 *men*. The topos embraces the general structure of

- steppe society. That it is of some antiquity is suggested by 372 *tölöŋgüt* 'menials', from which R convincingly infers (attributing *t.* not to the Kirghiz but to the Kazakh) 'serfs of the Sultans (probably originally Teleut prisoners-of-war)' (*Opyt* III, 1262). Other hard-pressed Teleut are indicated by Alt. (Čuja) *täliŋit* 'doubly taxed inhabitants of the Čuja-valley' (*Opyt* III, 1084). Kirgh. probably has *tölöŋgüt* 'menials' from Kaz. The Telenggut are named in the *Secret History* §207. Poucha, 1956, p. 74 names them now as a mongolized Turkic tribe (i.e. as a result of the Oïrot dominion).
- 378ff. A simpler variant of this simile occurs at I, 3) 355f., applied to Almambet. I, 3) 356 *Kudai teŋridäi* shows that by KK 381 *teŋirdäi* 'God' and not vaguely 'Heaven' is intended.
- 393ff. Halting at such speed, Almambet is flung against his mount's head, with his legs out of the stirrups.
- 395-397. With 396 *üzöŋgüsü* as subject, followed by *butunan*, the 2nd-pers. address 397 *kettiŋ* is scarcely tenable.
- 398-400. constitute a 'Kalmak' greeting. As the sequel (417ff.) shows, Sly-boy is offended.
- 412f. A neat proverb, using parallel Pers. and Arab. words: *kelbet* < Pers. *kälbad* 'body of a man or animal', 'model', 'figure', 'form' and *sünnöt/sünnöt* < Pers.-Arab. *sunnat* 'religious observance (Sunnī)'.
417ff. Having shown his own good breeding by offering the freshly learnt salam (401f.), Sly-boy reproaches the princely Almambet for not having asked after his pedigree (418 *tek*), as he ought to have done. Almambet ought also to have asked about Sly-boy's journey (422 *jol*) but Sly-boy gives him his hand (423 *kol*), and with it a lesson in good manners.
426. *kanım*: although, as Jakıp's brother, Közkaman is of a family of khans and has prospered among the Kalmak, he is scarcely a khan, so that Sly-boy's 'khan' may well be Ay-khan.
432. A *matō* 'camel-tether' passed from the knees of the beast's forelegs as it knelt for loading, and over its neck (Yud. on *mata*- II 2... *töö mata*-).
436. On the name R *Kös Kaman* (*Köz-kaman*, *Közkaman*) and its doubtless earlier form '*Kaman-köz*', see I, 3) 1680ff., note.
- 443f. More explicitly at 856f., Közkaman had become subject (*el/jurt*) to the Kalmak and the Chinese.
445. R *Kırımya* 'bei den Kyrym'. In the series 443 *Kalmak*, 444 *Kitai* one would expect a third people, and indeed the bard has already derived Kırın from the *Kırım jurt* (324). But this bard surely knew that the Krim Turks lay to the West, whereas Közkaman had been taken eastwards. Hence *kırım* in its normal sense of 'distant place, land'.

450. On the name R 'Kökçögös' (*Kökçö-köz, Kökçököz*), see I, 3) 1680ff., note.
453. *Dörböljün*. 'Dörböljün' (cf. Mong. *dörbeljin* 'square') is the name of a town near Chuguchak in Dzungaria, in Kalmak 'Döwldžn' (Ram. *KWb.*, p. 100a). On the basis of this name, 452 *Börböljün* was obviously calqued, as were 454 *Čayaldai* (emended) and 455 *Ayal dai* (emended) on *yal dai*, cf. Kalm. *galdā* 'Chinese administrative or military rank' (Ram. *KWb.*, p. 142a).
480. ... *bir Almambet baladan* is baffling. This verse seems to say that Manas's wife Kara-börük had been ordered to be seized 'because of' or 'through' Almambet, but this is isolated in the mid-19th-cy. Kirghiz epics. It is theoretically possible that Almambet should have done this for Manas sometime between joining him as a very young man (as narrated by a possibly different bard in I, 2)) and the beginning of *KK*, where we are told that Manas is in his twenty-fifth year.
- 493 ff. On the pathos of this recurring 'Only One'-topos, see H *Közkaman II*, pp. 268 ff. The topos is closely linked with the central existential theme of mid-19th-cy. epic poetry – the precariousness of the Kirghiz situation between great powers, symbolized by the near-extinction of the Manas-lineage, see H, 1980, p. 323.
497. R *börtü kalım* 'Blutsverwandten'. Thus R had already recognized the corruption of *bir tüyanım* (= 503) and failed to emend his text!
499. *arkamda jalı* 'oben Mähne' ... 500 *astımda kuırık* 'hinten ... Schwanz', similarly *BS* 65f. *astımda kuırık/arkağda jalıy*. Since already at 541 there is the correct *astında jalı* – R absurdly 'unter ihm ... Mähne', 542 *arkada kuırık* 'an dem Rücken ... Schweif', R seems to have interchanged *jalı* and *kuırık* at 499f. to suit his mistaken interpretation of this basic equine-nomadic image, cf. *kuyruk* 5. 'posterity', (Yud., but with no reciprocal entry under *jalı*). On the other hand, there are signs that the structure of the image was being lost in a blanket-expression *jal-kuyruk* 'support' (i.e. from the kindred); and *kuyruk-jal* exclusively means 'younger generation' in *kuyruk jalıbiz ösüp atat* 'our younger generation is growing up' (Yud., sub *kuyruk*). The situation was doubtless confused for R and others by the transferred meaning of *arka* 'backing', 'support'. See the extended version of this topos at 721 ff.
- 503 ff. Manas elaborates that his only sister is too young to have married and given him in-laws (and a maternal nephew), his mother too old to give him a brother. The finely structured topos 512-520 dwells on the present barrenness of his mother's womb.
557. *čirlayan cı*, excellently rendered by R as 'das gesteppte Rohrgeflecht'.

- čirla-*, unattested by Yud., must be a phonetic, but not semantic, compromise-form, cf. St. K. *čırma-* 'to wind, wrap round', Özb. *čırma-* id., Kaz. Karak. *šırma-* id. and St. K. *šırda-* 'to lay a fabric or felt in two or more layers and quilt them'. In Kirgh., *čiy čırma-* means 'to interweave separate stalks of *čiy*-grass ('*Lasia grostia splendens*' Shnit., '*Achnatherum*' Indj. – sub *šī*) with coloured threads, to make mats, i. e. *čirmagan čiy* or *čirmak čiy* (Yud., p. 891 b = Antipina, 1962, p. 286). There are beautiful colour-illustrations of *čiy*-mats in the (unpaginated) *Kirgız oimoloru*, 1986. Such mats covered the walls of yurts (Antipina, p. 170), but at *KK* 557 the mat that has scarcely faded will be the one curtaining the nuptial bed.
561. R *ol körsöy* may, despite my emendation, be what the bard actually said.
573. *jörin / oğdop minip* R '... wunden Rücken / macht zurecht er, reitet weiter'. There has been no previous mention of this horse having a sore (*jör*) back, and how it could be put to rights so soon is obscure. Nor is *oğdo-* illustrated in veterinary contexts by Yud. It seems better to take *jörin* as 'shoulder' (St. K. *joorun*) and *oğdo-* in its basic sense of 'to do (something) to the right'.
- 590-622. The bard here skilfully adapts a topos 'Boast of Victories' to a refutation of the claim that Manas has a long lost uncle and cousins, structuring it on the refrain *andai/anda aitpadı atäkäm* 'thus/then my Father did not speak', with the emphatic final version 622 *mayā aitpadı atäkäm* 'My Father did not tell me!'
591. Cf. *BM* 881 *altı kapka keŋ Kokan*.
594. seems to have no other function than that of rhyme-setter for 595.
- 595 ff. Since Jamğırçı is regularly a hero of a generation older than that of Manas, it seems desirable to refer the indeterminate *östai ekän* 'oneself being a colt' to young Manas, and all the more so because young Manas is associated with Andıyan (*KO* 139 ff.).
- 607 ff. As was seen above at 322, note, Kirgın-čal is technically '*kirktın başı*' and takes orders from Almambet, who in v. 607 may therefore be loosely styled '*baš*' 'leader' over the Forty Companions, i. e. 'the First' of them.
611. *Orustun Orok-batırdın* R 'Orok, des Russenhelden'. But in Nogoy legend, Orak/Urak-batır was generally the son of the Nogoy Musa-khan and brother of Mamay-khan (see Žirmunskij, 1974, via Index sub 'Orak'). Alliteration has here made him 'of Orus', another hero-name of post-Nogoy legend (e. g. among the Karakalpak, see *Sred. Az.* I, p. 413). Elsewhere in the Radlovian epics, '*Orus*' does mean 'Russian' (e. g. at I, 3) 900). For a passage from the Kazakh 'Song on Urak's Sword', overlapping in style and vocabulary with Kirgh. Sword-topoi, see *Kökötöy*, Appendix 11 (pp. 274-276).

614. R *kızılık*, cf. 1566 *kazılık* = BM 1017 (on which see note). Since 'Kazılık' is associated with the fabulous *Kar-jābas* ('Where-it-never-snows'), *Kün-tibäs* ('Where-the-sun-never-reaches') and *Küröbös* ('Where-one-never-shovels, viz. snow'), one may well ask whether the 'Valley of the Kazılık' is not also fabulous and derived from the *Kazılık*-bird = *Ögörök*. The *Kazılık* in the Karkaralinskiy region N of L. Balkash is not well placed for the topographical thrust of *KK*. Another (or ultimately the same?) fabulous *Kazılık*, with reference to mountains and horses, occurs in *The Book of Dede Korkut*, see my review of G. Lewis's translation in *JRAS*, 1976, p. 160b. See also H *Közkaman* I, pp. 96 ff.
633. *altındı jestäi bura-*, also at 917; 1185; 1590; 1708. The literal meaning is 'to twist gold as though it were copper', but in contexts of one man sounding out another for information the transferred sense must be 'to test', 'to get to work on', even 'to manipulate'. With a different implication, cf. I, 3) 2437 '*altındı jestäi bölölük!*' 'Let us dole out gold like copper!'
638. *ketä*: see AK 474, note.
639. R *kimkat*, cf. B, 159 *kimkap* and note. Emendation to *kimbat* 'costly fabric' would be equally plausible.
640. R *sar* as though from *sarı*, but correctly rendered as though from *sar* (*zar/zer*) 'Gold'.
643. For the Bridle (*tizgin*) as the symbol of Rule, see I, 3) 1967 and note 1948.
653. R *urt atkandai* 'wie 'ne Kugel': *urt* is unconfirmed. The preceding 651 *eñkä atkandai* requires a parallel expression from the game of *ordo*, which can be supplied from 1602 R *ord'atkandai* (R 'Pfeil'), i.e. elided *ordo*. Since 651 *eñkä* 'knuckle-bone of mountain ram' and 653 *ordo* (emended) are used synonymously, it is wiser not to take them as 'knuckle-bone', 'skittle', concretely, since that sense is not admitted by Yud. for *ordo*.
665. *kiš ičik* is marked by Yud. as epical.
667. R *koro*: cf. St. K. *koroo* 'sheepfold' and Kaz. *koraūsiz* 'neglected' (Shnit.). Yet the short 2nd. -o is justified for the bard's language by Kaz. *kora* 'pen', Karak. *kora* 'cattle-shed', Nog. *kora* 'fence'.
- 674 = 678; 837. R *bačm*, unsupported, cf. St. K. *bačm* = *Opyt*. In printing *bačm*, R may have thought he was reversing assimilation to -m before b- in *bar-*.
- 675-677: Eleman, Tokomon, Kalkaman are stock enemies-to-be-plundered, with 'Kalkaman' patterned on 'Eleman' via *el* = *kalk* = 'people', see H, 1981, p. 223.
686. R *bat* 'Segen'. *bata* 'blessing' is normally elided only before initial vowel,

- but if R is right, one must set *bat*. 685 . . . *bat berči* could logically and stylishly be taken up by 686 *bat bersäñ*, with *bat* = 'quickly' in both instances: but the sequel 686 . . . *tes berči* 'give quickly' produces a clash between *bat* and *tes*. On balance, it seems better to read 686 *bat* and hot *bat*. It is seemly that young Almambet should first exchange the religious greeting with the venerable Jakıp, then claim his reward for hot news, and then ask for his Blessing. Similarly at 842, though it might be argued that as a woman, the highly respected Kanıkey cannot bestow a Blessing. However, *bata* tends to be secularized in these epics, and it takes the concrete form of a sheep, camel, and cloak, merging with the reward-for-news.
690. *siskanda* R 'als . . . gezeugt'. In St. K. and neighbouring tongues *sız-* = 'to delineate'. The sense here is 'to give shape', in accordance with widespread patriarchal notions of paternity. That this extended sense was known elsewhere is attested by Yud. '*atadan sızbay kalsamči!*' 'Would that I had never been begotten!'
707. R *öcköröñtū* (?) untranslated, cf. 1200 *üč küröntū* 'drei . . . -schaaren'. Unlike the 'Nogoy', who ride with one spare mount (*koš*), the 'Kalmak' ride with two spare mounts, and all are *küröñ* 'brown (horse-coat)' < Mong. *küreñ* 'dark brown', Kalm. *kürñ* (Ram., *KWb.*, 248 a).
- 721-724. An extended version of the 'Mane-Tail'-topos, see 499, note, above.
725. R *jañğırak(tu)* is a plausible variant of St. K. *jañğırık(tuu)*, though St. Kaz. also has *jañğırık*. Cf. 1440 *jañğarak(tu)*. R does not translate on either occasion. The sense is lit. 'with echo'.
726. R *alda taman (bir kudai)* 'vor mir', cf. 1438 *alda talam (küdüröt)* 'du mächt'ger'.
729. R *tišman*: a possible variant of *dušman/tušman*.
731. *kaita jakši bol-* 770, cf. 772 *kaita jakši kör-*, implies an alternating or cyclic aspect of Fortune, as in Medieval and Renaissance European poetry.
740. The pungent odour of oil of juniper acts as a restorative. Bagdı-döölöt had fainted and she is now reproaching her husband for failing to attend to her.
745. R *karañ* 'schwarzer' (referred to *karañ* 'dim', 'indistinct', or *karañğı* 'dark?'). But, less forcedly, the -n of *karan* II 'misfortune' was assimilated to the *k-* of following *kün*, with which it is regularly coupled.
784. On R *küčügüttöi* 'wie ein junger Falke', see AK 497, note.
786. *bokok*, cf. in the parallel passage 85 *boyok*. Yud. admits both forms.
- 788f. See note 87 ff.

- 790 = 896. R *činyralū*: see AK 626, note.
- 803-813. R refers this king-epithet to Almambet in direct apostrophe by Kanıkey. This is a very serious error, since it is Manas's king-epithet, see BM 66 ff. and H *Kukotay* II, pp. 543 ff.
- 809 ff. As Manas and his men drive five different sorts of herds before them, they leave a trail of dust.
- 815 ff. Kanıkey seems to have fallen into her role of clairvoyante: if Almambet were to leave Manas before the end of that month – it is not named, cf. 211 ff. – he would never marry. As it turns out, Almambet acquires the Kalmak Khan's daughter Altunay as wife (vv. 1875 ff. and after). Is Kanıkey thinking she must set the young man up for marriage with her lavish gifts of shirts (822-831)? The idea that Almambet would leave Manas at the end of the year is unrelated to anything else in this text. The very qualities which caused Almambet to leave Kökčö (AK), make his loyalty to Manas absolute.
- 819-821. The syntax and sense are obscure. The subjects of the three *dep* are unclear, also whether any implies thought or speech. As a modest wife, Kanıkey seems to be motivating her gift of shirts by saying that Manas would have given Almambet shirts. The organization of these verses offered here is tentative, as is consequentially the translation. 820 *Ketät* is taken as imperat. *ketät at = jat!*, with v. h.
822. *jaŋgak* (*tin kösü-*) 'Seitentasche' = 831 'Tasche', unconfirmed by Yud., *Opyt*, Mukamb. and the neighbouring lexica. The symmetry with following 823 *korjunnun kösü-* (*köz* 3. 'each of the two halves of a saddle-bag' hanging on either side of a beast of burden) requires the sense given by R to be right. *jaŋgak* 1. = 'walnut', and 2. = 'boll (of cotton)'. Since walnuts are composed of two symmetrical halves, which fall apart, this may contain a clue as to the nature of *jaŋgak* 'bipartite burden', e.g. '*jaŋgak*' *kurjun*?
825. R *čūštaldan köinök* 'ein Hemd aus Tschuschtal', cf. 133 *čüštödön köinök* 'feine Hemden'.
827. *toryun*: 'a kind of costly silk fabric' (Yud. p. 753 a), cf. *torko* 'a kind of silk fabric' (ibid., but without cross-reference). These are doublets of a word for 'silk' widespread in Mong. and Turk. (see Joki, 1952, p. 334 f., who discusses Ramstedt's study of this word in *Neuphil. Mitt.* L, 99-103). Kirgh. *torgun*, as distinct from *torko*, will have come from Mong. *toryu(n)* or from Kalm. *tory^on*.
829. *bačai*: St. K. *bašayı* (variants *bačay*, *bačayı*, *pašayı*) 'kind of silk home-spun'. See KO 923, note (where 'colloqu.' should read 'obsol.').
- 832-836. A thorny passage, despite the well-formed parallelistic quatrain 832-

836. Vv. 637, 799 *sōya dergä oljo jok* 'there is no booty for one who says "(Make me) a gift from your booty!"', contain a hint. Jakıp and Kanıkey respectively wish to damp down a news-bringer's expectation of the customary reward (*süyünčü*) as decently as they can. At 832 ff., Kanıkey, after generous gifts of shirts ostensibly to set Almambet up in marriage (see 815 ff. note), teasingly says he could not claim to have no 'booty' if asked for a gift. 834 *sōya* 'gift from booty of war or hunter's "bag"', although part of the verb *sōyala-*, is mirrored by 836 *šralya* 'gift from a hunter's "bag"'. *sōyala-*, here rendered as 'to say "Sōya!"' (i. e. 'Make me a gift!'), is absent from Yud., *Slov.* in this sense.
841. Almambet evidently did not take Kanıkey's gift of shirts as 'reward for good news'.
860. *tūyamya* < *tūyanımya*.
876. It is surprising that Kanıkey should refer to old Közkaman and his '*aksakal*' son Kökčököz (451) as 'a Pair of Stallions'. Even if she sensed, in her clairvoyance, that the latter would claim her in the event of Manas's elimination (1672), this would leave Közkaman out of account.
- 877 f. *astıbiska* : *üstübüskö*. The low/high dichotomy is taken here as parallel to the 'Mane' 499 *astında*/'Tail' 500 *arkamda* dichotomy, see note 499.
- 879 ff. A longer variant of the topos 'A Festive Occasion' or 'Time of Prosperity', cf. AK 709 f.
881. R *kolokop* untranslated: not Yud., nor *Opyt*. The context requires an article of women's finery, and R. Dor has suggested Özb. *qolqāp* 'mittens', to which add *qülqop* id. (Akabirov et al., p. 636 b); Kaz. *kolkap* (*Russko-kaz. slov.*, sub *rukavitsa*; not Shnit., Indj.), Karak. *kolyap*, Mod. Uig. *qolqap* and, finally Kirgh. *kolkap* id. (Yud., *Russko-kirg. Slov.*, sub *rukavitsa*, after *meeley*). Thus in Yud.'s opinion, *meeley* is, or should be, the Kirgh. word for 'mitten'. Antipina, 1962, p. 251, links the *meeley*-mittens with the bride's headdress *šökülö* as part of the wedding-costume of former times: '*kolun meeleyden, bašın šökülödön*' 'hands in mittens, the Headdress on one's head' (source not given). 881 *kolkop* (emended) has the appearance of an Özbekism.
883. *semizçilik kul-* has an idiomatic aura, but cf. 1424 where it is simply synonymous with 1421 *tamaša kul-*. *semizçilik* not Yud.
- 886 ff. The fact that Kanıkey uses the same Wolf-imagery as Bagdı-döölöt (746 ff.) regarding the Kalmak, enhances the clairvoyance of both: unaided by the other, each sees reality.
894. Kanıkey is acutely aware of Almambet's Oirot/Kalmak descent. All the sharper is the contrast between the Kalmak way of life and that of the Muslims, to which Almambet was divinely predestined.

904. *aču baš* R 'den starken Trank'. The sense is elliptical, with a play on *aču* I 1. 'fermenting' and 3. 'anger'. The full sense is 'took that fermented drink which brews angry heads, known as "arak"'.
 931 ff. On *kololū/bedärdū kumyan*, see AK 649, note. R 933 *bedärdä* could be rescued as *bedär-dä*, but on stylistic grounds of parallelism with *kololū* is best emended to *bedärdū* = AK 651 parallel to AK 649 *kololū*.
 932 = 934. *taratın*, and 1180 *tarat* (after circumcision): cf. Yud. *daarat* 'ritual ablution'. The initial *t-* in *tarat* (not Yud.) is justified by Pers.-Arab. *taḥārat* 'cleanliness', 'the rite of purification by means of ablution after discharge of the natural functions' (Gaff. II, p. 542b). Since Sly-boy is an Infidel, he will not 'wash' in the Muslim sense. Manas's questions are polite, but also ironic.
 939. R *kaissam* 'reite... zurück' (imperat.); 940 R *kaissam* 'komm wieder'. This topos of 'going well and returning well' is a Farewell-formula, scarcely to be uttered by a speaker of himself. R felt this, but failed to interpret his text in terms of his translation, overlooking assimilation of *-ŋ* to *-m* before *b-* (*-sam baikuš*).
 959. *altımış başū*, where *baş* is *kerege baş* 'points of intersection of pairs of laths, each *baş* with its *tanap* "tie"', cf. AK 1231 *altımış tanap*, and see H *Marriage* I, p. 77, n. 36.
 962. *barıŋgi töšök*: see BM 2180, note.
 966. R *seir* (not separately translated). Cf. Yud. *seer* III 2. 'place where neck meets withers', cf. Kalm. ¹*ser* 'upper part of back', 'eminence'. Here, Ram. *KWb.*, p. 328, compares Kirgh. *seŋir* id., but not *seer*, which thus looks like a doublet, with R *seir* preserving the two vowels of Mong. *seger* 'spine', 'nape of neck', 'mountain'.
 968 ff. From the point of view of Kanıkey in her yurt, Manas appears like the Dawn above her horizon. Since Manas's simile involves the Dawn, it is possible that Ak-kula's simile (969 *arkardai*) involves *Ursa major* (*Jeti Arkar*), by the position of which one could tell the time.
 971. This verse revives the moment of Manas's arrival outside Kanıkey's yurt as her bridegroom, see I, 3) 1285 f. A now less defiant Kanıkey has been imagining he would soon be making love to her (KK 962 ff.).
 973. R *eŋgänä* (untranslated) = 2049, 2058 'Thüre', cf. *Opyt* I, 714 (Kkirg.) 'der Eingang', unconfirmed. I propose *iŋgän-ä* 'camel-(and-)rider', with regressive assimilation.
 978. *kirke čilteni*: *čilten* 'invisible spirits' were characteristically at the call of a *bakši* and typically to the number of forty. Paired with *Kıdır* (Khizr) here, the *čilten* are clearly protective and helping spirits. For their possible genetic connection and overlap with Manas's Forty Companions, see *Kökötöy*, pp. 260 ff.

984. R *tekäi*... *baštayan*, cf. 806 *teskäi*... *kištayan* = BM 69.
 988. R *örköskön* 'geschaffen', cf. BM 77 *erkä öskön* 'zum Mann herangewachsen'; BS 492 *körk* 'öskön' 'erwuchs... herrlich'. If BS 492 is independent of the other two contexts, it should read *körkk* 'öskön' (< *körkkö*) 'grown to beauty/splendour'. BM 77 'zum Mann' would require *ergä*. For BM 77 and KK 988 *örg* 'öskön' is proposed < *ör* I 1. 'rise', 'upgrade'; 2. (of a horse) 'high-chested', cf. *ör kökürök* (of a man) 'arrogant'; *örgö čapkan* 'energetic'; *örü ketti* 'he lost his strength'. Thus *örgö öskön* 'grown to full stature and spirit'. (BM 77 *erkä* is also unfortunate in that *erkä* means 'a molly-coddle'.)
 996. R *kamudan*: see BM 1202, note.
 1009. *kazıları* seems guaranteed by 1010 *karından*, as 1009 *egilät* (R *eyilät*) is guaranteed by 1010 *ešilät*, and by context is thus a part of Kanıkey's anatomy. *kazı*, however, is universally the peritoneal fat of horses. Kanıkey is possibly thought of here as a 'Mare'. In any case, *egilät* says she has been 'seeded', so even if *kazı* needs a better interpretation Kanıkey looks pregnant, which might in turn be confirmed by 1010 'her belly is distended'. The plurals 1007-1010 are honorific.
 1014. R *köčügön* 'junger Sperber', unconfirmed. Instead of exploiting St. K. *küčügön* 'lammergeier' and a whole range of avian predators in the related languages, it is best to be guided by the action-verb *bilkilda-* 'to waggle' and read *küdörü* 'musk-deer' as at AK 496. See note on AK 1034 f., and also on 496.
 1015. See note 101.
 1016. R *kelä*: cf. 898 *kesä*.
 1022. R *bešin*: R may have overcompensated for *-m* before *b-*. *bešin* 2. 'Midday Prayer' (R 'die Gebetzeit').
 1023. *maŋ-maŋ* is not listed as onomatopoeic by Yud., but only in the sense of 'slowly and deliberately' of the gait of camels.
 1023 f. R *bai töböt* 'Hunde' (pl.): lit. 'rich/lordly male canine'. It seems better to take this as a personal (type) name.
 1025. Although the Companion Serek (lit. 'mongrel', 'cur') is sometimes the object of identical curses (e.g. 1238) and he intrudes into the action unpleasantly only fifteen lines later, *seräk* here cannot be dissociated from the barking Bay-töböt. One must conclude that the curses on Serek are inspired by the literal meaning of his name.
 1026. R *či it!* (untranslated). 'Silence, dog!' is unconfirmed.
 1032 f. *Közkaman* is marching on foot (1046), thus *astı* means 'before' and not 'under', cf. R 'schaust du ihn... / Reitet (auf einem Schimmel)'. Is *Közkaman* marching in order to spare *Korjoŋ-boz*, having no second mount?

- The Kalmak typically have two spare mounts (707, note), and at 1219 Közkaman thinks of bestowing gift-horses. In order to invite Manas, Čagalday rides Korjoŋ-boz, possibly the Közkamans' only horse of distinction?
1036. R *čotolo* 'Flinte', cf. Yud. *čotala*, *čotana* 'slow-match hand-gun'.
1037. *burama* R 'Kehr nicht um': but this would be 'burma'. *bura-* 'to twist', 'screw', occurs often in rhyme with *sura-* 'to ask', in the sense of 'to screw down', 'oppress', e. g. *BM* 150f. The description of Közkaman's uncouth equipment at 1034 ff. affords ample justification for treating him gingerly in chance encounters.
1044. For *čarık* 'raw-hide shoes', see Antipina, 1962, p. 231, ris. 139v. *čalbar* 'patterned leather trousers'. For Kaz. colt-hide trousers, in colour, see Orazbaeva, 1970, No. 109 *jaryak šalbar*.
1045. R *šu* 'Staub', as though *šu* 'this' referred to 1044 *čaŋ* 'dust': the rich alliteration, however, suggests Kazakhizing *šu* (properly *šū*) for *čū* 'noise'.
- 1047ff. Serek is of the opinion that the Közkamans will be overawed by Manas's magnificence.
- 1051-1075. The structure of this passage is baffling, and the solution offered here is tentative. Firm is 1055: Serek enters the Pavilion muttering under his breath. His anti-Kalmak feelings embrace both the Közkamans (back at 1043 ff.) and the former Kalmak Almambet (1064 ff.). Serek mutters for good reason: for were Almambet to hear his insults publicly he would surely avenge them, as at 1289 ff. Thus it is Serek who is still muttering at 1073, but it is Almambet who narrows his eyes at 1061. Serek is 'playing the man' (1072 *erkäksip*). Almambet overhears these muttered insults and calls for Manas's mount (1074f.). The structure of my punctuation and allocation of speeches follows from these considerations.
1051. This (contemptuous) epithet is here used as a cliché for its bearers, the Kalmak. Georgi noted the three-stone hearth as an alternative to the hung pot among the more backward Tungus (Doerfer, 1983, p. 240). I have assembled other 'Kalmak' traits from older Kirghiz epic in *H Mongols*, pp. 142f.
1055. The Közkamans are circumcized at 1170 ff. On Almambet and circumcision, see note 1124 ff.
- 1062 and 1064 ff. resume in epithet form some of the events narrated of Almambet in *AK*, where the 'Kalmak' are named 'Oirot'.
1071. Since *šiktir* means 'strumpet', Serek may be alluding to Kökčö's (in *AK*) unfounded accusation that his wife Ak-erkeč and Almambet were lovers, see p. 35, above; *H Almambet*, pp. 165 ff.: Hatto, 1987, pp. 123 ff.
1079. R *altı mištan* 'sechs Sattelriemen', cf. 73 *altın bištan* 'den gold'nen Riemen'. R must have heard *altı(m)mištan*, with assimilation.

1082. R *tāp* 'tretend'. This topos normally indicates the feat of leaping into the saddle *without* using the stirrup, as for example within this same poem 176 *teppäi*. Thus 1082 *tāp* ought perhaps to be emended to *teppäi*. 1369f., however, which lacks any form of *tep-*, definitely requires emendation.
1084. R *Kars*, *kars kazalat* 'ihr lärmenden Gesellen'. *kazalat* is unconfirmed, but R took it correctly as *kazanat* 'lively (fellows)'. *kars-kars* is adverbial rather than adjectival, indicating the sound of guns or laughter, perhaps here 'like a bullet from a gun!'
1105. *küsögön* R '(an Stimme) so gewaltig', unconfirmed, not *Opyt*. St. K. *küsö-* 'to wish, desire' affords no sense, but the obviously related Karak. *küsö-* 'to strive to reach' does. The emphatic imperative is required.
- 1116f. The animals have the exterior markings of beasts acceptable for sacrifice.
- 1119ff. The possessed state of (emended) 1121 *kelini*, in conjunction with 1209 *kelinimä* (Közkaman speaking), indicates that the young wives (and then old women) of Közkaman's group are being referred to. This in turn applies to *čabardarin*, where the plural may be honorific for Sly-boy, whom Manas had promised to reward (936 ff.). No other messenger of Közkaman has been named.
- 1124 ff. Cf. the Conversion of Almambet at *AK* 116 ff., with no Circumcision. See note 1053, above.
1139. R *kalkım bar* (untranslated), cf. the parallel 1114 *kalkıma*.
- 1143 ff. Cf. the Naming of the Prizes at *KO* 821 ff.
- 1153 ff. clearly bring out old Bakay's status as a leader in ritual. He is a *kismät* (St. K. *kızmat*) *kiši*, i. e. an officiator, functionary, though no mullah. It is in keeping that he performs a sacrifice (*tülö*) which under its thin coating of Islam is essentially heathen.
1163. R *karyıldap* 'gackernd', unsupported, unless by *karkıl-da-*. It would be a strange ritual where a venerable rider should lead the people (1164) 'cackling like a gosling'. For emendation to *kalkıldap* 'swaying', see note 87 ff.
1170. R *mäsäländi* 'die Segensworte', cf. 1187 *mäsälänj* 'wie sich's gebührte'. The 2nd per. sg. -*ŋ-* can refer only to 'Allah, leaving *mäsälä*. St. K. admits only *mesel* (Ar.) 'wise saying', 'apothegm', whereas Kaz. and Karak. know *mäsele* 'question', 'problem', cf. Taj. *mas'ala* id. All seems to be covered by Pers.-Arab. *mas'alat* 'question'... 'maxim'. Thus R *mäsälä* is formally permissible. The 'Wise Words' must be the words of the *Qur'an* (which at 1181 is in their bosoms). *ä* in 1187 *mäsälänj* may be a crude attempt to render *ä*.
1171. R *turuk*, cf. St. K. *turk/turku* 'the length' (only in collocation). R's form is justified by Kaz. *turık* 'length' (Indj., not Shnit. or Machm.-Mus., who cite *turkı* = Karak.).

