SPIRIT HOSTS OF LOCALITIES

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TENGRIANIZM – RELIGION OF TÜRKS AND MONGOLS

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Foreword

Tengrianism, aka Tengriism Tengerism, Tengricilik was the main religion of the Turkic (probably later also Mongolic) peoples from the first historical records referring to the religion of the Hun and Sünnu (Chinese Xiongnu, Hsiung-nu) in the last centuries BC until well into the late Middle Ages and extending into the modern times among some Turkic people. The initial religion in its etymological form closely resembles the Chinese Sky God, and is likely an adopted religion incorporated into existing nomadic world view to produce a distinct syncretic result. A reverse can't be excluded, since the spread of nomadic peoples brought to Chinese tribes a raster of technical innovations, including bronze metal, bronze knife coins, and horse technology, and the name of their deity - Tengri - was recorded in the Sumerian cuneiform as semantically and phonetically identical Dengir two millennia earlier. Tengrianism preserved old pantheon, superstitions, and rituals, and absorbed many influences from the contemporary ancient religions of Buddhism and Manichaeism, displaying a characteristically great religious tolerance, openness to other influences, and respect for women. Many local expressions of the religious ritual had an explicit clannish character, but the few contemporary records describe the rituals in royal court. Tengrianism is a monophysitic religion that reveres a non-material single creator sky god Tengri (also Tangri, Tangra, Tanrı, etc., from Türkic term for "Sky", Chinese "Tiang", but also Sumeruan "Dengir"), surrounded by an assemblage of holy deities acting as agents of Tengri, and incorporates elements of shamanism, animism, totemism and ancestor worship. Tengrianism occupied a dominant societal position, as illustrated by execution of a Scythian leader suspected in adoration of Greek customs, by revolts against Huns' Alp Ilitver and other leaders who attempted to introduce foreign religions, and a prominent ritual of strangulation of a Kagan, recorded between Khazars.

Tengrianism is thought to developed into the monophysitic branch of Christianity, producing monophysitic offshoots of Arianism, Khudaiyar (Bogomil), Bosnian (Bajanak, Besenyo) church, early Maronites, Armenian Monophysite church, Chalcedonian Monophysite heresy, Catharism, and it heavily influenced the Moslem Shiite Alevi belief system. The early Christianity absorbed a number of Scythians, later complemented by many converts from Hunnic, Bulgarian, Bajanak, and Kipchak tribes. Today, there still is a large number of Tengriist people living in inner Asia, such as the Khakas and Tuvans.

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TENGRIANIZM – RELIGION OF TÜRKS AND MONGOLS

Chapter 4. Spirit hosts of localities

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Hosts of locations

In the vision of Türks and Mongols, in the hierarchy after the deities , the Universe is ruled by the local "hosts". They live in the invisible world in the Middle zone of the Universe, and directly serve the Great Spirit of the Sky Tengri, and the Yer (Earth) deity. As Türks thought, location "hosts" controlled territory of the visible world populated by people. The very names "ezi", "hudja", "iya" (host, master) tell that they were viewed as the true owners of the mountains, forests, rivers, etc. The limits of the locality owner territories were formed by natural borders (riverbanks, river, ravine, mountain pass, etc.). Thus, the territory of the people is simultaneously the residence of various host spirits. And still the host spirits are members of the other world, and belong to a special class.

In the vision of the Tengrian Türks, the local hosts had a human shape and were understanding the human speech, lived in families, and possessed wealth, mainly the vegetation, animals and minerals. The wild nature was perceived as an organized world. Therefore for its natural inhabitants, the owners of the mountains, rivers, and forests, the human values were alien. They had no clothing. In ancient legends, to the hunters, the local host appeared naked, with long hair.

Relation to the local host influenced the development among the Türks of their moral and ethical behavioral norms. The behavioral rules and norms of the people were closely linked with the reverence of the hosts of the localities. These rules and norms amounted to various interdictions to safeguard from the people the respite of the hosts of the local nature and their wealth (vegetation and fauna). During a foray in the forest to hunt animals, it was forbidden to shout, whistle, sing, laugh and talk loudly, etc. It was forbidden to pollute reservoirs, rivers, springs. Were forbidden tree logging without utter necessity, depredation of animals for gain or without need. For the violation of their serenity, of the behavior rules during hunt, logging, mining etc., the hosts of locality were subjecting the violators to various punishments: deprived of success, sent bad weather, sent calamities and illnesses, etc. The violators of such norms were punished by the local host right there, in that land, and not after death.

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On this occasion, the Chinese annals Suishu (隋書) describe an incident. The Türkic kagan Shabolio (Shetu, 581 - 587) went to a hunt. On that day with his own hand he killed 18 deer. Before he returned to the court, his tent has burned down. Shabolio saw in that a bad omen, fell strongly ill, and died a month later.

