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## EPIC "MANAS" AS A REFLECTION OF THE PHILOSOPHY OF THE KYRGYZ PEOPLE

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### Abstract

*The article highlights some issues of the philosophy of the Kyrgyz people in the epic "Manas". The research uses archival information, observational materials and current trends in the development of pedagogical science of the Kyrgyz people. The use of ethnopedagogical views of the epic "Manas" can significantly enrich the pedagogical science of the Kyrgyz people and the modern system of educational work in society. The materials of the article may be of interest to young researchers, teachers and educators. At the same time, the study shows the huge unexplored and unstudied "layers" of the richest heritage of the epic "Manas" in the upbringing of the younger generation.*

**Keywords:** *philosophy of the Kyrgyz people, ethnopedagogical views, pedagogical science, educational work.*

### Introduction

The Kyrgyz people understand two meanings by the "philosophy of Manas": the first is philosophical concepts and concepts, ethnopedagogic views, and issues of an ethnopedagogic nature. We are talking about the analysis of events, images, the essence and content of the epic "Manas"; the second is the metaphysical world of Manas. The epic "Manas" is the core of the identity of the spirit and culture of the Kyrgyz people, as it stands at the head of their spiritual heritage.

The encyclopedic epic "Manas" reflects the struggle of the Kyrgyz people for their independence, their ties with other peoples,

customs and traditions, psychology and philosophy, ethical and aesthetic views, nature and society, geographical and astronomical, mathematical and physical concepts, medical and religious views, military art and many other socio-spiritual aspects of nomadic life the people.

All of the above is confirmed by the statements of great people and scientific researchers.

The outstanding writer of modernity, Chingiz Aitmatov, called the epic "Manas" "The spiritual peak of the ancient Kyrgyz" [1, p. 10].

The thoughts of the great writer are in tune with the views of the famous historian A.N. Bernstam: "The epic Manas is considered not only the peak, a monument of artistic creativity, but also a unique historical story describing the struggle of Kyrgyz tribes for independence, covering the ancient stage of the 820s-847s"[4, p. 26].

The Manas scholar Sovetbek Baigaziev writes in his book: "Man is naturally arranged in such a way that he always wants his children to live a better life than he himself. That is why, I think, we should not forget the "Seven Commandments of Manas" when educating and teaching children, which for some reason we now remember less often"[2].

One of the main commandments of the epic "Manas" is the unity and cohesion of the nation and national honor and patriotism. The image of Manas is the image of a true patriot of his people. In one of his books, S. Baigaziev notes that "... the power that inspires Manas to feats is the sacred idea of Manas, which he waves high as a banner, which he values, exalts above all values. This great and sacred idea is the idea of freedom, independence and sovereignty of the Kyrgyz people and the unity of the nation"[3, p. 48].

One of the commandments of Manas, which cannot be ignored when building the foundation of education and upbringing, is interethnic harmony, friendship and cooperation. Along with the epic "Manas", proverbs and sayings are a source of ethnopedagogic heritage and a means of educating the younger generation. For example: «Ынтымагы бар элдин ырыскысы мол болот» (Friendly people have a full stomach with bread); «Ынтымагын болбосо, ит менен кушка жем болоорсун» (If you don't agree with others, you will become food for dogs and birds of prey.) [7, с. 169]. The above-mentioned sayings and proverbs have become the norm of the social life of the nomadic people. After all, historically, the fate of the Kyrgyz people has experienced many hardships from intertribal strife. The division into tribes persists today, which is why the patriotic maxims from the epic "Manas" are still so relevant: "Let's split up, the wolves will eat us, a rumor will spread around the world that there is no unity among the Kyrgyz" or "We will die, we will all be in the same grave, but if we are alive, we will all be on the same hill." It is also necessary and important to remember the words of the sage Bakai of Bitterness: "Without unity there is no life."

The Kyrgyz people also described friendship between people in proverbs and sayings: «Дос, доско жаныңды кош» (Friend, merge your soul with a friend, i.e. be ready to give your life for him)». In the epic, such friendship is conveyed through the images of Manas and Almanbet. They are a classic example of the ideal chivalrous friendship. They are inseparable and trust each other as themselves. This is a peculiar example of the male code of honor.

An important place in the upbringing of the younger generation among Kyrgyz is given to such qualities as deep respect for elders, reverence for parents. This is evidenced by the small genres of folklore of the Kyrgyz people, and the plot of the epic "Manas". The rich history of the people also shows that the Kyrgyz have always taken care of the physical development of their children. In various national games, beautifully described in the epic, children were tempered and developed in work on an equal footing with adults. They learned to graze cattle and hunt animals from infancy. Constant physical exertion contributed to the development of dexterity, courage, perseverance, self-confidence, which were very necessary during numerous wars. The inclusion of children in the

workforce has been happening since early childhood. Starting from infancy, the child perceived the culture of his people through lullabies, fairy tales, riddles, proverbs and sayings, and, of course, listening to the epic "Manas".

Ethnopedagogic ideas and philosophy of the Kyrgyz people are also expressed in the statements of the wise aksakal from the epic "Manas" Bakai Ata, which researcher S. Baigaziev named as the seven precepts of Bakai:

1. Кара кылды как жарган калыс болгун калкына (Be fair to the people).
2. Үзүлгөндү улап жүр, чачылган журтту жыйнап жүр (connect what is torn, collect what is scattered).
3. Ынтымагың жок болсо, пил да болсоң жыгыласың, миң да болсоң кырыласың. (If there is no agreement, even if you are an elephant, you will fall, even if you are thousands, you will die).
4. Бөлүнсөң, бөрү жеп кетет, бөлүнүп калды кыргыз деп бөлөк элге кеп кетет (Let's split up, the wolves will eat us, a rumor will spread around the world that there is no unity among the Kyrgyz).
5. Элчиликке өлүм жок, жуучулукка кордук жок (There is no death for ambassadors, no humiliation for matchmakers);
6. Серпишкенге бой бербес, сепил болуп калгыла (Become a fortress that will stand all the battles);
7. Ата-журт үчүн тердесең, зоболон сенин зор болот (If you sweat for the motherland, you will rise high) [3, с. 158].