- 1175-1178. One wonders whether the use of axe and adze in circumcision is less archaic ritual than sadistic fun at the expense of Manas's kalmakized cousins.
1179. *beš ubak namaz*: the Five Obligatory Prayers of Islam at the main phases of the day.
- 1209f. Közkaman refers to the young wives and old women of the group of which he is patriarch, not only to his own wife or wives. It seems that he has prospered among the Kalmak and preserved at least shreds of his former princely status. At 1574 his son Kökčököz disposes of a detachment (*kol*) of 300 men. At 1248, Közkaman has an *asl jer* 'High Seat', like Manas. This, despite the doubts expressed in note 1032, above. 1212 implies an admonition to prosper in the new promised land, rather than that they have brought innumerable mares with them.
- 1215 = 2457. *Ernasar tīgän*: see *BM* 1318, note.
1228. The reason why Čagalday cannot 'face' Manas is that the latter's countenance, like that of Chinggis in the *Secret History*, is charged with charisma, cf. *KK* 122 and *BM* 993 and note.
1238. For this curse on Serek, see 1025, note.
1254. *Altın taktū akırğa*: R 'bei dem goldbeschlagenen Pfosten'. R regularly renders *akır* as 'Pfahl', 'Pfosten' (e.g. I, 3) 1261; *KK* 971), but later omits *akır* from *Opyt*. In the whole area *akır*, *axır* means 'manger', 'feeding rack, trough'. Taking *altın taktū akır* in conjunction with 1328 *altın mečit akır* lit. 'Golden Mosque Manger' one can conclude that for orderly tethering the Companions had *akır* with luxurious individual names, probably enshrined in appropriate gilded *images* or *emblems* at their tops, thus *KK* 1254 'Golden Throne Manger' < *altın tak* 'Khan's Throne', with *-tū* 'having', 'furnished with'. *altın taktū akır* is suitable for the tethering of the Khan's son Almambet's steed, *altın mečit akır* less obviously so for that of Serek, whose name literally means 'mongrel'. Such grandiose cribs have yet to be confirmed, above all pictorially, but the real basis for them is clear when allowance has been made for bardic embellishment. On campaign, detachments, at least, would need signs of identification for supplies of fodder. As to tethering-posts, by the evidence of Yakut *särgä*, they were formerly regarded as both sacred and personal: for the hierarchies of Yak. *särgä* see Perkariskij, sub vb. The personal nature of the crib in Kirgh. survives in epic, cf. I, 3) 1261 'he tethered his horse to the crib (*akır*) to which no horse had ever been tethered', i.e. to Kanıkey's, symbolizing her virgin state, with 1263 'tree' (*tal*) perhaps standing for a tethering-post (ordinarily *mamu*), though more likely the hat-and-coat-stand. Has the Manger in older Kirghiz taken over the symbolism of the Tethering-post?

1256. R *bāli kārīm* 'edle'. This expression is uncomfortably near to 77 R *ubalı kerim*, discussed at 77, note. If *bāli* is distinct, it will be from *beyil-i* 'of kind and gracious nature'. Though Kanıkey is soon to use her clairvoyant powers (favouring the reading *ubalı*), *bāli* is left to stand, even though it might be an 'emendation' of R's.
1260. *kūŋ* 'slave-woman' is here used metaphorically of the khan's daughter Kanıkey.
1267. *aip* Pers.-Arab. 'aib' 'vice', 'defect', 'fault'. Kanıkey fears that Manas, in his hour of need, might seem to God and his Guardian Angel to be in a state of sin, so that he would lose their protection (1282f.).
1278. *kekirtäk* 'windpipe'. Undulating weapon-grips are of course widespread. Whether an actual section of trachea was pulled over the hilt of Kökčököz's *čot bolot* is left open here. According to Yud. *čot* II is a hatchet with its blade helved 'across' the handle, i.e. perpendicular to it? Cf. Mod. Uig. *čot* I 'a hatchet (with a long handle perpendicular to the blade)'. A *čot bolot* would be a *sword* that incorporates this principle, and indeed the verb 1281 *jaska-* 'to brandish for a backhand blow' coheres well. A weapon which sickles off or 'reaps' heads and arms characterizes a loathed enemy. At 1434, this weapon has a point (*uč*). Cf. further Kaz. *šot* 'a hoe (for cultivating round trees)' (Shnit.). The *čot bolot* is absent from the Kaz. armoury described and illustrated by Valichanov (I, pp. 463-468).
1292. *kas* indicates the hostility or pugnacity engendered by strong drink, rhyming with *mas* 'drunk': *jaman kiši mas bolso, jakını menen kas bolot* 'If a bad man gets drunk he will quarrel with his near ones'.
- 1309-1312. Serek's accusation that Almambet would be at kissing and embracing Kanıkey, with oblique references to Almambet's imagined affair with Ak-erkeč (the central theme of *AK*) is the deadly insult, completely missed by R, which justifies Almambet's using his horse-lash on Serek. Contra morphology, R takes 1310 = 1312 *kalasın* as 3rd per., overlooking his bards' frequent final *-n* for *-ŋ*.
1323. The morphological nature of this curse remains obscure. Cf. further S 1336 *Kuday baryan* and S 1874 *Kudaydan tapkan*.
1324. R *körbösön* 'sollst du... erfahren'. Cf. the parallel 1395 *sistän* (from Manas) *korduk körbödüm*, which requires 1324 *körbösöm* 'though I...'
1326. Serek decides to seek justice from Manas, the lord whose peace has been broken. In any case, Serek may not strike the princely Almambet.
1328. See 1254 and note.
- 1343-1346. Strictly, in style, these verses are the object of 1346 *dep*, with subject Er Manas in the next line, and that it is indeed Manas who utters them

- is shown by 1346 *okuim*, 1st pers. poss. of 1354 *okui*, not Yud., but which must be an interjection 'Shame!', cf. *ok* I, expressive of disapproval and (*b*)*uy* in '*ay-(b)uy!*', an exclamation of exhortation.
1343. *töšök bas-*: as at 962, the allusion is to love-making.
1348. R *sarıŋki ja ak olupok / etäginän* ... 'Bei dem Bogen, bei des Panzers Saum ...' Even if, surprisingly, Manas is sleeping with Kanikey in Ak-olpok, he is scarcely sleeping with her with his bow-and-arrow case on (though his grandfather Jakıp did, in order to engender a male child, *B* 39). *sarıŋki* is suspect, since the ending *-ıŋki* is almost exclusively deverbal (thus 'yellowish' *sargayıŋki*). A rare dialect word, Mukamb. *jaa* V 'tufts', 'bunches' (of felt) in the saddle (under the slats), a variant of *jaaz/ jaas*, might be intended, in which case *sarıŋki* might read **sarıkki* '(wool) of the *sarık*-sheep (Karak. 'kind of sheep without fat tail', Tat. *sarık* 'sheep', Bashk. *harık*, Chuv. *surax*, Ščerbak, 1961, p. 110). If that were so, **sarıkki jā* 'wool-padded' would be a variant of *KK* 275 *baktası karış* 'of cotton a span thick' before *Ak-olpok*.
1353. R *könögö batıp* (untranslated): Yud. authenticates *künöögö/künögö bat-* as 'to commit a sin'. Does Serek think that Manas has sacrificed the First Prayer to his pleasures?
1364. *čali* is hypercorr. for *šali* (< Pers. *šāl*). *šāl* were used for turbans, shawls and, as here, sashes. *boto kur* according to Yud. is 'silken sash', but *šāl* par excellence are of fine goat's wool. It is thus difficult to discern the exact nature of this splendid sash, though *kele* 1. 'gold or silver thread' (rather than the vague *kele* 2. 'costly fabric') throws some light on it.
1370. Manas's prowess and the alliteration require restoration of *teppäi*, see 1082, note.
1383. Serek proudly implies that he was born noble and free, not born into Manas's service, though he chose to 'camp' with him, i. e. he freely joined him as *čoro*.
- 1401f. *ja... ja-da* 'either... or indeed'. Not Yud., Kaz., Karak. Pers.-Arab. *yā*.
- 1405f. In his reply, Manas shows himself as a born leader of men. It must also be borne in mind that there was a tradition that Manas himself was not of the princely Chinggisid 'White Bone'. Of the Radlovian texts, only *B* gives Manas an heroic father with a four-tier pedigree, more or less in agreement with *KO*: the others give him a feckless father whose title vacillates between 'Bay' and 'Khan'.
1422. *urdu* lit. 'struck', but the full sense is that God allowed the Kalmak to commit a crime for which they would be punished (= R) from on high. Lurking behind this expression is the concept that broken oaths (in this

- case of friendship and hospitality) 'strike', i. e. 'punish' the offender (*ant ur-*, etc.). God knew that Kōkčököz (but not his father Kōzkaman) was meditating treachery.
- 1425 ff. Kanikey's vision at 1273 ff. is fulfilled.
1430. The insult survives formulaically although the Kōzkamans have now been circumcized.
1443. This verse is figurative, as at 1268. At 2199 *jan baška tidi temir ok* the arrows are real.
1462. *Ejämän* for *Ejämänän*. R renders 'Edschämän, du Blutsverwandter...'
1464. R *karsaktardın Karyandai*: cf. *BM* 357 (R) *Kazaktardın Karyandai*; 1489 *Kazaktardın Karyandai*.
1466. R *Börüšüm*, cf. *BM* 1491 *Börüčüm*. Since *börüčü* can mean 'wolf-hunter' (cf. *buguču* 'deer-hunter', *tekeci* 'goat-hunter'), *Börüčü* is adopted, with *Börüšü* as a Kazakhism.
1470. R *Ken-jaman* 'Kenjaman': cf. in the parallel passage *AK* 1157 *ken Janbai*.
1475. R *joruču* 'Zeichendeuter' is not listed by Yud., who has *joruğuč* 'interpreter', but R's form is supported by Kaz. *jorušti* 'fortune-teller', 'seer', and by Karak. *jörüšti* 'foreteller', 'interpreter'.
- 1483-1497. These vv. constitute a 'king-epithet' for Sirgak, parallel to a shorter version at *BM* 1505-1511, to which it stands in a disturbing relationship requiring lengthier discussion. An underlying theme of *KK* 1483 ff. is that Manas and Sirgak were conceived and born in the same month and on the same day. That Sirgak was born 'independent' seems assured by 1490 '*birgä jassa, bir tüyan*', cf. *KK* 1383 (Serek speaking) '*birgä jassam, bir tūdum*', taken as 'Though I camp with others, I was born independent' 1483f. refer to the initial traditional childlessness of a Great Hero's mother. At *B* 12 ff. (by a different bard), Manas's future mother had not sought holy places (21 *mazardū jer*) to cure her barrenness, but here at *KK* 1487 she goes to Mekka. The tethering (training?) of thoroughbreds might indicate a therapeutic-magical horse-race (1485); the selecting (1486 *čailayan* hypercorr. for *šailayan*) of a light-grey mare indicates a sacrifice. 1488 'Azret-sultan(?) or the Prophet (Muhammad?) became my companion ...' Is this a circumlocution for 'had me conceived'? Or is there a sudden shift forward in time to when Manas had been born? Since I have failed to trace a prophet 'Azret-sultan' among the C. Asian Saints, 'the Holy Lord Prophet' (Muhammad) cannot be excluded; after all, in *KK* Manas's mother went to the Prophet's Tomb, not to a local *mazar*. According to Yud., '*aziret*' was especially the epithet of the Prophet's son-in-law 'Ali, to whom epic heroes often call for help. But are *Azret-sultan* and *paigambar* ('prophet') compatible titles for 'Ali? 1492. The

kundak of sheep's or camel wool was the first resting-place of a new-born child. 1493 *ai-minän kününün / bürö bütkön*: were there no other context to consider, this should mean 'conceived on the same month and day (as I)'. But *BM 1505 ai-minän künüm e / ortosunan bütkönüm, / kün tübüdü taiyanım / ortosunan bütkönüm* is not easy to accommodate to it. (As far as I can see, the attributes of Sagymbay's 'Sırgak' throw no light on the problems just discussed: there Sırgak is 'köşöm' 'leading-goat in a herd of sheep'. Strange, that a hero whose name means 'a (species of) golden eagle' is a borzoi to one bard and a goat to another.)

1499 ff. Alliteration (on *kır-*) has here got the better of the bard, since at 324 he derives Kirgın from the Kırım (Crimean) people, but now makes the latter victims of a rout by Manas, Kirgın, and their men. See further note, 445.

1513 f. R *Madışım* : *adışım* 'Besieger', unconfirmed. **āt-daš* and its descendants in the sense of 'namesake', 'companion' has been widespread since well before Kāšyārī, so that Claus. *ED.*, p. 72 a plausibly suggests that the true meaning was 'tribe-namesake'. The two nuances 'namesake', 'comrade' are well attested in the Kirgh. dialects (Mukamb. p. 18). Emendation of *adıš* to *adaš* requires *Madıš* to be *Madaš*. On *adaš* see further Sevort. I, pp. 203 ff., Räs., p. 5 b.

1525. *čip* < *čiy-* 'to delineate' etc., probably refers to marking out the ground before the great pavilion is erected. In his valuable detailed account of the erection of the more modest yurts of the Afghan Pamir, R. Dor makes no mention of specific marking-out of the area, doubtless because the process of 'nettoyage' and 'aplanissement', with removal of unwanted soil and stones to the periphery, itself defined the area sharply enough (Dor, 1975, pp. 171 ff.).

1526. *Künökör* (lit. 'Sinner') is evidently a weather-mountain surveying the East or North-East.

1528 = 1535. *jaŋgasın* (St. K. *jaŋu?*), cf. Kaz., Karak. *jaŋa* 'new', 'fresh', 'recent(ly)', 'now'. From context *jaŋgasın* must refer to the immediate future. We are confronted with a sacrificial divination for good weather on campaign, performed on a weather-mountain, an alternative to one's weather-shaman having direct control over the weather, as Almambet in Sagymbay's variant (Hatto, 1970, p. 18), and of course serious warfare during the rise of Chinggis-khan.

1529. Whether or not the *koš* exceeded the comitatus of the Forty numerically and included it, does not transpire, but it must be borne in mind that Manas's men will clash with the armies of two khans. Even the 'homecomer' Kökčököz disposes of a *kol* of 300 men (1574), varied by

100 (1669). The canon (1533) will scarcely be operated by the comitatus. Nevertheless, on divulging Manas's strength to Ay-khan, Kökčököz gives it as 40 (excluding Manas). As in epic elsewhere, the masses are for the most part taken for granted or as the object of great slaughter.

1537 and 1566 ff.: see 614, note.

1541 R *čödirmakka*, cf. 1571 *šödırıp* = 1576; 1680: 1541 *č-* is hypercorrect, cf. St. K. *šoodura-*, Kaz. *saūdıra-*, Karak. *saūdıra-*, where *-a-* differentiates from *saūdır-* 'to cause to milk'. Has R generalized *čödır-*/*šödır-* editorially and even touched up 1681 *kōdırıp* (rhyming with 1680 *šödırıp*), cf. St. K. *koodıra-*; or are *šödır-* and *kōdır-* genuine dialect forms? In view of an almost total lack of system in R of any kind, the former alternative seems unlikely. Against the latter alternative are the factitives 282 *čogdurata* (emended by me to *čödurata*) and 2175 *čödırata*. There is some uncertainty in this context as to whether the Kirgh. sense 2. 'to strut' (in fine clothes, i. e. 'to make a fine show', or the Kaz. 'to clatter' is intended. *kirāli* and 1571 *kirip* imply *crossing the frontier* into the marvellous Unknown.

1552. The 'good fortune', 'prosperity' (*bak*) under which the trees (*baktar*) are bending is their abundance of fruit. For the motif, cf. *KO 566 kübülp turgan gül bağın / kübüp taştap . . .* 'destroy his flower-gardens where the petals lie scattered . . .', where *kübüp* shows how to resolve R's self-contradictory 1554 *kōbüp*.

1566 ff. See note 614.

1608 and 1612: *sap bol-* 'to be/become a reliable support' < *sap* 'handle', 'hilt' (of knife, dagger, sword). The khan's son Almambet seems to be offering Kökčököz, a nephew and cousin of khans, equal alliance in the service of Manas. Whether or not Almambet suspects further treachery towards Manas does not emerge: but Kökčököz has already shown what *sap* is to be expected from him by his blow with the *kekirtäk saptū čot bolot* (1425)!

1619 f. Yud. quotes this couplet sub *ırga-* with intrans. 2. 'to shake', giving a desirable *semantic* rhyme with *ıryadı*, which transit. 1. would have disturbed.

1627. R *jüdö* 'Müde', cf. Yud. *jüdü* id. Analogues of Kaz. *jüde* 'excessive' might also justify R *jüdö*. (**jüyö* cf. St. K. *jöö* 'on foot' would give excellent sense, but should perhaps be resisted.)

1635. R *kojogoyımo* 'Kalmückenkleidung', unconfirmed, not *Opyt*. According to Yud., *kojogoy* 2. 'hardened', and *kojogoyluu* = *kojogoy*, with *kojogoyluu ton* 'hardened sheepskin (coat)'. Since both *-ma* suffixes are deverbal (Oruzbaeva, 1964, pp. 291 and 292) it is suggested here that R *kojogoyımo* may be a crisis-form of *kojogoyi (kür)mö*, with adjustment of v. h.

1670. In the mid-19th-cy. epics, there is a certain oscillation between Manas, the

- man of the mountains (e.g. *Čatkaldayı* at *BM* 1834) and despoiler of the Sart, and Manas the Sart (e.g. as a boy in *Anjiyan* at *KO* 139 ff.). Manas's HQ in the Talas Valley cannot be viewed as a low-lying situation. At *KK* 1670, the Kalmakized Kökčököz may regard Manas as a Sart from his own previous life with the Kalmak of the Altai and 'Künköi' together with the general opprobrium of the appellation. If ever the Manas passages of the *Majmu' at-Tavarikh* were proved to be contemporaray with the rest of that compilation (see H *Kökötöy*, pp. 90f.), Manas as an Özbek captain of war would indeed be a Sart! Finally, the 'Sart' were objects of plunder – and Kökčököz aims to plunder Manas.
1672. On whether Manas had four wives as Kökčököz thinks, or only three, see note 3.
1674. On *akım tüş-* see *S* 129f., note.
1679. R *čailatıp* 'Schwingen ließ', cf. 1992 *čailašıp* 'schüttelten sich'. *čayla-* 'to shake' is unsupported by the usual lexica, but is nevertheless correct, cf. South Kirgh. *čayloo* 'winnowing'. *čayla-* 'to shake' (cf. *čayka-* id.) would seem to have been ousted by the clash with *čayla-* 'to cover'.
1683. R *Šilmurdanda beri*: 'Diesseits von dem Schylmyrdan', thus for R a toponym. But cf. *čilmardan* = *čilmerden* II 'drum'. R may well have 'emended' **Šilmurdandı* to *Šilmurdanda* to accomodate it as a toponym: or we are to read '*Šilmurdan-da?* *beri* is difficult to interpret. See further *AK* 993 *čilmardan* (emended), where the verb is not *kak-* but *čal-*.
- 1694f. When Kökčököz returns to his yurt, his flag is raised beside it. Quite apart from his plotting treachery, he is making a show of independence of Manas. – If Manas wants a report he can send his Kalmak-speaking henchman Almambet for it.
1699. R *Akıräj* (not recognizably translated). See note 332. Since the insult is intended not for Almambet but for Kökčököz, emendation to *Akırät* is required.
- 1718-1720. Verse 1720 = 1641, suggesting that at 1720 (and therefore 1718-1720) Kökčököz is the character referred to, and not Almambet, as with R.
1719. The gurgling belly (*mıkm* = 'the lower part of the trunk') may well be an evil omen, the sign of a villany soon to be perpetrated.
- 1722f. Cf. the more elaborate version of this formula at *KO* 2923 ff. (with 2925 *koktu jerden* 'through gullies'), with Almambet again as the fantastic rider. Since other heroes, too, ride *tulpar*, we might see in this superhuman progress an expression of latent shamanistic power. R *köktü* is justified vis-à-vis *KO* *koktu* by the verb *oy-* 'to groove', requiring grassy soil, not rock.

1725. For the quilted male robe *čepken*, see Antipina, 1962, p. 226, ris. 136.
1730. R *küübür čubır*, cf. Yud. *kübür-šıbr* 'rumours', 'lively gossip'.
- 1731-1733. The references are obscure. Has the new-comer Közkaman just heard of a quarrel between Jakıp and Manas, as a result of which Manas had to leave Jakıp's yurt? Such dissensions are reported by Valichanov (I, 421). Or has Közkaman dismissed Kökčököz from his HQ pavilion?
- 1739 and 1744: in view of Közkaman's pessimistic view of Manas's prospects in this war, read *čal-* as 4. 'to reconnoitre', and not 1. 'strike', 'smite'.
1740. R *uiyun*: R's rendering 'Falk' shows that he read *tuiyun* (Yud. *tuygun* I correctly 'goshawk'): but *tuygun* (II) *jat-* is a regular collocation for 'to lie peacefully'.
1743. R *erčitip*: in the absence of evidence for *e-*, I have emended to *ärčitip*, cf. Yud. *eerčit-*; Sevort. I, p. 244; not *Opyt*, though correctly translated here as 'mit sich nehmend'.
1745. This warning verse of Közkaman's sums up a speech sympathetic to Manas and Almambet (note the fatherly '*botom*') and entirely free of the hostility and treachery characteristic of his son Kökčököz.
1757. Contra R, a reference to the highly developed *arts and crafts* of Kokand, as with the boots from Tashkent at 136 ff.
- 1762 ff. Just as Kökčököz had planted his pennanted lance beside his yurt on returning (1694 f.), so Manas takes his from its place there on leaving.
1802. R *aidi* 'den Mond' (in: 'Wenn den Mond du jetzo anschaust, / Hörst er auf sich zu vergrößern' sic!). A possible interpretation is to take *ai* as '(half-) moon standards', of which there are six, one for each division. Emendation to *eldi* offers perhaps a better alternative.
- 1805 ff. It is difficult to see the semantic parallelism, which older Kirghiz epic style demands, between the verbs 1805 *oinot-*, 1806 *bulat-*, 1807 *üröt-*. *bulat-*, factit. of *bula-* IV 'to rob', probably sets the tone, in which case *oinot-*, factit. of *oino-* 'to play', implies 'martial sport' (as in the Germanic epic vocabulary). What Ay-khan 'taught' (*ürötüp*) his *meiren* is not obvious; perhaps he gave them tactical instructions.
1811. *jaryı* R 'das Gebot'. *jaryı* is not admitted into St. K., Kaz. or Karak., but it is an old word for 'legal judgement', cf. Ott. *yargı* (now 'lawsuit'), but also Alt. and Leb. *yaryı* 'legal judgement' (*Opyt* III, 137; Bask., 1985, p. 149). See Claus. *ED.*, p. 963 b sub *yarğu.*; where he convincingly derives it from *yar-* 'to split'.
1825. Altınay is at her Games, but will soon be wooed (1854 ff.; 1929 ff.) and won (2137 ff.) by Almambet. At *S* 315 ff., Semetey abducts Ay-čürök from her Games. At *KO* 2217 ff., the amorous interest which Altınay's festive sports arouse in Agış is cut short by his being led away to wrestle

with Koğur-bay. Playing at ball with other maidens, Nausikaa thought she had found a husband in Odysseus. Thus in archaic language and ritual, maidens at their Games are thereby proclaimed to be nubile. In martial sports they may take on prospective wooers as antagonists: or in ball games throw their ball into the hands of the favoured wooer.

- 1832 ff. R understood that Almambet cut the old man's head clean off so that it rolled to the ground; but *jayıl-* means 'to be spread out'. 1842 *tūra çāp* 'cut straight across' need not imply full severance. 1849 *kōnsüz* (emended from R *kōngüz-*: not Yud.) would imply 'cheerless', not 'lifeless'. R's rendering of R *kōngüzösün* as 'breiten Gürtel' is a guess based on *belinä*. Thus Almambet has stunned the old man – else it would be very odd if the severed head had opened its eyes when Almambet thumped the torso (1849-1852). Even *si* at 1837 does not necessarily imply severance, see Yud.'s examples sub *sy(a)*. Yet at S 1332 *arka moınun si saldı* does imply severance, casting some doubt on my interpretation here.
1853. *koštot-* normally implies asking another to take the halter of one's mount to make a pair (*koš*), but the only second horse with which Sar'ala could be paired – as a prize? – is the old man's.
1866. R *aškara* 'Alles' is unsupported. The modal *bat-a* requires a morphological parallel: *atkar-a atkar-* 4. 'to complete' affords an acceptable sense. (*atkar-* 2. 'to send out a formation' is excluded because Almambet goes alone.)
1872. R *ala baitalmän çulyaidı* 'Trieb er an die bunte Stute': but *çulga-* means 'to surround', 'wrap up'. *çulyui'dı* 'darted, rushed forward' (< *çulgu-* 4.) would be the least expensive emendation. *ala baital:* is Almambet using the old man's horse as part of his disguise, or is Sar'ala a mare? If the latter, it is a unique indication, and certainly one that requires corroboration.
1876. At 781, Kanıkey is a clairvoyant *kiši* ('person'), whereas here Altınay is a clairvoyant *kuruyur* ('wretch'). At 2475, however, Kanıkey goes to Altınay, now married to Almambet, for help in the interpretation of a vital dream.
- 1899 ff. From here onwards the narrative alludes to pre-betrothal and wedding ritual: the theme of the search for 'stray Cattle' is a widespread introduction in wooing, not least in the Mongol region; the snatching of the *tok-mok* ('mallet') recalls an element of the wedding-game *kız oyun*, in which a girl would strike a young man of her fancy (Simakov, 1984, p. 179); the darkening of the yurt could lead to youths going out into the night with girls of their choice (op. cit., p. 181, quoting Valichanov, I, p. 372); Almambet's kissing of Altınay – a combined love-bite and cattle-brand

(1935 ff.; 2045 explicitly *belgi*) – is a dramatic variant of the 'resounding kiss' recorded by Valichanov, *ibid.*; the mutual taunts of Almambet and Altınay are more in the nature of early wooing exchanges with 'capping' of sung verses or satirical sallies between youths and maidens, cf. the savage exchanges between Manas and Šilöwkan at the beginning of the Pamir-Kirghiz *Manas* collected by R. Dor (1982a, pp. 4 ff., and Dor's comments, pp. 43 ff. For Kaz. – even to win a night with a girl – see Winner, 1956, p. 30. Capping-exchanges between youths and girls were sometimes contrived through the top of the opened yurt (Kisljakov, 1969, pp. 102; 106).

- 1901 ff. *atan* is used generically for 'camel' (not Yud.) in this passage, despite its specific meaning of 'camel-gelding'. This passage is not well structured, in that *belgisi* 'marks' sometimes refers forward, sometimes backward. My punctuation is confirmed by the parallel 2019 ff.
1903. *jelmirä* = 2020 (untranslated) remains unidentified. The possibilities are: **jelmirä* a parasite or disease that attacks the skin of a camel, cf. KO 1837 *okura baskan* 'ravaged by gad-fly grubs'; or 'stepping (*baskan*) in a characteristic gait' indicated by a verb **jelmir-* (scarcely *jelbire-* 'blowing, fluttering', giving *jelbirei, jelmirei*).
- 1907 ff. These verses seem to contain a contradiction: this dromedary-(she-)calf has no *buila* ('stake') pinned through her nose, yet she has a copper *buila*. One is tempted to deduce that the copper device by which she is led was attached in some other way. For illustrations of Kaz. *murndık* for camels, see *Chozjajstvo kazachov*, 1980, p. 114, ris. 16, 4 and 5, kindly indicated to me by K. Reichl. The imagery of not having her 'nose' pierced, of no man having been housed there, is transparent: as soon as she turns her mind to it, Altınay rightly guesses that she herself is meant (2026 ff.). 1907 ff. are taken up at 2026 ff.
- 1911 ff. *kaçıryandan kaitpayan* can be rendered in two ways: i) 'who did not return after being driven out (to pasture)'; ii) 'who does not turn tail when attacked'. i) goes with 1901 *jerişıp ketti*; ii) provides a mark of recognition (*belgi* 1914).
1915. R *könöçök (baş)* 'mit schmalem (Kopf)'; 2030 *könöçök* 'mit langem': I have taken this as **könökçök*, dimin. of *könök* 'bucket of camel-leather with spout for milking mares'.
1919. The prefix *ay* 'moon' to hoof or horn of a beast marks it as sacrificial (Yud. sub *ay* 15.). *Ai müstü (ay müyüzdüü)* 'Moon-horned' implies 'sacrificial'. (Yud.'s example refers not to a breeding ram but to a cow.
1941. '*jük*' inside the yurt comprises the entirety of the bedding and sacks of

- provisions, placed opposite the entrance against the trellis (Dor, 1975, p. 214).
1984. Dor, *ibid.*, explains that the *jogorgu buluŋ* of a yurt is the upper corner, extreme left.
1985. R *alasin anık*. In H *Közkaman* II, p. 265, reading *alasin* as from *alas* 'fumigation (by juniper)', I suggested that the scene might be based on a shamanistic fumigation. In view of the grammatical difficulty, and also the general context, I now abandon that suggestion. *alasin anık* is hard to read with R as 'Unten war noch eine Öffnung' (via *alasa* 'low' and *anık* 'evident'?). Read as *alāsmān ik* the sequence can be interpreted as 'in between them it was favourable/ a good chance' (though *ik keldi* is better supported than *ik kaldı*). In other words: 'An opportune moment offered'.
1989. R *urkurait*: 1990 *nurkurait*, both unsupported. A rhyming pair of verbs in *u-*: *nu-* with the suitable meanings 'push', 'jab' are the frequentatives *ukula-* and *nukula-* (< *uku-*, *nuku-*).
1992. On *čailaš-* see note 1679.
- 2001 ff. Such mocking exchanges between lads and maidens were typical of Kirghiz wooing and betrothal ritual.
2004. That Altınay should extend her throat (lit. 'windpipe') like the sheer prow of a ship, may indicate that she has a beauty-goitre like Kanıkey (845 and note).
2007. A pun for those with Persian: Kazakhizing *jalalı* 'calumnious', Pers.-Arab. *jalālī* 'glorious'?
2021. The sense in which Altınay has seven daddies is unclear – perhaps seven senior kinsmen who pamper her?
- 2037f. Judging by 1921 f., *kačıryanın* should be emended to *kačıryandan*, *kaitıryan* to *kaitaryan*, and *Kara buka* to *kara būra*.
2039. R *soryok* 'der gier'ge': but *kabilan*, which precedes it is a hero epithet normally followed by a name. Since Ajıbay was named at 2036, it is clear that Sırgak was meant.
2041. R *čoŋ koldu čınık salsın* 'fertig halten seine Hände': but *kol* must here be 'military detachment', and *čınık*, because unsupported (even by *Opyt*), may be emended to *čerik* 'soldiers'.
2056. R *töbün jerge* 'den unteren Rand': but the double formula *tübün jergä sai-/bašin kökkö jai-* (1531 f. : 2056f.) refers to 'the red standard with striped pennant' (explicitly at 1530 ff., q. v.).
2062. *jardaŋ* 'dein Muth', cf. *Opyt* III, 146 (Kkir.) lebhaft, Flinkheit, Munterkeit (not Yud., Muk.). R evidently linked *jardaŋ* with Alt., Tel., Kum. (= Bask., 1972, p. 211 a) *jardak* 'munter', Shor. *čardak* id., and is followed by Räs., p. 190a, and Joki, 1952, p. 118.