Killing numerous deer among the Türks was considered to be an act punishable by the host of the taiga. Destruction of numerous deer by the Kagan Shabolio has certainly caused an anger of the owner of a taiga where he hunted. The consequence of it was a warning with fire (when his tent burned down), and the finale was his death.

To earn a favor of the local host, he was presented with various a sacrifice. So, as a gift to the local host the Türks were hanging on trees a "dialama", cloth ribbons of only light shades: white, aquamarine, blue and red. Mostly, they were tied on birches or larchs. They did not tie them to conifers like spruse, fir, and cedar, because they were considered “Kara agach” (Black tree) since they have “dark leaves” and needles. By the trees covered with ribbons stopped every traveler, leaving a sacrifice, and asking blessing from the host of the locality. If on a mountain or at its piedmont did not grow any trees, then stones were heaped into a mound and next to it were made sacrifices.

To the local host, in addition to the ribbons, were given locks of hair from a mane or a tail of a horse, a coin, etc. If a dairy vodka was handy, a few drops always splashed, as a treat for the local host. The Türks thought that it is wrong to stop at the sacrifice place if you go to funerals or burial ceremony, because one need to be pure before a local host. Or, if you do not know the words of addressing (alkysh) the local host, it is better not to say anything, because the verbal muddle can irritate the local host.

The Turkic hunters had a custom on a hunt of telling at night fairy tales before sleep. In the opinion of the hunters, the host of mountains was also listening to these fairy tales. This belief was so widespread and was held to be so effective for a good luck, that some hunters were taking along some storyteller old men, specially for the entertainment of the host of the mountains, and at the end of the hunt they received a full share of the total yield.

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The Türks had a widespread belief about sexual intercourse during a dream of the hunters on a hunt with the hostesses of the mountains. This notion was so strong and common that it influenced a family life of the hunters. On its basis were formed special customs or interdictions. For example, going on a hunt, the hunter could not enter into matrimonial intercourse with his wife. The motivation was that there will be no good luck on a hunt, because to go on a hunt a man should be pure. And if a hunter on a hunt dreamt about him sleeping with a woman, it was considered a true sign that with the hunter slept the hujasy of the mountain or another part of the taiga, as a result of which was explained the invariable good luck of that hunter, and even the wealth of some people.

Host of the mountain

A mountain is a component of the alive being, the Yer (Earth) planet. As an alive being, the Yer (Earth), the mountain also thinks. The mountains play a role of a kind of the “brain of the planet“. One computer microcircuit consisting of silicone accumulates huge memory. And how much silicon is in the mountains? Clearly, it is infinite amount. That means that in the mountains is saved huge Terrestrial memory. Where from bowels of the Earth once splashed into Cosmos huge energy, appeared mountains. Where the burst of energy was insignificant, today there are ravines. Mountain tops are directed upwards, to Cosmos, they provide connection with the Supreme Reason, and their bases are sunk into the body of the planet, influencing it. The mountains that emit floods of light energy are called sacred. Sometimes people see how from a sacred mountain into the sky shines a light column of energy. During a prayer, the wishes of people convert to a thin energy and leave into Cosmos. The prayers (thin energy) of the people praying at sacred mountains are fused with the column of light energy (of the mountain) leaving into Cosmos, and because of this merger the force of their prays increases manifold.

The deep reverence of sacred mountains by the Türks and Mongols is known from the ancient sources of the 5th-4th centuries BC. Eloquent testimony to it bear various and allochronic monuments, like the burials, sacrificial stone altars, sanctuaries, rocks with pictures of sacral holidays or prayers, etc. Every Turkic or Mongol tribe had its family, clan or tribal mountain. Such mountains served as cult centers for sacrifices to the clan divinity.

In the vision of the Türks, on the mountain and at its foot existed in parallel two worlds. The first visible world, are the mountains, forest, trees, rivers, etc. with which a man directly interfaced during the life. Visibility was considered an important attribute of belonging to the real world. If "something" is not seen, but is heard, that "something" belongs to the other world. There reigns timeliness. And in that invisible world was a second life of the host of the mountain (tav hujasy, tag hujasy) (tav, tag, tau = "mountain" + hujasy = "owner, possessor", Russ. "hozya, hodcha, hozyain" fr. Tr. dial. "huzei (Mishar), "hoza, huza" (Chuv), E.N. Shipova 1976, p. 365 - Translator's Note) and his family. Not every mountain had its host, but each locality had a special mountain where lived its hujasy, as believed ancient Türks and Mongols. The ancient Türks saw in hujasy their ancestors. Economic well-being of the society depend on them. To them addressed the kams of the clan, who were "departing" during the kamming to the traibal mountain. After migration to a new place, the clan frequently retained connections with the former hujasy of the traibal mountain, and the kams had to depart on a long "trip" to reach it. Sometimes, after a move, the members of a clan started revering a new mountain with its owner, located in the new territory. A Türkic (Kipchak ? - Translator's Note) genealogic legend found in Egypt in the 14th century said:

