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Mythological aspects of the kyrgyzs' ethnographic way of life in the historical epos "Manas"

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Abstract

Myths existed at Kyrgyz as well as at many people of the world. Folklore of Kyrgyz people is multigame and is one of an important oral works are myths. They make part of spiritual culture of mankind and have survived to our day as the most ancient basis in the world literature. Considerable part of mythological plots of the epos "Manas" makes narrations about animals which names are used as comparisons in many cases. They are important historical and ethnographic information on antecedents of the Kyrgyz. We can tell that the hero of epos "Manas" is associated with the Kyrgyz people.

Keywords: national epos, Kyrgyz folklore, mythological characters and beings, mythology.

Aspectos mitológicos de la manera etnográfica de la vida de los Kirgios en los epos históricos "Manas"

Resumen

Los mitos existían tanto en Kirguistán como en muchas personas del mundo. El folclore de la gente de Kirguistán es multijuego y es una de las obras orales importantes que son mitos. Forman parte de la cultura espiritual de la humanidad y han sobrevivido hasta nuestros días como la base más antigua de la literatura mundial. Una parte considerable de las tramas mitológicas de los epos "Manas" hace narraciones sobre animales cuyos nombres se usan como comparaciones en muchos casos. Son información histórica y etnográfica importante sobre los antecedentes de la kirguisa. Podemos decir que el héroe de epos "Manas" está asociado con el pueblo kirguiso.

Palabras clave: epos nacional, folclore Kirguiso, personajes y seres mitológicos, mitología.

1. INTRODUCTION

The Kyrgyz heroic epos "manas" on the ideologically substantial and art qualities has a specific place among all genres of the oral creativity of the people. Interest in the epos was always and scientific interest was appeared only at the beginning of the 20th century, but there shouldn't be forget that the representatives of the Russian science, who visited the central asia territory, already had a certain idea about epos "manas" in the second half of the xix century. From the 30th years of the xx century the

epos became the main material for the various theories, science directions about folk art. The aspiration of the researchers to understand and explain the epos "manas", its genesis in life of the Kyrgyz and world history, was generated disputes, sometimes had narrowly-academic interests, and the socio-political level. The Kyrgyz have about forty national eposes and the most monumental is the heroic epos "manas". And in relation to manas, all other Kyrgyz eposes conditionally are called in the Kyrgyz science "small" though any of them isn't conceded both on the contents and in the form of other eposes of people of the world.

Authors of the epos "manas" are the storytellers-manaschi who had infallible memory (though memory isn't the main feature) and a divine gift. They are also keepers of the epos, transferring text from generation to generation, from mouth to mouth. Thanking storytellers the epos "manas" was developed and improved. The first mentions about epos are concerned the xvi century. They are contained in the semi-fantastic composition Madzhmu at-tavarikh where manas is shown as the historical person acting together with really existing Tokhtamysh, the Khorezm-shah Muhammad, etc. Scientific research of the epos was begun by ch. Valikhanov and v. Radlov in the xix century. Among translators of the epos into Russian were s. Lipkin, l. Penkovsky, m. Tarlovsky, etc. The English historian of Arthur Thomas Hatto considers that manas "has been brought together for glorification of sheikhs of Sufi from Shirkent and Kazan ... (and) it is extremely possible that ... (manas) it is the interpolation, created at the end of xviii century". In 20-30 years of the xx century there were appeared the changes showing creation of the Kyrgyz nation such as change of the tribe in the epos to which manas belonged. In versions of the xix century, manas was leader the nogays, however, in

versions which was known after 1920 - manas became as the Kyrgyz man and Kyrgyz leader.

