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Поem "Iliad" and epic "Manas": historical and ethnographic parallels, analogies

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Resume. The article examines the historical and ethnographic parallels, analogies in the poem "Iliad" and the epic "Manas". It is noted that such parallels, analogies could arise in the course of the historical development of ethnic groups in different parts of the world, regardless of their ethnicity, language, culture, beliefs. It is emphasized that ancient spiritual culture, ethnography, mythology, folklore could be accessed and transformed in interstate relations of antiquity and the early Middle Ages.

Keywords: poem "Iliad", epic "Manas", Hellas, Achaeans, Trojans, theft of herds, tribal troops, elders, armor, dice, white swan.

Поэма «Илиада» и эпос «Манас»: историко-этнографические параллели, аналогии

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Аннотация. В статье рассматриваются историко-этнографические параллели, аналогии в поэме «Илиада» и эпосе «Манас». Отмечается, что подобные параллели, аналогии могли возникнуть в ходе исторического развития этносов в разных частях мира независимо их этнической принадлежности, языка, культуры, верования. Подчеркивается, что древние духовная культура, этнография, мифология, фольклор могли быть доступны и трансформированы в межгосударственных сношениях древности и раннего средневековья.

Ключевые слова: поэма «Илиада», эпос «Манас», Эллада, ахейцы, троянцы, угон табунов, родоплеменные войска, старцы, доспехи, игральные кости, белая лебедь.

In the poem "Iliad":

Не из-за храбрых троянцев я прибыл сюда, не с желанием

Им отомстить: предо мною троянцы ни в чём не повинны.

Не отгоняли они моего табуна или стадо [2, с. 51].

Not because of the brave Trojans I came here, not with desire

To take revenge on them: the Trojans are innocent before me.

They did not drive away my herd or herd [2, p. 51].

The Achaean leader, the hero Achilles called the Trojans brave warriors, and did not have any hostile feelings towards them. He emphasizes that they did not drive away his herd or herd. It seems that personal ambitions and material interests were above him. The son of the goddess Nymph was not interested in the escape of Helen the beauty with Paris. He seemed to respect the choice of young people. The Achaean hero was in principle against a senseless war. However, from the speech of Achilles, the existence in ancient Hellas is revealed, not quite a popular form of enrichment at the expense of other people, like stealing someone else's herd and herd.

In the epic "Manas":

Cossack, Kyrgyz kalkyna (Among Kazakhs and Kyrgyz)

Zhylykymagy zhortup (Tradition to steal lashads)

Shol Almaңdan kalyptyr. (Remained from Almanbet.)

[6, p. 236].

The epic "Manas" tells that the epic hero Almanbet, a friend of Manas, earlier when he served with the Kazakh Kokcho Khan, from time to time stole numerous herds of horses of the Manchu Kalmyks and distributed them equally among the inhabitants. According to the epic version, since then a similar tradition has taken root among the nomads to steal herds or herd of enemies. However, there is information from Plutarch (1st century) that in the Central Asian campaign, local daring guys from the hands of gallant night watchmen hijack the beloved horse Bukefalus (Bucephalus) Alexander the Great (IV century BC) along with the rest of the war horses of the Greek warriors. So, "In those places, some barbarians kidnapped the royal horse Bukefala, unexpectedly attacking the grooms. Alexander flew into a rage and announced through the messengers that if the horse was not returned to him, he would kill all the local residents with their children and wives. But when they brought him a horse and voluntarily submitted to him, Alexander treated everyone mercifully and even paid the kidnappers a ransom for Bukefalus" [11, p. 4]. It must be assumed that the inglorious tradition of stealing other people's herds existed even before the Trojan War.

In the poem "Iliad":

Ты раздели, Агамемнон, всё войско по родам и семьям,

Чтобы семья помогала семье, также роды – друг другу. [2, с. 73]

Если ты сделаешь так и ахейцы тебя подчинятся,

Будешь ты ведать тогда, кто труслив из вождей и народов. [2, с. 74]

You undressed, Agamemnon, all the army according to clans and families,

For the family to help the family, also childbirth - to each other. [2, p. 73]

If you do so and the Achaeans obey you,

You will then know who is the cowardly of the leaders and peoples. [2, p. 74]

This is from the statement of the elder, the wise Nestor (the son of Neleus, the king of Pylos, the leader of the Achaean warriors in Troy) [3, p. 481] Agamemnon, the head of the Greek united troops, where he advises to divide the troops according to tribal lines. Then, according to the cunning Nestor, the Achaeans of Achilles would have fought with the enemy on an equal basis with everyone for the honor and dignity of the Achaean tribe.

In the epic "Manas":

Anda Manas cap aytty: (Then Manas said :)

Teetigi Elemandyn Töshtygy (That Toshtyuk Eleman)

Өз kolun өзү bashkarsyn. (Let him command his army.)

Eshtekterdin Zhamgyrchy (Zhamgyrchy son of Eshtek)

A dagy өз kolun өзү bashkarsyn. (And let him command his army.)¹

Here Manas indicates that each head of the tribe commanded his own tribal army. These epic lines echo the "Tenth Canto" of Homer's Iliad. This could mean that in both cases the tribal military system prevailed.

