

**UNESCO INTERNATIONAL MEMORY OF THE WORLD  
REGISTER**

**NOMINATION FORM**

**1.0 Title of item or collection being proposed**

Manuscript of the Kyrgyz epic "Manas" by the narrator  
Sagymbay Orozbekov

**2.0 Summary (max 200 words)**

This documentary heritage is the manuscript of the epic "Manas" told by the famous narrator (in the Kyrgyz language – ‘manaschy’) Sagymbay Orozbekov. The epic "Manas" traditionally delivered in an exclusively oral way and has been recognized as the national pride, identity and historical memory of the Kyrgyz people. The transcription of the epic “Manas”, made from 1922 to 1926, was the first specially planned and organized event in the country. The manuscript consists of 10 handwritten books.

The choice to transcribe Sagymbay Orozbekov’s version was conditioned by his popularity among the people as well as his knowledge of the epic "Manas" in all completeness, high artistry, and outstanding level of performance. In a group of narrators, Sagymbay Orozbekov believed to be the best and identified as the “classical”. His version of the epic is still considered as the fullest and artily valuable.

The transcription of the epic was significant and timely because it was the period of transition of the Kyrgyz people from a nomadic way of life to the settled, which posed a threat of disappearance of the oral transmitting of the epic heritage. Therefore, the transcription of the epic to paper was vital and necessary to transmit and to give the second breath of life to it in a book form.

**3.0 Nominator contact details**

**3.1 Name of nominator (person or organization)**

The Institute of Language and Literature named after Ch. Aitmatov of the National Academy of Sciences of the Kyrgyz Republic

**Contact persons:**

Mr. Abdylfazhan Akmatyaliyev –Director of the Institute of Language and Literature named after Ch. Aitmatov of the National Academy of Sciences of the Kyrgyz Republic

Ms. Asel Isaeva - Chief of the Manuscript Fund of the Institute of Language and Literature named after Ch. Aitmatov at the National Academy of Sciences of the Kyrgyz Republic

Ms. Aijarkyn Kojobekova - Expert

**3.2 Relationship to the nominated material**

An owner

**3.3 Address**

265a, Chuy ave., Bishkek, Kyrgyz Republic

**3.4 Telephone**

+ 996-555- 719138  
+ 996 707 770 803

**3.5 Email:**

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akojobekova@gmail.com

**4.0 Declaration of Authority**

I certify that I have the authority to nominate the item, or items, described in this document to the Memory of the World Register

Signature

Full name: Abdylfazhan Akmatyaliyev

Position: Director of the Institute of Language and Literature named after Ch. Aitmatov of the National Academy of Sciences of the Kyrgyz Republic

Date: 30.11.2021

**5.0 Legal information**

**5.1 Name of owner (person or organisation)**

The National Academy of Sciences of the Kyrgyz Republic, the Manuscript Fund of the Institute of Language and Literature named after Ch. Aitmatov at the National Academy of Sciences of the Kyrgyz Republic

The Institute of Language and Literature named after Ch. Aitmatov of the National Academy of Sciences of the Kyrgyz Republic

**Contact persons:**

Mr. Abdyldazhan Akmatallyev –Director of the Institute of Language and Literature named after Ch. Aitmatov of the National Academy of Sciences of the Kyrgyz Republic

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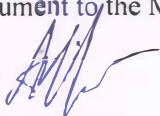
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Full name: Abdyldazhan Akmatallyev

Position: Director of the Institute of Language and Literature named after Ch. Aitmatov of the National Academy of Sciences of the Kyrgyz Republic

Date: 30.11.2021

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265a, Chuy ave., Bishkek, Kyrgyz Republic

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[asel.isaeva@gmail.com](mailto:asel.isaeva@gmail.com)

## 5.4 Name and contact details of custodian IF DIFFERENT from the owner

## 5.5 Legal status

Category of property – public property.