For the first time the epos “manas” was published in 1885. In 1985, this publication was 100 years old. The merit in implementation of this historical event entirely belongs to the outstanding specialist in Turkic philology v.v. Radlov (1837 – 1918). Having graduated from the berlin university (he was a native of Germany), at summer of 1858 he, carrying out the student’s ideas, was gone to Russia. In structural terms the samples of the Kyrgyz folklore made by v. Radlov are divided in four parts. In the first part he included the epos “manas”, in the second and third – independent legends “Zholoy Khan” and “Er Toshtyuk”. And the fourth part is made by several lamentations (Koshoktor). Such division, according to the scientist opinion, is conditional: “epic songs are provided by me under three titles: manas, Zholoy and Toshtyuk, but it isn’t necessary to think that it is three separate eposes” (Moldobayev i.b.,1995, p. 104). It is possible to note that the text of manas published more than hundred years ago by v. Radlov has great scientific and historical and cultural value. V. Radlov’s work is published for nearly twenty years earlier, than prose translation into Russian of the fragment from epos which is written down by ch. Valikhanov and published only in 1904 by n. Veselovsky and it is the first-ever edition. Despite desultoriness of v. Radlov’s publication, it gave for that time an integral idea of a treasury of folk art of the Kyrgyz – the heroic epos “manas”. Vasily vladimirovich bartold (1869 – 1930) is one of the first researchers who closely were engaged in development of history of the Kyrgyz people both in pre-soviet, and in soviet period. Judging by his separate works devoted generally to history of Kyrgyzstan, various genres of Kyrgyz folklore

were considered by him. The scientist repeatedly mentions the epos "manas" in the known work "the Kyrgyz people". V.v. Bartold noted that the fight against the dzungarian feudal lords "has left a mark in the Kyrgyz national epos, especially in a cycle of legends about manas" (Bartold v.v.,1996, p. 104).

Alexander natanovich bernshtam (1910 – 1956) is a prominent soviet archeologist, the historian, the ethnographer. Firstly, in 1941, a.n. Bernshtam was addressed to the epos "manas" in work "an archaeological sketch about the northern Kyrgyzstan" where he considers art reflection of ancient monuments in manas (Bernshtam a.n.,1997, p. 531). He one of the first addressed to Kyrgyz culture sources and begun to consider epos materials. The epos is considered, first of all, as a historical source in all works of a.n. Bernshtam about the epos "manas", and them more than ten. In article "an era of emergence of the Kyrgyz epos "manas" a.n. Bernshtam considers the Kyrgyz epos as a historical and cultural source. The scientist connects contents of the epos generally with two historical stages of the political period of the Kyrgyz in fight for independence in the viii—ix and xvii—xix centuries, though he doesn't deny that in the epos there could be reflected historical events between these periods. He drawn the following concrete conclusions:

1. The epos "manas" is an outstanding monument of amateur and folk arts, and it is a peculiar historical story about fight for independence of the Kyrgyz tribes, where ancient stage ascends to 820 — 847.

2. At the heart of epic manas there is a concrete historical image of the ladder of the Kyrgyz people of 820 — 847 which fight had liberating character (Bernshtam a.n., 1968, p. 175).

The epic Manas was the first piece of Kyrgyz oral literature to be recorded and translated into other languages. [50] Here I shall comment but briefly on previous English translations of the epic. In 1977, Arthur Hatto, a British scholar of epic studies, translated into English one of the main episodes of Manas called "A Memorial Feast for K k t i Khan," which had originally been recorded by Radloff. Even though Hatto used the original Kyrgyz text for his translation, he misunderstood many words, customs, and socio-cultural issues mentioned in the epic. He did not speak Kyrgyz, nor had he lived among the Kyrgyz, and therefore was not able to give the flavor of the original language and provide the socio-cultural context. The second English translation of Manas was done by another British scholar, Walter Mayor. His two volume translation was published in 1995 in honor of the Manas celebrations. Kyrgyz scholars of Manas, who do not know English and thus have no means of checking the authenticity or quality of his translation, are very happy about it. Mayor, too, did not know Kyrgyz, and therefore used the Russian translation of the epic. In other words, his translation of Manas is a translation of the "beautified" Russian translation. This factor alone undermines the authenticity of his translation. There is no need for further discussions of his translation of Manas, for any translated text done from a secondary source is only of secondary value.

