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RESEARCH ARTICLE

LAST WILL AND TESTAMENT OF MANAS BATYR

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Abstract

This research article discusses episodes related to how Khan Manas, who was seriously wounded in the great battle during the Great Campaign, was met by his wife Kanykey. Despite the severe pain in the area of the wound, Manas pulled himself together with all his strength to stand in front of Kanykey with dignity. The wise Kanykey immediately subtly felt the poor state of her husband. Having rested a little after returning from an exhausting long journey, Manas asked his wife to come up to him; he decided to tell her about his will, that his days were numbered and he had only a short time to live; he asked her to mature, grow stronger, live for the sake of a common son, take care of him, protect her son from haters in every possible way; he told her: "when our son grows up, tell him about his father, his life path and exploits; how he gathered and rallied the Kyrgyz family scattered in different places and distant lands into a single people, and that his father devoted his life to his native people; educate him so that he grows up as a hero, a defender of his land". The will given to Kanykey was executed by her very reverently, accurately and responsibly. In the difficult days that fell to her lot, she gathered herself, pulled herself together, got stronger. Day and night, thinking about her son Semetey: she cared, educated, tried to make him grow up as a son of the people, a worthy successor to the legacy of his ancestors, and become a gentleman, perform heroic deeds like his father. Kanykey's mother looked into her son's future with great hope. And the son of Semetey, in turn, was a spiritual support for his mother. In the most difficult hours and minutes, she was supported and helped, the grandmother of her son Chiyrydy was next to her, as well as relatives on her mother's side. In her images, we see hidden spiritual values, an example to follow, which our Kyrgyz mothers need to follow in the modern information-saturated reality. The article focuses on the fact that the testament as a method of public education carries a great moral value in the formation of important personal qualities of the younger generation.

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Introduction:-

Our people have the right to be proud of the richness and diversity of oral poetic creativity, the peak of which is the epic "Manas". As one of the oldest Kyrgyz epics, "Manas" is the most complete and broadest artistic representation of the centuries-old struggle of the Kyrgyz people for their independence, for justice and a happy life.

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Research Methods:-

Study of research and methodological literature and articles on the research topic; analysis, synthesis, comparison, generalization, estimation, forecasting and others.

Main Content.

The epic “Manas” begins with a description of the terrible national disaster that resulted from the treacherous attack of the Chinese, led by Alooke Khan, on the country of the Kyrgyz. At such a critical moment in the family of the elderly Dzhakyp, exiled from his native places to the distant Altai to hostile Kalmaks, a child is born who grows not by years, but by the day, pouring out with supernatural strength. He gathers the scattered Kyrgyz family into a single nation. The Kyrgyz again occupy their lands in the Tien Shan and Alai as a result of the victory over the troops of Tekes Khan, Akhunbeshim Khan, Alooke Khan and Shooruk Khan. But, in the war against the Chinese troops led by Konurbay (“Great campaign”), Manas returns mortally wounded. And feeling his end, he tells his wills to his wife Kanykey.

Manas called Kanykey and, embracing her by the shoulders, said: “Be of good cheer, my faithful; it seems my hour has come. Take care of yourself for our son. When I die, you both run to Bukhara to your father. Let Semetey grow there. Here you will not see bright days; Abyke, Kobosh will not let you live in peace.”

They will immediately turn our son into a mankurt*.

They will make him pasture cattle [1, p. 279].

Tell him that his father was Manas, his homeland is not Bukhara, but Talas. Raise our son to be a hero. Then he will gather the Kyrgyz, restore our unity again. Bury me in the mountains; let no one know, except Bakay and uncle Koshoy. If everyone finds out, the enemies may abuse me out of revenge. Don't forget to send a message to Turfan, to the Kalmaks. I promised to marry Kyz-Saikal in the next world. I don't want to meet death like a decrepit old man; for the last time cover me with Ak-olpok armor, put my trouble-free gun Ak-kelte nearby, hang my Boz-kise bag on the kerege*. Put my damask sword Zulpukor at my head, put Syrnaiza* to my right and put my favorite kamchy in my right hand. So I will meet death like a warrior wounded in battle!