2068. Either Manas and his men have captured an unnamed Kalmak city, or they have made an open-air stronghold 'with six gates'.
2092. R *aškara sulū*: cf. 1259 = 1822 *aškärä sulū* (correctly). Manas will be listening attentively at 2092-2094, since these epithets of praise are Kanıkey's (2092 = 1259; 2093 f. = 151 f.).
2106. R *kalptır*: in view of occasional *-ı-* for *-a-* in suffixes in R (see Apparatus, *passim*), this might be emended to *kalptar*, or on the other hand *kalptı* (= 2110) would suffice.
- 2122 ff. Almambet is giving notice that he will quit the land and its lord on being denied his due, as he had quitted Kökčö: but Manas is no Kökčö.
- 2144 ff. (emended) = *BM* 2143 ff. It is strange that so soon after this supreme formulation of the heroic ethos, Manas should flee the field (2171-2176).
- 2153 f. The trammelling of the standard-bearer's horse is to prevent his sudden flight and, with him, that of the whole detachment.
2162. *Talaman* seems to be a purely phonetic echo of 2161 *Alaman*.
- 2170 ff. It is an infallible sign of the maturity of mid-19th-cy. Kirghiz epic that its paramount hero can momentarily flee the field of battle, one of the more important traits that link this tradition with the Homeric rather than with the hyperbolic, boyish traditions all around in Central Asia.
2184. Though animal epithets such as '*kabilan*' ('Great Feline', 'Tiger') often precede heroes' names, it is preferable to take *kıran* here not as 'falcon' but as 'swift-darting', since 'Sırgak' lit. = 'a sub-species of golden eagle'.
- 2191 ff. The narrative becomes so graphic that it is not easy to disentangle the speech-situations. The reader is referred to the translation.
2201. In turning to flee, one exposes the armpit (*koltuk*) on the side not covered by the shield, cf. MHG *zer blôzen sîten*.
2212. R *baratam*: crasis-form of *bara jatam*. Menges, 1959, p. 479 (322442) specifies *barat* < *bara yat* as Karak.
2224. *čengäl*: according to Yud. *čengel* 2. = '(Chüy dial.) a thorn-bush growing in waterless places'. At Val. I, p. 771, the editors identify *Chengel'*, *chingel* (*šengel*) with *Halimodendron halodendron*, cf. Indj. *šengel* 'Halimodendron'; Shnit. 'thorny reed'; Karak. 'sedge'.
2225. Usually the 'heat' (*ıstık*) of a hero which cannot be endured, is his charisma, but here it is given a powerful physical connotation.
- 2236 f. Rising in his stirrups, Almambet straightens himself up from a bending position (*öböktöp*). The full phrase is *üzöngünü čirene tep-* (Yud.).
- 2257-2261 are cryptic. The sense is probably that Ak-kula will ford rivers in pursuit of the enemy to the end of his days, and Manas will lead his men into battle similarly. Cf. *Maaday-kara* 2193 *Mingen adı suudaŋ janbas*, / *Jürgen boyı juudaŋ janbas kulugur* 'The horse beneath him (the evil Kara

- Kula Khan) does not fear the water, / he himself, the good-for-nothing, does not fear the enemy’.
2265. Thanks to loyal Almambet, Manas has rallied.
2270. *Alma baštū koi čayır* the slow-match gun of the legendary hunter Kojojaš bears the name ‘Almabaš’ (Dor, 1982b, IV, 1, v. 9 and note 92 on p. 124).
- 2275-2277. One has to guess what has happened. 2277 *tikti* implies ‘setting up’, ‘standing’ (transit.). As the text stands, Altunay is the object of *tikti*. In order to stand her anywhere, Almambet must first have seized her. Altunay is not mentioned again until the sequel, where Kankey asks her to interpret a dream (2475 ff.). Almambet has evidently carried out his promise to take Altunay to wife.
2277. R *üstünö* ‘an’. One would have expected *astina* ‘below’, not *üstünö* ‘above’ the Standard, evidently a traditional place for collection and share-out of the booty.
- 2278 ff. Kargalday of the Közkamans has *joined* (2281 *ičinä kirip*) Manas’s. Forty, a fact confirmed by Manas’s addressing him as *čorom* ‘my Companion’. He tests Manas’s generosity (2303 ff.), and, finding him magnanimous, spurns his former lord Kökčököz (2318 ff.).
2286. As girls became nubile, they arranged their hair in five plaits.
- 2287 f. R *arč* (< *arča?*), not authenticated, seems to be calqued on *barča* ‘all sorts of’ in the next line, on the basis of *ar* ‘each’. R *jortorunun* ‘Träber’, which R appears to have derived from *jort-*, which, however, means ‘to range’, ‘raid’. a derivation that would wreck the phonetic-morphological symmetray with *jük-tör-ü-nün*. The requirement for a harmonizing monosyllabic noun is met by *jok* 4. ‘a need’, ‘something one has *not*’, ‘a needed thing’.
2291. R *keräläi* ‘um(schlingend)’, unconfirmed. The form of *keräläi* is guaranteed i) by alliteration with *kent*, in conjunction with ii) the proportion to 2289 *oroloi*, itself alliterating with *olj(o)* in the same syntactic position. *oroloi* = ‘round’, ‘from all sides’. But the usual lexica throw no light on what **kereley* could have meant, though it must have overlapped with *oroloy* semantically to a greater or lesser degree. A possibility is to read it as *kerele-y*, modal of **kerele-* ‘to measure’, cf. Kum. *kerele-* id., Bask., 1985, p. 162, denom. from *kere* ‘measure’, in the sense ‘(galloping) to the limit, full course’, cf. St. K. *kere* I ‘in full measure’.
2313. Kargalday was Kökčököz’s *ırçı* or ‘singer’, and as such perhaps the guardian of his reputation. To have lost him to a wealthier and more generous lord must have been particularly galling. *ırçı* were the rhapsodes rather than the aoidoi of old Kirghiz society. In life they recited episodes of epic learnt by heart.

- 2329-2345. Although at the beginning of this passage Kökčököz is shouting after the vanishing Kargalday, he must be doing so in the hearing of his brothers and men, since at 2343 f. he speaks of ‘us’. This plurality is confirmed at 2383 *jatkandar*, where Manas refers to his cousin’s resentment over the share-out of booty. This in turn clarifies the plurals 2355 f. *čmk-ildaškan* – Almambet sends Kökčököz’s party flying.
2331. The promise is ambiguous and ironic. A sheepskin (cloak) is a typical reward from patron to singer: but the hide that would be ‘tanned’ (*acıt-kan* ‘steeped in ferment’) is Kargalday’s.
2334. *jurta* (R not translated): ‘at the abandoned hearth, where a yurt had stood’, i. e. *Yud. jur* 3.
2337. *soyono* ‘with swollen scrotum after castration’, only with *bol-*, *Yud. sub* vb.
2356. Kirgh., Kaz. and Karak. agree that *čilkilda-/šilkilda-* = ‘to squelch or splash’.
2364. R *ebäsin* ‘flink’: the accus. possess. of *ep* I 3. ‘dexterous’ *ebisin* used adverbially? Or *ebi-sım* with v. h., curtailed, with similar meaning?
- 2367 ff. It coheres with Közkaman’s non-complicity in his son Kökčököz’s treacheries that Manas restrains Almambet from incurring Közkaman’s curse or even disfavour, to the point of forfeiting a fair share of the booty (2382).
2390. *bökön*: see *BM* 640, note.
2416. *baradai* R ‘wie eine . . .?’ According to *Yud.*, *bara* II (Pers.) is the blade of various instruments. In a simile *baraday*, which he quotes, *bara* is the blade of an oar. (< Pers. *par, parr* ‘wing’, ‘leaf’, ‘sails or paddles of a mill’ = Kirgh. *tegirmendin barası*.)
2423. On Temir-khan’s famous drugs, see I, 3) 1363 f., and note 1364.
- 2428-2436: Manas’s life is restored to him by a combination of fabulous drugs concocted by his wife’s father Temir-khan (see previous note) and the saintly ‘help’ of Kan-kojo.
2430. *sürtmө*, a regular nominal formation < *sürt-* ‘to rub’ is not listed by *Yud.* or *Opyt*, but St. K. *sürtmөlө-*, reiter. of *sürt-* presupposes it, and indeed *sürmö* formed from the simplex with the sense ‘application of ointment etc.’ will have made it otiose, and cf. further Kaz. *sürtme* ‘antimony’ (Shnit.), ‘kohl’ (Indj.). Thus 2430 *sürtmө* . . . *darı* will here have the same meaning as St. K. *sürmö darı* ‘medicament for external application’.
2454. *jam öliya* Pers.-Arab. *jam* ‘congregation’ and *auliyā* ‘Saints’, ‘Prophets’ ‘Fathers’.
- 2456 f. There is an implicit comparison with Er Töštük here: Töštük entered and sojourned in the Underworld and then returned because he enjoyed

- God's protection (*KO* 710 *Kudaydıñ ira'ısı tiygen*). Here, Manas is represented as being similarly protected (*Er Nasar tığän*, see note *BM* 1318, and *KK* 1215, 'though (*da*) he did not enter the Underworld'.
2471. *örgö*: this File at Manas's head is interpreted by Altınay as a male child in Kanıkey's womb (the future Semetey, see I, 6). In Radloff's *Er Töštük*, the Hero's external soul is a File, see III, 821 *Er Töštüktün janı / kara bolot ögö* . . . Files, like whetstones, are apt symbols for heroes and kings because they master the toughest metals.
2480. R *be-därät* 'ohne Waschung' (after 2479 'Wusch sich Angesicht und Hände') < Pers. *bi* 'without' and Pers.-Arab. *ṭahārat* 'ritual ablution'. Kanıkey thus went to Altınay in a hurry (after dreaming she was in Manas's arms).
- 2484 ff. R's very apposite note to his translation at this point is here rendered in full: 'From the following interpretation of the dream, one sees that the bard had omitted various matters earlier on (i. e. from the narration of the dream itself A. T. H.). Altogether this episode has been shortened in various ways from verse 2277 onwards and so does not hang together properly'.
2493. *turumtai*: according to Yud. *turumtay* = 'derbnik (kobchik)'; and according to Dement'ev, 1935, p. 7 'derbnik' = *Falco columbarius*. This old term for a smaller raptor varies perilously as between the dialects and languages.
2494. According to Yud., *boz torgoy* is a species (vid) of lark, but *which* he fails to say. (Reading 2494 *karmasa* as *karmamasa*, R obtains 'Wenn der Sperber . . . nicht gefangen . . .')
2500. R *jölönüş sari ker* 'mächtig gelbes Roß'. But this is yet another variant of an old epithet in disintegration, where (originally) *jölönüş sari* was 'Kite of the Hills', balanced as here by a Wolf-predator image (2501), see H *Kukotay* II, pp. 544 ff. The present writer has yet to see *sari ker* as a horse coat: combinations with *ker* commonly begin with *ker*, e. g. *ker toru* 'bay with dappled groins'. The horsey Nogoy heroes, strikingly, are compared to tigers, camels, bulls, but rarely or never to horses, at least positively. At 876, Kanıkey refers to Közkaman and Kökčököz anxiously and negatively as 'Stallions' (see note).
2502. The unborn Semetey, like Diomedes and his friends, will be 'a better man than his father', and for the same reason: he is the hero of the second generation in an epic trilogy. And Semetey's son Seytek by the same rule will be 'a better man' than he. See Hatto, 1985, p. 508.
- 2504 f. The idea that when Manas has seen his son and heir he will slaughter his famous steed Ak-kula for a feast, is highly suggestive of traditional ritual,

- since *soy-* also means 'to sacrifice'. In the light of funereal custom, where the deceased man's horse is slain and buried with him, it might suggest that Manas feels he has not long to live. In Buryat epics on the other hand, a hero may inherit his father's steed, symbol of clan-cohesion (op. cit., pp. 461 f.), whereas Semetey will have the 'new' steed Tay-buurul (2507). Elsewhere, Manas threatens to slaughter and feast on Ak-kula for inferior performance in the races (*KO* 2507 ff.).
2517. It is significant that Manas does not kill Közkaman, who never forgot his 'Nogoy' ways during his long exile, see 2367 ff., note.
- 2529 ff. It is surely a sign of the bard's haste to conclude, remarked on by R (see 2484 ff., note), that Kanıkey at no point states that Altınay is Almambet's betrothed or wife.
2540. *kör boldum* R 'Hab' gesehen'. Though R was to list *kör* 'blind' for Krm., Osm., Uig., (< Pers. *kūr* id.) at *Opyt* II, 1248, he neither cited it for Kirgh., nor recognized it at *KK* 2540. As a perfect wife, Kanıkey could no longer 'see' when her lord's 'eyes' were gone.

2. In the mid-19th-cy. material, Manas dies from poisoning twice and is twice revived (I, 3) 1680ff.; KK 2400ff.). The motive for a 'final' death here is to allow the second-generation Semetey to take the stage. The 'final' death of Manas on an expedition to Peking, narrated in some 20th-cy. versions is almost certainly an innovation born of late 19th to early 20th-cy. Kirghiz nationalism.
- 3 ff. With Kanikey now well-advanced in her forties, the late conception of Semetey takes on something of the wonder that attended his father's belated conception, as narrated in *B* (by a different bard), a commonplace of Central Asian epic poetry. This feature also serves to underline the precarious nature of this line of khans. By epic convention, Kanikey is marriageable at this age for her unwasting beauty as well as her power to legitimize a usurper. Her contemporary Akılay remarries before her at 130ff.
- 9-43 constitute Manas's Testament or Last Behest (*kereez söz, k. kep*), cf. Kökötöy's at KO 55-161. The ancient Turkic runic inscription of Toñukuk uses the form of the Last Behest, so it may, through the ages, have been an abiding Turkic oral poetic genre.
9. The inclusion of Infidels in Manas's retinue recalls the *kurama* of the Nogoy Kökötöy-khan (KO 95, and note).
- 13-16. R failed to recognize that Manas's cattle had been driven up as bride-price for Kanikey (cf. I, 3) 989ff.; 1023 ff.; 1148 ff., by another bard), not his Companions: vv. 9-12 are vocative.
13. *R atandarın*: cf. 15 *süröktörüm*.
17. 'At her father's *tör* (High Seat)' is very general: by custom Kanikey's nuptial couch was in a separate yurt into which Manas was ritually smuggled (cf. I, 3) 1260).
18. The dagger-blow is narrated at I, 3) 1327ff., where the other bard has *ak biläk* (1330).
19. R unhappily took the negative meaning of *namıs* with '(Kanikey) ließ die Schande aus der Hand'.
- 22f. *körö elek* with v. h.
27. R *jaya bir tayım*: cf. 107 *jaza bir tayım*, i. e. *jaza-tayım* 'by chance', with prosodic *bir* inserted.
31. R *kemän* 'Filzrock': Pers.-Arab. *kafn* 'burial-shroud' was received into

- Kirgh. as *kepin* (= Karak., cf. Kaz. *kebin*), *kemin*. R has otherwise S 80 *kemin* (*ton*) 'Leichentücher'. R *kemän* may be from Arab. *kafan* id., or, in view of 'Filzrock', may have been influenced by *kementay* id. R *biš-tıǵı* 'hast gefertigt' makes a trans. of intrans. *biš-*. The verb in question, however, is *bič-* 'to cut clothes' with regular *č > š* before *-t-*.
- 32 = 45. R *Alām* 'Welt'. Oddly, R does not quote Kirgh. (with Tar., Kas., Krm.) in *Opyt* I, 371 *alām*, with correct derivation from (Pers.-)Arab. *ālam*, cf. St. Kirgh. *aalam*, E. Turki *a:lem*, Kaz., Karak. *alem*.
- 33 = 47. *ak kamış* 'white reeds': like Kökötöy's funeral rites (KO 55f.), those of Manas are basically contemporary Muslim, but the strewing of reeds over the feet of the corpse had been long permitted, whereas in early days even the covering of the grave with plaster and inscriptions had been forbidden, in despite of which mausolea like Kökötöy's and Manas's (S 1015) became common (*Encyclopedia of Islam* sub *Djanāza*).
40. Unlike the plots of the preceding epics, which do not name Abeke and Köböš, because they do not feature in them, BS requires this pair and so it suddenly produces them. On this 'limelighting' technique of older Kirghiz epic, see H *Plot*, p. 111. The audience knew, as Sagymbay is latter to narrate, that Abeke and Köböš are Manas's half-brothers by another mother, a Kalmak, which is sufficient motivation for their treachery towards Manas's line. In his account, Sagymbay names this Kalmak junior wife 'Bagdı-döölöt', a name-epithet reserved in the mid-19th-cy. texts for Manas's mother Čakan/Čıyırıcı/Čıyırđı (see H *Birth*, pp. 22f.). It is noteworthy that in the preceding epics where Manas's sad state as an 'Only One' receives rhetorical elaboration, his half-brothers Abeke and Köböš are excluded from all mention.
42. *astıma* and 49 *koidu* seem to imply a bier on which to carry Manas away to his grave (74-77). Cf. R 42 'Unterlage'.
43. *baş-ayagın tart-* 'to remove the pillow from under the head of the deceased and straighten out his legs', Yud. sub *tart-* (p. 709b). According to B 119ff., Bakay was Manas's tutor in boyhood, and he is now his executor of funeral rites.
51. *koš-* lit. 'to pair', here refers to the improvization of a lament, whether by a bereaved woman for the deceased or by a bride for the family she is leaving. R has the great merit of having recorded two of the former type, one of them – *Jantay* – probably by a professional bard, see H *Jantay*.
- 52-66. constitute Kanikey's Lament for Manas. It is characteristic of the more highly developed epic traditions that they incorporate other genres, as here Lament, which in Kirghiz was easily achieved, since it required no change of metre. (On the other hand, Homer would have had to recast

reminiscences of true Laments, since the originals would have been in other measures than hexameters, see H *Anatomy*, p. 271). Characteristically, Kanikey begins with the 'Only One'-topos so dear to Manas's heart.

56. R goes beyond the text with 'warst die Gans, die *mich* umflog'.
57. *ber'atadan* (i.e. *beri a.*), cf. AK 23 *aryı atası Kambar-kan, / bergi atası Aydar-kan*, where *Kambar-kan* is Kökcö's grandfather and *Aydar-kan* his father.
60. *R ata . . . jakši*. cf. KK 577 '*Atı jakši, ai jarkın . . .*' et passim.
- 61 ff. This nexus between Brothers and Arrows loosed from Gold and Silver Bows recalls the dream of Oğuz-Qayan's shaman Uluy Türuk, in which he saw a Golden Bow and Three Silver Arrows, with, as the sequel shows, the former standing for the elder sons, the latter for the younger (*Oğuz-name*, 314 ff.).
64. The normal balancer to 62 *aya* in this topos is naturally *ini* 'younger brother', whose role was to care for his elder brother(s). In choosing *küyör* (< *küy-* 'to care for'), the bard may have had such situations in mind as when Manas was forgotten by the Companions at the wooing-party for Kanikey until his 'soul-friend' Kara-toko remembered him (I, 3) 118 ff.), only a few lines after he had lamented 'If only I had an elder . . . younger brother . . .' (1176 ff.).
- 68 f. At v. 36, the phrase 'do not loose your tresses' expressed Manas's concern lest Kanikey tear out her hair on becoming a widow. But here at v. 68 it is immediately followed by her binding her waist (69), much as Čıyrıçı's never having combed her hair after loosing it is followed by her never having bound her waist (*B* 14-16). The loosing of hair thus seems a little ambiguous. Rather than relating to mourning, the binding of the waist seems to relate to Kanikey's advanced state of pregnancy. See notes *B* 14 and 16.
76. R *Sulpu-kordu özündö* 'auf dem Berge Sulpukar'. That Sulpukor is a stream (*özön*) is implied by *BS* 1034 *Sulpu-kordun çatına* 'at the *çat* ('land-tongue of river-confluence') of Sulpukor (and Talas)'. Bakay has territory near this river (*BS* 328), which coheres with *KK* 1150 *Karabuura ösında*. Sulpukor must in some way be derived from 'Zulpukor', the Kirgh. form of the name of 'Alı's fabulous sword Zu'l-faqār.
- 82 ff. From being a resolute husband in *B*, a not irresponsible though weak father in I, 3), and something of a nonentity in *KK*, Jakıp is here cast to be a villain who attacks his oldest son, the guarantor of his own stirps! In keeping with the limelighting technique of older Kirghiz epic (see note 40, above), the bard at once makes his intentions known with the epithet

aram '(ritually) unclean', an epithet which Kanikey is very soon to bestow on Abeke and Köböš (97), thereby establishing a filthy trio plotting to extirpate Manas's line.

83. 'Meñdi-bay' is a stock Nastyman at the disposal of the bards. In I, 3), he fills the role of evil counsellor to Manas's father-in-law Temir-khan.
85. *sōri*: here the *hide* from a horse's croup.
- 85 f. express the custom of the levirate. From 107-112, it emerges that a woman widowed in pregnancy might kill a first-born daughter at birth in order to remarry, but on bearing male issue could remain independent. In his discussion of the levirate among the Kazakh, L. Krader, 1963, quotes a Kazakh variant of our proverb with a defective translation: '*aga ulsa dženge mura / ini ulsa kelin mura / at ulsa saury mura*' (p. 248), where *mura* has the sense of Kirgh. *kereez* (see H *Semetey* I, p. 172, note 72). Kanikey's rejection of the offer made on behalf of Abeke and Köböš, though couched in emotional terms, is based on customary law, as indicated by 112 *sī-* (*sıy-* III) 'to be fitting'. At 130-134, the childless Akılay confirms Kanikey's position.
91. Abeke and Köböš were 'two youths' (*ül*) to the dying Manas, but now that he is dead they are explicitly designated 'younger brothers' (*ini*).
94. Also among the Kazakh a widow faced with the levirate might exercise a choice, however restricted. For instance, a brother or other kinsman of her husband's might relinquish her to one whom she loved more, after a token payment (Krader, 1963, p. 249).
- 126 f. *ja* is evidently from Pers. *yā* 'or', and is not listed by Yud.
- 134 and 159-168. *asturtın* 1. 'from below'; 2. 'clandestinely'. The latter sense is required by vv. 163 f.: Abeke and Akılay are united not by a regular first marriage where the bride's kinswomen *lead* the groom to her in *ritual* secrecy (as at I, 3) 1257 *koinuna jatkis-*, otherwise *koynunga sal-*, see H *Marriage* I, p. 81), but a late marriage of convenience consummated de facto, hence Abeke goes to the woman *alone* and really in secret, hence 168 *koinuna kel-*.
146. *Jaza . . . tayıp*, cf. 107 *jaza tayım* 27 (emended, see note). Emend *tayıp* to *tayım*? (Yud. cites *jazıp-tayıp jaza-tayım*, but *jaza tayıp akıldan* 'weak in the head'.)
175. R '*kebäs* (?)' 'Lappen'. As late as *Opyt* II (1899), 1193-1194, R has no entry for *kebez* (North Kirgh.) 'cotton', otherwise *pakta*, *paxta* (= Karak., cf. Kaz. *makta*); nor is *kebez* cited by Räs.
180. There is some doubt as to what the text indicates. R's footnote to his translation reads: 'According to Kirghiz custom the women give birth standing on their knees and gripping a cross-pole with their uplifted

- hands'. R's translation, retranslated, reads: '... sets up the copper pole with golden fork'. Dor, 1975, writes of the Pamir Kirghiz: 'Quand viennent les premières douleurs de l'enfantement, on installe au centre de la yourte le grand poteau fourchu (*üy bakan*) utilisé lors du montage. Il prend alors une valeur symbolique de pilier central, d'*axis mundi*, et l'accouchement devient un acte cosmique. La parturiente est laissée seule' (p. 137). The gold and copper of BS 180 are presumably attributes of the khan's daughter Kankey.
183. R *batı* 'Kopf', as though *başı*.
201. The 3rd meaning of *ene* is in fact 'mother-in-law' (Southern). I have rendered 'Mother' or 'Mother-in-law' as appropriate.
210. *mazar* 'most honoured', by extension from *mazar* 'a shrine, place, tree visited with veneration' (Pers.-Arab. *mazār* 'place of visitation'), regularly in the address *mazarım* '(my revered) Mother' (Yud.).
220. The armed force mustered by the Three would seem to imply that there were still men loyal to Manas's Lineage. Astonishingly, the Forty Companions, who elsewhere admire Kankey for her kindness to them (KK 116ff.), are passed over in silence, despite their being still together for Semetey to forfeit their allegiance (S 7ff.). Thus we have another example of the black-out and high-lighting technique referred to in note 40, above.
239. The total destruction of the *čamgarak* and *kerege* of the yurt by fire, symbolizes and to some extent substitutes for the destruction of Manas's stirps, which the Three had failed to achieve. The Nail from Manas's *čamgarak* that pierces the hoof of his, then Semetey's, steed Tay-buurul (989ff.), symbolizes Manas's rejection of extirpation in his role as Ancestor-spirit beyond the grave (H *Semetey* I, pp. 161ff.).
- 247-250: the senses of the various *kalyan* vary subtly, but all imply loss or deprivation. This quatrain recurs as a topos at 298ff., 345ff., 522ff., with a short reminiscence at S 991f. From BS 348 onwards, R has correct *belek* and not *bilek* (250; 301), where he was influenced by Pers.-Arab. *bilāk* 'gift'.
259. *ökül ata*: strictly 'sponsor at a wedding'.
273. *moyunča* I, according to Yud. is a calf in its second year at the time of weaning. *muzoo* on the other hand is a sucking calf (Northern and literary). This contradiction has to be accepted in view of 312 *moinčomdu* = 313, which requires the meaning to be 'young calf' (Yud. *moyunča* I) and not 'collar' (Yud. *moyunča* II). With extraordinary inattentiveness, R takes *moinčo* at 312f. as 'Kälblein', but at 273 as some sort of necklace – 'ein Kalb (presumably 273 *muzō*) mit rothen Perlen' (sic!), perhaps helped by memories of *mončok* 'bead'.

276. *bičak* R 'Wasser' – best explained by an amanuensis having misread R's longhand for 'Messer'.
277. *čayarına čakmak* 'Eisen, es zu töten'. Though *Opyt* III (1905), 1841 quotes *čakmak* 'Feuerstahl' correctly for Čay. and Ottom., Kirgh. is omitted.
311. Vv. 324ff. supply a reason for Karım-bay's anger towards Manas, whom he evidently holds responsible for Bakay's alleged atrocity. See note 325-329.
324. R *Bakaidın*, translated by R correctly as nomin. R *Bakaidın* must have attracted its gen.-suffix from *baidın* at the head of the verse.
- 325-329. The same mutilation is inflicted on Kül-čoro by Er Kiyaz at S 1384ff., where the object of *kuy-* 'to pour' is explicitly *mai* (*kainatıp*) '(boiling up) fat', which is left understood at BS 329 *tögö* < *tök-* also 'to pour'. Like the Yakut haploid mutilations of defeated enemies (Hatto, 1985, p. 458), these mutilations were intended to incapacitate the victim for revenge while using him for menial tasks and, doubtless, permanent gloating – see Kül-čoro's life as a slave, from S 1384 onwards. Bakay's alleged atrocity on Karım-bay is nowhere narrated in the material and is thus likely to be an impromptu to obtain the sequence: 'abandoned by her father- and half-brothers-in-law'; 'abandoned by her god-father'; and 'though helped by her husband's tutor (Bakay), not given permanent shelter even by him'. R *tögö saldı* 'hat ... aufs Kameel geladen' – object 'des linken Schulterblattes Knorpel' – shows how far R was prepared to attribute absurdities to his splendid Kirghiz bards.
- 343ff. For this modest feminine form of address, see AK 547f.
349. R *anı bir kačıp* (unconstruable): cf. 302 *alıp bir kačıp* = 307. R overheard the length of the labial sequence in *alıpbir* and misheard (or 'emended') *alı*.
- 353-361. Bakay seems to test the babe's future prospects as Khan, appropriately in the saddle. That the babe's lolling over is a bad augury is confirmed by the laments of all three, and by the hot-headed Semetey's brief career as narrated in S, with rejection of his sacrifice by his Father as Ancestor-spirit, and his death at the hands of Er Kiyaz and Kan-čoro.
358. R *eñgip* is left to stand as probably a dialectal variant of *eñip* < *eñ-* 'to lower oneself so as to touch the ground'.
381. R *ediš* = 387: St. K. *idiš*. Räs. begins with *e*-forms from *Opyt* for Čay., Kom., Kyz., Sag. (p. 36b), but Sevort. considers them secondary to the *i*-forms I, p. 328f.). *ediš* here might be a North K. form, or was simply heard by R in terms of the Altaian *e*-forms he knew so well.
382. R *urdap* 'stehlen'. There is no reason why the wealthy Bakay (cf. 339)

should steal *airan*. Emendation to *ūrtap* (St. K. *uurta-* = 'to gulp' < *uurt* 'cheek-cavity', 'pouch') links up with Bakay's fiery nature as revealed in the Conversion ceremony at *KK* 1157ff. Bakay thus characterizes himself with *airan ūrtap kelip turain*.