2. DISCUSSION

Question about determination of the creation time of the epos "manas" is the most difficult. It is illegal to date in general the epos some time, especially some centuries or even years. The matter is that, having arisen, the epos develops further. So, it is possible to speak about genesis of the epos. And if to look at a problem of the epos creation by eyes of the historian and ethnographer, then it is possible to focus attention on the historical events which received reflection in its lines. Certainly, for determination of an era of the epos creation only these facts insufficiently. The most versatile researches are necessary, but identification of the historical events, reflected in the epos, can be quite good help at determining creation time of the epos. Here it is necessary to stop only in brief on a question of creation time of the epos. The history of study of a question, behind some exceptions, is given in the chronological sequence.

Generally three hypotheses of an era of the epos creation are known to science today:

1) According to m.o. Auezov and a.n. Bernshtam, nodal events of manas are connected with the period of Kyrgyz history when they supported relationship with the uigurs.

2) b.m. Yunusaliyev on the basis of the analysis of epos contents and based on the separate historic facts, and also on ethnographic, linguistic and geographical data, comes to a conclusion that the basis of the epos is coherent with events of the ix-xi centuries when the Kyrgyz were at war against the kidans – kara kitays.

3) v.m. Zhirmunsky considers that though in contents of the epos there are many materials, reflecting ancient conceptions of the people, historical layer of the epos reflects the events of xv-xviii centuries, (according to s. Musayev).

“Today’s level of the research “manas” doesn’t allow completely to be agreed with one of the listed hypotheses, having rejected others as not well-founded. The deep analysis of the epos content leads to one indisputable conclusion: the events making the maintenance of manas are represented by the set of layers, demonstrating that works had been formed for a long time”. Works of professor p.a. Falev initiated the scientific study of the epos "manas" during the soviet era (1888-1922) – “how the kara-Kyrgyz epic is created”, "about kara-Kyrgyz epos" which are published in the first issue of the journal “science and education”, published in tashkent in 1922. The author on the basis of the materials which are written down and published by v.v. Radlov analyzes art features of this epos. B. Soltonoyev (1878-1938) is considered the Kyrgyz historian, writer and poet. It would be possible to call him also the first Kyrgyz ethnographer. B. Soltonoyev should be considered the first Kyrgyz scientist who owing to the readiness considered the epos “manas” and some other works, and also a creativity of the separate manasche. The main part of his work is devoted to the epos “manas”. It is called as “manas”. This research begins with how the Kyrgyz have long been singing and do not forget such epic poems as “manas”, “koshoy”, “er toshtuk”. Researchers select these poems as separate works whereas their heroes in full options are characters of one epos.

The special place among researchers of the epos "manas" belongs to the outstanding kazakh writer, the expert on folklore, the prominent soviet scientist m.o. Auezov who actively was engaged in the epos since the end of the 20th years and until the end of the life. His known work – "the Kyrgyz national heroic poem "manas", being result of long-term scrupulous researches, is among basic researches about manas". In studying of ethnography of the Kyrgyz people well-known s.m. Abramzon's merit (1905-1977). Scientist most of all pays attention to the epos "manas". In the article "Kyrgyz heroic epos "manas"" he shows fair discontent that manas still continues to remain extremely poorly studied material.

Ethnographers, as well as historians-specialists in folklore or literary critics, have to take into account, any event, the phenomenon or the ethnographic fact which are represented in the epos as the poeticized, sometimes rethought form. But taking into account this important point, data of the epos are of outstanding interest as they will be able to open not only new pages for knowledge of cultural history of the Kyrgyz people, but also to make available to ethnographers a favorable material for understanding and disclosure of the most ancient elements of universal culture. The mythology is inherent in all people of the world. However, being spiritual reflection of historical development of human society, it has suffered the deep changes unequal at different people of the world. Mythological thinking, being a part of human perception of the world could arise spontaneously and also to undergo strong changes in result of transition of society to the following extent of the development.