“In the Karadag mountains ("Black mountain", compare "Montenegro/Chrnagora/Karatau in the Balkans - Translator's Note) (in the Gansu province) on the border of China, the waters flooded one of the caves and washed into a hole clay that formed a man. After nine months, under the influence of solar rays, the clay model came to life. So has appeared in this primordial cave an ancestor of Türks by the name Ay-Atam (Moon-Father, from Ay = "Moon" + Ata = "father", see Yu.A. Zuev 2002 - Translator's Note), who married a woman who also has appeared as a result of flooding. Them produced 40 children”.

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The tribal mountain was addressed with a term “ydyk tag” (sacred mountain). This mountain protected the clan from malicious spirits, it was able to ensure their prosperity. Each Turkic tribe envisioned its host of the mountain in its own way. Some envisioned him as a pale (colorless) man. But his features that distinguished him from the people was an absence of eyebrows, sometimes also of eyelashes too. Other Turkic clans envisioned the host of mountain as a young naked woman with the large breasts, with blond hair. The mountain hujasy mostly figured in the fairy tales, legends, in the myths. They lived with families, together with brothers and sisters, in the (mountain) caves.

The Türks believed in the possibility to visit the country of the invisible world. This can be illustrated by the myth where a hunter who got lost in the middle of winter cowered into a bear den and fell asleep. When he woke up, it turned out that a green grass has already grown. At that time the host of mountain in an image of a man on a horse approached him, offered help, and gave him burned horns. The hunter felt satiated with one smell only. The hujasy of the mountain explained: “On the ground, remembering you, [they] burn foodstaffs, it is with that smell you made fully satiated”, then he brought the hunter home, with a condition not to tell anybody who has helped him. The hunter, drunk with wine, told it all to his wife. When he stepped to the courtyard at night, the host of mountain killed him.

The hujasy of the sacred tribal mountain not only helped and safeguarded people against any troubles and malicious spirits, but also demanded people to follow the rules of behavior in relation to him and his wealth, vegetation and animals living in his territory. On the sacred mountain was not allowed to hunt, fish, pasture rams, shout, whistle, sing, etc. The hujasy of the mountain did not allow any breaks or the violations caused by people staying there, not only in respect to himself, but also to the animals, vegetation in that place, reckless handling of fire, etc. He watched the behavior of women living nearby. Women were not allowed on the sacred mountain. Being within visibility range, they had to cover the head (like in the presence of men who are senior relatives of the husband). They could not pronounce the name of the sacred mountain. For the violations they were penalized by the host of the mountain with inevitable punishment, mostly with illness. The hujasy of the mountain held in fear even kams, even though for many of them he was a patron (was giving them tambourines etc.)

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During ancient times was a special mountain which was revered by all ancient Turkic both Mongolian clans and tribes. In ancient Turkic Orkhon inscriptions it was called with a term Yduk Yer-Sub. The hujasy lived in the territory of modern Mongolia in Khangai mountains (more accurately mountain Lanshan in the headwaters of the r. Orkhon). As show the ancient written sources and archeological monuments, prior to the 3rd century B.C. all Turkic and Mongolian clans and tribes displayed amazing unanimous reverence to the mountain called Otuken (with "u" as in "during" - Translator's Note) as a sacred clan and tribal territory. The word Otuken (otogen, etugen, etugen) in the Türko - Mongolian languages is known since the most ancient times. In the Turkic mythology (including Mongols) a deity, mother-earth, maternal child-bearing organ, and in the truncated forms otog (uteg) it means a stan place, homestead, that is the “native Yer (Land)”.

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The Hujasy of water

In Turkic mythology water was perceived as alien, hostile substance. It is possessions of spirits and an entrance into the other world. The "Owner" of water (su hujasy) belongs to the inhabitants of the invisible world of the lower zone. All oceans, seas, rivers, lakes, etc. have hujasy of waters. Possessions of the host of water were limited to a specific reservoir. His main wealth was fish.

The owner of water (su hujasy) was envisioned by the Türks in image od an old man, therefore in the myths he is called “grandfather of water” (su babasy). He has a family. The “hujasy of water” (su anasy) (su = "water" + ana = "mama" - Translator's Note) is his wife. They also have a son. He is called simply a “host of water” (su hujasy). Su babasy lives in remote places of a reservoir. He loves loneliness and is very angry when his rest is broken. He could sometimes drag off under water a person who swum too far. About such drowned men in olden time was said: “He was taken by su babasy”. The hujasy of water (su babasy) especially did not stand when the sea, river, or lake were polluted by any crud, household rubbish, etc.