All technical aspects of preservation and safety are guaranteed by highly qualified staff of the Manuscript Fund of the Institute of Language and Literature named after Ch. Aitmatov at the National Academy of Sciences of the Kyrgyz Republic.

## 5.6 Copyright status

Image with the signed 'Agreement Granting Non-Exclusive Rights' is attached.

## 5.7 Accessibility (note any restrictions, including cultural restrictions)

The Manuscript Fund of the Institute of Language and Literature named after Ch. Aitmatov at the National Academy of Sciences of the Kyrgyz Republic has digitalized paper manuscripts at the Manas department. Access to the manuscripts is open for researchers, teachers of higher educational institutions, graduate students and undergraduates.

In 2016 the Manuscript Fund has created the online catalogue <http://manuscript.lib.kg> where 350 manuscripts are in open access. Among them Sagymbay Orozbekov's manuscript as well – No. 210 (1796) and also the biography of the narrator made by Ybyray Abdyrakhmanov – No. 275 (494).

## 6.0 Identity and description of the documentary heritage

### 6.1 Name and identification details of the items/collection being nominated

Manuscript of the Kyrgyz epic "Manas" by the narrator Sagymbay Orozbekov.

Manuscript (collection of records) of the epic "Manas" performed by the narrator Sagymbay Orozbekov consists of the following 10 handwritten books:

1. Name: Manas (The first campaign of Manas). Date of record: 1923. Collector: Kayum Miftakov. Number of pages: 345. Quantity of lines: 17250. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.

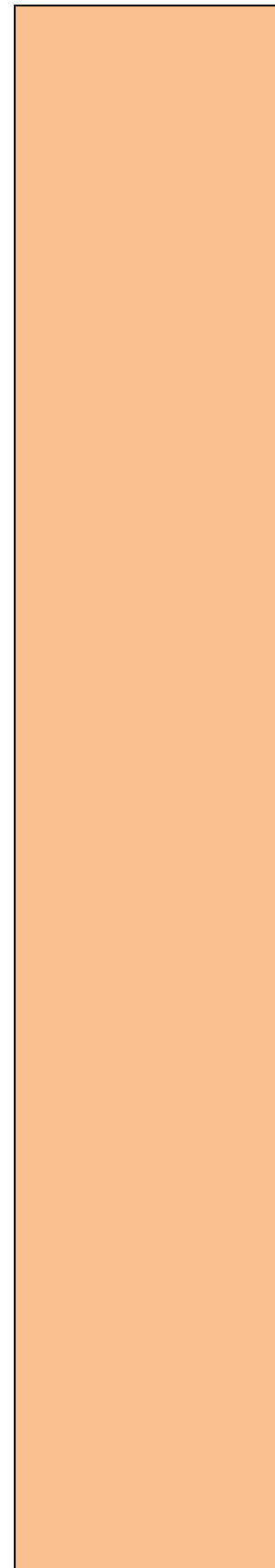
2. Name: Manas (The childhood of Manas). Date of record: 1922. Collector: Kayum Miftakov, Ybyray Abdyrakhmanov. Number of pages: 305. Quantity of lines: 15250. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.
3. Name: Manas. Date of record: 1922. Collector: Kayum Miftakov. Number of pages: 222. Quantity of lines: 11100. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.
4. Name: Manas (The childhood and adolescence of Manas). Date of record: 1922. Collector: Ybyray Abdyrakhmanov. Number of pages: 682. Quantity of lines: 28644. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.
5. Name: Manas (The first campaign of Manas). Date of record: 1923. Collector: Ybyray Abdyrakhmanov. Number of pages: 673. Quantity of lines: 24500. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.
6. Name: Manas (The second campaign of Manas). Date of record: 1923. Collector: Ybyray Abdrakhmanov. Number of pages: 93. Quantity of lines: 3720. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.
7. Name: Manas. Date of record: 1923. Collector: Ybyray Abdrakhmanov. Number of pages: 616. Quantity of lines: 2460. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.
8. Name: Manas (The second campaign of Manas). Date of record: 1923. Collector: Ybyray Abdrakhmanov. Number of pages: 519. Quantity of lines: 25950. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.
9. Name: Manas (The second campaign of Manas). Date of record: 1924. Collector: Ybyray Abdrakhmanov. Number of pages: 535. Quantity of lines: 26750. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.
10. Name: Manas (The funeral feast upon the death of Kokotai). Date of record: 1925. Collector: Ybyray Abdrakhmanov. Number of pages: 379. Quantity of lines: 13644. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.