Myths make a part of spiritual culture of mankind and have reached our days as the most ancient basis of world culture, without going into details about origin and the concepts “myth”, we will note that they as well as at many people of the world, existed at the Kyrgyz. However studying of this area has very insignificant number of researches on myths. As for mythology of the epos “*manas*” and also the Kyrgyz folklore in general, they still weren’t studied. The exception is made by only those single researches of philologists in which to this or that measure the mythological materials were attracted, reflected in oral creativity, including in *manas*. Considerable part of mythological plots of the epos “*manas*” is made by narrations about animals which names are used as comparisons in many cases. For example, only in the epos “*er toshtyuk*” which with some reservation can be carried to a cycle of the epic “*manas*” 57 names of fauna representatives act as an image of comparisons. Total number of their comparisons in the text is about 140. One of the mythological animals, described in the epos “*manas*”, is *Alpkarakush*, a huge, fantastic bird which often comes to the aid of the heroes in critical moments. In *manas* an image *Alpkarakush* is compared, in most cases, to other birds or the hero assimilates to this huge bird to show thereby his power, force, formidability.

Carrying a bird *alpkarakush* to mythical images, i. Mamyrov notes that the similar image of a mythical bird is had at the mongols – *garud*, at the altaians – *kashkerede*, in the iranian epos “*shakh name*” – *simrug*. Further he notes that the rock drawing of a bird of prey, discovered in *transbaikalia* by a.p. Okladnikov, is the image of a golden eagle to which *buryats* worshipped. According to i. Mamyrov this image allegedly coincides with *alpkarakush*’s description in *manas*. Tracks of tracing of

birds of prey have remained prior to the beginning of the xx century in the Kyrgyz ethnonym. So, for example, there are known ethnonyms zhagalмай and tamga in the number of the Kyrgyz tribes of the right part. In the majority of options "zhagalмай tamga" is represented the image of the flying bird. In 1953 s.m. Abramzon was recorded such tamga at pre-issyk kul on a stirrup (Abramzon s.m.1971).

The genonymums as zhoru, kara kush, kara kunas, etc. Are registered in tribal structure of Kyrgyz. These names probably remained as the ethnonyms of mythical times. It is shown well in the book of d.s. Dugarov "about historical roots of white shamanism". As it was noted above, manas contains many data about mythical animals and some of them very described colorfully. The information about mythical animals is usually considered at the description of the plausible phenomena and events. Epic gardens and their fauna and flora will compare for descriptive reasons; and the gardens babura which are really created in due time, and also his descendants and, together with it, other mongols. Babur studied a great number of animals and birds. It is very possible that the animals and plants seen by storytellers of different times in real life could be included in the changed type in the text of the Kyrgyz epos. The Kyrgyz storytellers could be familiar with references of that time including with babur's work. It is increased even more the similarity of planning of an epic garden to gardens of great Mongols which are considered as masterpieces of world garden art. It is easy to see similarity in pools and general planning at comparing the Mongolian garden and the garden alone from "manas". Such method of comparison allows to say that reality, fairy-tale fiction and the myth connected in a whole in the grandiose Kyrgyz epos.

On the whole, if to consider the epos in general, then all heroes are almost had the fairy-tale characters. First of all, manas's image – the main character of the Kyrgyz heroic epos has been shrouded with mythological shadows. A classic example of it is the episode “as manas had dreams”; and then it was arranged the celebration in order to interpret them. It is difficult to find a plot where manas's image would be given without fantastic part. Also images of manas's associates aren't deprived of mythological power. Information about the mythical animals occurs in the epos listed in one poetic row with monsters modmi. It should be noted that at all fabulousness and incredibility of similar names they deserve close attention of linguists because some of them can be deciphered by means of language constructions. We will take, for example, the name of a monster “alatkak”. Authors of manas interpret this word as “a fairy-tale animal”, however they stated also the curious assumption that the word “alatkak”, perhaps, rooted in the ancient türkic adih-ayuu, i.e. A bear. There is possible to etymologize and certain others the animal names. At least, it is possible to explain emergence of the name of the real animals in the epos but which have the mythical qualities. For example, the animal “borso”, mentioned in the epos, is translated as a kangaroo. Some names of animals are foreign, for example, “kerik” was translated as “rhinoceros”. If to consider that lexical content of manas is still not completely studied, then it is become quite obvious as the research of mythological terminology of the epos is relevant (Losev a.f.1966).