- 393-407. At *AK* 21, too, Jamgirči is a Kara Nogoy, while Manas is a Sari Nogoy. The situation indicated by 400f. is that of two stirps in rivalry for overlordship of a great tribe. Yud. *söök öctüü* 'implacably/eternally hostile' (p. 660a) would not do full justice to the present context, where *söök* takes on overtones of *ak söök* '(Chinggisid) aristocracy'. *BM* also reflects the feud between Manas and Jamgirči, since there Manas sends to demand Jamgirči's steed and sword (surely as tokens of submission), else he will be attacked (1638ff.).
432. R *Akšayıl* 'Schloß', cf. 470 'dem Berge Ak Schagyl'. According to Yud., *šagıl* in general = 'large road-metal', but in women's language 'stone', 'rock'. The women's avoidance is clearly based on *taš* lit. 'stone', but 4. 'testicles'. Thus the true name of Kara-khan's local mountain could be 'Ak-taš', possibly raising a laugh among the bard's audience. Yet Val. III, p. 345 records an upper valley for winterpasture 'Akčagıl' in the Kar-karalinskiy okrug of Kazakhstan. There are no hints as to where to look for Kara-khan's 'Ak-šagıl' or -taš, in the 19th-cy. epics.
444. *erüü* 'a bivouac' is Kaz. (Shnit., Indj., *Opyt*) and unrecorded for both Kirgh. and Karak.
447. R *ak tumšuk* 'ein weißer Berg'. The 4th meaning of *tumšuk* is 'headland'. Kanikay knew Ak-tumšuk as a girl and in recognizing it will name it.
451. Cf. Yud. sub *boyoo* I 'name of a plant from whose roots dye is made', thus probably a relation of madder (*Rubia peregrina*); further *boyoo kazgan kızdar* 'girls that dig up *boyoo*'. Other lexicographers, too, are reluctant to name the plant precisely, probably because of the generic *boyoo-* 'to dye', 'colour'.
- 484f. R *jorukču* I, 2) 1587. See I, 2) 1587 note.
- 492f. With its rich alliteration, this couplet gives an 'expanded' version of the 'abbreviated' *BM* 76 *kölködö kōn öskōn* (Manas). See *B* 63, note; *KK* 988, note.
494. *belsän-* lit. 'to strip to the waist', of wrestlers.
497. R *erkäigän* 'hochberühmt', cf. *Opyt* I, 777 *erkäi-* (Kkir. von *ärk* – *äi*) 'hoch, erhöht, erhoben sein', with factit. *erkäit-* 'hoch heben'. All of this is unsupported by Yud., Kaz., Karak., Sevort. A plausible emendation would be from *erbey-* 'to become visible (of something small)', of a child 'to grow stout', 'to fill out', e.g. *erbeyip baskansıp kaldı* '(the child) grew up and began to walk' (Yud.); and *B* 135 *erbäyip adam bolyondo* 'when he

(Manas) grows up and becomes a man'. Less plausible would be *erkäigän* 'stooping', viz 'under his brawn', cf. *KO* 150 *eñceger boyluu* id.

- 518f. Yud. gives the first half of this saying: *öz kordugunan – jat kordugu jaman* 'humiliation from a stranger is worse than from one's own', cf. R (inverted!) 'Eig'ne Schmach ist schlimmer als die fremde', continuing (with rupture of the parallelism) 'Den Ösbök sind unterthan die Sart'. Politically, this saying might mean that, if it has to be, submission to Kokand is preferable to submission to Kashgar.
543. *töbödön*: R 'am Hügel', for which one would expect a locative. My '(with blows) across the head' is tentative. A ritual form of slaughter?
552. *tešä* lit. 'boring' the ground.
- 555ff. On mysterious white-bearded name-givers, see *B* 46f., note.
556. R *aza tayak*. *asa* and *tayak* are more or less synonymous, but Yud. adds a nuance to *asa* 'of white poplar', which, however, does not inhere in Pers.-Arab. 'ašā. The choice of wood might be found to reflect dervish custom.
- 568-572. On auspicious Red Willow symbolism, see *AK* 1086ff., note.
570. R *ešäñ*: cf. *AK* 1094 *ešij*.
578. Sons tend to inherit their fathers' epithets, as at *S* 777, where Kül-čoro has Ajıbay's (*H Marriage* II, p. 11), so one wonders why Semetey is given an epithet firmly attached to Almambet (as at *KK* 1056; 1058).
580. At 1073f., Čıyırđı/Čakan leaves Jakıp mutilated.
581. This more general prayer/prophesy was fulfilled.
- 582-584: these attributes are from Manas (vv. 494ff., above).
596. *čükö kalča-* 'to cast strikers to determine who shall start at *ordo*' (Yud. sub *kalča-*).
599. R *atasın* ... 600 *Širkim bek* 'Seinen Vater... (lud)... Schirkim Beg'. There is, however, no such person as 'Širkim Beg'. In order to obtain him, R silently emended *atası* to *atasın*. It is Kara-kan who gives the feast 604 *Kara-kan toi kilıp*... Assumption of a Kazakhizing *širkin*, reversing labialization of *-n* in speech before *bek*, for *čirkin* 'despised wretch' (cf. 628ff.) to give *širkin, bek čakırdı* 'he summoned the humble and the mighty' seems plausible.
- 605-607. As in medieval Europe, guests could not leave the presence of their lord and host until he had dismissed them (*tarat-*). This Kara-kan cannot do in the absence of the son he has just adopted.
- 609ff. Semetey feels slighted to be a khan's son, yet unmounted like a poor man.
- 628-636. Again, Semetey feels slighted that his leading-rein has been given to

a servant. The Bridle (*tizgin*) was the symbol of Rule. The Khan, no other, should have led his son by it. Thus Semetey rejects Kara-kan as father and laments, in funereal ritual, his true father Manas, in words identical with the funereal ritual for the dead Kōkötöy in *KO*, where the full parallelistic quatrain is given (*KO* 166-169), see my note there (p. 115). 650 'Kara-khan was startled . . .' shows that the khan has understood the nature of Semetey's protest.

637. R *Kara Bai*: despite his mis-edition of this sequence in his text, R has translated it correctly as 'Ohne (auf Sary Tas) zu achten . . .'.
 657f. Kanım-jan and Kubul-jan may be taken as Kanıkey's sisters, leaving only Solton-kul outside the alliterative family pattern. The name of Kara-khan's Senior Wife Kara-kaniš is no more than a mechanical feminine version of his own.
 662f. By this symbolic act, Kanıkey recovers her son from her father, who had taken him from her at 537f.
 666. R *dolo* 'Frau'. Despite the repetitions of this form in this passage, R adduces only *dolu* 'irritable', 'capricious' for Kaz. Under *dolu* 'shrewish', 'capricious', Yud. notes a second usage as a positive epithet of some heroines in epic. See I, 3) 1376-1379, note, and S 467ff., where it is reciprocal to *törö* 'lord'. At *KO* 1720 *dolu* seems clearly to be 'shrew' (the Underworld maiden Sokuru-bek).
 667. The spatial connotation of *kīn* (*kiyin*) depends on the temporal.
 709. *jetelep* is probably to be interpreted as meaning that the long rein of Kanıkey's mount is hitched to Semetey's saddlebow, since in terms of Semetey's character the reverse is unthinkable (622ff.).
 717 = 718 R *ketäčīn*: according to Yud. *keteči*, *ketečik*, *keteče* indicated a small embroidered bag (corresponding to the work-boxes of European women) which Kirghiz women used to wear round their necks as an ornament. *Opyt* II, 1130 *ketäčīn* (Kkir.) 'ein gesticktes Tuch' is clearly based on the present passage. It speaks highly for Yud.'s thoroughness that even K. I. Antipina, 1962, in her masterly and exciting chapter on South Kirghiz embroidery (pp. 97-124) does not name the *keteči(k)*, and at most refers to 'little bags for tea and toilet articles' (p. 106), doubtless hung up in the yurt, named *japsarı* in Saliev et al., 1971, p. 51, cf. Yud. *japsar* 3. 'little patchwork bag'. Illustrations: Margulan, 1986, p. 138 (apparently suspended from the pendants of a *saukele*, with Russian description only 'sumka dlja podarkov'; the embroidered *baštık* ('little bag'). Saliev et al., 1971, p. 53; and probably the purse-like object half-covered at the neck of the Pamir-Kirghiz bride, Frontispiece, Skrine, 1926. Of the double page illustrating small decorative bags and purses in

the unpaginated *Kirgız oimoloru*, 1986, the top right of the left-hand page illustrates a) pendant bag, and b) a little bag containing scissors. Objects carried in such bags include tea, salt, scissors, mirror, and the designation used is *baštık*.

- 728 = 974. The force of *eŋkäyip* is not clear. The regular epic meaning of *eŋkäyip kir-* is 'stoop on entering (the yurt)'. I have taken it here as indicating a lateral sweep. Cf. further 957 *Čüdiün bašin bura'dı*.
 748. *doluğus* (emended): see not 666.
 757. *kudayımın jolunda*, cf. 761: R 'auf Gottes Wege/ 'Auf den Weg' (sic!) des hohen Gottes'. Is ritual slaughter 'in the way' prescribed by Islam (by slitting the victim's throat, see next note) intended?
 758. *müstain*: at *Opyt* IV 2206 R refers *müsta* (Kkir.) to Kaz. *bauzda-* 'die Kehle durchschneiden (nach mohammedanischem Ritus schlachten)' and he derives it from *boğuz* 'throat'. St. K *muuzda-* = St. Kaz. *baūzda-*.
 797. To 'put out a man's fire (on the hearth in his yurt)' is to extirpate his lineage, a fundamental image widely used and understood in C. Asia and Siberia, see H *Semetey* I, pp. 157f. In nomadic life, ideally, embers were carried from one camp-site to another. The force of *jakkan* 'kindled' is possibly (from Jakıp's point of view) the founding of a new stirps in Semetey's person that was unacceptable to him. Perversely, Jakıp wished the line of descent to be Jakıp – Abeke/Köböš, not Jakıp – Manas – Semetey. Though Jakıp's second wife, the mother of Abeke and Köböš, is not featured in the mid-19th-cy. corpus, Jakıp's resort to poison against his own grandson reeks of 'Kalmak' influence, as with Kōkčököz in *KK*, and indeed Sagymbay presents the second wife (epithet-name 'Bagdı-döölöt') as a Kalmak woman.
 818. *taš čim* R 'Stein-Napf', but also 793 *čim čöčök* (emended) 'Steingut Napfes' = 805. *čim*, however, means 'porcelain', nor can I authenticate *taš* as 'earthenware'. Since a cup cannot be both of porcelain and of earthenware, I propose 818 *baš čim* 'the first, i. e. the guest-of-honour's cup, cf. *čaydı baš uldıy sun!* 'proffer the tea in the descending line of honour!' (Yud., p. 119a).
 831. R *Kösü kuiruk kök döböt* 'der Hund mit blauem Schwanze'. R's rendering omits *kösü*, neglects the force of *döböt*, and implies the word-order *kök kuiruk. köz* 5. means 'loop (of a noose)', thus we are to imagine a he-dog with his tail curling to make a loop over his back, the very picture of canine health and exuberance, contrasting dramatically with his sad state only three or four lines later, where, having drunk the poison, he lies on his back with his four paws skywards.
 866. *ala bakan*, according to Yud., is a knotty or branchy stand for hanging

- things on. Thus it is a tree with sawn-off branches whose stumps serve as hanging-pegs. The imbecile Köböš chose an ugly weapon, over which the shrewd Abeke is quick to lay a diplomatic gloss (868 ff.).
869. R *jaman ken*: emendation of *ken* to *kān* (< *kā* 'wrong') would be far-fetched and pleonastic. The collocation *kep ait-* was surely intended.
- 875 = 882. *somdo-* basically = 'to make *som* (shapes that need finishing later)'. *somdodu* takes on sense here from collocations like *BM 1691 som balka* 'sledge-hammer' (not noticed by Yud.).
877. *akılman* 'intelligent' raises doubts as to whether it was R or his bard who was varying Abeke's epithet: R 89 *akıl-män* = 868 (i. e. *akıl-menän*); 122 R *akılmän* = 158.
- 905 ff. The surcoat, saddle, purse, dagger, the steeds, are all heirlooms. I have, however, made personal names only of those which recur often (Ak-olpok, Tay-buurul, Ak-kula). The Saddle is referred to in identical terms at *BM 342*. In her interpretation of Kanıkey's dream at the end of *KK*, Altınay suggests that Manas might slaughter, even sacrifice, Ak-kula for a feast of celebration on seeing his heir Semetey born, and that Semetey will ride Tay-buurul as his steed (*KK 2503* ff. and comment). Semetey does indeed ride Tay-buurul (*BS 922*), and takes on the Ak-tulpar as spare mount (923). The latter can scarcely be other than Ak-kula (cf. 674, note, above). Altınay's prophecy need not have come true regarding the slaughter of Ak-kula, and in any case, in *BS*, Manas does not live to see Semetey. Thus although *KK* and *BS* are from the same school of bards (see H *Kökötöy*, p. 260), there may be a discrepancy here, which, if not isolated, could point to *KK* and *BS* being from different bards. One imagines that according to old Kirghiz custom, Manas's favourite steed would have been sacrificed at his funeral, and 'finally' so, despite a *tulpar*'s many lives. As the sequel in *S* shows, Manas did not receive the funeral rites due to him: a failure to sacrifice his steed might be one of the vital omissions.
911. *jökööz* can mean 'money-purse', but in view of 909 *kisä* 'purse' it seems better to take (*ak-*)*jökös* (otherwise *ak-tintä*) in its other sense of 'dagger', which, like these purses, was suspended from the belt.
- 913f. That Tay-buurul, despite his being featured in Manas's time, is here imagined as a young horse appropriate to a young man, is indicated by his being attached to the *jele* 'tethering-line for young foals'.
916. Manas's Forty Companions had faded out of the narrative after his death, leaving only ancient Bakay, not one of their number but a senior friend and tutor of Manas, actively helping Manas's heir. The youngest of the Forty, Taz-maymat (-baymat), surprisingly, is here shown at Jakıp's HQ tending Tay-buurul.

923. *Ak-tulpar*: see notes 674 and 905 ff.
925. R *ak salamat*, cf. 963 *sak salamat*. In this formula *sak* regularly alliterates with *sayın-* at the head of the next verse.
941. R *er aldına* 'bis erwachsen ich'. This would require *er* to be 'man', but also the 2nd pers. (938 *Atäkätj-*; 942 *kelgäniŋ-*) to shift to the 3rd pers., and also a temporal use of *ald* as 'until'. The price is too high. Read *ir aldında* 'before all'.
946. Kanıkey has evidently read her son Semetey's thoughts.
957. R *buradı*: see I, 3) 761, note.
- 961 and 971: the purpose of Semetey's little subterfuge in calling on Bakay without telling his mother beforehand is not clear.
- 991 ff. The limping of Tay-buurul marks a great 'Epic Moment', linking Semetey with his father Manas, wronged in the past, and his own failure after initial success to put matters to rights in the future. We are to understand that Manas's spirit has entered the Nail of his *tündük* on the very site of the destruction of his yurt, in order to pierce the foot of Semetey's steed and so spur the rider Semetey to action. Manas's spirit longs to join the Ancestor-spirits, but cannot do so until Semetey avenges him on those who failed to give his memorial-feast (see 1047-1050, note; 1069 f., note; also H *Semetey* I, pp. 161 ff.).
999. Just how large we imagine the *iskäk* to be depends on how large we judge the Nail to be. R. 'Zange' must be too large: Kanıkey has her *iskäk* to hand, and Yud. describes *iskek* as 'pincette for depilation', thus Kanıkey must have carried her *iskäk* in her *ketečik*, such as she had given to Bakay as a present (717 and note). The Nail, then, cannot have been a very large one.
- 1008 f. constitute a locus classicus for ancient North Eurasian hunting luck and ritual. Already at *AK 467* ff., the propitious Almambet had said he would make Kökčö's *jabık* and *tündük* 'fatty' (*mai*), in the latter case by having game passed *through* it, see *AK 467* and 469, note; but now we have the game named explicitly as, literally, 'she-maral' and 'roebuck' standing for the species in both cases (see Ščerbak, 1961, pp. 121 and 134), and not only their *mai* but also their highly charged *kut*. Whilst noting the widespread sense of *kut* in Turkic as 'fortune from on high', as developed in Claus. *ED*, p. 594 a and Nadeljaev et al., 1969, p. 471 b *qut* II, together with the homonym 'life-force' elsewhere, we find the constellation of meanings within Kirgh. adequate to the immediate interpretation of *BS 1009*. As the primary meaning of *kut*, Yud. gives *myth*. 'piece of gelatinous substance of dark-red hue thought to fall through the *tündük* on to the *kolomto* ('hearth') and bring luck to whoever can catch it' – only a

good and honest person can catch it, for in the hands of a wicked man it turns to excrement. Then 2. 'talismans in various ornamental, figurative shapes'. Then 3. (epic) 'idol', and 4. 'life-force', and 5. 'good fortune'. At *BS* 1009, the parallelism with 1008 *mai* concretely-symbolically 'fat', assures *kut* here in sense 1. On the basis of Kirgh. alone, *kut* derives from hunting-luck in concrete form in the sense of game being shoved through a flap in the upper yurt. Yud.'s sense 4. implies a single origin for *kut* 'hunting-luck' and *kut* 'life-force'. A full ethnographic and comparative linguistic investigation is required. Räs. did not attempt *kut* in any sense in his *Versuch*, 1969, possibly because he sensed the hidden depths.

1042. On the generic-specific weapon 'Ak-tinte', see I, 3) 1282, note. It is Kanikey's dagger-of-honour, first as a maiden, then as a widow, as she recalls at *BS* 1053, below.
- 1047-1050. The very important implication here is that no memorial-feast was given by Jakıp, Abeke and Köböš to help Manas's spirit to cross the divide and join the *arbak*. The first indication of consequences of this impiety was the piercing of Tay-buurul's foot by the Nail (991 ff.). Another equally important implication is that the ritual slaughter of the offending kinsmen (severed hands, feet, death) might substitute for the omitted feast. See further 1069 f. and note. At H *Semetey* I, p. 169, note 63, I drew attention to a strange echo of such mentality in the *Nibelungenlied*, where Hagen starts the battle in the Hall by cutting off the head of Etzel's son with the words 'Therefore now let us drink to the dead and so repay the King's wine!' (1960, 3 'nu trinken wir die minne und gelten's küneges win!').
1052. *jaŋıs ūl*. Nevertheless, Abeke and Köböš are Jakıp's sons, by another wife.
1053. Kanikey recalls the incident when she stabbed Manas for his unmannerliness on the nuptial couch, narrated by another bard at I, 3) 1279 ff. Thus this incident is confirmed as traditional by the bard of *BS*, and it is further confirmed later by Dor's *Manas* at verse 134.
1054. R 'Mache, daß das nicht geschehen ...' But *Tibäim* (R *tibäim*) surely refers to *BS* 111 ff., where Kanikey says it would be unfitting for her to (re)marry, if she bore a son: '*timäk turmak sibaimın*'. Thus "*Tibäim!*" *desä*' means 'If one says "I shall not marry!"'. The force of the emphatic imperative *kılsaŋcı!* is not entirely clear.
- 1069 f. There seems to be a blending here of pagan and Islamic notions of the After-life. Čakan equates Manas's being prevented from joining the pagan Ancestor-spirits (note 1047-1050) as languishing in an Islamizing Hell. See next note.

1072. Čakan seems to think that with the assured succession to the Khanate, Abeke and Köböš (after the necessary memorial-feast?) would go to an Islamizing Paradise. See previous note.
- 1075-1078. R failed to do justice to this symmetrically structured quatrain. *dep* must have the same syntactic place on both occasions, implying words spoken rather than merely thought by Čakan. The 3rd pers. *Bir üškürüp* must have Jakıp as subject: 'He breathed suddenly and heavily'. Kanikey has mutilated, then killed Abeke and Köböš. Symmetry requires the same of Čakan with regard to Jakıp. Thus the latter's sudden heavy breathing must be his last gasp. R 'Spie ihm ... ins Antlitz' comes from an understandable confusion between Turkic *üşkür-* 'to caught, splutter, burst noisily, sneeze snore' (Sevort. I, pp. 637 f.) and Turkic *üşkür-* 'to whistle, urge on, whisper (an incantation), breathe heavily (= Kirgh.), sneeze' (op. cit., p. 645). Since R knew *üşkür-* 'aus dem Munde spritzen' in Sag. and Koib. (*Opyt* I, 1880), he may have been influenced thereby, but cf. Kazakh and Tara ²*üşkür-* 'Zischen, einen pfeifenden Ton von sich geben' (*Opyt* I, 1906). Not Shnit., Indj. or Karak.

2. This verse sets the tone for Semetey's tragedy and the near-tragedy of his line.
- 9f. Cf. KK 156, note: there it is the horses who grow 'tüz' ('out of condition'), whereas the heroes grow 'buk' ('out of sorts').
12. See BM 1702, note.
13. It does not emerge clearly from the mid-19th-cy. epics whether *all* Forty Companions were imagined as having *tulpar*.
16. Since 'Semey-kala' (Semipalatinsk) had been settled by Russians as from 1718 (on the present site as from 1778) and 'Kızıl-jar' (Krasnoyarsk) as from 1628, one wonders whether the bard was teasing Radloff with the suggestion that Semetey and his Forty might raid there.
20. *kamır*, in Kaz. 'promontory on a river or lake', is not recorded for Kirgh. by Yud.
25. R *sulap*: St. K. *zuula-p* = 'doing *zuu!* *zuu!*'.
26. *keptäp salıjar* R 'lasset... sprechen', as though from **kepte-* 'to speak', which Yud. does not allow, despite *Opyt* II, 1188 *keptä-* (Kkir.) 'sprechen'. On the other hand, Kirgh. and Kaz. have *kepte-* 'to press upon' = Karak. *keple-*. The action intended is 'to press lips, then air on to the *kereney*, i. e. 'to blow it'.
28. On *Ak-borčık* = *Ak-borčuk*, see I, 3) 1870, note.
- 29f. *kök çatır/Kök-borčık* are 'automatic' and possibly humorous extensions of the *ak : kök* dichotomy (see *Kökötöy*, 75 note – p. 110).
- 38-41. An arresting sight in nature, it is not surprising that this image occurs in Homer (*Iliad* xv, 690 [Hektor] 'as a tawny eagle darteth upon a flock of winged fowl... a flock of wild geese, or cranes, or long-necked swans...'. A. T. Murray) and in the *Slovo o polku Igoreve*, where the literate poet self-consciously culls it from traditional oral heroic poetry and gives it an original twist, in that the Ten Falcons set upon the swans are made to stand for the bard's Ten Fingers attacking the strings of his *gusli* as he sings (*Slovo*, Exordium). This image is evoked obliquely again, as the *Slovo* proceeds.
- 44ff. Cf. BM 794-797 and note.
- 53ff. These calls of Companions, one to another, are borrowed from Manas's Invocations of his Companions, cf. for example 58 and I, 2), 1159 (*kara-Tölök*, as often elsewhere).

60. See I, 2), 1137f., note.
- 63ff. Although the Forty were inactive and not even named during the precarious birth and infancy of Semetey in *BS*, the claim here is that they saddled Semetey's horse for some ten years. This is just another example of how the rhetorical needs of the moment, with ready formulae to hand, can take precedence of the major narrative of the epic. It is inexplicable that Čakan, Kanikey and the infant bearer of the stirps should have been abandoned by the Forty. At 90f., it is stated explicitly that Semetey had inherited the Forty from his father.
70. R 'Der nie Antwort giebt sich wendend'. The true sense seems to be 'who never answered (an attack) by turning tail', cf. Kökčö's epithet *aylangıs tuugan* 'born never to turn (his back)' at KO 202.
- 79f. *keräs at* and *kemin ton* belong to funeral ritual, which goes with 84 *sapar*, the secondary sense of which is 'the Last Journey', which in turn raises the question whether the unconfirmed 84 '*buksatıp*' is not a corrupt version of *musapır* 'shelterless', a regular epithet of *sapar* 2. That the ageing Forty should go away to the Beyond in this fashion seems to revive their aspect as Forty *Čilten* or 'Helper-spirits' of Manas, see *Kökötöy*, pp. 260ff. and S 892ff. and note.
81. *saryıl*: according to Yud., p. 636a, only in the collocation *ak sargıl* 'blond' etc. Cf. *sargıl*, *ibid.* 'yellowish'.
86. *kilkaitıp*: not Yud. Cf. I, 3) 1097 *kilkandai kızıl naıza kilaitıp*. For the emendation here to *kiltaitıp*, see H *Semetey* II, p. 8, note 8.
96. R 'Wend' mich nicht von dir' = 154 ('trennen von'), as though the text read *senden* and not *sā* (154 *Kanikeygä*). As an up-and-coming young ruler, Semetey is saying that he will turn from his mother rather than from his power-base, the Forty.
101. On R *tulu boy*, see KO 2002 *tula boy* and note. St. K. *tolo boy* = *tula boy*. The gesture of doing up every button is one of finality.
117. Has Semetey the Memorial Feast for Manas in mind, which they all failed to give?
119. R *būlutkan* '(mich) erzogen', cf. *Opyt* IV, 1846 *būlut-* (Kkir.) 'belehren' etc., unconfirmed. An excellent sense is given by Karak. *buülük-* 'to press, constrain', with particip.-adj. *buülükka* 'constrained'; cf. Kaz. *būlük-* 'to suffocate', 'choke when speaking' = Kirgh. dial. *buuluk-*. St. K. *buuluk-/buuruk-* 'to make abrupt movements' etc., though possibly related, lies outside the required semantic field.
121. Thus Semetey himself is aware that he is 'free of good sense', as certified by the bard at verse 2; and he is aware of the causes (118-120).
125. *Arka*: according to Yud. sub *arka* 2. 'rear', the *arka kirgız* were 'the

- Northern Kirghiz', while *Sarı Arka* (epic) = 'Kazakhstan north of the L. Balkhash – L. Aral line.
- 125; 128. *jut-* lit. 'to swallow' here means 'to gobble', i. e. 'take tribute', a sense not noticed by Yud. Cf. *je-* (lit. 'to eat') in the same sense at *KO* 3238 and 3240, and the note there.
- 129f. It is not clear what precise connotations should be given to *ayayı* and *baş*. Since the traditional epic Headquarters of Manas's line is on the Talas, *ayayı* possibly here indicates Semetey's (and at 1926 Seytek's) base, with Tashkent as some kind of city HQ, transforming in epic terms the historical fact that at the time of Kokand's ascendancy c. 1820-1830, she controlled the Talas Kirghiz through the Kushbegi of Tashkent. The senses *baş* 'beginning' and *ayayı* 'end' would imply rule from Tashkent, ending at the r. Talas, and so violate the epic conception of a paramount 'Nogoy' lineage on the Talas. As to 130 R *akul* (*tüş-*), in the light of *KK* 1674 *akim түš* = *S* 1927, emend to *akim*. Thus we have *KK* 1674 (Kökčököz) '*Elimä akim tüšöin!*'; *S* 130 (Semetey) '*akim tüšüp jatıppıs*'; and *S* 1927 '*akim tüšüp jatti*'. The question arises whether *akim* is a variant of *akim* (< Pers.-Arab. *ḥākīm* 'governor') 3. (south.) 'chieftain of a region at the time of the Khanate of Kokand', or *aki* 'rightful property', with possess. 1st pers. *-m*. As suggested by R. Dor, the sense *tüş-* 4. 'to receive, enter into, acquire' decides the issue: Manas's line held the Talas – Tashkent area by (hereditary) right – *aki*. Kökčököz hopes to enter into this inheritance by eliminating his cousin Manas (*KK* 1674), and Manas's direct successors Semetey (*S* 129f.) and Seytek (*S* 1926f.) actually do so. A consequence of this interpretation is to recognize *S* 1926f. as direct speech by Seytek – *aki-m* – contra R. Thus *akim* is not an unattested variant of *akim*, and the implication that the Heroic Lineage of Manas are Kokandian *ḥākīm* is avoided.
- 134ff. Semetey makes a ritual Presentation (*tartū*), first of his steed Taybuurul then of his own head, in an archaic sense of *tartuu* not noticed by Yud. Bok-murun similarly *waylays* Manas at *KO* 1204ff. in order to make a *tartuu*, in this case of Nine amblers, Nine special silver ingots, plus two selected amblers. On the epic laconism '*tartuu jedim*', see *KO* 1253 and note. Semetey's ritual self-abasement does not move the Forty, but Bok-murun's mollifies Manas in *KO*.
146. R *köiöškö*: a colloquial form of *köy-kaška* with assimilation in v. h.
- 148-151. See *BM* 794-797, note. Here, the nominatives with possess. ending and intransitive *arkai-* and *serbäi-* are exceptional.
- 153ff. Cf. 95ff. and note 96.
156. The mounting of the Companions suggests that they had nevertheless dismounted earlier, despite 141 f.

160. *başın tartū kıldı*, see 134 ff., note above.
161. *kösün*: R 'Wort', as though *sösün*.
- 165ff. Semetey's slaughter and plundering of Manas's Forty is not to be taken as a first act of impiety, estranging him from Manas and the Ancestor-spirits, but rather as an act of harsh justice towards rebels disobeying their khan-elect, see note 243-254.
174. It is strange that *ay-balka* (< *balka* 'hammer') is synonymous with *ay-balta* (< *balta* 'axe') in the sense of 'battle-axe', 'halberd'.
- 177-180: see 148-151, note.
- 185ff. Whereas it is natural that Kül-čoro should inherit something of his father Ajibay's gentle and persuasive character, together with some of his epithets (307), it is a little disturbing that Kan-čoro, the son of Manas's devoted milk-brother Almambet, should be cast in an ever more sinister role of traitor and extirpator. But we recall that Almambet was the son of on Oirok khan and that by tradition (e. g. I, 3) and *KK*) he had married the Kalmak princess Altınay. As cattle-breeders, the Kirghiz were well-versed in recessive genes and reversion to type, despite a favourable environment. Cf. further *S* 1436 f.
- 192ff. The birth of Kül-čoro holding a flower is a sentimentalization of the topos of Manas clutching a huge clot of gore as he descends from the womb (*BM* 70f., note). Kan-čoro is given the same epithet as Manas: in as far as he helps to destroy Semetey he is a man of blood, but he fails to become a great war-leader and is punished for his treachery and eliminated. With both heroes, then, we may speak of a weakening here of a powerful ancient topos.
- 215f. The bard has made the widespread formula 'mountains of meat' and 'lakes of soup' topographically specific. The insignificance of 'Čeč-döbö' as against Lake Issyk, might be compensated for by the occurrence of 'čeč' II 2. 'Threshing-feast' in expressions for superabundant food. Since *čeč* II 1. = 'threshing-fork with five teeth', an eminence with five peaks is conceivable behind 'Čeč-döbö'.
- 217ff. Cf. I, 2) 1846ff., where Manas's mother Čakan had made Kan-čoro's father Almambet milk-brother to Manas.
- 228ff. It is far-fetched that Semetey should have to wait for Companions until the new-born babes grow up, and the fact that the bard rushes through it in eleven lines (228-238), for all his skill, does little to mitigate it.
235. Lit. 'they grew big tugging at horses' manes' – probably a reference to bareback riding without harness of any kind.
- 243-254. The bard is at pains to show that as yet Semetey has done nothing to forfeit an auspicious life: he is supported by angels (243) and by the

abırak = *arbak* (245). The good omens invoked in the optative at *BS* 568ff. ('... *büssün!*') are now represented as fulfilled at *S* 248ff. ('... *bütökön!*'). Since Semetey's pining for Ay-čürök, culminating in her illegal abduction, follows immediately, we must assume that the bard's intention was to mark the point from which Semetey lost control of his fate.