## **6.2 Type of document**

Manuscripts

## **6.3 Catalogue or registration details**

The collection of records of the epic "Manas" performed by the narrator Sagymbay Orozbekov is stored at the Manas Department of the Manuscript



Fund of the Institute of Language and Literature named after Ch. Aitmatov at the National Academy of Sciences of the Kyrgyz Republic by the following catalogue numbers:

Accession number No. 200 (1119a) Name: Manas (The first campaign of Manas). Date of transcription: 1923. Collector: Kayum Miftakov. Number of pages: 345. Quantity of lines: 17250. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.

Accession number No. 201 (1787). Name: Manas (The childhood of Manas). Date of transcription: 1922. Collector: Kayum Miftakov, Ybyray Abdyrakhmanov. Number of pages: 305. Quantity of lines: 15250. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.

Accession number No. 202 (1788). Name: Manas. Date of transcription: 1922. Collector: Kayum Miftakov. Number of pages: 222. Quantity of lines: 11100. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.

Accession number No. 203 (1789). Name: Manas (The childhood and adolescence of Manas). Date of transcription: 1922. Collector: Ybyray Abdyrakhmanov. Number of pages: 682. Quantity of lines: 28644. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.

Accession number No. 204 (1790). Name: Manas (The first campaign of Manas). Date of transcription: 1923. Collector: Ybyray Abdyrakhmanov. Number of pages: 673. Quantity of lines: 24500. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.

Accession number No. 205 (1791) Name: Manas (The second campaign of Manas). Date of transcription: 1923. Collector: Ybyray Abdrakhmanov. Number of pages: 93. Quantity of lines: 3720. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.

Accession number No. 206 (1792) Name: Manas. Date of transcription: 1923. Collector: Ybyray Abdrakhmanov. Number of pages: 616. Quantity of lines: 2460. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.

Accession number No. 207 (1793) Name: Manas (The second campaign of Manas). Date of transcription: 1923. Collector: Ybyray Abdrakhmanov. Number of pages: 519. Quantity of lines: 25950. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.

Accession number No. 208 (1794) Name: Manas (The second campaign of Manas). Date of transcription: 1924. Collector: Ybyray Abdrakhmanov. Number of pages: 535. Quantity of lines: 26750. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.

Accession number No. 209 (1795) Name: Manas (The funeral feast upon the

death of Kokotai). Date of transcription: 1925. Collector: Ybyray Abdrakhmanov. Number of pages: 379. Quantity of lines: 13644. One hand-written bound book. Manuscript language: Kyrgyz. Alphabet of the manuscript: Arab.

#### **6.4 Visual documentation (if available and appropriate)**

The archive of the National Library of the Kyrgyz Republic contain audio recordings of the “Manas” epic, made from the mouth of the famous narrator Manas (manaschy) Sayakbay Karalaev.

However, there is no audio recordings of the narration by Sagymbay Orozbekov.

Photocopies of the manuscript is attached.

#### **6.5 History/provenance**

The transcription of the epic “Manas” was made from 1922 to 1926. This manuscript is historically the first transcription of the epic transmitted exclusively in an oral way. The main role in the process of the transcription of the famous narrator “Manas” epic Sagymbay Orozbekov was a teacher, the educator and the collector of the Kyrgyz folklore - Kayum Miftakov and Ybyray Abdyrakmanov, an inhabitant of Naryn province of Kyrgyzstan.