The Kyrgyz have a lot of legends and fairy tales in which characters are dogs. One of popular characters in legends, in general in folklore, including in manas is “kumayyk”. According to k.k. Yudakhin's interpretation, this fantastic dog (from which no beast can hide; was born

from a bird of prey – gryphon); kush torosu – buudayyk, it torosu kumayyk (proverb). Kumayyk – is a dog nickname of hero manas. As we see, in the proverb provided in the dictionary, it is mentioned buudayyk – the name of fairy-tale a bird of prey that is also a subject of consideration of mythology. According to the epos, kumayyk, which became a faithful dog-friend, was found by manas on the pass kush-bulak, coming back from hunting. It corresponds to ethnographic materials according to which, on a concept of the Kyrgyz, the patron of dogs is called Kumayyk. It is born allegedly from a mythological bird of prey which head is similar to the head of a golden eagle, and its body as at a lion. It usually leaves her puppy cub on a deserted mountain pass or on a deserted road. The born puppy at the beginning is very weak and small – approximately about a human fist. If within three days after the birth it will be founded by the person, the puppy will become kumayyk and for the owner on hunting will take any animal – from wild ram to a leopard and a tiger. If within three days a puppy wasn't be founded by the person then it becomes allegedly bald griffon or an eagle. The person, who has found kumayyk, within seven days shouldn't sleep, look after a puppy, otherwise kumayyk completely disappears. The puppy's finding was such a joy that in honor of this event it was decided to slaughter a white mare, which was foaled for seven years in a row. There are a number of ethnographic details in the description of these events.

Having killed a white mare, the puppy muzzle is dipped into her belly and costal fat, all ceremonies of a sacrifice and naming of the name are observed. After that there was a question who will be the proxy representative who is looking after a puppy, only the woman clean and pure has to look after it, at the same time, she must have a good spear, and

also excellent to shoot from the bow. The choice falls on kanykey, future bride of manas. Giving a puppy to kanykey, the associates of manas - azhybay and bakay very strictly warns her that in six months she has to make from a puppy the strong kumayyk. Having agreed to this difficult business, kanykey began to raise a puppy. It should be noted that the character, similar to mythical kumayyk, is had also in folklore of other turkic-speaking people and first of all the kazakhs. On a belief of the kazakhs, kumay – is a mythical bird which nests where no human being has ever set foot. A puppy, which is called “a puppy of Kumay”, is hatched out from its egg, by other version, the Kumay dogs are hatched out from eggs of a motley goose. At one of the people of southern Siberia – Khakass it is known the tale of Kubay-hus. It should be noted amazing similarity of the narration of the Khakass about this mythical dog with the Kyrgyz versions. There also should be noted what the Kyrgyz legends about Kumayyk and the Khakass about Kubay-Khuse has very close parallels. The Kyrgyz have a fairy tale “greedy father” where Kumayyk was be found by the orphan boy so his fate was formed happily. We have found the same legend at the Khakass with the name “Koketey” where however it is narrated about Kubay-khus (Tokarev s.a. Meletinsky e.m.1982). Additionally, it can be noticed that Koketey both in manas, and in the Khakass legend is called as the rich man. As we see, this animal in the Kyrgyz folklore has analogs at related to it the nationalities. It is remarkable that among them there are Khakas who had close ethno cultural communication with the Kyrgyz.