251. *döbölönö* (< *döbölön-* 'to be set in heaps', 'to be given in abundance'), though semantically acceptable, looks as though it has replaced **döbö'lönö* with v. h. < *döbö'lana* < *döbö ailana* ('going round the hill'), cf. the parallel line 247 *Beli ailana* and *BS* 568 *Bel ailana*, echoed formally by 571 *üi ailana*, with *S* 252 *döbödoi* parallel to *S* 248 *beldäi* and *BS* 572 *üidöi*. An emendation *döbö'lönö* would be justified. Except for '*döbölönö*', 246-254 make a perfectly symmetrical Prosperity-topos of the form a b c d : a b c d.
- 255ff. As narrated, the abduction of Ay-čürök is very sketchy. The maiden's unquestioning willingness to abandon her family and arranged marriage at a word from an interloping match-maker, argues, according to both custom and poetic convention, for at least one prior meeting with Semetey face to face.
268. *kulayın kesip* = 1223 may refer to the nicking or notching of the quarry's ears to establish ownership, rather than the cutting-off of the ears.
269. *kök çibik* 'green switch': if this is not a proper name for Semetey's rifle, its significance is obscure.
- 271ff. Ay-čürök is portrayed as the Complete Wife for a Hero: she is modest and a fine needlewoman, i. e. she has the qualities of a 'feminine heroine' like the Old Irish Emer, wife of Cú Chulainn; she can revive the dead, like the Baltic-Germanic Hild; she can lead the Games of the younger generation when the elders have gone to bed, and she strips for wrestling, like Brunhild. To cap all, she is a swan-maiden, doubtless with powers of magic flight, like the Old Irish Scáthach, Cú Chulainn's mistress-at-arms. With such a wife, Semetey should have been invulnerable, and indeed Ay-čürök was only prevented from raising him from the dead by Kan-čoro's treachery.
273. *nastū*, i. e. *nazduu* < *naz* 'airs and graces', 'coquetry' < Pers. *nāz* (with a wide range of meanings). Easily formed, *nazduu* is not specifically cited by Yud., but cf. Kaz. *nazdı* 'delicate'.
276. R *kerätigi*. R gives the correct form *kärättik* at *Opyt* II, 1092. *kerettik* (*keret* 'clairvoyance') is not listed by Yud., probably because it is a redundant poetic form engendered by head-and-end-rhyme with 275 *keksälik* (*keksäligi*).

277. For *ot* '(camp-)fire' = 'life (of a stirps)' see *BS* 239, note and H *Semetey* I, pp. 158 ff. *S* 279 makes the symbolic 277 explicit. *S* 277 *öčkön ottu tamusat* is naturally antithetical to *BS* 797 *jakkan otun öčürüp*.
- 280ff. Kökčö's son Ümütöy is not featured in *AK*. Nor are we told here whether we are to imagine Ak-erkeč or Buuday-bek as his mother. Such minor figures are at the disposal of the bard. We must assume that if Ümütöy is '*küyö*', his people have paid kalym for Ay-čürök.
- 291f. As already hinted (note 255ff.), whether Ay-čürök is 'taken by the hand' or 'taken by force' can scarcely be true alternatives in this instance. Girls who had arranged to be abducted took good care to be expert at inserting a foot into the stirrup as their gallants rode past to 'capture' them.
- 307f. Kül-čoro has inherited one of his father Ajıbay's epithets. 308 *jakşı tüyan* must here be taken ethically as 'born good', rather than as 'well-born'. As the son of an Oirot prince, Kan-čoro was better-born than Kül-čoro, yet he was not *jakşı tüyan*.
- 315ff. Another warrior-maiden goes out to the Games at *KO* 2217ff. (*Altınay*).
321. R *beräsä* 'Oberkleid', cf. *Opyt* IV, 1597 *beräsä* Kaz(akh) 'ein sartischer Rock' (not Shnit., Indj., or Karak.); *bäräjä* Kazan 'weibliches Oberkleid'. These forms go with Osm. *ferace* 'dustcoat formerly worn by Turkish women when they went out' (Red.) < Mid. Greek *foresia* (Räs. p. 144b). But a warrior-maiden taking the field to throw men down and stripping to the waist (321 *belsänip*), will not put on a dust-coat. There has been a confusion with *bereji* = *berenji*, a near-synonym of *beldemči* in its second (hist.) sense of 'battle-dress', 'mail covering the waist and part of the ribs'.
323. On *küdörü* *bulıldap*, not fully understood by R ('wackelnd, wie Küdörü*' – '*Thier etwas größer als ein Fuchs') or even by Yud. *Slov.* ('of a beauty, to walk lightly, i. e. softly as chamois leather'), see H *Semetey* II, p. 31, note 180: Ay-čürök is to be imagined as shaking her thighs and wafting musk-fragrance. Marco Polo (*Travels*, chap. CXVI) knew the Mong. word in the form *gudderi*. In Yud. *Slov.*, the first gloss under *küdörü* should not be 'chamois leather' but 'musk-deer', as attested by a great Kirghiz epic poem. See further *AK* 496, note.
- 324 and 340. On R *küčübüttöi* see H *Semetey* II, p. 31, note 181 and *KK* 784 *küčügüttöi kerilip*, where we have *küçük-ittai* ('like a puppy-dog') with forward assimilation. *Opyt* II, 1496 *küčübüt* Kkir. 'ein Vogel', based on the present passage, is another stuffed fantasy bird immortalized in that great work.

361. '(Eaters of) frothy soup and fatty meat' should be added to other Kalmak characteristics as perceived by the Kirghiz, see H *Mongol*, 1989, pp. 142ff.
370. R *tutkuidan*. Despite *Opyt* III, 1489 *tutkui* (Kkir.) = *tutkuš*, *tutkui* is unsupported.
- 371f. R *tūlyā* 'helm', cf. 1021 R *tulyā* 'Helm'. In both cases *tulyā* 'trivet' is required. At 371, the crasis-form *tulyā* (dat.) may have been what the bard said. The dat., however, is not obligatory, yet since 372 R *kabırya* requires emendation to *kabıryā*, emendation to *tulyā* has been made. Cf. 352 R *jilkā* < *jilkıya*.
377. *aldıyatkan* R (here) 'mächtig'. At *Opyt* I, 418, R has a special note on this epithet. Overlooking the fact that *aldıyatkan* is sometimes applied to Kan-čoro, as here at 377, and even to Kanıkey (1875), R claims it as the epithet of Kül-čoro in the heroic song of Semetey. This is partly on account of his etymology *aldi* + *katkan* 'whose front part is dried out', in R's eyes evidently an allusion to Kül-čoro's having had the muscle of his right shoulder gouged out and boiling fat poured on (1392ff.). R then maddeningly renders *aldıyatkan* in this same entry as 'trefflich'! Apart from the fact that this epithet is also applied to others, the phrase 'whose front part is dried out' is not an apt description of a mutilated shoulder. As so often, Yud. in his *Slov.* passes over R's lapses in silence and states merely *aldi katkan* (= *aldıyatkan*) 1. 'worn out', 2. 'poor devil' (sub *kat-IV*). My renderings, based on the text, are thus justified by Yud.
382. On the *kementay*, a cloak of felt worn chiefly in the north in winter by herders and grazers, see Antipina, 1962, p. 229.
383. R *aikırman* '(deckt er) über (seinen Körper)', cf. *Opyt* I, 13 ¹*aikır* (Kkir. ...) 1) die Länge, Ausdehnung eines Gegenstandes *aikırman saldı* 'er hat es ganz zugedeckt' (clearly based on S 383); 2) der Haupttheil des Körpers, Rumpf. Starting from the Kazakhizing *aikıra* 'across', R seems to have conflated it with *akır* 'end', used in expressions of completeness and finality. Karak. also has *aykıra*, while Kaz. varies *aykıra* with *aykara* = St. K., to which Yud. gives a very specific meaning in collocation with *jamin-*: *aykarasınan/aykaradan jaminıp* 'covering himself (with his robe) so that his legs are covered with one skirt and his head with the other' – 'as with a soldier on campaign'. – For this same gesture, see KO 2294 (*aykarasınan jaminıp*).
384. *uktap ölüp kaldı*: astonishing though it seems, it is inescapable that Kan-čoro 'fell asleep and died' = R, since at 485f. we read that Semetey was aware that Kan-čoro 'had died and was extinguished' (*ölüp/öçüp kalyan*) without mention of sleep. Thus recourse to 'fell into deathlike sleep' is impermissible. It is in any case unsupported lexically.

- 391 etc. In *S*, the sequence R *altı san ala kol* (391; 471) seems to be corrupt for R *altı san alaš kol* (495, 512, 521 etc.). It would be easy to standardize all occurrences as *altı sanalaš kol* and translate 'six armies all of like mind'. But *Alač/Alaš* was an old name for the Kazakhs, with sub-divisions *Üč Alač*, *Altı Alač*, *Üč Men (Mıñ) Alač*, *Altı Men (mıñ) Alač* (Valichanov, I, p. 213, note 32). It is but a step from *Altı Mıñ* (6,000) *Alač* to *S* 495 *Altı san* (60,000 or myriad) *alaš*. Thus it looks likely that in Nogoy-Kazakh epic, *altı san Alaš* designated the 'host' or combattant proto-Kazakh people deriving themselves from the mythical *Alač/Alaš* as progenitor or first chieftain. In a similar way '*on san Nogoy*' stood for the Nogoy host (Valichanov I, p. 357, note 133). However, it is possible that inheriting the formula *altı san alaš* from Kazakh epic singers in this sense, the Kirghiz bards came to reinterpret it as *altı sanalaš* 'six all of one mind', and having lost *alaš* as a noun, then supplied *kol* 'armies'. Even here caution is needed. In *S*, Ümütöy son of Kökčö may be conceived of as a Kazakh (though there is no direct evidence of this in the Radlovian Kirghiz epics). On the other hand, *altı san alaš* also applies to the armies of Er Kıyaz (son) of Jediger (a hero, not the Kirghiz tribe of that name), who is not affiliated ethnically (1059 etc.). It seemed reasonable to standardize all occurrences of *altı san ala* and *altı san alaš* as *altı sanalaš* and translate 'six all of one mind' as all but the most enquiring spirits in the audience, and perhaps even the bard himself, must have taken it. R varies widely in his handling of the various occurrences. See further Val. III, p. 138, where *altı san alaš* is reflected in a letter (original in Russian?) of 1834 from the Kušbegi of Tashkent to Veljaminov: '*šest sanov alač*'. In their comment on p. 559, the editors rate a *san* as up to 100,000.
396. R *altı sandan*: cf. 471 *altı sanda* = 414. R. Dor advises that *sandan* implies a comparison, thus 'more than six myriads', in which case *altı sanda* would better be emended to *sandan*.
418. The force of *saryarıp* 'yellowing' is not clear. Since there has not been enough time for the yurt to weather, perhaps the sense of neglect is projected into the future?
431. R *birikisis kün* 'Unglückstag', cf. *Opyt* IV, 1751 *biriki* (Kkir.) 'das Glück', contrast 1595 *beräkä* (Kkir.) 'die Kraft, der Verstand' (both unsupported by Yud.). The word in question is *bereke/bereket* 'success, good luck, bliss' < Pers.-Arab. *barakat* 'blessing, abundance'.
- 433f. Kül-čoro contrasts himself with the (still) dead Kan-čoro, but ends on a fatalistic note: 440 'If I kill (others) I shall meet my fate!', i. e. die. The fire that is not put out is the fire of life, see note 277.

437. Those who are 'dusty', i.e. 'raisers of dust', are horsemen driving off herds, here Ümütöy and his men, cf. 491 f. and the topos *KK* 809 'Köt jayman karasaŋ, ūl, / kirk kišinin čaŋı bar . . .' 'If you look behind them, young Man, there is the dust of forty men . . .', see note *KK* 809 ff.
444. *ay* before the name of an animal or part thereof implies 'destined for sacrifice'. cf. *ay tuyak*, (lit. 'moon hoof') '(dedicated) horse'; *ay müyüz* (lit. 'moon horns') '(dedicated) cow', Yūd. sub *ay* I 5.
448. Unlike Kül-čoro, who is also 'jaksı tüyan' (*S* 308), Semetey is not 'born good'. 'Born good' would seem to be guaranteed for Kül-čoro by its absense as an epithet for the villainous Kan-čoro, who was of higher birth than Kan-čoro (see note 307 f.). Thus, tentatively, *jaksı tüyan* is here rendered as 'well born' for Semetey. A special study might reveal whether the mid-19th-cy. Kirghiz bards consciously exploited semantic ambiguities in epithets.
- 448 f. *Implicitly* here and at 485 ff., Semetey is given clairvoyant powers, such as heroines have. It is probably significant that women's possession of such powers is made *explicit* by such expressions as 276 *kerättigi bar* (Ay-čürök).
453. R *kolu*- 'Kupfer', but *Opyt* II, 571 *kolo* (Kkir.) 'das Messing', cf. St. K. *kolo* 'bronze'. Though R could have justified *kolu* with *Opyt* II, 593 Alt., Leb. *koli* 'das Messing', he had evidently come to distrust it.
- 467 ff. On *dolu*, see *BS* 666, note. Here, *dolu* is reciprocal to *törö* 'lord' (457-465), justifying interpretation as 'lady'.
471. R *san ala*: see note 391 etc., above.
476. *Üyümdögü jukımnın*: R 'aller Pferde, die im Hause sind' (sic).
- 480 f. R failed to sense a proverb.
- 483 and 488: despite his implied clairvoyance (448 f.; 485 ff.), Semetey does not know whether Kül-čoro is dead or alive.
490. Is it inadvertence on the bard's part that Kan-čoro's epithet 'aldıyatkan' (see note 377) passes to Kül-čoro here and at 507 and 520, and is now more or less shared by them as from 546, where Kan-čoro mysteriously revives from death?
492. *Čaŋdūdan*: cf. *čaŋdūda* in the parallel v. 437.
504. R *Ölsöm esitā čēcām* 'Will jetzt gerne sterben', cf. 439 R *ölsöm seitkā kečāın* 'Sterbe ich, tret' ich in das Jenseits'. At what stage were the first two letters of *seitkā* transposed at v. 504? Was R translating from a Kirghiz text already set up in type?
509. R *Manastai*, cf. the parallels 171 and 674 *Manastap*. Adjectival *Manastai* is, in itself, defensible.
515. R *büruldai*: either *külüktü* has been omitted or the Printer's eye has wan-

- dered to v. 517. Since v. 515 with *külüktü* would be rather long, though not impossible, emendation to *büruldi* seems preferable.
519. The portent of a black cloud is not particularly apt here, since Semetey defeats and makes peace with Ümütöy, thus v. 519 may be seen as a rhyme-setter to 522. At 1205 and 1343, where Semetey is defeated and utterly destroyed by Er-kıyaz, this verse is used functionally, yet here, too, *tutul-* anticipates the rhyming *kutul-*.
529. This verse, too, looks like a rhyme-setter, for 530. A better rhyme with *salam* could have been obtained with the variant *kalam*. Pursuing the other alternative, one does not find the form *salām* locally.
530. R *dua* is from Pers.-Arab. *du'ā* 'invocation', 'prayer', in Kirgh. otherwise *duba*, *duva*, cf. Kaz. *duya*.
- 531-534. Despite this emphatic quatrain on a seven-plus-seven-day journey, Kül-čoro later expects Kan-čoro to return within half the time, see 542 and note.
538. 'Nine' was a ritual number for Presentations and Sacrifices. Claus *ED*, p. 811 a has a 'Preliminary Note' on *sokım/sukım* 'slaughter cattle'.
546. The plural *silär* (cf. the sg. *sen* at 543) may indicate a heightened degree of affection rather than respect. According to Yūd., p. 647 b, *siler* in sg. context is an endearment, chiefly as from wife to husband.
542. See note 531-534, above. 542 could be rescued by rendering 'on the seventh day (of your return journey)'.
- 543 f. The sense of this evidently proverbial couplet is 'We shall die independently of one another!'
569. *karan kilyan*, *karan kalyan* are horse-epithets applied mainly to Kök-čebič, but also to Tay-buurul (703), Čoŋ-baş (901) and Tö-toru (1278). That we have here variants of a single epithet is made probable by R's adopting *kalyan* at 1135 after 6 instances of *kilyan* (569; 576; 624; 631; 703; 901), with but one reversion to *kilyan* at 1187: moreover all 12 occurrences of *karan kilyan/kalyan* but one, R renders with meanings of 'strong', 'mighty' = *Opyt* II, 155 ²*karan* (Kkir.) 'strong'. The exception is 1156 'good'. Yūd., on the other hand, lists *karan* II 1. 'misfortune'; 2. 'neglected', 'abandoned', with *karan kal-* 'to be left without shelter'. Is, then, the meaning of this baffling horse-epithet with *kal-* 'left out in the open in all weathers' and thus 'hardy'? Such an interpretation would also justify *karan kul-*. *karan* 'ruin', 'misfortune' occurs independently in *S* at 801, governed by *sal-*, cf. *karan tüın sal-* 'to bring down disaster' (Yūd., sub *karan* II).
- 581 f. *kassaŋ* < *kašsaŋ* < *kačsaŋ*.
589. R *kara döböl jar moyun*, 'Rappen mit der Blässe', cf. 732 *Kara döböl jar*

- moin* 'mächtigen Kara Döböl'. Given that this verse contains a horse-name, it is more likely to come after an epithet, thus *kara-döböl Jar-moyun*.
591. The significance of their being at 'the Middle of the Land' is probably that this place is marked by a 'boz töbö' or 'Court Mound', see KO 228 and note (p. 120). Thus they are at a place of decision. It is from just such an eminence that Ümütöy (who is legally in the right) could watch Semetey's approach from afar (593 f.).
- 613-615. Comparison of these questions with their replies at 618-621 shows that the bard, or R, has missed a verse beginning with 'esän-aman . . . '.
639. R *čıyrıyın* 'Ziel', unsupported, even by *Opyt*. Since the semantic range of *čıyrıık* always implies a revolution or convolution, and a revolving target seems unlikely, emendation on the basis of *čıyrıık* 'high-pitched cry' seems inevitable, cf. 1005 *čıyrıgın* (see note 1005) and 640 *čıyrıyan ünün*.
- 643 f. the conditional forms *surasaj : toktossoj* are very unlikely to have different functions, because of both style and logic. The alternatives are a. to take them as conditionals or b. as imperatives (as often). The former yields no sense, the latter places some strain on *sura-* 'to question'. The acceptable sense 'Seek out' is unsupported, and so a literal translation is offered. Elsewhere, *surasaj* (the bard speaking in his own person) is used as a narrative device ('If you ask me about this or that, then . . .').
- 648 f. Semetey 'follows his horse's ears' because he relinquished the reins in order to put on his corselet and other war-gear whilst closing on the enemy.
661. R *üiböndü* 'Klinge', cf. *Opyt* I, 1802 *üibön* (Kkir.) 'die Feile, der Säbel, das Schwert', not Yud. K. Reichl points to *übölön-* 'to be pulverized, abraded' varying *ügölön-* id., thus *ögöndü* 'metal filings' (Yud.) could be varied by **öböndü*. Emending R *üiböndü* to *öböndü* one obtains the sense 'filings made from steel' as epithet to the sword Bay-bolot. One is reminded that ancient patterned swords were welded from metal strips, e.g. Germanic swords (H. Davidson, *The sword in Anglo-Saxon England*, Oxford, 1962, pp. 23 ff.). To read a sword-name 'Bay-bolot' would reduce the harsh rhyme 662 *bolot* (noun) : 663 *bolot* (verb). Otherwise, *bay* with objects tends to mean 'noble'.
664. R *kösörgö* 'mächtige', not *Opyt*, or Yud. *Slov. köso-/közö-* 'to drill through' gives an excellent sense, and the image is all the apter in that bow-drills were in use among the Kirghiz, see Antipina, 1962, p. 144, ris. 80, and p. 158, ris. 88. *kösö-*, rather than *közö-*, could furnish the basis of a hypercorrect R *kösö-*.
- 664-672. This speech (not indicated by R, who skips *töröm* at 666 and 669, yet allows himself 'uns' at 669) must be taken as Kül-čoro's.

665. R *čal jibä > jebä*: the force of *čal* is not clear. If *čal jebä* is one of the many specialized arrows of C. Asia known archaeologically and historically, it is not noticed by Yud. Nor does R translate the element *čal*. Since *čal-* means 'to strike down at a blow', and arrows were charmed before release in the imperative mood, it is perhaps not too far fetched to seek a connection with this verb. Another possibility might be found with *čal* 'grey (of hair)', thus a grey tuft on the arrow; or in the hardness of the wood, cf. Čay. *čal* 'tree-root' (*Opyt* III, 1875).
666. R *oñ barmak* 'des rechten Fingers'. Since R knew 'ten fingers' in Turkic, it is strange that he did not emend *oñ* to *on*.
668. The unexpressed object of *sürup* 'drawing out' may be either 'the lance' (as regularly) or the left kidney, if the lance was barbed.
669. *kumardan čıyıšıp* R 'Laß das Würfelspiel uns wagen!'. But the context of slaughtering the enemy requires *kumar* II 'deep desire', cf. Yud.'s quotation there *beš künü udaa sayıšıp, bir kumardan kanayın!* 'With thrusting at each other for five days on end, I have assuaged my desire!'. Further: *kumarın içten čıyardı*, lit. 'He ousted the longing from inside him'.
- 670-672. See I, 3), 75, note.
686. R *jölöngüstön* R 'sich aufrichtend', to match 684 *eñkäištän* R 'niederbeugend', which, however, means 'from the slope', requiring *jölöngüstön* to have a parallel sense. *jölöngüš*, not authenticated by Yud., looks like a genuine compromise form between *jölönüš* 'small slope, eminence' and *jölöngö* 'gentle slope between the plain and a steep rise'.
689. *itälgi* R 'Geier', cf. *Opyt* I, 1502 (Kkir., Kir.) 'ein Raubvogel, der Mäusegeier, Falke'. Correctly, *Falco cherrug cherrug* 'saker', though precision is lost as near as Kazakhstan, with 'gerfalcon', 'kestrel' etc. See Dement'ev, 1935, pp. 28-31.
712. R *kuruldu*: that *küruldu* is intended is confirmed not only by the rhyme 715 *süruldu* but also by the parallel 1721 *arjam jaman küruldu*. The latter, continuing 1722 *amalm jaman tügöndü*, is uttered by Ay-čürök, and *arka* is therefore metaphorical in this phrase. It is not excluded that 712 applies not to Tay-buurul but to Semetey, with *arka* = 'support' (from Tay-buurul).
739. R *kara körgö tursumbu?* 'Ist da nicht ein schwarzes Grabmal?' R was thus ready to accept what must be designated an 'interrogative-optative' **tursun-bu?* – virtually a contradiction in terms and certainly without parallel in these epics, and in any case not translated as such by R, quite apart from the treatment of *körgö*. It seems wiser to take *bu* as demonstrative referring to Ümütöy and his men: within minutes many of them will be ripe for burial. Here in print labial assimilation is reversed to clarify syntax.

756. *topčuluk* normally = 'loop for button', but the sense required here is 'button (on 757 *topu* 'cap')'.
758. *büçülük* is used not in its ordinary sense of 'lace', 'tie on a garment', but in the secondary sense of 'large metal button adorned with silver' (Yud.). Antipina, 1962, p. 263, gives *büçülük* as a variant of *töönöč* 'fibula', with illustrations of such on p. 262, ris. 156.
- 767-770. Ümütöy submits (to Semetey). It is now for Semetey to restore tolerable relations with Ümütöy by diplomatic means, after eloping with Ümütöy's betrothed and defeating him in the field. The means Semetey chooses are narrated in the difficult passage 785-801, more or less repeated at 809-833. Manas employed Ajıbay on such missions, and it is fitting that Semetey now uses Ajıbay's son Kül-čoro, who has inherited some of his father's qualities and epithets (777).
- 786f. *boluču* really implies that Semetey and Ümütöy already stand in the relationship of 'jeen' 'maternal nephew' to 'tay' 'maternal uncle', which by tradition places Semetey in the position of one able to take gifts from Ümütöy with impunity, though scarcely to take the latter's betrothed, for whom presumably kalym has been paid. On the other hand, at 794f. Semetey says 'Let him (Ümütöy) make me his *jän* and let himself be *tai*, as though they were not already in this relationship, in which case the *jän-tai* relationship would be a fiction. In our epics, Semetey's mother Kanıkey is the daughter of Kara-khan or Temir-khan, and his maternal uncle is Solton-kul. But since the *jän-tai* relationship can exist between lineages as well as individuals, it is relevant to ask whose daughter and sister Semetey's paternal grandmother Čakan, alias Čıyırdı/Čıyırcı was. Of the mid-19th-cy. epics only the brief '*Birth of Manas*' (B) supplies an answer: Čıyırcı was the daughter of Ümütöy's paternal grandfather Aydar-khan (B 10). The bard in question represents a separate tradition form that of S, but his v. 10 is sufficient to justify S 786f. Thus 794f. 'Let him make me his *jän*...' can refer not to the creation but only to the reconstitution of a relationship obscured by war.
788. The pun on *tay* I 'maternal uncle' and *tay* II 'filly' seems deliberate.
790. R *desäm* 'will er'. The incorrect 1st pers. -m in *desäm* was probably attracted from the preceding *alam*. Semetey's proposal to Ümütöy, converted by Kül-čoro into 2nd pers. address at 819 *alam desäŋ*, confirms that 790 should read as 3rd pers. *desä*, as implied by R's 'will er...'
791. (Emended) *alyan jerdä da bolso* = 821 (*jerdä-dä*) is ambiguous owing to the active or passive function of -yan. The meaning may be 'If it is a case of taking...' R 821 'Wenn du jetzo einen Wunsch hast...', cf. 791 'Nehme alles, was er wünscht...'. Or, since only 856 makes it clear that

- Semetey (however insincerely) has offered Ay-čürök back to Ümütöy, 791 = 821 may mean 'if it is a case of married', i. e. if Ümütöy accepts that Semetey and Ay-čürök are man and wife. At 856, Ümütöy does in fact accept that Semetey and Ay-čürök are married, and opts for material compensation, and doubtless political alliance with the powerful Semetey (796-799).
796. The mid-19th-cy. epics give Ümütöy only a sister Umsunay (KO 2721). Both brother and sister are named from words for 'Hope' (*Kökötöy*, note 2721f., p. 223).
801. *Karan* R 'mächtig'. R has missed the whole sense of 800f. See note 569 on *karan* 'misfortune' etc. (end).
839. Ümütöy means not Kül-čoro's father and grandfather but Semetey's. Similarly at 842f. he means Semetey and not Kül-čoro. Like confusions between oratio recta and oratio obliqua occur at 853-859.
842. *minča* 'so much' and 843 *mimi* probably refer to Ay-čürök.
- 853-859: see note 839.
863. With his rhetorical question the bard is reminding us that Semetey is giving away the family heirlooms Tay-buurul and Ak-olpok in exchange for Ümütöy's rights to Ay-čürök, doubtless acquired by kalym. *No good can come of such a transaction.*
865. For variants of the Ak-olpok topos, see B 76-80, note.
867. R *karandın*, cf. BM 1764 *karanın* and next note.
868. R *čimbadana*, with labial assimilation of *n*. On p. 346a of his *Slov.*, Yud. quotes a parallel, as usual without citing his source beyond 'v épose': *čın badana torgoy köz baraŋdın oĝu batpagan karanın oĝu kakpagan*, where *čın badana* is rendered as 'pure forged mail/armour'.
- 886ff. I have analyzed Semetey's Dream in its symbolism and association with Manas and the Ancestor-spirits, together with parallels in other epics (e. g. J) in H *Semetey* II, pp. 9-25. Not only the Sea (*teŋiz*) but also the Aspen or Poplar were shown to be the symbols of Khans. To my elucidation of the Aspen/Poplar-image I can now add that such trees throw out many suckers and so that if the main trunk is hewn down and the main root-system burnt out (cf. KO 568 '*tüp-tübünö jetmesem, / tümürčögün kazbasam...*') 'If I do not destroy his kindred root and branch and dig out the charred stump...', some unconsidered sucker or other lurking somewhere in the ground may one day grow to full stature and shelter other growths, as a Khan his People. Nothing could be more apt to the situation on the steppe, where rival clans of the nobility sought to extirpate one another *totally* in the struggle for power, as for example in BS and S or in the *Secret History of the Mongols* (or for that matter even in settled Western regions, as with the rise of Clovis).