It is worth to mention that Kayum Miftakov was fascinated with the narrator Sagymbay Orozbekov and suggested him to transcribe his narration in 1921. In 1922, according to the decision of the Turkestan Scientific Commission and the National Commissariat of Education of Kara-Kyrgyz Autonomous Oblast, the specialists in folklore and philologists K. Miftakov and Y. Abdrakhmanov started to transcribe the narrations of Sagymbay Orozbekov on the Sara-Solton valley (zhayloo) in Naryn province. Unfortunately, the photo-recording was not made. The transcription of the epic "Manas" performed by Sagymbay Orozbekov was organized at the request of the Secretary of the Municipal Committee of the Communist Party, Kasymbay Teltayev who represented the Turkestan Scientific Commission. The Turkestan Scientific Commission has officially appointed Kayum Miftakov to make the transcription.

Kayum Miftakov established "Society on collecting of folk art of the Kara Kyrgyz people" in Ton district of the Issyk-Kul region. Alongside with the member of the society Saparbay Sooronbay went to Naryn province together with Ybyray Abdarakmanov and Chaki Katagai. Under the leadership of Kayum Miftakov, they began to write down the epic "Manas" performed by Sagymbay Orozbekov on the Soltonsary valley in 1922.

Assistance in transcription of the epic was rendered by Ybyray Toychunov, the Chairman of Executive Committee of the Naryn province, who has provided them with papers, inks and other necessary means.

The transcription was going in a very difficult conditions and it was fully in a handwritten way.

Collectors of the epic carried out the record in a traditional environment natural to the narrator, in the presence of audience. They had to travel to different areas to find new audiences to transcribe new episodes. The

transcription of the epic was made in Arabic script, which was then used by the Kirghiz people at that time.

In spite of the fact that transcription of the epic "Manas" was officially endorsed by the Turkestan Scientific Commission, the collector of the epic Ybyray Abdyrakhmanov and the narrator Sagymbay Orozbekov did not receive any financial or another type of support. This period mentioned in one of the Sagymbay Orozbekov's memoirs: "I and Ybyray Abdyrakhmanov worked without receiving any help though we had to travel between Kochkor and At-Bashy. But, as a result of these incredible efforts, within four years we managed to write down a significant in volume the first part of the epic. And it can be considered as an act of heroism".

In return, Ybyray Abdyrakhmanov asserted: "Despite all difficulties in 1922-1926 one of the best versions of the epic "Manas" has been written down". It is hard to overestimate the result of this work. During the four years, the scholars have written down 18 378 poetic lines of the epic coming from Sagymbay Orozbekov.

In 1936, Ybyrai Abdyrakhmanov personally transferred the manuscript to the archives of the Manuscript Fund, where its origin and authenticity were documented.

#### 6.6 Bibliography

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16. Review of records of versions of the epos "Manas"//Manas: Kyrgyz heroic epos / Series: "The epos of the people of the USSR"/ — prince 1. — M.: Science, 1984. — Page 458-491.
17. Lauda-Cirtautas, Kirgizskij poet-skazitel Sagymbaj Orozbekov (1867-1930) i epos 'Manas' [The Kirghiz poet-singer Sagimbay Orozbaqov (1867-1930) and the epic 'Manas'//Sovietskaja tjurkologija, 1987, No. 3. 74-82
18. Zhirmunsky V.M. Introduction to studying of Manas. – Frunze, 1946.
19. Zhirmunsky V.M. Kyrgyz heroic epos "Manas". – Moscow, 1961.