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You can't scoop with a black caldron - you can't despoil the water. In the winter there is a snow, and there is no special a need to disturb the host of water, so flowing water should have been used only in exceptional cases. Because the lower part of the women body of was considered unclean, the woman were not allowed to neither fish, nor dig irrigating trenches: during these works she could profane the water. It was disallowed to drown in water newborns puppies. For that, the host of water sooner or later punished violators with various troubles and illnesses. For example: unsuccessful fishing, decrease of fish in reservoirs, poisoning or contagion with infectious diseases from the infected fishes, etc. Those bathing in polluted reservoirs had various sores and festers burst on the body.

The hujasy of water (su anasy) was envisioned by the Türks in an image of a naked woman with red skin, who was combing with a golden comb her long black hair. Her eyes are black, eyebrows rich and beautiful. The hujasy of water (su anasy) would come out on a quiet secluded beach, and it was there that she was seen combing her hair. Startled by unexpected arrival of a human, the hujasy of water (su anasy) would quickly disappear in water, sometimes leaving behind het golden comb. It was believed that a person who found this comb and did not take it would be accompanied by good luck for life. Upon a person who took a comb were falling all misfortunes. With her curses the hujasy of water would not let go until the comb was returned to the a place where it had been taken.

Children and young women were very afraid of hujasy of water. At night they were afraid to bathe, because at that time she was inspecting her possessions and could carry somebody under water. Usually, such drowned man was found in an unpredictable place and far from place of the tragedy. In such case was said: “The hujasy of water confuses and diverts suspicions from herself”.

The son of the su babasy (grandfather of water) the Türks envisioned as a naked young man. He was different in appearance from his mother su anasy only by not having eyebrows and long beautiful hair. He was simply called su hujasy (the host of water). It was thought that his character was quick-tempered and unpredictable. He could without a reason become angry, to raise a storm on the sea, and to sink ships. Sometimes in clear, sunlit, windless weather in the river unexpectedly raised high waves, braking water mills and drowning people. And then, likewise unexpected, the waters calmed down. His favorite entertainment was to drive schools of fish.

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For the su babasyna, su anasyna, su hujasyna the Türks organized public sacrifices, and their frequency depended on the "mutual relations" developed between people and the river. If the floods were strong, and people drowned frequently, the sacrifices were organized every year in the spring, usual timing them to the first phase of the moon. To the host of water was sacrificed three-year-old bullock or sheep. First in water were thrown the guts, and after the kamming were thrown the hide with head and legs. The kamming was made on the bank of a river, near a birch growing there.

Host of spring

From very old times the springs following from underground were viewed with reverence mixed with fear. A spring connects different spheres of space. It flows from underground and already with that connects both worlds, underground and middle. The springs were subdivided into kara (black) spring and ak (white, transparent) spring. The water in a kara spring is usually plentiful and black. Such springs were mostly used for the medicinal purposes. With water from a spring were moistened sick joints. The water in ak spring is without dregs and impurities. It has curative properties. Such water was drank, in it bathed. Not for nothing since ancient times was thought that the character of the people in an aul (summer village) depends on the spring from which they drink water.

In Turkic myths a host of a spring was envisioned in an image of a beautiful maiden. She was thought of as a daughter of the host of water and a favorite of the host of mountain. The hujasy of the spring was also the favorite of the Rain deity. Yet there were no hints of a rain, but the hujasy of the spring already knew about its coming. In a quietly flowing spring the water was suddenly starting to murmur. That way the hujasy of the spring welcomed the arrival of the rain and showed him her love.

In relation to the springs the Türks had a whole code of rules and bans. It was forbidden to spit in a spring, to throw rubbish near a spring, to bore with a stick an entrance in the spring, etc. It was considered essential to protect the water purity. Before scooping it, utensils needed to be first cleaned. All animals and birds living in the vicinity where a spring was, were considered to be belonging of the hujasy of the spring, therefore hunting near a spring was banned. Facing a bad attitude to the spring, the hujasy of the spring was offenced, and sometimes would leave. Then the spring would dry up. The Türks said: “People who offend the hujasy of the spring, have arms and legs withered”. The Türks made sacrifices near springs in cases when the water in the source vanished. To clear a spring was entrusted only to pure and innocent people. To the hujasy of the spring were brought silver coins as gifts. The lovebirds met at a spring and confessed their love. The sick asked the hujasy of the spring for help in recovery.

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At a murmuring spring people could find a calm for the soul. In an antiquity, holy people were buried near springs. Such springs were called sacred. Till now people feel that the water in sacred springs tastes different from simple springs. In the Turkic mythologies a place where waters of seven springs join into one small stream is considered the most sacred. The hujasy of such spring was held to be a relative of seven stars in the Sky.