In manas there are much other data on mythology besides the episodes connected with animals. It should be noted that these mythological stories adjoin to these or those real facts. Kyrgyz lived in the

neighborhood with ethnos, many of which adhered to the Buddhism in religious views. Besides, Buddhism monuments were found repeatedly as a result of archaeological researches in the territory of Kyrgyzstan. At the political countries there are the chastens – mythical beings. Chiltens should be considered from point of view the Muslim mythology. Chiltens refers to the category of spirits and mythology of the people of central Asia, including the Kyrgyz. The term "Chiltens" goes back to Persian Tajik language and it is translated as "forty people". However in the Kyrgyz folklore it is shown not only forty people – Kyryk Chiltens, but also seven Chelten-zheti Chiltens. Existence of Chiltens in the epos "Manas" says that in folklore of the Kyrgyz they are reflected in result of their ethno cultural contacts with the people of central Asia. In the epos "Manas" many fantastic actions of its characters are connected with Chiltens.

Researchers carry to Muslim mythology "Burak" or "Al-Burak", from Arab – to flash, sparkle. The data about "Burak" is occurred in the epos "Manas" which is possibly going back to the Arab word. In the Kyrgyz language "burak" or "al-burak" is interpreted as "the horse in full decoration prepared for as a gift for commemoration". However the mythology or fabulousness of a horse burak in the Kyrgyz mythology is more realistic. In Muslim mythology "burak" represents as the supreme animal on which Muhammad accompanied by Dzhabril made allegedly overnight journey from Mecca to Jerusalem. It is described as a white horse with a long back and long ears, together with it there were white wings on the hoofs that he quickly galloped. Later "burak" was described as a winged horse. As we see from these examples – "burak" is a mythological horse. Possibly the people of central Asia including the Kyrgyz borrowed these mythical stories about "burak" from Arabs during

adoption of islam that was reflected in the epos “manas”. However, in our opinion, at the Kyrgyz myths about “burak” were transformed in their own way. In the Kyrgyz mythology it takes not so important place than at other nationalities who accepted islam, i.e. It is possible to note superficial assimilation. Now “burak” can be met only in the lines of folklore works.

“Manas” is had the myths, exactly mythological characters which are known also in oral creativity of other Turkic-Mongolian people of central Asia. In the Kyrgyz folklore one of such characters is Zhelmoguz, or the being similar to a Zhelmoguz. Though k.k. Yudakhin translates Zhelmoguz as “baba-yaga”, but judging by the characteristic of this monster, it is more difficult being. The similar image under other names, but with same signs is widely met in folklore and mythology of Altaians and the people of southern Siberia. Other character of manas widespread in mythology and folklore of various people of the world, is one-eyed Maksi Malgun. The legend about the one-eyed giant had a wide dissemination in this epos of the people of central Asia, in particular, the oguz-turkmen cycle of literature “Oguz name”. Speaking about mythical data of the epos “manas” which have the international parallels, it is possibly should be mentioned about the mythical beings which were called as Italy. These people had women who were normal and beautiful, and their husbands – dogs, and according to some versions – with heads as at dogs.

It is interesting that as well as in manas, and in folklore of other people, the myth about a Cyclops is connected with stories about the men with heads as at dogs. For example, we will address the tale by Altaians about the one-eyed cannibal, ‘the first part of which in general coincides

with the Kyrgyz and the Kazakh folklore plots about a Cyclops. But the second part of the fairy tale states the version close to the Kyrgyz epic, – about visit of the country in which husbands of beautiful women are men-dogs. The one-eyed cannibal with name “Kirgis” was an enemy of these people. This fairy tale is closely connected with the Kyrgyz motive in the epos both on contents, and on the name of mythical beings, and on the name of cannibal in Altai fairy tale. Undoubtedly, it is difficult to determine the sources of similar legends. As Abramzon noticed “this folklore motive, widespread in the middle of the century and different at Mongols, and presently – at Altaians and the Kyrgyz goes back to an extreme antiquity and arises, apparently, on the one hand in Greece, and with another - in the far east. It is very possible that this motive has got into the Kyrgyz epos long ago, its connection with the Far East formation of myths can be considered as more than probable”. At least, the folklore motive about the men with heads as at dogs was widespread in the east as the fact is that the pictures were created on this subject.