**6.7 Names, qualifications and contact details of up to three *independent* people or organizations with expert knowledge about values and provenance of the nominated material.**

Name	Qualifications	Contact details (email)
1. Daniel Prior	Associate Professor of History	Miami University, Oxford Ohio, USA 45056 College of Arts&Science Department of History Tel: 513 529 7148 E-mail: <a href="mailto:priordg@MiamiOH.edu">priordg@MiamiOH.edu</a>
2. Karl Reichl	Professor Emeritus, Dr. phil.	Institute of English, American and Celtic Studies University of Bonn Regina-Pacis-Weg 5 53113 Bonn, Germany Tel.: +49-222410872 Email: <a href="mailto:k.reichl@uni-bonn.de">k.reichl@uni-bonn.de</a> <a href="mailto:kjreichl@gmail.com">kjreichl@gmail.com</a>

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## 7.0 Assessment against the selection criteria

**7.1 Primary criteria - significance value to the world. Comment on one or more of the following significance criteria.**

### 7.1.1 Historic significance

The manuscripts of the “Manas” epic is a unique phenomenon in the life of the Kyrgyz people, who led a nomadic lifestyle and safeguarded their heritage exclusively in oral form. Therefore, the complete transcription of the epic was the most important event in the cultural life of the Kyrgyz people at the beginning of the twentieth century to prevent the disappearance of the epic. The transcription began in 1922 at the same time as the creation of the Manuscript Collection.

Assessment of the significance of the epic on a global scale as a phenomenon of universal significance was recognized by UNESCO, declaring 1995 the year of the epic "Manas". In 1994, the United Nations General Assembly adopted a resolution on the worldwide celebration of the 1000th anniversary of the “Manas” epic, and in 2013 the epic was inscribed on the UNESCO Representative List of the Intangible Cultural Heritage. These large-scale events took place thanks to the manuscript of the epic by the narrator Sagymbay Orozbekov, the version of which is recognized as the classic due to its high artistic value and cultural significance. The manuscript has a high historical value, as it shows the transformation of the graphics of the Kyrgyz language during the XIX-XX centuries.

### 7.1.2 Form and style

The manuscripts of “Manas” by Sagymbay Orozbekov is of an outstanding aesthetic value. Sagymbay Orozbekov became famous as the narrator of the most voluminous version of the epic "Manas", which is notable for its completeness and high artistry. Specialists in folklore have recognized his version as the classic version of the Kyrgyz heroic epic.

Sagymbay Orozbekov adopted the narrative skills of Tynybek-manaschy and the outstanding narrator of that time. This continuity in the transmission of the epic affected its linguistic richness, including a huge number of words that are no longer used in the modern Kyrgyz language. Therefore, Sagymbay Orozbekov’s version comprises not only the obsolete words which remained as a result of the transcription for the next generations but also can serve as some kind of lexicon of the passed era.

The uniqueness of the manuscript is also lies in the fact that it contains significant notes and additions explaining necessary details on some pages made by the transcribers Kayum Miftakov and Ybyray Abdyrakhmanov.

The uniqueness of the manuscript also contains important notes and additions, explaining the necessary details on some pages, made by transcribers Kayum Miftakov and Ybyray Abdyrakhman.

### **7.1.3 Social, community or spiritual significance**

The manuscripts of the epic "Manas" which are written from the mouth of Sagymbay Orozbekov are widespread among the population. There are both full editions of the epic, and abridged and fragmentary editions. The edition of manuscripts is dictated by the value of the epic "Manas" for the Kyrgyz people in terms of its significant emotional impact on people. The epic "Manas" continues to exert important influence on people who perceive it as the sacred epic having paramount value in formation of the Kyrgyz ethnos. The epic "Manas" has a deep sacred meaning for the Kyrgyz people, linking it with a variety of mystical beliefs, in particular with the special spiritual gift of a narrator. In traditional beliefs, this gift is given by the hero of the epic – “Manas” or his great warriors, confidants, chosen to convey the epic to the masses of people. Generally, people feel and demonstrate deep and special respect and fascination to narrators (manaschy). In modern society, the role of the epic is highly respected and connected with self-identification of the Kyrgyz people.