Thus, in the vision of ancient Türks, the springs connected not only the middle and underground, but also the top worlds.

The Türks considered the best time to visit springs was the early spring, when leaves are splaying, or in the autumn when leaves on the trees turn yellow. Various provisions were taken to the spring, but no salt or meat. The salt was not taken because it absorbs medicinal force of the spring, and diminished the medicinal capacity of the water. To the spring was required to come clean. People, a close relative of whom has died, could not come to the spring for 40 days. Menstruating women could not come during their period.

Upon arrival to the source the hujasy of the spring was treated with available produce. On the branches of trees were hung up ribbons. Türks thought that sources with mineral water can relieve people not only of illnesses, but also from many problems. After feasting the hujasy of the spring, she was informed about the illness, and asked to relieve or cure it even temporarily for 2-3 years. The patients repeated the ceremony of sacrifice to the hujasy of the spring after the end of the treatment term. After visiting the spring a number of bans were observed. For a year was not allowed to tell what was heard or seen, even in a dream, during the treatment at the spring. During the treatment no salty food was used, no wine or araka was drunk, and no weddings or funerals attended. Those treated at the spring could not be asked directly about the condition of their health.

Host of the forest

The Tengrian Türks especially respected the hosts of the forests, because it was believed that economic well-being of a society depend on them. With them people shared the populated world.

In the spring the cattlemen moved to the summer pastures, located in the mountains, where the abandon vegetation of the alpine meadows attracted people and cattle, and in the autumn they went down to the plain little snowed steppes where the cattle drew the fodder all winter long. The nomadic Türks needed not only green steppes, but also forested mountains. From the mountain forest they used to manufacture yurts and carts, and also arrows, and the mountain wood was valued.

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In the groves were covered cattle during burans (snowstorms), was collected fire wood for shepherd fires. Türks hunted in the forest. So lived people in the visible world.

The host of the forest or taiga belonged to the beings of the middle zone of the invisible world. Each forest or taiga has its host of the forest. All of them serve the Great Sky Tengri and the Yer (Earth) deity. In the ancient Turkic mythologies the host of the forest is represented by an image of a tall grandfather with gray hair and white beard (the image of today's St.Nicholas, Santa Claus, Grandfather Frost, Father Christmas, Kris Kringle, Noel Baba, Aýaz baba, etc. - Translator's Note). He had a kind face. The wealth of the host of the forest consisted of vegetation and fauna of the forest. He knew each tree and each animal in the forest. Making rounds of his possessions, he maintained the order in the forest. He was always working to increase the forest wealth.

He treated people good-naturedly, and did not hurt them. But was stern to those who rustled, whistled, littered and carelessly handled fire in the forest, thus breaking his and forests' tranquility. He was also stern with those who out of greed logged young trees, killed out of greed more animals than needed for livelihood. On such people he sent different punishments, loss of success in hunting, illnesses, etc. Even whole auls, if their people damaged the forest, were subjected to punishment. A first sign of punishment was a fire in the house of culprits. In the aul were constantly some misfortunes, for example, people ate wild animals, grasses, berries, and were poisoned, or were falling ill with different infectious illnesses, children frequently died at birth, etc. However much tried the inhabitants of that aul to work, the poverty constantly accompanied them. Such auls did not grow, the number of houses remained the same.

The host of the forest also has a grand daughter - a daughter of the forest (meshche, urman kyzy) (the image of today's Russian Snegurochka - Translator's Note). The daughter of forests was depicted by ancient Türks as an image of a young beautiful girl similar to a birch. She is easy, cheerful and mischievous. She plays more with animals in the forest, but would not mind a joke on a human. Especially at sunset she, imitating a human voice, tempts a lonely person, disorienting him in the forest. Having played enough, she guides him to the fringe of the forest near some aul. In such cases it was said: “These are jokes of the daughter of the forest host”.

The Tengrian Türks thought that with the approach of the winter the host of the forest went into hibernation, and woke up in the spring together with the waking of the nature. Therefore, for the successful hunt, plenty of berries, and people were not falling sick in the spring, near a small river next to the forest the Türks sacrificed a white ram to the host of the forest.

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house host

Home is one of key elements that define the traditional views of the Türks. The home, a most organized part of the space, protects its inhabitants from the external world and is a media of contacts with it. With its unique status, the home lives its own life.

Being one of the main forms of accommodation with the external world, its construction was meeting the practical needs. One necessary condition of its successful completion, in addition to other factors, was a right choice of time in relation to the actof creation. Mostly, the Türks preferred to begin construction of the house in the spring. It was connected not only with practicality, after a cold winter, but also because in Turkic tradition the spring was a point of the beginning of the annual cycle, the mythical beginning of the natural and cultural world.