The epic "Manas" says that the military regiments were organized according to family and tribal characteristics, where the leaders of the tribes were also considered the commanders of the tribal troops.

In the epic "Manas":

Karshy kelgen Zhamgyrchy ... (Approaching Zhamgyrchy) [7, p. 47]

Tөрө Töshtyk baatory (Noble hero Toshtyuk) [7, p. 49]

Karshy kelgen kan Yrby (Approaching Khan Urby) [7, p. 50]

Baatory Kөkchө kelgeni (The hero Kokcho appeared) [7, p. 51]

Attan tyshyp Sanzhybek (Descended from the horse Sanzhybek) [7, p. 52]

Buudayiktyн Muzburchak (Muzburchak son of Buudayik) [7, p. 53]

All the aforementioned heads of tribes (nogoy Zhamgyrchy, Kypchak Töshtyk, Kypchak Yrby, Kazakh Kөkchө, Okcho Sanzhybek, Kalcha Muzburchak) were simultaneously the commanders of their tribal military units. Everyday life and wartime tribal regiments, detachments obeyed only the heads of clans and tribes. According to the laws of wartime, the united military units, the commanders of the tribal troops, unquestioningly carried out the approved action plan, instructions and orders of Manas.

In the poem "Iliad":

Близко от Скейских ворот сидели - троянские старцы.

Старость мешала им в битву идти, но они красноречьем

Славились дивным, подобны цикадам, когда среди леса,

Сидя на дереве, голос они издают сладкозвучный. [2, с. 81]

There were Trojan elders sitting close to the Skeian Gate.

Old age prevented them from going into battle, but they are eloquent

They were famous for their marvelous, like cicadas, when in the middle of the forest,

Sitting on a tree, they emit a mellifluous voice. [2, p. 81]

The Trojan elders were sitting not just anywhere, but precisely close to the Skeian gates of Troy, leading to the battlefield. In their youth, brave warriors, in old age distinguished themselves by their wondrous eloquence, were compared to forest cicadas with a sweet-sounding voice. It is possible that among the constant listeners of these eloquent elders, there were both the wise Priam and the glorious Hector.

In the poem "Iliad":

Вы отправляйтесь теперь и знатнейшим вождям среди ахейцев

Речь возвестите мою,- таково преимущество старцев. [2, с. 144]

You go now to the noblest leaders among the Achaeans

Proclaim my speech - such is the advantage of the elders. [2, p. 144]

And here we are talking about the Achaean elders, where their advice and parting words must be heard by the most notable leaders of the Achaeans. According to the ancient Greek poet, the advantage of the elders was in their eloquence. This is how he praised the Trojan and Hellenic elders.

In the epic "Manas":

Nogoydun Chago kary bar (There is an old man Chago) [6, p. 14]

Aksakals of Akbalta, (Elder Akbalta himself.)

Akylga toluk Oshpur buy ... (Prudent Oshpur buy ...)

Akylmandyn baary bar, (All the wise men are here.)

Aksakal Zhakyp dagy bar. (There is an elder Zhakyp.) [6, p. 25]

Oshol kede er Koshoy (Then the hero Koshoy)

Bata berdi barkyrap. (He gave his blessing.) [12, p. 28]

The epic emphasizes the role of tribal councils of elders, attitude towards the older generation, the tradition of blessing the elders, the mandatory implementation of the decision of the council of elders, etc.

From the "History" of Herodotus it is known that how the Scythians treated the eternal rests of their ancestors. So, "To these words the king of the Scythians Idanfirs replied: If you want to fight with us at all costs, then we have fatherly graves. Find them, try to destroy them, and then you will find out whether we will fight for these graves or not" [9, p. 519]. Hence, for the Scythians there was nothing higher than the cult of fatherly graves.

¹ Manas. Manaschy Shaabai Azizovdun varianty boyuncha. Bishkek: "Kut Ber", 2013. P. 217. (Manas. According to Shaabay Azizov's version).

Therefore, this is how they raised their younger generation.

In the poem "Iliad":

Только доспехи с тебя совлеку, Ахиллес богоравный,

Труп же верну аргивянам. Ты так же поступишь со мною [2, с. 263]

I will only take off your armor, God-equal Achilles,

I will return the corpse to the Argives. You will do the same with me [2, p. 263]

Here Hector will try to agree with Achilles what to do after one of them dies. It is curious that Hector, in the event of his victory, did not intend to return the armor of Achilles along with his body. Obviously, wielding the armor of a defeated rival was considered a military honor and a winner's dignity. However, a descendant of Pelida rejects his proposals.