888. Symbolic *bay terek* also occur in Altaian epics, e.g. *Maaday-kara*, 1973, verse 47 *Jūs bidaktu möñkü terek... 64 baji bürlü bay teregim...* 'the eternal Poplar with a hundred branches... my rich/auspicious Poplar with its leafy canopy...' At 64, S.S. Surazakov leaves *bay terek* untranslated and at 66 renders the parallel *bay agajım* as 'rich tree', but in his note 13 he comments: '*bay* "rich", *terek* "poplar" – a tribal/clan sacred tree in epic: people perform sacrifices round this tree, utter incantations to the spirits and conduct magic operations...'. Through the notion 'rich', *bay* must here mean 'auspicious', but cf. Yud. *Slov.* sub *terek*: *terek* 'poplar'... *Bay terek* 'aspen'. This is too categorical: the meaning of *bay* and *bay terek* will owe something to context.
- 890f. That the place where the *bay terek* stood was also the place where the hojas and mullahs had their origin, shows assimilation of Islamic features to more pagan ones, such as are reflected in the Altaian *bay terek* (see previous note).
- 892 and 894. It seems probable that the 'spirits (*arbak*) of the living and the dead' refers to Manas's Forty: a. they were chased away (see next note); b. they mounted their horses, as the Forty did. Though still in this world they belonged to the next to which their lord Manas had preceded them, and they themselves donned their shrouds and mounted funeral horses.
893. R *čakırdık* 'we summoned' is here emended to *kačırdık* 'we chased away' (see H *Semetey* II, p. 9, note 43). *Semetey* had pursued Manas's Forty in order to retain their allegiance, but they had feared his wildness, donned their burial-shrouds, mounted their funeral horses and vanished from sight (*S* 7-100 etc.). Until now, *Semetey* has not summoned the *arbak*: this he will soon do as the result of this dream. At the lexical level it is to be noted that the collocation *arbagın kačır-* more colloquially means 'to lower a man's arrogance', 'knock a man's insolence out of him'.
896. R *koğgop* 'regten wir auf', as though R had had '*kozgop*' before him, cf. Yud. *kozgo*-1. 'to move'; 2. 'to worry'. In harmony with *kozdop* there is also 937 *arbaktın tünči ketiptir* 'the peace of the spirits was shattered'. *kordop* 'disgracing', 'outraging' would give excellent sense but requires more violent change. In any case, *kozgop* renews the theme of perturbation.
- 906f. These two verses occur in reverse order at 1138f., thus *teñ* cannot refer back to *döñ* in the sense of 'equal'. *teñ* 4. 'each of two panniers/loads (on either side of a packhorse)' offers an acceptable sense.
- 910f. Yud. cites this couplet sub *azır*. See note 1018.
919. *atka*: *at* is probably generic here and does not refer to 917 *attu* = Čoñ-

- baş, since *Semetey* seems to be riding the mare (951 *baital* 909 *ak bos bāni*).
922. R *činjir-*: here *i* as against predominant *ı* in *činjir-* is justified by Pers. *zinjir* 'chain', see *AK* 626, note. *čini*, otherwise *čim* in this formula with *kezä* (e.g. *KK* 898), seems to have been prompted by *i* in *činjir*, and can be supported by Čay. *čini*, bearing in mind the traces of Čay. on Kirgh. epic vocabulary.
- 928 and 997. *opkon* (*tüş*): see I, 3) 2211, note.
937. See note 896.
940. R *zar* 'die Sorge'. Cf. *talaasında sarı bar, tokoyunda čarı bar* (Yud. sub IV *čar* 'rook'. 938... *sarı ilait*, 939... *karı ilait* suggest that we should read 940... *čarı ilait*: or alternatively *sar*, *kar*, *čar*, 940 *bal*).
944. R *künči* 'ein ander Mal', cf. 996 *kingi* 'später'. *künči* is not authenticated by Yud. On the other hand, *kiyinki* (= Kaz. *keyingi*) = 'last', cf. Yud. *Rus-skokirg. Slov.* 'posleduyushchiy' ('following') = *kiyinki*, hence 944 R *künči* is here emended to *kingi* = 996. (Whether or not **kiyinči* could have been induced into the ordinal series *birinči* etc., is left to experts.)
- 951 and 959. The woman *Ay-čürök* uses a circumlocution where it is a question of her husband mounting/riding a mare, but the usual *min-* for his mounting the stallion *Tay-buurul* (955), and the factitive *mingiz-* where another man is to mount the mare (952). This *baital* is surely the sacrificial *ak bos bā* (909), raising the question whether a sacrificial horse should be ridden at all. Is this yet another outrage on *Semetey*'s part? One form of marking a sacrificial beast is precisely by setting it apart by releasing it from all service.
968. *Tüşün* 'Your dream' and 997 *Ay-čüröktün түшү*: the dream was in fact *Semetey*'s (879f.), but it is now *Ay-čürök*'s because a. she falls into the epic role of a woman's dreaming a dream for her husband to scorn; b. she offers to interpret it.
- 972ff. *Ay-čürök*'s punishment for daring to detain her husband over a dream echoes that of *Kanıkey* for trying to detain *Manas* over a calendrical portent (*KK* 177ff.).
- 993 = 1730. *kuyayım*. Yud. does not record the widespread Turco-Mongol *kuyak* '(mail) corselet' for Kirgh. Similarly, Räs. p. 301b accepts R's attribution of *kuyak* to Kaz. (*Opyt* II, 901), yet the word is absent from Shnit. and Indj. Thus *kuyak* in *S* could be an old epic word inherited from Čay. or subsequently; or it could have come from the Altay, where it is strongly represented, or from Kalm. (Ram. *KWb.*, p. 195b).
996. *kingi*: see note 944.
997. See note 968.

1004. R *čıǵır ünün*, unconfirmed. Cf. 640 *čıǵırǵan ünün* = 1614.
- 1004f. 1004 R *jaspadı* and 1005 R *baspadı* have been inadvertently interchanged, cf. 1613f. *bas-* '(re)press' regularly goes with *ün* 'voice'. Sub *jaz-* II (1. 'to write'; 2. 'predetermine'; 3. 'unwind'), Yud. cites *čıǵırǵın jazpadı* 'he did not cease to yelp'.
1007. *köšü-* = 'to be totally calm', whereas Kanikey is distraught. The phrase with the middle *köšülüp ıyla-* 'to weep quietly from compassion' suggests how v. 1007 is to be understood.
1008. R *šišdi*, cf. *Opyt* IV, 1060 *šiš-* (Kkir.) 'anschwellen'. Yud. *Slov.*, p. 909 a allows only *šiš-* id., cf. the (hypercorrect) parallel S 1623 *čišidi*. Räs., p. 424 a cites both *šiš-* and *šiš-* for Kirgh. S 1008 *šišdi* (doubtless Räs.'s source, via *Opyt*), however, is suspect in view of S 1623 *čišidi*. On the first occasion, R, knowing Shor *šiš* 'pustule', may have recorded an uttered *šišdi* as *šišdi*.
1015. R *mečin* 'Grabmal', 1039 'Grabkapelle' = *Opyt* IV, 2106, remains unconfirmed since I discussed it in H *Semetey* II, p. 12, note 59. At S 1015, the 'mečin' may display calligraphy, like the mausoleum of Kenizek-khatun south of old Talas, believed by 19th cy. Kirghiz to be Manas's Tomb (H *Semetey* II, p. 13, note 62). It thus seems possible that R's 'mečin' is really 'mečit' 'mosque', such as shared certain architectural features, including displays of Arabic calligraphy, with Muslim mausolea. 'mečin' occurs in a strange passage of *Joloi-kan* by a different bard among a different tribe: J3123 '*kojolor kongon saya bar, / mečin tünögön mečit bar*'. 'there is a shelter where hojas sojourn, a mosque where mečin spend the night.' The 'mečin' are less likely to be 'monkeys' than Lamaist-Buddhist Kalmak *mejin* i. e. *meiren*, but even these seem out of place at a mosque-sanctuary frequented by hojas. In his translation, R wisely leaves it at 'Metschin'. In Alymkul Usunbaev's version of *Kojojaš* (20th cy.), the mythic she-goat Sur-ečki speeds past Keŋ-kol, an island in the Upper Talas, and is soon moving below Manas's Tomb. The Russian version (1958) narrates that murals or frescoes (*rospisi*) shine from it, burning with gold (p. 85). The Kirghiz version of Usunbaev's *Kojojaš* of 1974, however, has flowers overlaid with gold (*Gülünö altın jalatkan*, p. 72), shedding dazzling light from Manas's mausoleum (*kümböz*). In my translation of S 1015 = 1039 I have stopped short of saying 'with calligraphy', since the fundamental meaning of *čiy-* is 'to scratch lines, furrows (even in the soil)', though calligraphy as at Lady Kenizek's Tomb may have been intended.
1016. *kuptan* < Pers. *khuftan* 'the last evening prayer (performed about 1½ hours before sunset' (Gaff.). Although *oku-* normally means 'to read', there is no question here of Semetey's reading the prayer from callig-

- raphy on the tomb, but rather of 'reading out', i. e. 'reciting'. On the urgent optative *alyaisın* see note I, 3) 955.
1018. *arbayın* / 1019 *azır tayıp*. With *arbayın* accus., *azır* (*nazır*, *nazir* < Pers.-Arab. *nazr* 'a vowing, dedicating', e. g. to God) seems more adverbial, cf. *Jer-Suu tayı-* 'to perform a sacrifice to the Deities of Land and Water'; '*kök jal Manas arbagın tayılıči!*' 'Let us perform a sacrifice to the spirit of the warrior Manas!', where in both cases the recipient is in the accusative (both from Yud., sub *tayı-*). See note 910f.
- 1030f. R *börögün* = 1032; 1050. The word in question is *böyrök* 'kidney'. Though Yud. does not cite the monophthongized variant with *ö*, it recurs in R's texts. The leaning or swaying, first to one side, then to the other, whilst bellowing like a bull was part of the funeral ritual of lament (see Yud., *ökür-* 2. and KO 166-169 and note, also BS 635 and note 628-636. Cf. further BM 2092 ff. (Joloy's sons lament him).
1033. The epithet *oyron* (lit. 'destroyed') was typically used in widows' laments for deceased young husbands (Yud., sub *oyron* 2.).
1054. R *kaŋraktai* (*kır taš*) = 1080; 1105; 1141 'dem spitzen Felsenblocke'; 'Felsensteine'; 'der scharfen Felsenkante'; 'dem scharfen Felsen', cf. *Opyt* II, 82 *kaŋrak* (Kkir.) 'eine Bergspitze': unconfirmed by Yud., Kaz., Karak. Instead, Yud. has *kaŋrak* 'rumbling'. The temptation to emend *kaŋraktai* to *kaŋraktū* must be resisted in view of R's consistency in four examples. *kaŋraktai* is better taken as derived from a regular but unattested denominative verb **kaŋrakta-* 'to rumble', in keeping with the verbal epithets of the parallel place-names at 1077 and 1082.
1063. On his first appearance, Er-kıyaz's steed is referred to as *tor'at* 'the bay horse' (= 1099), then as *tödai tor'at* (1097 = 1121; 1123). He has to be 'mountainous' to carry his master, who is also 'mountainous' (1062 etc.). From 1276 onwards, this steed regularly assumes the proper-name '*Tö-toru*' 'Mountainous Bay'. The boundary between descriptive and proper-names for steeds is hazy in older Kirghiz epic.
1082. *čikanaktai* R 'kleinen'. Adjectival *čikanaktai* < *čikanak* 'elbow' means 'ell-high', 'dwarf', of persons, and is inappropriate to a look-out hill. Since the parallel epithets of place-names 1080 *kaŋraktai* 'rumbling' (see note 1054) and 1077 *sailıp kelgän* 'jutting' are verbal, derivation from the denominative verb *čikanakta-* 'to lean on one's elbow' is required.
1085. On Ak-kelte's epithet '*Alaydan tüškön*', see note BM 2129.
1087. On the crasis-form *kūštap* see note I, 3) 173.
1100. For another occurrence of this Horse-warns-Master-topos, see KO 2842f.
- 1117, 1122 and 1287. At 1117 (advice) and 1122 (compliance), the braiding of

- the horse's tail, normally done at the races, was surely to give Er-kıyaz's steed greater freedom of movement, as is borne out by the advice to unhobble at 1118. But at 1287, the phrase comes immediately after Kül-čoro's thought of Semetey's death, and with a shift from 3rd to 2nd pers., so that we may infer that the tying-up of the horse's tail was part of the funerary ritual. These two meanings of *kuyruk süy-* are reconcilable in that the epic horse-races par excellence were the Funeral and Memorial Horse-races, as at the beginning of *Kökötöy*. According to Yud., the tail was tied 'to its upper part'.
1118. As some super-warriors of epic and other narrative come to battle chained, to be released against the enemy with devastating effect, so it seems the spirited Bay was ridden to the field of battle hobbled. A use of hobbling on the battlefield occurs at *KK* 2153 f., where Boz-čolok is hobbled because he bears the Standard and must not flee. At *S* 1118, R renders *čečip* as though it were *čačip* ('Du zerstreu'), and so he takes *koldu* not as 'forelegs' but as 'army' ('die Heereshaufen').
1138. See note 906 f.
- 1146-1148. Although attention has been focussed on Čoŋ-baš, *jaŋıs* must refer to Semetey, 'the Only One', taken up at 1147. That *arkası kūruldu* can refer to humans can be seen at 1721 (*Ay-čürök*).
- 1157 f. *tulpar* – winged steeds – have no 'frogs' under their hooves because their hooves do not touch the ground, the abrasion of which induces their growth.
- 1164 f. This formula is varied at 1253 f. and 1480 f. Despite the confirmed occurrence of *öčtö-* 'avenge oneself' here in one of the finest poems in the language, Yud. does not adduce it in his *Slov.*, but only the extension *öčtös-* 'to bear malice'. The parallel *kekete-* 'to wreak vengeance', Yud. does adduce.
- 1174 f. Proverbial, cf. Yud. sub *čuŋkur: ölsök, bir čuŋkurda, tirüü bölsök, bir döbödü bolobu?*
1178. That *Jaŋırak* is a river is suggested by the following: *a.* the one-track path along it eventually leads to a 1198 *čatu jer* 'land between two rivers at their confluence' (*čat*, primarily 'crutch' anatom., may also occur as a mountain feature, but this is ruled out by Er-kıyaz's vast army, 1203 ff.); *b.* the one-track path beside it; *c.* its name 'Echoing' is a variant of *jaŋırık* id.; *d.* the occurrence of a Russified 'Dzhanarık' as a river-name in Valichanov I, p. 545.
1179. *jaŋıs jol* lit. 'single path' = 1183; 1197 before *köstöi/köstöp* 'towards', has the ring of a toponym. If *Jaŋırak* is a river-name (see previous note), '*Jaŋıs-jol*' could betoken a path along its ravine with set places for those coming from opposite directions to pass.

- 1189 f. R *ızıdı : kısıdı*. V. Yud. for St. Kirgh. *ısı-* and *kızı-*. Despite R's vacillations in phonology, a dialectologist could probably relate his orthography to the group of dialects which reverses *s* and *z* ('*sičil*' as against '*zičil*' dialects – R. Dor, and see Yud. under both words).
- 1191 f. These, the first signs of the *tulpar*-transformation, generally introduce a supreme effort on the part of the winged steed, such as flight and the sacrifice of at least one of its lives, see *Kökötöy*, note on 843 ff., etc., (p. 156) and note 711 (p. 151).
1198. On *čatu jer* see note 1178.
1205. *Asman*. The loc. *Asmanda* at 519 = 1343 seems much to be preferred. See note 519.
- 1210 f. On a khan-hero's charismatic 'refulgence', 'heat', 'cold', see *KK* 1228, note.
- 1220 f. This formula precedes an act of vengeance. Also at 1404 f.
- 1220-1245. Kan-čoro's list of slights which he felt he had received at Semetey's hands, is structured as an *epic catalogue*.
- 1230 ff. The 'throwing-down' of Er Kıyaz's brother Er-toltoy is to be imagined as fatal, as in Harm. *Sem.*, p. 229. Thus Er-kıyaz has a *casus belli* against Semetey which the audience will know from tradition, though it is not explicit.
1234. R *Kil jırän*: the form *jırän* (i. e. *jiyren*) is not attested for Kirgh., not even by *Opyt*, so one wonders whence Räs. p. 194 b took his entry 'Kkir. *jırän* 'rehfarbig'. Cf. I, 2) 1131 R *ku jırän* (Almambet's steed, a different horse). *S* 1234 *jırän* may be Kazakhizing *jiyren* = Karak., while I, 2) 1131 *jırän* goes with Kaz. (ostr.) *jırän* (Räs. p. 194 b, q. v. for Mongol derivation). St. K. is *jeyren*.
1245. *kir-* with dative betokens entering a man's yurt, or as here, a khan's *jurt*, i. e. 'people', as a subordinate constituent member. From being '*tiš*' 'outside', he becomes '*ič*' 'inside'. This concept of '*ič*' accounts for the verb 1246 *čık-* 'to go out (from Semetey's *ič*)'. The same concept lies behind the archaic Monsters of Mongol and Siberian heroic poetry who 'swallow' a people, cattle and all, and disgorge them later unharmed when made to do so by the Hero. Such are in reality aggressive khans, who get other khans' peoples into their *ič* or 'belly'. This political concept is an ancient ingredient of life on the steppe. In urging that Semetey had killed his, Kan-čoro's, and Kül-čoro's fathers, Kan-čoro is giving a valid reason for going over to another khan. All the more loyal and generous, then, is Kül-čoro's decision to honour his milk-brotherhood with Semetey. It is fascinating to see how the tension between the duty of blood-revenge and the claims of milk-brotherhood is resolved differently by two men with different temperaments.

1287. See note 1117 etc.
1292. With Semetey eliminated, Kül-čoro regards it as inevitable that Er-kıyaz will destroy Semetey's HQ yurt as Abeke and Köböš had done when Semetey was a babe (*BS* 239ff.). That this is the sense of this verse is confirmed by 1318, where *čāp*, following the seizure and killing of Semetey (1316f.), corresponds to 1292 *čabūl*. An essential part of this context of total extirpation is the *burning* of Semetey's corpse at 1355 ff.
1318. See previous note.
- 1322f. Here and even more clearly at 1391 f., because the order of the lines has been reversed, the allusion is not to the quenching of the symbolic Hearth-fire of Manas's stirps, but to the actual camp-fires of his people. After they have been forced to migrate and become subjects of the new Khan Kan-čoro, new fires will be kindled, possibly with embers from Kan-čoro's hearth.
1336. R *kudai baryan*: evidently a malediction, cf. *KK* 1323 *Kuday bardır Kalmak kul*, which proved equally baffling to all consulted. See further *S* 1874 *Kudaydan tapkan* and note.
1343. See note 519.
- 1350ff. Joloy was similarly killed 'forever' at *KO* 3030ff., by beheading by another khan and cremation. The fear of Semetey's enemies is that Ay-čürök will use her exceptional powers (*S* 274 ff.) to inspire her husband's remains with new life.
1357. Semetey's bones are 'white' in both the physical and the political Chinggisid sense, e. g. *KK* 1409, and note 1405 f., which suggest that Semetey is 'white-boned' from his mother.
1414. R 'kocht die Mägen', taking *kardı* as the accus. of *karın* 'stomach'. But as Yud. explains sub *kar* 'snow', in mountainous regions without water, the Kirghiz were forced to throw snow into their cauldrons. The phrase *kazan asıp, kar salıp* implied skivvying in the kitchen, as Kül-čoro is doing here. Also *S* 1557.
- 1427 ff. A twelve-months' heroic gestation is appropriate to a third-generation Super-hero, offspring of a second-generation Hero (ten-months' gestation, *BS* 178 ff.) and a Swan-battle-maiden.
- 1436 f. Altogether, by calling Manas's Lineage 'poison' and 'treachery' and through the act of eliminating Semetey by force, Er-kıyaz is treating that Lineage as though it were 'Kalmak'. Semetey's slaying of Er-kıyaz's brother Er-toltoy (see note 1230), together with his abduction of Ümütöy's destined bride, marks a threat to the khans of the region which can be averted only by the destruction of Semetey's Line. And this the *arbak*, scrutinizing Semetey's behaviour, had foreseen.

- 1442ff. Even as a new-born babe, Seytek has khanly charisma, see note 1210f.
- 1460-1485. In this writer's assessment, these verses narrate the greatest scene of all Kirghiz epic of the mid-19th-cy. In other words, it is a great 'epic moment', informed with visual beauty and tense drama. It culminates in the saving of Manas's Line by a woman of different race. She is a Swan-maiden, and her fury at the threat to her child crows even the mighty hero Er-kıyaz into preparing his own doom! Ay-čürök's fierce stance is taken from that of the irate pen defending her cygnets, see the illustration in Scott et al., 1972, Pl. 6, opp. p. 39. This 'moment' can stand beside any in the known history of heroic epic poetry (see *Traditions* I, pp. 4 ff., and II, pp. 178 ff.) Judging by the effect on Er-kıyaz, by threatening to summon her father Akin-khan Ay-čürök is appealing to an ultimate sanction, a sanction, however, whose nature is not disclosed by the mid-19th-cy. Kirghiz epic texts.
1474. Yud. *čarayna* 4. = *čarana* 'thin membrane covering the body of one newly born (of an animal)' = *Opyt* IV, 951 (Kir. i. e. Kazakh) *šarana* = Shnit.
1478. *kū kep* 'swan-husk', i. e. the outward appearance of a swan, which can be put on or taken off like a mask covering the entire person, cf. *ku kep* in the Abakan hero-tale *Ai Tolzu: iki kis ku kebin kezip aldı* 'the two maidens donned their swan-masks' (*Obraztsy* II, VIII, 1136). Transformations in the various oral traditions could be classified according to whether they use the donning and doffing of bird or animal masks or shiftshape without the aid of such machinery. For example, Germanic has an exact correspondence to Turkic *kīb* in the word **xamo-* (as in O. E. *feðer-hama* 'feather-covering'), whereas, according to N. Poppe in correspondence, the neighbouring Mongol has no correspondence to Turk. *kīb*, a fact well worth remembering by the folklorists of the region. See *H Semetey* II, pp. 32 f.; Hatto, 1961, passim.
- 1491 ff. See the parallels in the naming of Manas (*B* 46 ff.) and Semetey (*BS* 554 ff.). Ay-kojo's whirling down from the sky is a dervish trait. In *KO*, a fuller description of 'golden-bearded Ay-kojo' is given, as he whirls round the mountains near Samarkand and Bukhara (786-796), or prays incessantly (1159-1162).
1503. *mersätim*: Er-kıyaz publicly acknowledges the boy as his child, just as Chinggis tacitly acknowledged Joči, although the Merkit Čilger-bökö, who had received Börte as booty, might have been his physiological father. Doubts, however, may have influenced the succession to Chinggis. Arising from this passage in *S*, one wonders how widespread in C. Asia the notion was that superfetation establishes a claim to paternity or

- near paternity, and whether (encouraged by attitudes from cattle-breeding) fertility of the female did not challenge questions of paternity, cf. the capture of 'women with (a) child', as a concept, e. g. in the Tekeči-topos: I, 3) 415 *kara kuiruk nar-minän*, *balalū juban küŋ-minän* and KO 205 *altı bir toguz mal-menen*, / *botoluu tüyö nar-menen*, / *balaluu Nogay küŋ-menen*, admittedly in an economic context of slave-production, yet implying concubines with children by other fathers in one's household.
1531. *čirdamal* = 1539, hypercorr. for '*širdamal*' 1. (south.) = *širdak* tekimet ('decorated felt sewn in two layers'), Yud. The latter's gloss 'tekimet', not cited as a Kirgh. word in the *Slov.*, occurs as Kaz. *tekemet* 'felt edged with a design' (Shnit.) and Karak. *tekiymet* 'felt decorated with a pattern'. Antipina, 1962, p. 286, lists both *širdak* and *širdamal* as 'felt rug with mosaic pattern'. On p. 32, she further explains that '*širdamal*' is used only by the cis-Ferghana Kirghiz, and that such rugs are made only by Kirghiz descended from the Adigine, Mongoldor and Munguš tribes. The northern *širdak* merges into Kaz. *sirdak*, varied by *sırmak* and *sırdamal*. Kaz. *tekemet* and *sırmak* are finely illustrated in colour in Orzbaeva, 1970, Nos. 1-16; in the unpaginated *Kırgız oymoloru*, 1986 (*širdak*); and in Margulan, 1986, p. 159 (colour), p. 160 (black and white) (*sırmak*). It seems that Kül-čoro got hold of an old felt and converted it into a cloak, rather than that he was wearing the tatters of a once noble garment.
- 1546f. R *oro* = 1691, the former supported by 1547 *bürö*, both words not thus in Yud., *Slov.* If, however, the final vowels are lengthened, one can glean a satisfactory sense: *oroo* is 'a wrapping or bandage', **büröö* would be 'a quick-repair patch', gerund. < *bür-*, though *büröö* is not cited explicitly by Yud.
1556. R *otumdu*. In view of 1411 *otun* ('firewood' rather than 'his fire', since at 1412 the fire is kindled) = 1661, **otunumdu* was probably intended, but R *otumdu* is left, since embers were carried round to new hearths.
1587. *čandır* = 'the part of an animal's belly that is next to the groin' (Yud.), for which, like Russian, orthodox English hippic terminology has no equivalent word.
- 1613f. See notes 1004 and 1004f.
- 1632 = 1728. *aisa* (*ayza*) 'spear' varies the dominant *naiza*. The topos is inherited from Kanıkey and Semetey (*BS* 247ff. etc.) by Ay-čürök and Seytek, emphasizing the precariousness of Manas's line. The faithful Kül-čoro uses it at 1776f.
1633. R *ertägin*: I have taken -*n* as euphonic to avoid hiatus, and -*gi* as a known variant of -*ki*, see Orzbaeva, 1964, p. 292.
- 1695f. are ironic. The tropes of the Chasm and the Sea that have to be crossed

- are applied to suppliants to khans (e. g. KO 1010ff.). Kara-biy, a mere 1682 *otō baši* ('chief herd on summer pasture'), as it were, takes the words out of the suppliant's mouth.
1721. See note 712.
1743. Similarly, the boy Parzival runs off to his sport without saying a word, after receiving serious instruction from his mother (*Parzival*, 119, 29ff.). But the lesson sinks in in both instances.
- 1794-1796. The underlying image seems to be taken from horse-racing. The subject of 1794 *tarkanına* and 1795 *aitkanına* can only be Ay-čürök. 1794a *taiča* and 1796 *atča* refer to Seytek and mark his transition from boyhood to herohood. The sense of 1794 *tarkanına* must in some way be parallel to that of 1795 *aitkanına*, hence 'put (to him)' : 'said (to him)'.
1818ff. The healing of Kül-čoro's shoulder is miraculous. The choice of a barren mare to slaughter indicates a sacrifice. By a curious blend of allopathy and homeopathy, cold fat seems to work beneficially on the effects of boiling fat. These verses go at such a pace that one can only guess that the tearing down of the hut-door was for firewood.
1821. R *kartayı* is emended to *kartaya* as anticipating 1822 *maiya. kartası* would be harder to defend.
1834. R *koŋundai* 'Schultern dick wie Schenkel', cf. *Opyt* II, 520 ¹*koŋ* (Kir. i. e. Kazakh) 'das dicke Fleisch am Schenkel' = Yud. *koŋ* I 1. Cf. Kaz. 'muscles of (an animal's) haunch' (Indj.). Thus *koŋudai* with intrus.-euphon. -*n*-. Like me, my advisers find this verse ambiguous as to sense.
1852. Er-kıyaz's change of address to '*batır*' shows that he has taken in the new situation at a glance.
- 1863f. Kül-čoro is implying that the mutilation of his right shoulder was a mortal wrong. In self-justification, Kan-čoro, too, argues that he had suffered mortal wrong from Semetey and that Kül-čoro had cause for just revenge, had he chosen to pursue it (1245ff.; 1883ff.). The ruthless woman Kanıkey, thirsting for Kan-čoro's blood, sets aside justification with 'Why should I tell all (my wrongs)?' (1905).
1874. *Kudaydan tapkan*: K. Reichl has explained this locution, absent from Yud., with reference to Kaz. *kuday tapsın* 'May God punish you!' and *kuday tabadı* 'God rebukes, punishes', from Kenesbaev, 1977, pp. 357f.
1878. R *kazı bala kandarın* 'Richter-Söhne, lauter Fürsten'. What precedes 1879 *bilärin* and 1880 *jakşı* is adjectival, so that stylistically '*kazı bala*' should be adjectival to *kandarın*, thus *kaza-balā* 'calamitous' is preferred to 'sons of cadis (*qāzī*)', which is in any case not congruent with 'khans'. Moreover, it would be hard to find an apter epithet for one strain of khans than 'calamitous'.

1879 = KO 14, where other men of rank are caricatured.

1910. Under 'Ak-albars' one must understand Manas's, then Semetey's heirloom-sword.

1926f. See note 129f.

FOREWORD
(ANALYSIS OF INTERRELATIONSHIPS OF THE
MID-NINETEENTH-CENTURY *MANAS*-POEMS AND THE
PROBLEM OF THE NUMBER OF BARDS INVOLVED)

The details of the analysis of the interrelationship of Radloff's *Manas*-epics I, 2; I, 4); I, 5), I, 6) and I, 7), proposed in the Introduction (p. xiv, above) are as follows (the Section-number 'I', common to all, is dropped). Within these five sequences, long acquaintance with the Invocations and major formula-clusters had suggested the close affinity of 4) and 5) beyond the grouping proposed in *Kökötöy*, p. 259; and in any case 6) and 7) are not only close to each other in style (an often lighter, more tripping style than that of 4) and 5), more akin to folk-tale), but 7) grows out 6), despite the strong marker of the latter's culmination. Concrete evidence now provided by the Index of Personal Names, below, reinforces the grouping 4)/5) and 6)/7).

From this angle, all that militates against 4) being from the same bard as 5) is 4) 368 Kırıl, as in 2), whereas 5) has Kırın, as in 7). But the sonantic variation is slender and might even have been the result of mishearing by Radloff in this single occurrence, or more likely of 'emendation' by him on the basis of 2) Kırıl. (The vacillation Taz-baymat/Taz-maymat, once *within the same text*, is to be similarly assessed.) So let us tentatively posit groups 4)/5) and 6)/7) by separate bards.

Against groups 4)/5) and 6)/7) coming from the same bard are these factors:

1. In 4)/5), Kök-čebič is Serek's mount, but in 7) Kök-čebič is Kül-čoro's: and Kül-čoro is Ajıbay's son, not Serek's, so inheritance is excluded.
2. In 5), Bakay is the rider of Ak-baŋkıl, whereas in 6), Bakay is rider of Kök-čolok.
3. 4)/5) (and 2)) give Ak-balta a son Bolot, whereas 7) gives Ak-balta a son Čubak, otherwise unknown to the mid-nineteenth-century epics but well-known as Ak-balta's son in those of the twentieth century.
4. 4) and 7) give an epithet to Ajıbay with the same underlying meaning but with a different verbal realization: 4) 1468 *jatkan koidu turyuspas* as against 7) 61 *jatkan koidu kozdurbas* 'who would not rouse a recumbant sheep'.
5. In 6), Kanıkey's father is Kara-kan, whereas in 5) Kanıkey applies Temir-kan's marvellous medicaments, medicaments also known from 3), where Temir-kan is explicitly Kanıkey's father.

Against 2) and 4)/5) being from the same bard are these factors:

1. In 2), Čalbay is the rider of Boz-čolok, whereas in 5) he is rider of Kuu-čabdar.
 2. 2) 1170 and 1172 have *šuutu* as epithet ('daredevil?'), but 5) has *Šuut(u)* as a proper name (as in Sagymbay).
- In 2), Kenen's son is Janbay, whereas in 5) Kenen's son is 'Jaman' (R), literally 'bad', 'inferior'. However, emendation of Jaman to Janbay is tentatively proposed to allow for mishearing by Radloff.

Against 2) and 6)/7) being from the same bard are these factors:

1. In 2), Kara-kan is the father of Almambet, whereas in 6) Kara-kan is father of Kanikey.
2. 2) gives Ak-balta a son Bolot, whereas 7) gives Ak-balta a son Čubak.