The place for a house was chosen during a new moon, the most optional moment of time. A place where blow cold winds, or was possible to hear, with an ear held to the ground, the low of a cow (an animal with a cold breath, connected with images of the lower world and death), was considered unfortunate. On the contrary, a place where in the evening rose warm vapors, where was heard neighing of the horses, was considered fortunate. Because of the fear of crud pollution, the house was better to be erected closer to the headwaters of the river. To finally be convinced of suitability of the place for habitation, a loaf of bread was rolled from a right shoulder. Falling to the ground with the bottom, the loaf would foretell a well-being to the owners of the house. After that began the construction of the house, which gradually obtained the character of firmly organized structure, reflecting the organization of the Universe.

The Türkic peoples used houses of different designs, both permanent, and portable, with a multitude of variations and transitional types, including tree-branch conic tepee with root covering, timbered polygonal house, felt yurt, etc. Everything depended on economic and cultural types of the local population. But despite of a big variety of structures, they followed a generalized image of a dwelling.

The house, being a center of a culture, occupied a special place in the live of a person. The house was conferred with the same properties that were the properties of the Universe as a whole. The opposition of the upper and lower worlds in many respects determined the organization of vertical structure of a dwelling. The roof of the yurt corresponds with heavenly sphere. The smoke vent in a way served as a door to the word beyond space-time. In the middle sphere, the space of the dwelling was divided onto a left (man's) and right (female) sides. The spatial partitioning of the dwelling was directly projected to the surrounding world. By the entrance to the lower world, at the base of the house, lived dogs, protecting the terrestrial ways.

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Alongside with distinct vertical partitioning, the premises had a well developed horizontal structure. The dwellings of the Türks and Mongols were oriented with an entrance to the east. Normally, the southern right side from the entrance was considered a man's side, the opposite side was a female's side. According to the world view precepts, the man's side was considered an upper side, the female was seen as a lower side. Among all Türkic peoples the dwelling was filled with man's and female belongings, according to its division. Thus, the inhabited space das divided by the attributes “right - left”, which was supplemented with the contents of oppositions “man's - female”, “top - bottom”, “southern - northern”, “positive - negative” and so on 8.

In the middle of the dwelling was a hearth. Two more major elements of a dwelling were a door in the east, and windows and a honorary corner - tör, located behind the center. This part of a dwelling intended only for the house host and special guests of honor. The Türkic formulation was “Door to the East - Tör to the West”. People, sitting down in a house for a dinner or conversation, were sitting along a line from the east to the west, believing that a east - west line in the dwelling was also understood as a line of arrival and departure of generations. The most honorable was a place at a wall opposite to the entrance, where was located a heart of the dwelling - tör. The head of the family sat there. With a death of a father his place on the tör occupied a senior son (The Tör, much homophonic with the Hebrow Tora, has the general identical meaning, derived from the place where the rules are set. One of the speculations of the origin of the term "Türk" connects it with the notion that the term is an ideological supraethnic term alluding to a society that adheres to the Tör, with plural possessive suffix -k. The speculation is based on the use of the term Tör on the central Asian coins half a millennia earlier than the appearance of the term "Türk" in the Chinese and Greek annals, see A. Mukhamadiev 1995 - Translator's Note).

The walls of the dwelling were a border that protected the inhabitants of a house, provided its spatial separation from the external world. A first edge of the human space were the entrance and windows. The border functions of the door and window were framed by a number of bans and commandments. A person entering the house was fanning behind with a right hand, to prevent malicious spirits from entering behind into the dwelling. Some Turkic peoples, aiming to ward off troubles from the house, did not allow beyond a threshold the envious people and intriguers. Moreover, sometimes they were not allowed into the house at all. A visitor who crossed a threshold of a home, found himself in a new world to him, and after an exchange of greetings he was temporarily included in that world.

Like a person who finds maturity after marriage, the house among Turkic peoples was considered "completed" only after a ritual "wedding". If the house was erected from new logs, the end of the construction was called Iy tue (wedding of the house). By an appointed hour neighbors and relatives gathered in the new house. Before that, a kam accompanied by the owner circled the house, sprinkling corners with araka, hosting all benevolent spirits. Visitors brought gifts to new settlers. Then began a celebration.

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In this fashion the house was being included in the connection system of a human collective. Its creation was an act of "wedding - birth". There was a superstition that if within three years nobody would die in the house, it will be a happy house. Three years is a period of infancy, and the greatest vulnerability of a child, when the child in the vision of ancient the Türks was entirely in the hands of Umai deity.