### **7.2 Comparative criteria. Comment on one or more of the following comparative criteria:**

#### **7.2.1 Rarity**

The manuscript of the epic "Manas" by Sagymbay Orozbekov is a unique due to at least three reasons.

Firstly, it is presented in a single handwritten sample, made only once during the transformation of the Kyrgyz people from a nomadic way of life into a settled one, when the oral tradition of transmitting the epic was under the threat of disappearance.

Secondly, it is handwritten in the Arab graphics, which had been used by the Kyrgyz people at that time.

Thirdly, it contains significant handwritten notes and additions made by the transcribers on some pages.

#### **7.2.2 Integrity, completeness, condition**

The annotated manuscript is stored in an invariable and full form in the Manuscript Fund of the Institute of Language and Literature named after Ch. Aitmatov at the National Academy of Sciences of the Kyrgyz Republic.

Taking into account the historical age of the manuscripts, they are in a relatively good condition.

### **7.3 Statement of significance**

The importance of the epic "Manas" can be estimated in different aspects. Locally, it is an encyclopaedic collection of all Kyrgyz myths, folktales, legends brought together and centred around the hero “Manas.” At the beginning of the twentieth century, the tradition of epic storytelling had stopped as the Kyrgyz people moved from a nomadic lifestyle to a settled way of life. The transcription of the epic by Sagymbay Orozbekov living at a turn of the XIX-XX centuries has a dramatic importance as it has allowed to keep

originality of the epic.

In the epic "Manas" one can find archaic beliefs associated with the spirits of ancestors, the construction of monuments on graves, totemism, fetishism, worship of the wonderful qualities of various things, animals, worship of the sky, fire, white color, various natural phenomena. Moreover, pre-Islamic traditions and Muslim customs and practices are referred to as being mixed in the same faith. It should be noted that the epic has a deep influence on the art, music, theatre, and cinema. The operas such as "Manas" and "Aychurok", a performance "Semetey" – the son of "Manas", a number of art and documentaries, a lot of graphic cloths as well as the epic retellings for children have been created based on the epic.

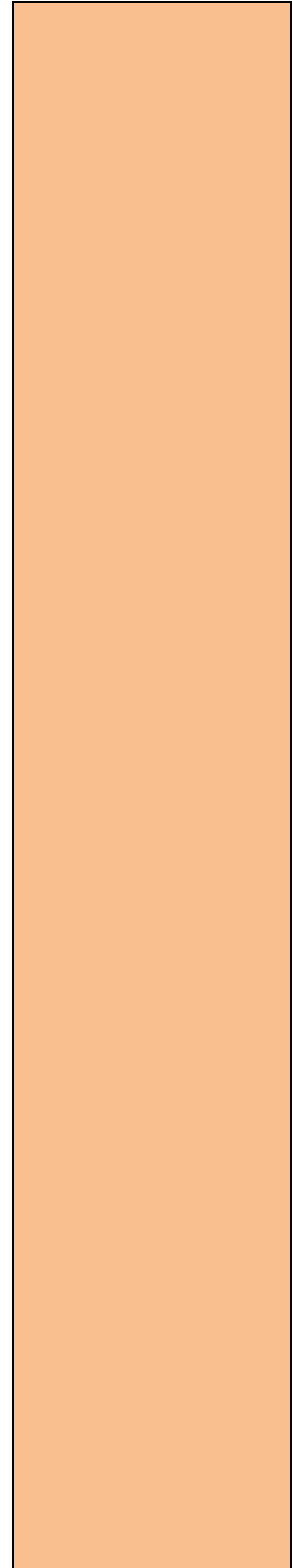
From a regional perspective, the epic contains the memory of the historical, cultural and political developments in Central Asia, including the customs and traditions, establishment of diplomatic relations, interethnic communication, trade patterns, and the influences of the Silk Road. Particularly, almost all itineraries of the Silk Road mentioned in the epic including goods such as the different types of silk tissue, various gems, and goods made from gold and silver.