Note: The occurrence of Ak-borčuk in 3) and 7) as against Ak-bulčuŋ in 4) does not bear much weight as a criterion of affinity, since in 3) Ak-borčuk is a steed of the Jakıp-Manas stirps, but in 7) a pack-horse. In any case, the styles of 3) and 7) are vastly different.

The upshot is that Radloff's seven *Manas*-sections fall into five groups presumably by five different bards: 1); 2); 3); 4)/5) and 6)/7). Of these, 1) was explicitly recorded among the Sarybagysh south of Tokmak, obviously in the year 1869 when Radloff was there. Since in his Report of 1862 Radloff names only *a.* 'das Heldenlied Manass (über 80 Seiten)' and *b.* 'Järän Tschetschen' as having been recorded by him, and in another passage states that he had had the company of a famous singer in Bugu territory, it seems safe to allocate *Joloi* and *Töštük* (explicitly by the same singer) to a bard among the Solto in 1869, and all the more so since Radloff mentions only the generic 'epic' and not *Manas*. This would leave 2) - 7) to recording among the Bugu in 1862. Radloff's statement that he had the company of a famous singer in Bugu territory does not necessarily exclude recordings from other singers as well, and indeed the highly individual style of 3) proves that he had more than one bard for *Manas*. It follows that if he certainly had more than one bard, he may have had more than two. Thus I propose that for 2) - 7), Radloff had four different bards, viz. for 2), 3), 4)/5) and 6)/7), all 'among', not necessarily 'of' the Bugu (bards tend to be peripatetic).

It would be a worthy subject for a doctorate anywhere in the world to list and analyze the formulae used in Radloff's 2) - 7), together with those of 1), *Joloi*,

Töštük and the recordings from Sagymbay and Sayakbay as controls, to assess the bearing of these formulae on the groupings proposed above.

INDEXES

INDEX OF PERSONAL NAMES

In heroic poetry, steeds, hounds, birds of the chase, swords and heirloom pieces of armour have the status of persons. And in archaic traditions, not only is a hero's personality extended to his living or lifeless attributes, but the Spirits of the Ancestors may also haunt them. Their names are therefore listed below, together with those of their owners.

On the whole, most men in the epics are labelled 'hero', even if no heroic deeds are attributed to them, and so with heroines. Nevertheless, some other labels are attached, like 'diviner', 'saint', or 'smith'. All horses are labelled 'steeds', even where they function as pack-animals (who knows whether merely for a passing moment?).

Scrutiny of this Index alone will reveal the authorship of different bards as between epics. For example, some give 'Kara-kan', others 'Temir-kan' as the father of so central a character as Manas's senior wife Kanıkey. To one bard, the epithet *čuuł/suuł* 'daredevil' remains an epithet, while to another, perhaps not so conversant with Kalmak, it has become a proper name, as with the twentieth-century bard Sagymbay. In the gabble of Manas's 'Invocations', to one bard 'Türsün-taylak' is a single hero, to another this is two heroes.

In this Index, the names have been for the most part though not entirely standardized in terms of modern Kirghiz orthography and editorial custom, to match the text.

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INDEX OF GEOGRAPHICAL NAMES

Place-names in the epics of nomadic peoples must always be of importance. Study of those in the poems of the *Manas*-cycle recorded between 1856 and 1869 shows them to be of supreme importance, since they are not infrequently knitted together into itineraries, two of which, Bok-murun's planned Itineraries as Khan-elect in the parallel *Kökötöy* and *Bok-murun*, are lengthy and detailed in the existential-economic sense. It came as a surprise to the Cognoscenti that the Itineraries of *Kökötöy* and *Bok-murun* were not fantastic but realistic and viable, sometimes even brilliantly time- and labour-saving. Further study on my part in the course of the present edition shows that this is also true of other poems of the older cycle. For instance, *Manas's* Boast from the cradle falls into two projected *kazat* or Holy Razzias, with the structure Mekka – Almatu (Base-camp) – the Hojas' City (Kashgar?). The reader is referred for further details to Hatto, 1969 I, pp. 353-365; *Kökötöy*, Commentary on vv. 279-349 (pp. 122-131); and now the systematic study, derived from this edition: 'Die Marschrouen in der älteren Kirghisischen Heldenepik', in *Fragen der mongolischen Heldendichtung* IV (1991), hrsg. von Walther Heissig, Wiesbaden. The reading of this paper to the Epensymposium des Sonderforschungsbereichs 12 in Bonn on 6th October 1988 elicited the information from the numerous distinguished Mongolists gathered together in Walberberg that such itineraries are not known in extant Mongol heroic poetry. In my opinion this furnishes yet another criterion for allocating extant Mongol heroic poetry and the mid-nineteenth-century Kirghiz epics to quite distinct sub-genres of heroic poetry.

To sit in a land of old herders who still know some of the places named below and excuse oneself for not identifying them by employing the term 'microtoponym' is luxury. In this index, * after an entry or another toponym therein, implies 'unidentified by me after intense effort'. The sources used were the Indexes of Toponyms in the *Sočinenie* of Č.Č. Valichanov (leading directly to locations) and of Sagymbay's *Manas* I-III (without locations, but referring to loci from which inferences can sometimes be drawn); the notes to *Manas*, 1984 (which occasionally offer locations); the tribal map opposite p. 8 of Abramzon, 1960; the maps opposite pp. 104 and 280 of Severtsov 1873/1947; and, together with Valichanov the best of all, the US Cartographical Bureau Sheets 42-0-44-10 (with a licit and illicit line of descent from late 19th cy. Czarist HQ through Germany to the United States), of which only an incomplete series were available to me. Naturally, the "Times" Atlas of the World, I and II, proved indispensable.

- Ač-maral 4, 1832 (*alkım* 'place where a mountain riverine gorge issues on to leveller ground'). Between Buurala and Čatkal.*
- Ağır-min 4, 211. Between the rr. Kayıñdı (Kaindy) and Kuragatı.*
- Ak-buluñ 4, 216. Between Ak-jar* and the r. Ir-gaytı.*
- Ak-ermen 2, 149 (*özön* 'river'). Visible from the Kara-taş look-out rock at Mt. Ašmara.*
- Ak-jar 4, 215. Between It-kečüü (ford across r. Chu) and Ak-buluñ*.*
- Ak-kiya 5, 253.*
- Ak-korgon-kent 4, 540 (*kala* 'city'). Near the Syr-Dar'ya in the Tashkent region. Indicated on NK 42-11. Valichanov III, 230. Bartol'd, *Soč.* V, p. 296 writes of its ruins on the lower course of the r. Angren c. 10 km. from the right bank of the Syr-Dar'ya.
- Aksı 1, 164. Aksu in Kashgaria.
- Ak-şagıl 6, 432, 470, 472. A mountain and landmark in Temir-khan's unnamed country.*
- Ak-tumşuk 6, 447. A fructiferous eminence in Temir-khan's unnamed country.*

- Alai 7, 1110, 1149. Mountain range S of the Fergana region, but, since it occurs in a formula, probably symbolic for the mercantile cities of that region. See 'Alaš', similarly used.
- Ala-köl 4, 865. A brackish lake whose waters are such as 'no dog would drink' and celebrated in the hero-tale of Er Töstük as the scene of one of the hero's exploits, see Boratav-Bazin, 1965, pp. 196-201, and notes 44 and 359, where the lake is identified with Lake Ala-kol E of L. Balkhash.
- Alaš 2, 1730; 4, 1455, 2129. A pseudo-place, based on the Kazakh war-cry, probably by corruption of 'Alai', which it varies, see Commentary *BM* 1453 ff. and 2129.
- Ala-too 2, 1303, 1330; 3, 114, 508, 517, 810, 879, 929, 1219, 1351, 2015, 2020, 2230, 2241, 2263, 2269, 2427, 2450. The Ala-tau Range. Mostly in epithet-similes.
- Aljan 4, 1638. A broad unspecified region.*
- Almalı-bulak 5, 2299. A stream in the same region as Tolono-bulak, q.v.*
- Almalı-too 3, 205. In an interjection by the bard.*
- Almatı 1, 8, 103. The Little Almatinka, which flows N from the Zailisky Ala-tau through Alma-ata (NK 43-3). It issues from the gorge referred to here in *B*.
- Altai 5, 166, 437, 699, 850, 922, 1065, 1096, 1204 (1386), 1542 (1643), 1766 (1873), 2083, 2266, 2273, 2530. Mostly in formulae as the homeland of the Kalmak, whose war-cry it forms, loci in brackets.
- Altı-bay 4, 1619, 1663; 6, 232. (An *aral* 'narrow place at confluence' or *aran* 'corral', Kaz.). Domestic place for Jakıp. *Sagymbay's Altıbaydın Tarmalsaz* (I, p. 211), combined with the location of Tarmalsaz on the Suusamır between the Talas and Chu Valleys (*Manas*, 1984, p. 537), places Altı-bay high up in the headwaters or watershed of the Talas, which suits well. Near Kol-ata, q.v.
- Altın-emel 7, 14. A pass through mountains of the same name N of the r. Ili opposite confluence with the r. Čilik.
- Altı Šār 4, 564. The region of the 'Six Cities' in the west of East Turkestan, otherwise known as 'Little Bukharia', of which the most important were Kashgar, Aksu, Yarkend, Khotan and Uch Turfan.
- Andıyan (Andizhan) 5, 595.
- Arčalu Mazar 2, 14/15.* (Also at *J* 810)
- Arka 7, 125. Probably short for Sarı Arka, the Kazakh steppe N of the line Balkash - Aral.
- Artıstuu-bulak 7, 394.*
- Ašmara 2, 1475, 1477, 1490, 1533. The Asmara/Aspara Mts. in the Kirgizskiy Khrebet E of Talass, and from which the r. Asmara/Aspara flows N into the Kuragaty.
- Aygır-jalı 4, 1956, 1980, 2003; 5, 289, 296, 307, 338. (*töŋ* 'an eminence', and indeed from context a look-out hill.) An Aygır-jal ('Stallion's Mane') Range is situated at c. 79° 50' by 42° 55', N of Kakpak and SW Tuz kol'.
- Baktı-kuuray 4, 230, 899, 1813; 5, 1536. An epic place which, despite its leading out to mythical Kalmak places beyond the frontier, and despite its meaning of 'Blissful Grassland', was a real place E of the r. Čilik between the Kuuluk and Kuš-murun Mts.*
- Balakšan (Badakhshan) 5, 1502. Otherwise an ethnonym.
- Balk/Balık (Balkh) 5, 1502. Otherwise an ethnonym. Sagymbay, too, closely links Badakšan and Balkh.
- Bar-köl 5, 237, 267, 1564. The real Bar-köl N of Hami, 93° E, but mythicized by distance from the Kirghiz lands.
- Bejin 1, 148. This can scarcely stand for 'Peking', but rather stands symbolically for the Sino-Kalmak region, cf 1, 92 *bejindägi* 'of Bejin' applied as epithet to Kojur-bay, the leader of the Sino-Kalmaks of Kashgaria. The theme of a great Kirghiz (not 'Nogoy') expedition to Peking is a product of latter-day Kirghiz nationalism.
- Beš-terek 1, 91, 101. An epic place, a pass at the NE end of the Saur Mts. towards the Upper Irtysh, see KO 335 and note there (p. 129).
- Boy-barak 4, 1820. A place to the W of Baktı-kuuray, q.v., between Čekirte* and Kökoyrok*.

- Boz-adır 3, 355, 1016. A 'chubby' or 'plump' mountain. Only in an epithet.*
- Boz-sejir 7, 1082, 1108. A 'leaning' high 'grey' pasture.*
- Boz-učuk 7, 1077, 1108. A 'jutting' grey peak.*
- Bölčörüü 5, 379. A mountain with high pastures, in a simile-epithet.* (Cf. Kalm. *bulđır* 'swelling'?)
- Bukar (Bukhara) 1, 89, 160; 4, 760, 764, 791 1089, 1405; 5, 591.
- Buura, Čoŋ ('Great') 1, 112. Probably a river, in the middle Ili region.*
- Buurala 4, 1829. Probably a river, not far from the Chu at the W end of L. Issyk, possibly the r. Burana (Valichanov, I, 545).
- Čanač 2, 1448. A pass at the upper reaches of the r. Čanač, a left tributary of the Upper Čatkal river, leading from Čatkal to the Karabuura Pass.
- Čatkal 2, 1447. The r. Čatkal, rising in and flowing through the Čatkal (Chatkal) Range. At 4, 1834 Manas is '*Čatkaldayı*' 'of the Čatkal', the area which links his location on the r. Talas with his other location in Andıyan.
- Čeč-döbö 7, 215. A hill, in a simile.*
- Čekirte 4, 1817. A prominent rock between the r. Čelek (Chilik) in a westerly direction and Boy-barak*.*
- Čelek 4, 1815. A variant form of Čilik (r. Chilik) favoured by epic poets, e.g. Sagymbay III, p. 272 *Čelek menen Čarında, / Baige koygon baarına, / Üč-Almatı boyuna...*
- Čimikent (R Šibi kent) 4, 192. Chimkent, here linked with Sairam, cf. Sagymbay III, p. 78 *Sayram, Čimigen...*
- Čönör 4, 1617, 1659; 5, 658. The Chungur Pass, slightly W of Budenny (E of town Talass). The Pass lies near the headwaters of the Kuragaty and leads N over the Kirgizskiy Ala-tau from the r. Chu system.
- Čuŋkar-uya 1, 7. 'Čuŋkar' is hypercorrect for 'Suŋkar/Šumkar', thus 'Gerfalcon's Nest'.* (Though unidentified by me, note the Winter Quarters on an upper fork of the Middle Almatinka, NK-12.)
- Čüi (r. Chu) 4, 884, 1616, 1658, 1828; 5, 657, 956; 6, 957. Where Čüi has the epithet '*sarı özön*' 'yellow river-bed' it refers to the r. Chu in its approaches to the W tip of L. Issyk, see Commentary, *BM* 884.
- Ertiš (Irtysh) 2, 1811 (*keŋ*), 1832 (*Kil*); 4, 94. The 'Kil Ertiš' seems to be the Upper Irtysh, otherwise 'Kara Ertiš', but 'Kil' remains etymologically inscrutable.
- Irgaytı (r. Rgayty) 4, 220, 1827; 5, 656, 955.
- Isık-köl (L. Issyk) 2, 61, 78; 4, 750; 7, 216.
- Ile (r. Ili) 1, 111, 115; 2, 33, 602, 1304 ff., 1331 f.; 4, 1407.
- It-kečüü 1, 90; 4, 214. A major ford across the r. Chu., above its junction with the Aksu opposite Merke-kurgan (Valichanov, I, 316). Fort It-kečüü was held by Kokand at least until mid-1863 (Džamgirčinov, 1959, p. 259).
- Jaa-kolot 5, 664. A presumably bow-shaped narrow valley locally at Jakıp's HQ on the r. Talas.*
- Jalpак-too 3, 708. A mountain on the NW spur of the Temirlik Mts. (NK 44-1).
- Ja-Merke 4, 1718, 1734, 1743. One of the Three Merke Rivers flowing through deep gorges NNW into the r. Sharyn, W of the Kuuluk Mts., see KO 2160 and Commentary there.
- Jaŋgırak 7, 1178, a river.*
- Jar-mazar 4, 1434, 1444.*
- Jelgek 2, 1456. (*sarı dala* 'a desert', cf. *Kojojaš*, p. 71 *Jelkekin sarı talaa.*) Jelgek is situated between the Talas Valley and Merke N of the Kirghizskiy Khrebet.*
- Jerken, also Jarkan, Jarken (Yarkand) 1, 51; 4, 150, 1269; 5, 616; 7, 128. Standardization was avoided.
- Jeti-suu 2, 1139. The Semireč'e.
- Jeti-tör 1, 1. A place near the mouth of the Middle Almatinka Gorge S of Alma-ata.*
- Kaba-atar 5, 662. (*koš kašat* 'with high twin banks', thus a river or gully, local to Jakıp's HQ in Talas.)*
- Kalkan-too 4, 669. Modest mts. on the N side of

- the middle Ili, see *KO* 328 and Commentary on 279-314 (p. 128).
- Kaŋkai 4, 1566, 2164. Doubtless an echo, in conjunction with 'Altai' of the Hangay Mts. Varied by 'Künköi' to match 'Kün-kan', as 'Ay-kan' matches 'Altai'.
- Kara-balta 4, 208. The r. Karabalty, rising to flow N near the Karabalty Pass beyond the watershed of the Suu-samır (Susamyr).
- Kara-buura 2, 1449, 1452; 4, 194; 5, 1150. The r. Kara-buura rises less than 10 km NW of the headwaters of the Čatkal, q. v. at the Kara-buura Pass on the opposite side of the watershed and falls through a notable gorge to the r. Talas, entering it at Jambul = Aulie-ata.
- 'Kara-köl' (thus R) 4, 197. Probably the r. Karakol, which joins the r. Talas from the N at Budenny.
- Kara-taş 2, 1478 f. A look-out rock at the sandy pass of Ašmara, q. v.
- Kar-jaabas 4, 1018; 5, 615, 1567. A mythical place 'Where-it-does-not-snow'.
- Karkara 4, 223. The r. Karkara, and its valley, flowing into the Kegen', a tributary of the Sharyn. The traditional setting for Kökötöy's Memorial Feast but not featured as such in either *BM* or *KO*.
- Kašgar/Kaškar 1, 161; 4, 150, 393, 1269; 5, 616.
- Kayıñdı 4, 209. The r. Kaindy, one of the easternmost tributaries of the Kuragaty, which is a southern tributary of the Chu.
- Kazılık 4, 1017; 5, 613, 1566. A mythical valley, probably taking its name from the fabulous *Kazılık*-bird, which has only one wing.
- Kebez-bulak 1, 97. A stream in the general direction of Semipalatinsk.*
- Kebez-too 2, 1810. An epic mountain of uncertain location, see Boratav-Bazin 1965, note 54 (p. 272) for Sayakbay. If we equate Kebez-too with the adjetivally named Kebesti-too, q. v., we obtain a contradiction, for at 2, 1810 Kebez-too is where the headwaters of the Irtysh widen out, and at 4, 391 ff., Kebesti-too is along the r. Naryn this side of Kashgar. What these locations have in common is that they place 'Kebe-
- (ti)-too' on the borders of the Sino-Kalmak area, that is, it has a symbolic value in older Kirghiz epic. Sagymbay names Kebez-too only once, in a list of mts. to the S, towards Andızhan and Kashgar, and without symbolic intention. In *Töštük*, Sayakbay uses a formula which has affinities with that at 4, 391 ff.: 'on the other side of broad Kashgar, on this side of Kebez-too'. Although the cotton-plant flourishes in the sub-tropical zone of C. Asia, it scarcely does so on mountains, thus Kebez-too 'Cotton-mountain' may of itself be a fanciful name, apt to be enshrined in a vague traditional formula.
- Kebesti-too 4, 391, 405, 408. See 'Kebez-too'.
- Kegen (r. Kegen) 4, 1013.
- Kırım 2, 1211, 1285. 'The Krim' and also 'a Distant Land'. And see 'Ethnonyms'.
- Kır-keçüü 1, 99. A ford on the Upper Irtysh in the general region of Beš-terek, q. v.*
- Kır-taş 7, 1054, 1080, 1106, 1141. A look-out rock in the Santaš-Kızıl-kıya region.*
- Kitay 1, 54, 56. Vaguely 'China', 'Chinese People'. Otherwise an ethnonym.
- Kızıl-kıya 7, 1055. The Kızıl-kıya Mts. and Pass c. 10 km. W of Santaš (Sentash/Santash), see *KO* 3212 and note 3211 ff. (p. 242).
- Kızıl-jar 1, 98; 7, 16. Krasnoyarsk.
- Kızıl-kökön 4, 1719. A place on the 'Ja-Merke', q. v.*
- Kızıl-suu 2, 595. A river.*
- Kızıl-tokoy 5, 1093. A forest, or forested mountain towards the Altai.*
- Kokan/Kokon (Kokand) 1, 158; 4, 881, 1300, 1417, 1422, 1995; 5, 1757.
- Kol-ata (Kul-ata?) 4, 1661; 5, 629, 660; 7, 1920. Local to Jakıp's HQ on the Talas near Altıbay, q. v.*
- Kopu 4, 221, 1826; 5, 655. Presumably Kopo ('Reedy Marsh') as in Sagymbay, cf. Kopoluu, below. (R only Kopu/Köpü) W of r. Irgaytu.*
- Kopoluu 1, 106. A reedy river on the way to Tor'aygır, q. v., from Almatı, q. v.*
- Korguş (Khorgos) 1, 118. A river joining the Ili a little to the W of Kulja, and a settlement, and piquet.

- Korkut 2, 1440. A river-outfall in the Ferghana region.*
- Korogotu 4, 213. The r. Kuragaty, a western tributary of the Chu.
- Koroson 3, 2491. Khurasan, in a sword-description, see Hatto, *Marriage* II, p. 29.
- Koymorok 5, 239. A place before Kozu-başı, q. v., on the way to the Kalmak NE.
- Kozu-başı 5, 239. A reedy pasture suitable for sheep-shearing and felt-making (*KO* 315 f.), two days' journey E of Alma-ata (Valichanov I, p. 280), thus one day's ride E of the E tip of L. Issyk.*
- Kök-adır 5, 1211. A mountain with good pasture.*
- Kök-doskok 5, 2425. A sandy (? *toskok* 'floury dust') place.*
- Kök-döbö 4, 116. An eminence.*
- Kök-oyrok 4, 1823. (*sarı saz* 'a marsh') Between Boy-barak in the E and Kopu, q. v., in the W.*
- Kulja (Kuldja) 1, 116; 4, 232 (Uluu K.), 233 (Kiçi K.), 743.
- Kum-bel 2, 1475, 1477, 1533. A (sandy) pass on the Ašmara Mt., q. v.
- Kum-buluñ 1, 102. A sandy cove somewhere between Beš-terek and Alma-ata, possibly at the E end of L. Balkhash.*
- Künköi 5, 167, 439, 701, 852, 924, (1387), 1544. A mythical counterpart to the Altai, equally infested by Kalmak.
- Kuş-murun 4, 231. A bold SW headland of the 'Temirlik Mts.', themselves the W end of the 'Ketmen' Range. This toponym repeats, but if this is the Kuş-murun of Valichanov I, 246, Kalmak nomadized there in his day, i. e. six years before Radloff recorded *BM*.
- Kuuluk (R Tüluk) 4, 228. A mountain-range ENE of Dzhalanash and WNW of Peak Temirlik (Temirdik).
- Kuu-sere 7, 18. A modest hill in the outer NNE region, between Küigön-tokoy* and Taš-mazar.*
- Künökör 5, 1526, 1557. A weather look-out mountain covering the Kalmak NE.
- Kün-tiybes 5, 1537, 1568. A mythical place 'Where-the-sun-never-reaches' on the way to Bar-köl, deep in Kalmak territory. (Also an actual river-name just inside the Soviet frontier with China in the Kapkak region, see Hatto, *Marschroueten*.)
- Kürmöntü, Šatuu (R Kürmöntö-Šatū) 2, 31. Rivers, passes and places at the NE tip of L. Issyk and now in the Tyupskiy rayon. On the qualities of the two passes over the Kungey Alatau to the N, see Valichanov, I, 272 (Kurmety and Čatu). Both Passes are indicated on Severtsov's map between pp. 280 and 281. These names are now officially 'Kurmenty and Šati'.
- Küröbö 5, 1569. A mythical valley 'Where-one-never-shovels-(snow)' deep in the Kalmak interior.
- Küröñköy 7, 14. A place presumably in the general direction of Alun-emel, q. v.*
- Küygön-tokoy 7, 18. 'Burnt Forest' out to the NNE.*
- Margalan (Margelan) 2, 1441.
- Medine 1, 88; 2, 382. 1, 88 can be defended as 'Medina', taking it as the semi-mythical starting-point of Manas's proposed First Holy Raid, but see Medine-čöl. 2, 382 (*sarı tala* 'desert') is also defensible as the Arabian 'Medina'. See Hatto, *Marschroueten*.
- Medine-čöl ('Medina-desert') 1, 110. To take this as the Arabian desert near Medina thoroughly disrupts an otherwise orderly itinerary for Manas's second Holy Raid ending in the 'Hojas' City' (1, 117), see Hatto, *Marschroueten*. 'Madaniyat' in former Sarybagysh territory, now the Chuiskiy rayon, does not help directly, but suggests that 'Medina' in its generic sense of 'city' may have served for a number of settled places by substitution.
- Meke (Mekka) 2, 219, 298, 320; 5, 1487, (2432), 2446, (2447), 2462, 2516.
- Merke 2, 1474. The western Merke, river and place, in the Kirghizskiy Khrebet.
- Namagen (Namangan) 2, 1442.
- Narın (Naryn) 4, 383, 403, 753, 758. The river.

- Orol-too 4, 670. With Sagymbay, Orol-too is linked with the Altai, which could cohere with its being the land of the hostile Akun-bešim. Only one context (with Edil and Jay-ık) would seem to justify the editors' comment in *Manas*, 1984, p. 535 'Orol – ochevidno, nazvanie gor Urala'. And even if the omnivorous Sagymbay, who throws a huge rag-bag of personal and place-names around, identified the traditional 'Orol-too' with the Urals, this would not be binding on the bard of *BM*, who places Orol beside the local and puny Kalkan-too (669).*
- Oy-kayıñ 3, 1692. Together with Üc-kapkek and Ükürçü in the dangerous no-man's between the Kalmak and the Muslims (3, 1680f.), Oy-kayıñ must be situated a little to the W of the Chinese frontier in this region.*
- Öndür-suu 7, 1324. A stream broadening out into a river.*
- Sairam 4, 190. The western Sairam, near Chimkent, once held by the Dzungarians.
- Samarkand 4, 129.
- San-taş (Santash/Sentash) 7, 1055. The key N/S pass E of L. Issyk. See KO 3212 and Commentary 3211f.; Valichanov II, 11 and 544; Severtsov pp. 140 and 145; and Kızıl-kıya, above.
- Sarı-bulak 4, 193. A stream E of Sairam and Chimkent.*
- Sarı-kaykan 1, 108. A low saddle (*kaykatı/kaykan*) between the Tor'aygır and Temirdik/Temirlik Mts.*
- Sır-daira (Syr-Dar'ya) 4, 1423.
- Sır-tejiz (The Sea of Aral?) 4, 1408.
- Sulpukor 6, 76, 328, 713, 730, 1034. A river with a confluence (*ċat*), thus probably a tributary of the r. Talas in Jakıp's and Manas's home-pasture-land. The name seems to be taken from Kirgh. Zulpukor (Arab. *Zu'l-faqār*, the fabulous sword that went from Muḥammad to 'Alī).*
- Suu-samır 4, 199. A river and river-system flowing E from the Talas-watershed, then S and W into the r. Naryn.
- Sür-köl 4, 839. A lake, as epic place.*
- Šemey 1, 98; 7, 16. (*kala*) Semipalatinsk.
- Talas 2, 1455; 3, 1820; 4, 195, 1618, 1660; 5, 659, 2122, 2124, 2126; 6, 75, 491, 520, 712, 727, 729, 973; 7, 122, 129, 1921, 1924, 1926.
- Tanma (Tamga) 4, 751. A place on the S coast of L. Issyk, c. 15 km. E of Tossor, q. v.
- Taş-akır 7, 22. (*kū tala*) a desert presumably in the outer NNE region.*
- Taşken (Tashkent) 4, 2156; 7, 129, 1926.
- Taş-mazar 7, 20. (*kamır*) A river-promontory (Kaz. *kamır*), rather than, pleonastically with Kirgh. *kabır/kamır* 'tomb'.*
- Temir-bala 4, 117. An eminence, possibly in Bag-ysh territory.*
- Temirdik (Temirlik) 1, 109; 4, 227. A W extension of the Ketmen' Range. The highest peak is c. 80 km. E of Dzhalanash.
- Tolono-bulak 5, 2301. A stream where, as with the parallel Almalı-bulak, q. v., horses are lifted, cf. *Joloi-kan*, 9: '*Almalı-bulak başınan / altı san jilke aldırdık, / Dolono-bulak başınan / toynus san jilke aldırdık*'.*
- Tor'at 3, 1749. (*jalpak*) a flat-topped eminence. The epithet '*jalpak*' implies Kirghiz contempt for the Kalmak, who, in Kirghiz eyes, did not pasture so adventurously high.*
- Tor'aygır 1, 107. A pass in the Tor'aygır Mts. between the rr. Chilik and Sharyn N of the Dzhalanash depression. Valichanov, I, 237 has an ink sketch of the itinerary of Gen. Chomentovskij's detachment across them.
- Tör-köl 5, 238. A lake beyond Kozu-başı, q. v., probably already in Kalmak country on the way to Bar-köl, q. v., and to be distinguished from Tür-köl, which is beyond Bar-köl. Sagymbay also distinguishes between Tör-köl and Tur-köl, and links them with Bar-köl in a vaguely Altaian direction (II, pp. 160; 207).*
- Tosor (Tössor) 4, 751. A settlement and river on the S coast of L. Issyk slightly W of 77° 30'.

- Tur-köl 5, 1565. A lake to the E of the semi-mythic Bar-köl, on the way to the fully mythic Kazılık Valley. To be distinguished from Tör-köl W of Bar-köl, q. v.*
- Turpan 1, 162, (163); 4, 170. Uch (Üç) Turfan in Kashgaria.
- Uluu-baş (?) 7, 1228.
- Uluu-ċinar 5, 1092. Probably an eminence rather than a river (*ċinar* 'mountain poplar') on the Kirghiz-Kalmak frontier towards the Altai.*
- Uluu-kamır 4, 277. A river-promontory (Kaz.).*
- Urum 2, 1210, 1284. The Ottoman Empire, parallel to Kırım, q. v.
- Uzun-bulak 1, 96. Most probably the one-time Russian frontier-post, on the stream of the same name, c. 78° E by 50°, WSW of Semipalatinsk (cf. verse 98 Šemey). See Valichanov, III, 214.
- Üç-kapkek 3, 1690. Three Kapkek rivers, of which the names are Orta K., Tüyuk K. and Ul'ken K. The latter flows through the settlement of Kapkek into the Tekes. Up-river the Uch-kapkek-Pass leads to Uch-Turfan (Valichanov, II, 514 and sketch-map on previous page). The position of Üç-kapkek is in former Kalmak country slightly W of N of Khan Tengri at c. 70 km, and 30 km. W of the Chinese frontier.
- Üç-karool 4, 1705, 1712; 5, 1621. A look-out point over towards the Kalmak region.*
- Üç-korum 4, 198. A pass linking the headwaters of the r. Karakol in the W with those of the r. Suu-samır (Susamyr) to the E, q. v.*
- Üç-koşoy 6, 727, 973; 7, 122, 1924. A group of rivers flowing into the r. Talas above Budenny and on courses S of the r. Karakol (see 'Kara-köl', above, and Valichanov, I, p. 314).
- Ükürçü 3, 1691. A place in the general Üç-kapkek region, q. v., with the Kalmak word for cattle as its main element; ²*ükür* (Ramstedt, *KWb.* p. 456b), received into Kirgh. as *ükür*, epic, in Kalmak contexts.*
- Ürgönš 3, 1755. Urgench (Gurganj).