It should be noted that this mythical character is present also at other genres of the Kyrgyz folklore, including at epic works of a so-called small form. Publishers of the epos “manas”, according to s. Orozbekov's variant, note that this motive occurs in the Kyrgyz narrative fairy tale and that allegedly the storyteller s. Orozbekov used a fantastic plot about the men with heads as at dogs in the epos “manas”. The image of Koshoy in the epos, as well as the Kazakh legends, is gradually transformed more real personality. For example, fight of Koshoy with Zholoy was described not as absolutely fantastic and mythological way, and on the contrary, more plausible, which was close to usual narrations. It is possible to think that some real personality with a name Koshoy put in the Kyrgyz folklore,

including in the epos “manas” and then he gradually got a mythological cover. More precisely, the numerous mythological plots which were in the ancient time in broad use at the Iranian and turkic-Mongolian people could be covered on real historic figures, gradually transferring these images in epic and fantastically mythological characters.

Our opinion is confirmed to a certain extent by a mention in various written sources with name - koshoy. For example, in ch. Valikhanov’s work “extraction from dzhami attavarih” it is mentioned the name - koshoy from the kachi clan. In structure of the tribe solto there were patrimonial names - kachy and koshoy. It is curious that kachy and koshoy clans were included into section talkan as a part of the tribe solto. And at last there are several toponyms of koshoy. First of all this name of medieval fortress of koshoy-korgon. It is interesting that the outstanding orientalist v.v. Bartold who tried to use in due time the Kyrgyz folklore in his works took into account that “ruins of this strengthening at locals are known under the name koshoy-kurgan. Though in 1944 for the first time koshoy-korgon was investigated in more detail after v.v. Bartold, and in the next years it is partially studied also by other archeologists of Kyrgyzstan, systematic, so stationary studying of a monument was begun only since 1980. Excavation of a monument gives much interesting and it demonstrates prospects of its further researches. So far there are some preliminary works devoted to koshoy-korgon’s ancient settlement.

3. CONCLUSION

The epic Manas should not only be recognized for its vast size, but it should equally be valued for its exceptionally poetic language and rich

content. The German scholar Wilhelm Rudolf, who collected Kyrgyz oral literature in the nineteenth century, noted: "It is clear that the [Kyrgyz] people, who very much enjoy an eloquent language, consider a rhythmic speech as the highest art in the world. Myths make a part of spiritual culture of mankind and they survived to our days as the most ancient basis in the world literature. Considerable part of mythological plots of the epos "manas" makes narrations about animals which names is used as comparisons in many cases. One of the mythological animals described in the epos is alpkarakush which often comes to the aid of the heroes in critical moments. The epos "manas" contains many plots where myths about various fantastic animals are reflected. Some, such as about a kumayyk has analogies according to the same myths of other people. All this shows that these people had ethnocultural community. In any case myths about a kumayyk possibly ascend to integrated folklore primary source. And also fantastic and mythological episodes with participation of koshoy are reflected in the epos. Fabulously fantastic adventures of koshoy reaches apogee. The name of kyrmus meets in episodes who is the Kyrgyz variant of the supreme deity, known at mongols as khormusta and at the iranian people as akhramadza.

Professional and versatile studying of this monument would help to study a lot of new, also why locals call it as koshoy-korgon, at the same time in the same region there are a mountain and the river under the name koshoy. The village koshoy in the Kyrgyz regions of tajikistan, located in karategin, coincides with a name of the legendary hero katagans of the east turkestan. Existence in karategin of a toponym koshoy edifies us to reckon that according to the epos "manas", movement the Kyrgyz from altai to ala-too mountains was headed by koshoy who was the khan of the

katagans. Thus, the epos “remade” mythological plots and really taken place events from life of the Kyrgyz with quite extensive range of time. The image Koshoy has the real human qualities, but an image - mythological motives. Such is specifics of the epos, reality to separate from mythical – is very difficult task. Folklore of the Kyrgyz people multicenter is important historical and ethnographic information on antecedents of the Kyrgyz. In our opinion, the main character of the epos - manas is associated with the Kyrgyz people. It is precious not only as manas name to the people, but also each positive character of the epos. It is precious not only as Manas name to the people, but also each positive character of the epos.

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