It is not for nothing that, according to the content of the epic, Khan Bakai did not just die at the age of 90, but evaporated into heaven, symbolizing his wisdom and spirituality, and that his edification will live on for centuries among the Kyrgyz people.

Let's talk about the image of Batyr Manas himself. Manas batyr, who is called magnanimous in the epic, is brave and brave, brave and merciful, sometimes, when necessary, he can be cruel. Manas is a tragic hero.

The main quality in the character of Manas is the breadth and greatness of the soul, nobility. The epithets that characterize Manas in the epic are Mane, Lion, Tiger, Leopard. The most honorable epithet "Aikel" – "Magnanimous" is called only Manas himself.

Here it is important to refer to the meaning of the name Manas itself. If we turn to the etymology of the word Manas, then it is translated from Indo-European languages «мана, маани» means «mind, thought, meaning, consciousness». There are many names of localities, rivers, and cities in many parts of the world [5, с. 70]. In the Kyrgyz language, the affix «ман» denotes «human»: каарман (character), «чабарман» (messenger), «акылман» (sage), «урукман» (A great man) и т.д. And in general, the name Manas means "a true, great man." In addition, Manas is not only a character, the hero of the epic, it is a symbol-concept containing a special meaning. First, the name Manas is given by an old dervish man. Secondly, in the Kyrgyz language, this word is unambiguous, except for the name of a person, it does not mean anything else. This is also symbolic. Manas is the only one of his kind batyr of the Kyrgyz people, who considers himself the son not only of the Kyrgyz, but also of all Turkic peoples. According to the option

S. Karalayev, Manas, having defeated the cruelly angry Khan Aloke, who colonized Central Asia and East Turkestan, gathers all

the Turkic peoples and distributes the conquered goods to everyone equally, showing his generosity and justice here.

Thus, Manas liberates not only the Kyrgyz people, but also all Turkic peoples from the oppression of the Kalmyks, the Chinese invading empire, and becomes the khan of a great power in Asia.

The humanistic image of Manas in the great epic has an international universal significance. The image of Manas from an artistic and poetic point of view bears universal spiritual, moral, ethical and philosophical values, which elevates the national epic to a world level.

Manas's trustfulness, generosity, and kindness sometimes turn to his detriment. Thus, Manas becomes a victim of his own gullibility and eventually dies from the treachery and treachery of his epic enemy Konurbai. «Эрдигин бар, эсиң жок» – «You're brave, but you're a simpleton.», – sometimes Manas is reproached by his wife, the beautiful and clever Kanykey, who always helped her husband in everything.

A special conversation can be held about the female images of the epic "Manas" about the attitude towards them. The episode of the "parade of horses" before the big races at the Keketei wake speaks about the respectful attitude towards a woman and about the special respect for her.

The parade of famous horses Akkula (Manasa), Maaniker (Keketeya), Chalkuyruk (Testyuka), Ach-buudan (Joloya), Kektulpar (Bakaya), Keketeke (Chu-baka), Kiljeyren (Muradila), etc. is opened by the mare kalmykka Orongu, the only woman present as a guest at these memorial celebrations.

The nomadic consciousness attached a special, almost sacred significance to the role of a woman-mother, a woman-spouse. The origins of this unusual attitude towards a woman were probably hidden not only in the nomadic way of life of the people, but in the remnants of the maternal cult of ancestors, in some elements of primitive magic and in the rich mythology of the people. The image of a woman was personified in the mind of a nomad with the image of Mother Nature and lived in the nomadic consciousness in perfect harmony with her. The Horned Mother, the ancestor of the Bugu tribe. Let us recall the cult of the Ancestral Mother Umai-ene, patroness of the hearth, healer and keeper of offspring, deeply embedded in the everyday consciousness of the Kyrgyz[8].

This is how Manas formed his people, and the people created their Manas.

According to Kasym Tynystanov about the intelligentsia of Kyrgyzstan in the 20s, who prepared the epic "Manas" for publication, "Of course, having survived the colonial tyranny and the tragedy of 1916, they received spiritual education through the epic "Manas". They not only withstood strong ideological pressure from the party leaders, but also managed to resist bureaucratic violence: "Manas", born by the Kyrgyz people many centuries ago and preserved together with the people, did not turn into an active ideologist of socialism and a source of atheism. It was they who, despite numerous revisions by party leaders, managed not only to preserve the epic, but also to develop it, making this spiritual wealth the property of the people"[9, pp. 191-192].

Drawing conclusions, we can say with confidence that the Kyrgyz still consider themselves descendants of the great Manas and are proud of it.

Kyrgyz television hosts quiz contests on the knowledge of students of schools of the epic "Manas" content. Here is the teacher's recollection: "When preparing the children for this competition, I myself was surprised to find that with my apparent knowledge of the epic, I still did not understand a lot. Scientific collections, additional material, and online sources have enriched and deepened my knowledge. I learned a lot about Manas and its research. Now my students and I will delve into the content of the great epic" [6].

And I would like to say that we, the descendants of the great Manas, should proudly carry this knowledge, educate future generations on the ideals of Manas, deeply and sacredly honor the memory of our ancestors, who preserved for us our native land and our traditions, our faith and our values.

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