INDEX OF ETHNONYMS

The most notable fact in the Index below is the modest reference to 'Kirghiz': six instances and no more, except for the occurrence of the name in a horse-racing slogan. In those days before the rise of Kirghiz nationalism, the Kirghiz nomads were content to see their heroes as prestigious 'Nogoy', though, intriguingly, the super-hero Manas is once labelled 'Sart' (see my Introduction). But that the 'Nogoy' heroes were really to be seen as 'Kirghiz' is firmly indicated by the Sino-Kalmak heroes naming them 'Burut', the Far Easterners' name for the Turkic-speaking Tien-shan nomads since at least early Manchu times. The religious terms 'Busurman' (Musulman) and 'Kapır' (Kafir) are effectively ethnonyms for the Protagonists and Antagonists, with 'Kapır' often synonymous with 'Kalmak'. Ancient traits – possibly the oldest single elements in Kirghiz epic historically, apart from heroes' names bare of associations – are the link between 'Naiman' and feminine beauty (see Commentary on 2, 488 ff.), and that between the Šüršüt (Čürčüt = Manchu) and the pre-Manchu Jürčen. 'Orus' is for the most part clearly 'Russian', but sometimes 'Orus' is all but merged with the Sino-Kalmak, probably on the basis of 'Heathen', as Saracens and Norsemen were merged in medieval European epic. That the normally 'Kalmak' Joloy should be presented as a Russian by the bard of *Bok-murun* may be in part a joke, with the common elements 'giant', 'glutton' and 'Infidel', though this caricature is rather spoilt by the epithet 'setting no beard on his chin'. With his pro-Czarist message, the bard of I, 3) paints a different and more accurate picture.

- Balakšan (otherwise a geographical name) 4, 1032, 1466
 Balk/balik (otherwise a geographical name) 4, 1032, 1466
 Burut (the Kirghiz, in Sino-Kalmak parlance) 4, 451, 453, 458, 2110f.
 Busurman (Muslim, cf. 2, 1500 Musulman, hapax leg.) 1, 64, 69, 72, 147; 2, 4, 26, 164, 194, 200, 221, 292, 294, 300, 315, 322, 341, 440, 1163, 1265, 1555, 1565, 1660, 1693; 3, 1681; 4, 187, 256, 419, 471, 523, 531, 557, 566, 591, 593, 602, 616, 677, 790, 984, 992, 1069, 1085, 1088, 1253, 1266, 1278, 1295, 1354, 1414, 1513, 1850, 2098; 5, 585, (1126), (1133), (1138), 1178, 1182, 1507, 1787, 2103; 6, 9
 'Erkeč' ('Goat People') 4, 132
 Indı (Indians) 3, 384, 463, 723
 'It' ('Dog People') 4, 132
 Kalča (Galcha) 3, 56, 376, 715, 1753, 1763
 Kalmak 1, 95; 2, 1116, 1120, 1125, 1231; 3, 712, 1161, 1680, 1751; 4, 459, 465, (1239), 1515, 1923; 5, 160, 162, 166f., 437, 439, 442f., 699, 701, 706, 735, 750, 850, 852, 855f., 866, 875f., 922, 924, 926, 1028, 1065, 1096, 1128, 1176, 1200, 1323, 1386f., 1396, 1422, 1538, 1542, 1544, 1549, 1579, 1591, 1643, 1649, 1655, 1711, 1739, 1741, 1745, 1788, 1873, 1968, 1983, 1991, 1994, 2157, 2266, 2273, 2394, 2402, 2518, 2530; 7, 362ff., 376, 406
 Kapır (Infidel) 1, 64, 70f.; 2, 3, 293, 721, 726, 1163, 1265, 1498, 1555, 1565, 1658, 1694; 4, 140, 146, 158, 187, 256, 419, 446, 471, 523, 557, 564, 593, 602, 616, 681, 984, 1000, 1021, 1024, 1266, 1325, 1349, 1419, 1512, 1565, 1569, 1579, 1608, 1720, 1735, 1807, 1850, 1884, 1906, 1987, 2099, 2106, 2109, 2112; 5, 585, 1506, 2103, 2195, 2205, 2255, 2512, 2518f.; 6, 9
 Kazak 1, 35; 2, 1161; 3, 729; 4, 357, 801, 1489; 5, 1464
 Kırgız 1, 38; 2, 1162; 3, 721, 1051; 4, 721, 799, (1453)

- Kırım (Krim People, also a geographical name) Noygut 1, 29
 4, 126, (1454); 5, 324, 1499
 Kitay (the Chinese, chiefly of Xinjiang) 1, 161, 163; 2, 262, 346, 596, 1227, 1275; 3, 53, 380, 392, 507, 699, 1098, 1748, 1765, 2538; 4, 151, 153, 777, 830, 1281, 1311, 1329, 1583; 5, 444; 6, 617, 752, 857
 Kızıl-baş (broadly: Persianized Shi'ite Turks of N. Afghanistan) 3, 57, 378, 462, 717; 4, 1052
 Kokon (the Kokanders, otherwise a geographical name) 1, 31; 3, 383
 'Kün-tümüš' ('the Sunrise People') 4, 120
 Musulman 2, 1500 (cf. Busurman)
 Naiman 2, 488, 490, 1007, 1009
 Nogoy 1, 57; 2, 21 (Kara N.), 22 (Sarı N.), 30 (Kara N.); 3, 435; 4, 875; 6, 393 (Kara N.), 398 (Kara N.), 402 (Kara N.)
 Oïrot 2, 5f., 51, 189, 192, 338, 354, 362, 379, 386f., 392, 407, 412, 435, 443, 465, 570, 572, 574, 701, 781, 1673, 1675; 4, (1452)
 Oogan (Afghan) 4, 167, 1052, 1298; 5, 599
 Orus (Russian and other) 2, 263, 273, 348, 1229, 1277; 3, 42, 44, 47, 466, 900, 1760, 1780f., 1784; 4, 144, (1451), 1536; 5, 611
 Sart (People of the Plains and Towns) 1, 33; 3, 55, 382, 705, 1744, 1761, 1857, 1860, 2035, 2039, 2042, 2163, 2177, 2402, 2407; 4, 541; 5, 98, 113, 1670, 2290, 2292
 Šüršüt (the Manchu) 3, 33 (see Commentary on 3, 33)
 Tejik (Tajik) 3, 387, 464, 725, 1479, 1767

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LIST OF ABBREVIATIONS

Sigla

In the writer's publications, Radlov's (Radloff's) *Obraztsy* V, I) - 7), II and III are referred to variously as follows:

| | |
|------------------|---|
| I, 1) | = <i>The birth of Manas = Birth = B.</i> |
| I, 2), 1-1131 | = <i>Almambet, Er Kökçö and Ak-erkeç = Almambet = AK.</i> |
| I, 2), 1132-1862 | = <i>Almambet comes to Manas</i> (no siglum). |
| I, 3), 1-351 | = <i>The duel between Manas and Er Kökçö</i> (no siglum). |
| I, 3), 352-2686 | = <i>The marriage, death and return to life of Manas</i> (no siglum). |
| I, 4) | = <i>Bok-murun = BM.</i> |
| I, 5) | = <i>Közkaman = KK.</i> |
| I, 6) | = <i>The birth of Semetey = BS.</i> |
| I, 7) | = <i>Semetey = S.</i> |
| II | = <i>Joloi-kan = J.</i> |
| III | = <i>Er Töštük = T.</i> |

To these add:

Kökötöydün aşı = Kökötöy = KO.

But note that in the Commentary to the present edition, 'Kökötöy' may stand for the writer's edition of *Kökötöydün aşı* of 1977, including the translation and commentary, as distinct from *KO* = the Kirghiz original text.

Miscellaneous (Author's names with year are to be found in the Bibliography)

| | |
|---------------------------------------|--|
| Bask. | = Baskakov (of various years) |
| Bud. | = Budagov, 1869/71 |
| Claus. <i>ED</i> | = Clauson, <i>ED</i> |
| <i>DTS</i> | = <i>Drevn. tjurk. slov.</i> |
| Gaff. | = Gaffarov, 1974 |
| Harm. <i>Man.</i> , Harm. <i>Sem.</i> | = Harmonized <i>Manas</i> , <i>Semetey</i> |
| H <i>Ak saraylap</i> . . . | = Hatto, 1978 |
| H <i>Almambet</i> | = . . ., 1969c |
| H <i>Anatomy</i> | = . . ., 1989b |
| H <i>Birth</i> | = . . ., 1969a |
| H <i>Cat.</i> , <i>Catalogue</i> | = . . ., 1976 |
| H <i>Jantay</i> | = . . ., 1983 |
| H <i>Közkaman</i> | = . . ., 1971/2 |
| H <i>Kukotay</i> | = . . ., 1969b |
| H <i>Marriage</i> | = . . ., 1980/2 |
| H <i>Marschrouten</i> | = . . ., 1991 (in press) |

| | |
|-------------------------------------|--|
| H <i>Plot</i> | = ... , 1979 (1978) |
| H <i>Semetey</i> | = ... , 1973/4 |
| H <i>Traditions I</i> | = ... , 1980 |
| H <i>Traditions II</i> | = ... , 1989 a |
| Indj. | = Indjoudjian, 1983 |
| Jar. | = Jarring, 1964 |
| <i>JRAS</i> | = Journal of the Royal Asiatic Society |
| K. | = Kirghiz |
| Kalm. | = Kalmak |
| Karak. | = Karakalpak (Baskakov, 1958) |
| Kaz. | = Kazakh |
| <i>KWb.</i> | see Ram. |
| Less. | = Lessing, 1973 |
| Machm.-Mus. | = Machmudov-Musabaev, 1954 |
| Muk. | = Mukamb. = Mukambaev, 1972 |
| Nog. | = Nogoy/Nogay (Baskakov, 1963) |
| <i>Obraztsy II</i> | = Radloff, 1866/8 |
| <i>Obraztsy V</i> | = Radloff, 1885 a |
| <i>Opyt</i> | = Radloff, 1893-1911 |
| R | = Radloff |
| Ram., | = Ram., <i>KWb.</i> = <i>KWb.</i> = Ramstedt, 1935 |
| Räs. | = Räs. <i>EW</i> = Räsänen, 1969 |
| <i>RD Birds</i> , 1977 ² | see Bibliography thus |
| Red. | = Redhouse, 1968 |
| <i>SH</i> | = <i>Secret History (of the Mongols)</i> |
| <i>Slov.</i> | = <i>Slovar'</i> |
| <i>Sred. Az.</i> | = <i>Nar. Sredn. Az.</i> , 1962-1963 |
| Shnit. | = Shnitnikov, 1966 |
| Steing. | = Steingass, 1892/1970 |
| St. K. | = Stand. Kirgh. = Standard (Modern) Kirghiz |
| Val. | = Valichanov = Valichanov, <i>Soč.</i> , 1961-1972 |
| v. h. | = vowel harmony |
| Yud. | = Yud. <i>Slov.</i> = Yudakhin (Judachin), 1965 |

In quotations from *Opyt*, Sigla of Northern Turkic languages and dialects are as in *Opyt* (e. g. Leb., Koib.), though with occasional Anglicization, as in Shor for Schor.

APPENDIX

Corrections and further commentary
to
The memorial feast for Kökötöy-khan

Corrections to the Text (KO)

KO 13: read 'Amet uulu Jaysanğa' (see Commentary to *BM* 363, above). 'Amat' and 'Ümöt' are evidently one and the same hero.

KO 153: for *ker* read *ker'*

KO 359: for *kojogo* read *kojo-go*

KO 2585: for *sirgak* read *sorgok* (MS *şuryaq*)

Corrections to the Translation

p. 5, line 5; for 'like to' (his) read 'looking to'. (Although not authenticated by Yud., *bak-* with dat., like *kara-* with dat., implies subjugation, like *pak-* with dat. in Kum. and Lebed'-Tat., Baskakov, 1972 and 1985, cf. Chern. Tat./Tuba *baktir-* 'to subjugate', Bask. 1966. The underlying sense is that these *saray* are to be 'under', i. e. 'under the influence of' the moon and the sun because they look out to them.

p. 11, line 3 from below, in text: for 'to' (a hoja) read 'by'.

p. 21, last line: read 'Kökötöy'

p. 27, lines 19f.: for 'its gathers trimmed with gold' read 'with cords of gold (Hatto, *Marriage I*, p. 77, note 36). Cf. Radlov, I, 3) 1231 = 1429 *altıms tanap ak çatır*.

p. 39, line 13: for 'Atkar' read 'Aktar'.

p. 43, line 20: delete comma after 'reins'.

p. 83, line 9 from below in text: for 'ravens' read 'crows'.

p. 89, line 1: for 'gobbling' read 'them that gobbled'.

Corrections to Commentary

p. 110, n. 76 ff.: for 1972 read 1792.

p. 120, n. 228: for 'Turks' read 'natives'. Last line: for '41' read '241'.

p. 130, n. 348, line 7: read 'Altay or'.

p. 138, n. 532: for 'Soch. II' read 'Soch. III'.

p. 142, n. 592, line 5: for 'Öküm' (bis) read 'Köküm'; and for 'white-walled city' read now 'Ak-korgon-kent' and see Index of Geographical Names.

- p. 145, n. 630, line 4: read 'Urankhay'.
 p. 148, n. 655, 2nd para., line 3: for 'oyotto' read 'oyrotto'.
 p. 157 (mid-page): for *onum* read *jonum*.
 p. 160, n. 923, line 2: for 'colloqu.' read 'obsol.'
 p. 186, n. 1717, line 7: for 'daughter' read 'sister'.
 p. 213, line 4 from below: for 'kakt' read 'bakt'.
 p. 215, n. 2501, line 5: read 'Kanikāi'.
 p. 222, n. 2694 f.: for 'küç' read 'küç'. Last line: read 'Almambet'.
 p. 239, n. 3142 f., 3, read 'keberighki'.
 p. 247, line 8: read 'syntactic'.
 p. 257, No. 9: delete 'Bölök' (see Commentary on Radlov, I, 2), 1160, above.
 p. 277, sub 'Ak-kula': for '2388' read '2378'. Insert alphabetically 'Bilerek 544'.

Further Commentary

- KO 60: Polovtsian warriors were often buried together with their horses, weapons and a modest copper or iron cauldron, and their famous Khan Konchak was credited, at least symbolically, with carrying a huge cauldron on his shoulder as a feeder of many (Pletneva, 1985, pp. 265 f.). Yakut shamans, and others, were buried with cauldrons, these sometimes upturned and pierced through the bottom (Strelov, 1927, pp. 63 and 65). For the association of cauldrons with Old Turkic funeral steles, see Savinov, 1977, pp. 239 f.
- KO 75: the *ay* : *kün* dichotomy. The association of *ay* with *altın* and *kün* with *kümüš* also occurs in Altaian, cf. *Maaday-kara* 50 *Ay döön eelgen bu janınaj / Altın büri bu tögölgen, / Kün döön eelgen bu janınaj / Kümüš büri bu jayılğan* (and 181-184, 250-254 etc.). If this pattern existed in older Yakut poetic prosodies, it has been obscured by the change of *āy/ay* 'moon' to *iy*. As to *altan*, it means not 'gold' but mostly 'copper' in Yakut, though it can mean 'gold' in poetry. In a near-approach to our formula, accordingly, *itik* 'honoured', 'worthy' rather lamely supports *iy* where **altan* (even as 'copper') would have fitted **āy/ay* like a glove: *N'urgun-bootur* 106, *iy törüübüt Itik xayatıgar, / kün törüübüt Kümüš xayatın / ürdüger . . .* 'to the Sacred Mountain, where the Moon was born and reared, to the Silver Mountain, where the Sun was born and reared . . .' (Ėrgis, 1947, pp. 134 f.).
- KO 94: cf. *Töštük* (1969 edn.), p. 28: *kulaalı bağıp kuš kıldım, / kurama jıyp jurt kıldım* (Sayakbay).
- KO 116: 'mottled cur' was also an insult in Yakut (*erien ut*, Ėrgis, 1960, I, p. 262). The insult lies in the imputation that its recipient is a mongrel. Bok-murun a foundling, was the son of Er Töštük and a peri.
- KO 141: see now Comment on B 21, above.
- KO 164: Abramzon, 1971, pp. 327 f., argues convincingly by analogy with Xakas *tın üzöldü* 'his life broke off', 'he died', that Kirgh. *üzül-* 1. 'to be broken off', 'to snap', 2. 'to die', presupposes the departure of the life-force or soul. Cf. further Baskakov-Inkijekova-Grekul, 1953, p. 254 a *tını üzül-paryan* 'he died' (Xakas). At KO 164, the linking of *üzöldü* with *kıyamat közdöp* 'towards the Other World' inevitably led to the explicit 'his spirit left him' in my translation.
- KO 170: at I, 3), 106-143 *ait* is a secular feast at the Russian Czar's, a sense not recorded by Yudakhin.
- KO 193 ff.: it is a recurrent, traditional notion also in Buriat and Mongol epic that a hero's steed grows up or consorts with the wild onager or maral, e.g. Ulanov, 1961, I, 4 b; Heissig, 1983, pp. 154 ff.
- KO 332 ff.: in Valichanov's day, these approaches to the abode of the Tüpkü Kan were in fact in the territory of the Abak sub-division of the Kazakh Kerey tribe, cf. Vostrov-Mukanov, 1968, p. 59.
- KO 349: the notion that the Altai Mts. were a Khan (Potapov, 1978, p. 35) may well overlap with that of our Tüpkü Kan. In *Maaday-kara*, the old hero and khan honours the Altai as a father (v. 624), and indeed this hero's heir as a babe is saved by the mountain.
- KO 453: *sargıl* (Commentary 453 and 2342). Cf. Bury. *šargal* 'light bay' (horse-coat); Kalm. *šaryal*, *šarya* 'fallow-dun' (Ram. *KWb.*, p. 350 a gives no Mong. form). Lessing cites *šaryul* only as part of the name of a sea-bird, but cf. Luvsandendev, p. 646 b *šarya* 'lightbay', and Heissig, 1982 (1980), p. 21, *jayal šaryul mori* 'falbes Pferd'.
- KO 469 ff.: for the link of *mašat* and *kuduk* with Central Asian and proto-Poseidonic Water-stallion Myth, see Hatto, 1982 (1980), pp. 190 ff.
- KO 499 and 2037: further to *akis*, *öküs* and *ıkis* as commands in equitation: cf. Kalm. *ökös*, *ükös* 'forwards'. J 1283, where Joloy gives Saykal an *ıkis* with his horse-lash is somewhat less to the point.
- KO 538 ff.: cf. the following relic of Košoy's king-epithet at Harm. *Man.* II, 301 a . . . *Ešigin ačkan er Košoy, / Baylanıp kalgan bazardıñ / Bağıñ ačkan er Košoy, / Turıp kalgan Turpan-dın / Tušın ačkan er Košoy*.
- KO 843 ff.: in my Commentary on the *tulpar*-transformation, I stressed the self-sacrifice of steeds who undergo it. I have since asked myself whether, at least originally, there was not a supernatural recipient of the sacrifice, who, placated, would effect the transformation – compare how the giant eagle in *Töštük* makes a supreme effort to rise from the Netherworld after the Hero has sacrificed the flesh of his thigh and one eye to him. In a Khalka Mongol variant of the *tulpar*-transformation, a possible sacrifice appears in rationalized form: the steed tells the Hero to take a thong from his back three fingers wide and reinforce his saddle-girth with it. The Hero complies, medicates the steed's back, and the latter races through the enemy army and kicks down iron walls (*Erintsen-mergen*). Whether pieces of flesh are actually detached from the steeds' backs in the present passage and the passage cited from Sayakbay's *Töštük* in the Commentary, depends on the semantics of the verbs *tara-*, *koro-*, *bölün-*. In the Pamir-Kirghiz hero-tale *Mungduubay*, we read in R. Dor's translation of the steed Ker-kulun: 'Alors Kökül / Desserra la bride / et rressera la sous-ventrière. / La cuisse sombre que nul n'a fouettée, / il frappa à coups redoublés. / Il arracha au bas de la cuisse un morceau de chair, / poussa un cri, un grondement violent. / Il s'envola au-dessus du ciel . . .' (Dor, 1983, p. 78).
- KO 1224 etc.: '*kulay*' in KO is always pejorative and insulting, thus Özb. *qulay* 'propitious' throws no light on it. Faute de mieux, I have taken it implicitly as *kul* 'slave' + *ay!* (interjection).
- KO 1304 ff.: 'Heldenschau' or 'Review of Heroes' is a recurrent topos of epic poetry, cf. the same question in the *Iliad* 'Who is this other Achaean warrior . . . towering above the Argives?' (iii, 226); and further in the often sub-epic *Secret History of the Mongols*, (Tayang Khan) 'Wer sind jene? Was für Leute sind das, die da so angehetzt kommen, wie wenn der Wolf die Schafe scheucht . . .?' *Ĵamuča* antwortete: 'Mein Freund Temujin hatte vier Hunde mit Menschenfleisch aufgezogen . . . Das sind die . . .' (§ 195, Haenisch, 1948). The admiring question leads easily to a Catalogue, as in KO, when a plurality of Heroes is involved.
- KO 1333 and 1360: a. in support of 'nine-flower-patterned' corselet: cf. the 'beš-gül' ('five-flower') pattern in carpet-weaving, Skrine, 1926 (1971), p. 173. b. in support of a multi-layered corselet: cf. *Secret History of the Mongols*. § 195, where a son of Ho'elun is said to be wearing 'einen dreischichtigen Panzer' (Haenisch, 1948), but according to N. Poppe,

- Khalka-mongol. geroičeskij épos*, Moscow–Leningrad, 1937, p. 10, three sets of mail, which is a different conception. In his *Geserstudien*, W. Heissig cites, of a giant king, that he put on his 'Yisün dabqur qara čilayun quyay' 'neunschichtigen Harnisch aus Stein' (p. 231). Yakut epic, too, knows of nine-layered corselets, see Pekarskij, *Slov. Jak. jaz.* 3043f., sub *uoryalāx* ('spine'), *toyuz xos ukalāt timir uoryalāx* '(bronja-kaftan) so stanom iz devjati polos zakalen-nago želeža', where *xos* is 'layer' and *ukalāt* is Russ. *uklad*. Discussion of *SH* § 195 in the light of Carpini's reports on corselets, Poucha, 1956, pp. 140f. (*qurban dabqur quyag*).
- KO 1695: a cow's hair. K. Reichl refers the hair from a horse's tail thrown as a transforming obstacle in Magic Flight, to Aarne-Thompson Motif D 1023 'Magic hair of animal' (*Rawšan*, 1985, p. 32, note 68). Here again the motif of sacrifice (see additional note KO 843 ff., above) appears latent: when conjuring his *āmägät*, a Yakut shaman would offer up a hair from a horse's mane (Pekarskij, *Slov.*, 251 sub *āmägät*), cf. the use of horse-hairs to effect a transformation in *Xān Jarystai* II, 170d. One would think that the spirit who receives the hair obligingly effects the transformation.
- KO 1711: *kirk kulaktuu mis kazan*: it is of some interest for the *Töstük* hero-tale that Anochin refers in his Altaian shamanistic *Materialy* to a *tört kulaktū küler* ('cast-iron') *kazan*, located at the abyss of Hell (1925, p. 7). Cf. *Opyt*, 1469 (Tel., Leb., Sag., Koib.) *külär* sehr feines weißes Eisen, Stahl (in Märchen); Chern. Tat. *küler* 'bronze', as in Mong. (but Bury. *xüler* 'silver ingot'); barely touched on in Tsintsius-Bugaeva's impressive essay on metal-names, 1979, pp. 31 ff.
- KO 1716-1719 have strange verbal echoes in I, 3) 1376 *Kısm dolı saktayan / eldiñ sulı degäni / el jeygis dolı ekän*.
- KO 1961: in a similar passage at *BM* 1089, q. v., *sür-* is transitive.
- KO 1967, Commentary: see now 'Ak-borčuk' in the Index of Proper Names, and referends.
- KO 2047: *čen badana torgöy köz*, cf. Harm. *Man.* II, 51 b *čij badana torgoy köz*, where *čij* 'strong' looks like a rationalization of a not understood **čin* as in S 868 *čmbadana* (R) > *čin badana torjoi kös*.
- KO 2048 *jłker*: Kirgh. *jelke* 'the nape of the neck' might provide a clue as to the solution or of this reading, since it occurs in conjunction with *jaka* 'collar'.
- KO 2059: *kak* (*sümbö*): I translated this in a number of passages as 'straight', but the meaning may be 'hard' (because 'dry').
- KO 2307 ff.: the missing reference to Radloff's information on *kumalak* divination is *Aus Sibirien*, I (1884), pp. 473 f.
- KO 2413 f.: a similar formula occurs in the Oirot epic *Bum-erdeni*: *Kajır-xara* rides away from *Bum-erdeni* 'below the thundering heavens, above the hilly earth; below the cloudy sky, above the "kneed" (i. e. "cranked" or "jointed") feather-grass', Vladimirtsov, 1923, p. 82.
- KO 2509 ff.: in *J*, the Matriarch-Mare Boz-bee proposes that she herself be sacrificed and feasted on in a holy place – *Arčaluu-mazar azret* – but so, likewise, that neither hawk nor hound sniff at her remains (809 '*Bašm-minän tuyayım / Arčalū-masar asrāt / alıp barıp čıyarıp koisun! / Etimä jekä toyut kulsın de! / Kanım-minän jinimdi / itkä kuška jutapai, / jergä köm salsın de!*'
- KO 2596: add *dülöy* 4. and *jer dülöy* 'puff-ball' (used in folk-medicine to sprinkle on wounds) Yud.
- KO 2754: I have since suggested that the Smith's Bellows and his Sons are merged in a single identity (*Traditions* . . . I, 1980, p. 325, note 12).
- KO 2802 f.: a variant of this formula occurs at *Koblandı* 1454 *Kınaptan šiksa kult etken, / Sürip alsı jult etken!* This sword is tempered magically not in fat or gut (or mosquito-snouts) but in venom.; *Zaharge salıp süarıyan* (1458) lest it be blunted on rock, rather than in acid (kislotoy) as

the translation says (Pers. *zabr* = 'venom', 'poison'). For 2807 ff., cf. Batradz the Nart's sword: 'd'un côté de la lame brille le soleil; de l'autre la lune; sur la lame se reflète tout ce qui se passe dans le monde.' (Dumézil, 1930, p. 62).

- KO 2849: the Peking block-print of the Mongol *Geser* also knows a Fox sent out on reconnaissance (Heissig, 1983, pp. 467 f.).
- KO 2858: to the Kaz. and Karak. *sumıray* add Nog. *sumıray* 1. (myth.) 'symbol of all possible misfortunes'; 2. 'a person embodying in himself all negative qualities'.
- KO 2874: a passage in the *Idüge*-text published by Melioranskij suggests that KO 2874 *kezdep* (MS *kızdab*) 'measuring to the length of an arshin (*kez*)' might be an error for *kezep* (< *keze*- 'to hold a weapon at the ready'), thus *Idüge* fol. 14 v *bir oyumnu kezep bir oyumnu tistep* and *Bir oyun kezep bir oyun tislep . . .* in the same locution (Melioranskij, 1905).
- KO 2962: similarly in *Kambar-batır* 813 *Ok-jılanday zırlaydı* (Aüezov-Smirnova, 1959, p. 29).
- KO 3062: in *Maaday-kara*, the Seven Kögüdeys' steeds become seven berkut and fly up to Heaven to avoid being killed by Underworld beings (vv. 6154 ff.).
- KO 3208: the same half-despairing phrase at *J* 2105.
- KO 3211: MS *but&²galy*, resolved as *bütögölüü*. In the same formula *Er Tabıldı* 1970 *Başı Kızıl-Kıya San-Taş ayagı, betegeliüü Koytaştı jerdep . . .*, as I surmised, offers a more convincing, or at least prior variation.

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ADDENDUM

Virtually at the end of my correcting the first proofs of the present Volume, I chanced upon the one and only serious response to my *Kökötöy* edition (Hatto, 1977) of which I know. It is: K. Botojarov, Angliskoe izdanie èposa "MAN-ASA" (tekstologičeskie aspekty), in: *Fol'klor: poetika i traditsija*, 1981, Izd. Nauka, Moscow, 1982, pp. 211-222. K. Botojarov's approach to my edition is perceptive, appreciative, objective, and critical, in short thoroughly well-informed and scholarly. We share the common concern to establish the best possible text of Valichanov's *Kökötöydün aši*. K. Botojarov offers and seeks to justify improved readings of the often very untidy and enigmatic Arabic script. In 1981, he was not convinced 1) by my arguments that the MS is a fair copy of a lost field record, which 2) in turn affects my transposition of a part of Bok-murun's Itinerary to make a 'realistic' journey. Nor does he 3) accept the need for my relegation of 'inquirers' and other bardic-editorial matter to the apparatus criticus. 4) He proposes some new verse-divisions leading to more or fewer verses. And 5) he admits scribal corrections to the text which I had consigned to the apparatus as suspect. This is not the place for a detailed reply, but I make the following points, in addition to repeating my statement that my object was to penetrate to the authentic utterance of the bard (*Kökötöy*, p. v). Re 4), I accept all of K. Botojarov's new verse-divisions. Re 2), and consequentially re 1): we cannot rely on a *general* notion that itineraries in epic are intrinsically non-realistic. I refer to Bok-murun's Itinerary in the parallel *BM*, as set forth in Hatto, 1969b, pp. 359-364, the title of which, if not the substance, is known to K. Botojarov, and see now *H Marschrouten*, which deals entirely in 'realistic' itineraries as a striking feature of mid-19th-cy. Kirghiz epic tradition. Journeys in the Mohave epic and the second part of the *Nibelungenlied* are also 'realistic' (despite some portents), see Hatto, 1989b, pp. 215 f. Re 3): bardic editorial utterance is foreign to the style of the roughly contemporary Radlovian corpus of Kirghiz epics gathered largely from the same Bugu area, as can be ascertained from the present volume. To adduce vague 'Turkic' traditions, or traditions even as near as the Kazakh or Karakalpak, and these later in time, is impermissible. Re 5): much room still remains for argument as to how far Valichanov was a reliable philological editor of his precious text. I would add that K. Botojarov in rare instances misquotes me (e.g. p. 217 *boytaldun* for *baytaldun*) and also the text (e.g. *Ekinči batır asılım*, where one reads (transliterated) *batır a (batırça?) salam*. Despite such small blemishes I warmly recommend K. Botojarov's fair and penetrating review to specialists. After two-and-a-half millenia, the Homeric texts are not yet fully agreed and interpreted. Now that *at last* scholarly discussion has begun on *Kökötöy*, may the next two-and-a-half centuries bring tolerable success for *Kökötöy*!