Kanykey, sobbing bitterly, said: - Are you going to leave your son an orphan, and your people in trouble? Oh, a bitter fate awaits us. But, pulling herself together, she gathered faithful horsemen. At night they went into the gorge and made a passage on a stone wall near the rocks, and there they built a coffin for Manas. When she returned, Manas asked her to call her relatives, friends and warriors to look at them for the last time. Everyone came at once and surrounded Manas to give their last bow. When all the soldiers left, Manas again called his wife and, pressing her palm to his lips, gave his soul to heaven ...

And all the people here began to sob, Kanykey could hardly stand on her feet; Koshoy, Er-Toshtyuk, Bakay, Azhybay, the faithful closest associates of Manas, wept all. It was so dark, as if the sun and moon had been eclipse; it even seemed that the rocks were crumbling and even the earth was trembling. Manas's camel Zhelmayan knelt in tears at the yurt where Manas lay. And the Manas's dog Kumaiyk did not eat and did not drink for seven days and whined plaintively at night. Ak-Shumkar - the falcon of Manas, circled over the yurt, and then flew into the mountains without a trace. And Taibuurul, the horse of Manas, wheezed, beat the ground with his hoof, and tears trembled in his eyes ... Having heard the news of the death of Manas, Kyz-Saikal died. Abyke, Kobosh - the brothers of Manas stood, letting out fake tears.

At night, Bakay, Toshtyuk and Koshoy washed Manas's body, read a prayer, then secretly buried it in the rocks, where, according to Manas's will, Kanykey had prepared and blocked the entrance with stones. In the morning all the people came to the funeral of Manas. Wise Bakay, secretly brought the corpse of a dead old woman and they buried her instead of Manas. After the funeral, everyone left, promising to gather here in a year to commemorate

* **Mankurt** is the term for an unthinking slave in Chinghiz Aitmatov's novel *The Day Lasts More Than a Hundred Years* (<https://en.wikipedia.org/wiki/Mankurt>).

* kerege - sliding walls, a wooden lattice of a cylindrical part of the yurta, consisting of crossed laths.

* spear of Manas

Manas. When forty days had hardly passed after the death of Manas, Abyke sent his people to Kanykey to contract a marriage. But, Kanykey refused him. Then Kobosh sent his people. And she refused. After refusing Kobosh, Kanykey became thoughtful and convinced that all this would not lead to good. Remembering the words of Manas, she decided to run away to her father; taking his son, together with Chyiyrdy fled to Bukhara. Wars soon broke out between Abyke and Kobosh over the throne.

The above concepts, such as “mankurt”, “Ak-olpok”, “Boz-kise”, “Syrnaiza”, “batyr”, “kamchy” and others, are given the following interpretations by the above mentioned author.

mankurt - lost his memory; not remembering his relationship [1, p. 304].

ak-olpok – fighting outerwear [1, p. 303].

boz-kise – a pouch for flint and fire starter bag [1, p. 303].

syr-naiza - a painted spear [1, p. 305].

batyr - warrior, hero [1, p. 303].

kamchy - whip [5, p. 336].

kerege - lattice walls of the yurt [1, p. 304].

nike - a marriage ceremony [1, p. 305].

In order not to make a mistake now, in the future, we have to know the past of the people. In this regard, we should know the epic “Manas” as the highest spiritual heritage of the Kyrgyz people. This is an epic legacy that our ancestors, despite the hardships and sufferings, the harsh conditions of life and the life storms of nomadic life, did not lose it, preserved and brought it to us. Modern youth, having read the “Manas” epic, can learn the centuries-old history of the Kyrgyz people, comprehend the lessons of the past, get information about the richest national culture and spiritual traditions. The ability to preserve oneself as a full-fledged nation with a distinctive culture along with other peoples of the world is directly related to how each Kyrgyz will be able to keep the ideas of Manas in their heart and take care of the past of the people.

Discussion:-

Summarizing the above content, we considered it appropriate to draw the following conclusions:

- the will reflects an educational lesson on how a mother needs to take care of her child, grow up, educate him/her so that he/she matures, becomes the support of the people, their defender and serves them;
- it is said that when a son grows up, the first thing to do is to tell him about his father, who he was in life;
- an instruction is given: what difficulties, obstacles await them in later life; advice to them on how to overcome them; every horse rider before his last moment should ask himself: - “... did I live my life with meaning?”;
- the whole life of Khan Manas is capaciously contained, in our opinion, in the following lines, which carry a valuable educational thought:

“I am happy; I am pleased before my death,
What kind of people the Kyrgyz are,
For honour and homeland to whom,
I give my life without flinching” [1, p. 281].

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