Dealing with the external world at home, a human had to respectfully face the beings of the invisible world, because the well-being and tranquility of the home life depended on these mutual relations. With the construction of a new house, into the dwelling settled a "owner" host of the house (Yy hujasy, Yort hujasy). Because he lived immediately together with the people in the same dwelling, contact with him were frequent. Both the "owner" house host , and the residents of the house wanted to live in concert with each other. In Turkic mythologies the house host among different nations looked differently. Not only different peoples, but even each person saw him in his own way. But existed an image of the house host which was somehow similar among all persons and peoples. The house host had an appearance of an aged man, he was round-shouldered, of small height, with a kind face. Usually he lived on a stove heater. In dwelling with a cellar, in the daytime he slept there, and at night, after ascertaining that the residents fell asleep, started to act. He would move in the house, step out to the backyard, inspect barns and stables. After circling his possessions, the host of the house was getting to work: expelling malicious spirits from the house, tried to prevent the tenants from contracting awful diseases, sometimes started washing utensils, kneaded a dough, he liked to brush manes of the horses, etc. In case of a danger like a fire, he was making all kinds of noises to wake people up and to save them. In the house where the residents and the house host "owner" lived in consent and respect, people were less sick, a family lived amicably and in prosperity.

If he had no rest in the house, with frequent binge drinking, scandals and fights between residents, constant noise of music, etc., the house host would send upon the noisy tenants different maladies. In this house someone would unexpectedly die or fell strongly ill, a husband and a wife would divorce, started a dying the cattle, permanent bad luck and poverty would fall on the residents, etc. After such misfortunes, silence started reigning in the house.

The house host was also discrete to the animals living in his possessions. Every house host liked his favorite colors or character of animals. He would start to torment a horse, a dog or a cat he did not like. A horse in the morning would have its mane was messy, it was foaming like it was riding on all night long. A dog would be constantly sick. The cat would be constantly exhausted. If these animals were not exchange for another, the house host would torment them to death.

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To live with the house host in peace, the residents brought him gifts like koumiss, araka, etc., mentioning him with a gesture of gratitude, asking for health, happiness and well-being for the inhabitants of the house.

But existed another host who was living in abandoned houses. In the Turkic mythologies he looked like a person with an angry look, uncombed hair, gloomy facial expression. Used to a silence, he did not like intruders into his possessions. Them He tried to scare them and force to leave, therefore abandoned houses had a bad reputation. If such a house host would blunder to live in a newly built house, in that house would be no life. People will be sick, misfortunes will accompany residents constantly. Eventually, the residents will sell this house and move on. But the new residents will also suffer misfortunes like the previous residents.

Host of travel (road)

In real life, like in folklore, a person spends life not so much in the house, as on the road. The heroes of the Turkic epos spend almost all their life on the road: they visit parents, search for brides, set out for battles and come back home, travel to the upper and lower worlds. The society of cattlemen generally was in a constant movement: pasture routing, driving herds to the pastures and returning back, in the past were military campaigns, etc. The life of the taiga hunters was also mobile, transversing on foot and on skies hundreds kilometers in the taiga. Therefore the theme of the road, travel penetrates the traditional cosmogenic concepts. 9

The travel of a person was measured by the number of night-overs, stages of a horse ride. An unorthodox measure of a distance was a chakyrym, a distance where can be heard a shout (about 1060 м). The transportation means could be most diverse, a ski, a sledge, a boat, but more often it was astride. The horse was a true companion of a person, warning him about a danger, protecting him from a trouble. On a long trip what kind of incidents did not happen with the traveler. The road could be happy and could be tragic, the way could be short and could be infinite. Therefore, the national legends thave such words “Usal yul ” (evil road), “heter yul” (dangerous road), ”yul bashe” (start of road), “yul koirygy” (end of road), “yul balasy” (child of road), “yoklata torgan yul” (sleepy road), “adashtyra torgan yul” (confusing road), etc.

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The travel of a person, in life and in myth, necessarily assumes a return. Here is a curse “Shall you have aroadto go, shall there be no road to return” is equal to a wish of death. And in contrast, the wishes for a happy journey always allude to return. The way of a lifeless person is one way, i.e. a departure. His return is extremely undesirable.

The travel of the mythical hero in many compositions is irregardless of the time and space, it is a travel to the other world. These worlds existing in uncertain multitude, almost are not correlated one with another. The travel in most cases was reduced to a crossing between the worlds. For a alive being to get in another world is possible only in another condition of consciousness. It can be unconsciousness, a trance, dreams, etc. What is this world, upper or lower, depends on the purpose of the travel. If a travel of a live being has a beginning and an end, a travel in another world is without a beginning or an end, the movement at occurs once in several directions. The return of the hero back to home can be in an instant move “did not have time to blink, and come to ... ”.