The epic "Manas" colorfully describes warriors dressed in armor (Күрөөкө, soot zharkyldap, // Күлүк буудан alkyl dap) (Chain mail and helmets are adorned, // Frisky horses are unstoppable) [6, p. 32]. The epic heroine Kyz Saikal, before fighting Manas, dress up in chain mail (Tuulga menen kalkany, // Tuyuk bolot, көк темір // Tula boygo salgany) (Helmet and shield, // Steel blue shell // Wears full height) [6, с. 53]. In battle, an arrow hits Kokcho and pierces through his shell (Sootun teship өтүпүр) (They pierced through the chain mail) [6, p. 136]. Or, Konurbay severely wounds Manas when he was without combat ammunition (Konurbay menen koshulup, // Zhelbegey torko kiyiship, // Myndai ishin bilbedi) (He got close to Konurbay, // Was dressed in a light jacket, // Was in the dark of his cunning) [8, p. 278].

Consequently, glorious heroes-heroes without proper equipment could find themselves in a very vulnerable position.

In the poem "Iliad":

Амфидамасова сына убил я нечаянна в ссоре

Из-за игральных костей, - безрассудный, убить не желая. [2, с. 273]

I killed Amfidamas' son by accident in a quarrel

Because of the dice, - reckless, not wanting to kill. [2, p. 273]

It turns out that such a gambling game of dice flourished in ancient Hellas as early as the 13th century BC. Because of the excitement of games, they could even kill each other.

Urup ketken Bozuul, (Bozuul, you are a scoundrel, a bully,)

Urushup zhatkan Кыргызуң - (Your opponent is Кыргыз -)

Uluu kishi turbayby, (He's older than you,)

Nukusu Seni Urbaiby! (Does Nukus curse you!) [7, p. 183]

Once forty knights (guards) of Manas, divided into two of twenty people, play ordo. There will be four horses on both sides. In a fit of emotion in the game, Bozuul attacks Кыргыз with unbridled wit. And here Yrchy uul acts as a breeder.

In the epic "Manas":

Manas: Toguz, оңуң birigip (Manas: Combining at nine and ten)

Toguz korgool алуңар. (Play toguz korgool.) [6, p. 304]

At the direction of Manas, the prince of the Karakitians, the fugitive Almanbet (later, a friend of Manas), is greeted in this way when he first appears in the Kyrgyz land. He is greeted with the national games ordo (khan's rate), toguz korgool (nine peas), chatyrash (chess), top tash-chakmak (ball stones).

In Cornelius Tacitus (54-120) in "On the origin and residence of the Germans": "They play dice and, surprisingly, they do it as a serious matter and sober, and with such passion both in winning and in losing that, when there is nothing left, at the very last throwing of dice, freedom and the body are played. The defeated one voluntarily goes into slavery, and, even if he was younger and stronger, he allows himself to be tied up and sold" [4, p. 14-17]. A little later in the "Epigram of Luxoria", in "The gambler who thought that the dice obeyed him", a certain Vatanant is described who did not know how to play dice, where he, in a loss or in accidental luck, "rages, rages, shouts, gives will, and speeches and hands". And the author at the end of the poem makes a sarcastically murderous conclusion:

No, the "game of the wise", apparently, does not suit him:

More to his liking the furies of the mad game [10, p. 492]. As a side note, Vatanant is a Germanic name, and "game of the wise" is the name of a backgammon game. Between these four ancient works (Homer (IX century BC), Tacitus (I-II century AD), Luxoria (V century AD) and the epic Manas (presumably IX -X centuries) more than a thousand years, but how close they are in spirit and time, because after three thousand years from the time of Homer, the Turkic-speaking peoples have national sports dice games (for example, the Ordo among the Kyrgyz).

In the poem "Iliad":

Недолго царило спокойствие на равнине Скамандра.

Словно дикие лебеди, примчались в развевающихся белых одеждах [2, с. 304]

The Plain of Scamander was not calm for long.

Like wild swans, they rushed in fluttering white clothes [2, p. 304]

In the poem, black Ethiopians from distant Africa, at the head of Priam's brother Memnon, will come to the aid of the Trojans. All of them will perish at the hands of the Achaeans of Achilles. However, the main thing here is that they are identified with wild white swans.

In the verses of the Roman poet Lolli Bassa (1st century AD):

Let the other turn into a bull

Or, having become a swan, the song will sing sweetly [1, p. 303]. Here we are talking about the Thunderer: "To take possession of Danae, Europa and Leda, Zeus turned, respectively, into a golden shower, a bull and a swan" [1, p. 549]. Lucian of Samosatsky (II century AD): "... a half-egg cap". A hint of the egg that Leda laid after she combined with Zeus, who took the form of the Swan. From this egg, Castor and Pollux (Pollux) - Dioscuri were born. Helen and Clytemnestra were also Leda's children" [5, p. 542].

In the epic "Semetey":

Dep oshentip Aichyrök, (Having said so Aichurek,)

Akyly zhandan tabylyp, (Thought carefully,)

Ak kuu kebin zhamynyp, (Dressed up as a white swan)

Kanatyn kыngө kakkыlap ... (She waved her wings to the sun ...)

Aylanyp zhyrdy el tappai (She flew without finding anyone) [13, p. 151]

The main heroine of the epic "Semeteу" (the second part of the epic "Manas") Aichurek (the future wife of Semeteу (son of Manas)) could fly in the guise of a swan. The name Aichurek consists of two words: Ay (Moon) and Churek (beauty), i.e. Moonlight beauty.

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