Moreover, the epic depicts a great historical transformation of the region: from the pre-Soviet period to the Soviet one with its dramatic events, including the persecution of the narrators of the epic and the bearers of cultural heritage, an excusing of nationalist sentiments until the post-Soviet period. The preservation of the manuscript is necessary for the safeguarding of the historical memory not only of the Kyrgyz people but the whole Central Asian region.

For various studies, the manuscript of the epic may be of interest to linguists for understanding the language of that time and the specifics of the Arabic script (since the epic was written by hand in Arabic graphics). For cultural studies, it contains a lot of information about cultural exchange between the peoples of Central Asia, their interaction, conflict resolution and ways of building peaceful relations. There are more than three hundred ethnonyms reflecting the ethnic history and ethnocultural ties with people from Siberia, the South Urals, the North Caucasus, Crimea and other neighboring countries of that time. For historians, the epic traces the chronology of the region's great events in social and cultural reflection. Political scientists can find information about the state structure and its development. In addition, there are a lot of information about food, types of houses, clothing, horse equipment, etc. The epic shows the achievements of medicine, describes popular games, entertainment, more than 20 musical instruments. The world value of the epos "Manas" is confirmed by the translations into more than 13 languages – English, German, Hungarian, French, Japanese, Chinese, Korean, Russian, Kazakh, Uzbek, Mongolian, Yakut, Bashkir, Farsi. These translations are of interest not only to the general reader, but also to the folkloristic world community engaged in an epic study.

Assessment of the significance of the epic on a global scale as a phenomenon of universal significance was also recognized by UNESCO, declaring 1995 the year of the epic "Manas".

In 1994 the United Nations General Assembly has adopted the resolution on the world celebration of the 1000 anniversary of the epic "Manas" and in 2013 the epic has been included to the UNESCO Representative List of Intangible



Cultural Heritage.

These large-scale events have taken place thanks to the manuscript by Sagymbay Orozbekov whose version has been recognized as the classical due to its high art value and cultural importance.

## **8.0 Consultation with stakeholders**

### **8.1 Provide details of consultation with relevant stakeholders about this nomination**

The manuscript has national and regional significance, the special working group consisting of representatives of the National Commission of the Kyrgyz Republic for UNESCO, the Ministry of Culture, Information, Sports and Youth Policy, the Ministry of Education and Science, the National Committee of MoW, the National Academy of Sciences, the National Library, narrators of the epic “Manas” participated in the preparation of the nomination and approved it without any reservation.

## **9.0 Risk assessment**

### **9.1 Detail the nature and scope of threats to the nominated material**

As of now, no threat to the document is observed. But, there is a need to modernize the building of the Manuscript Fund in accordance with modern security standards for archival materials, such as ventilation, maintaining a certain storage temperature, and notification facilities.

## **10.0 Preservation and access management plan**

### **10.1 Describe, or attach as a scanned document, any existing plans. If no plans exist, provide details about proposed conservation, storage and access strategies.**

Currently, the document is stored in the Manuscript Fund of the Institute of Language and Literature named after Ch. Aitmatov at the National Academy of Sciences of the Kyrgyz Republic. It is not handed out because of the uniqueness of the Manuscripts, but digital copies are provided to readers. Although, there is no threat to their safety, there is a particular need to improve their storage conditions.

## **11.0 Any other information that may support the nomination**

### **11.1 Note below or attach scanned documents as appropriate.**

This is the first nomination of the Kyrgyz Republic on the International Memory of the World Register.

If it is successful, it will surely draw public attention to the country's MoW program. Moreover, it will increase the interest in the Program as well as

deepen the understanding of the importance of documentary heritage. In our time of digitalization, the success of the nomination will help the national and local authorities of the Kyrgyz Republic and the general public to raise awareness for documentary heritage at different levels: local, national, regional and global.