The greatest travelers to the other world were kams. But without roads and ways they could not move from one zone of the Universe to another. The roads connected the upper and middle worlds. Down this road were carried to the middle world the kut (kot) of the future live beings, upwards was sent a kot of the animals brought in a sacrifice. The road leading to another world "was not used" in the winter. The kams were saying that in the winter the visible sky freezes over, and at that time of the year they did not perform kamming to heavenly deities.

In the vision of Tengrian Türks, each road had its "owner". The hosts of the road lived in the invisible world and served the Great Spirit Tengre, the Yer (Earth) deity, and Erlik. They patronized visible and invisible roads. The road host was seen in an image of a man with a good-natured character. He did not do any evil to people. Sometimes he could joke (on a level surface a person could stumble and fall). He tested travelers, bringing them to the crossroads or an intersection where their destiny was decided. To see what road a person would take, a "bad" (nachar yul) or a good (yahshe yul) road.

The Tengrian Türks related with respect to road hosts. The builders maintained roads in good condition. Near the roads were planted trees. Before setting out on a long and dangerous trip, always were made sacrifices to the host of the road, so that on the road good luck and fast return accompanied the traveler.

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It was forbidden to build roads in sacred places, to curse and destroy the roads. The road host was punishing the violators of the rules of behavior, on the road misfortunes expected such people. Some people vanished on the road, could not come back home, were wandering not finding the right way, etc.

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Host of an object

The Tengrian Türks honored the things useful in life. In the beliefs of the Türks, within the things that were used for a long time, appeared a host, and things attained a supernatural force. So, a toy with which a child was playing for more than year, was never disposed of, because it could be offended and cause illness. The Türks thought that the fecundity of women and health of her progeny were in direct dependence on the baby cradle. A cradle in which children grew healthy, was considered successful, and gained a special preciousness. If in family children were dying, parents asked some relatives for a good cradle, to find with it a well-being and happiness. The cradle used for a long time undoubtedly became a carrier of vital force in eyes of its owners.

It was known that in the objects with such force settled an iya (ichi), iyalәshә - a host. Therefore respectful attitude was not simply to a cradle, but to its iyasenә (host). Ija, in the opinion of the Türks, settled not only in household things, but also in the objects in the nature laying without movement for a long time, for example, boulders, etc. Iya was also settling in different infectious diseases. The iya (host) consisted of kiya and djiya. Kiya was a vindictive spirit, and djiya was its ecological, abstract shell. When the domestic things or boulders were damaged, or infectious illnesses disturbed, etc. and they had ija settled in them, the djiya ecological shell was deformed. Then was activated a reciprocal retaliatory reaction on the side of the kiya, which would bring a misfortune like an illness. Therefore, the Türkic peoples in antiquity attributed the goodness and evil to the benevolence or anger of the objects revered by them and to the medium of kiya. The piety consisted of the rites of respect, and the sin consisted of infringements on them, they were afraid of the anger of the kiya. It is known that the Türks and Mongols were afraid to spill milk, in this case they were afraid of the kiya.

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Chapter 4. Spirit hosts of localities

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Introduction

The first aspect that attracts attention in this chapter is its Bibliograhy section. Among the referenced sources are 3 sources next to unimaginable in their inaccessibility prior to the time of the publication of the book in 2000. These are 1894 publication of N.F.Katanov from the abolished in 1931 during Stalinist machinations OAIE (Society for Archeology, History, and Ethnography in Kazan, Tatarstan) storage, never published Ancient Manuscript Collection from NA IYALI K FAN USSR ([NA(?)] Institute of Language and Literature of Kirgiz branch of USSR Academy of Sciences), and conspectus of lectures by acad. W.W.Bartold, never published in the Imperial Russia, inaccessible in the Russian USSR, first published in 1956 in English in Netherlands, and recently, in 1998, reprinted in freshly liberated Kazakstan. A reader may be grateful to R.Bezertinov for assembling the material into a concise description.

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Rafael Bezertinov

TENGRIANIZM – RELIGION OF TÜRKS AND MONGOLS

Chapter 2. Ancient Türkic Cosmological Views

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Ancient Türks' vision of universe

The culture of every people is not only a material life, lifestyle, folklore songs and dances, with which is usually associated the revival process of ethnoses, but also the traditional and spiritual views, including myths about the origin of the universe, men, everything alive in this world, understanding of life and death, concept of the mankind, time, space, their genealogical legends, their traditions, ceremonies, and customs held in the past among these tribes and peoples.

The cosmogenic ideas of ancient Türks are reconstructed from the not too numerous texts of different types: as independent mythological storylines and as preambles of many epic poems. These texts narrate of the events that resulted in the creation of the world, i.e. about the emergence of the cosmic order that replaced the primordial chaos. The creation of the world is an amazing epoch, remote in undefined antiquity. The time of the creation act is indicated obscurely. The creation of the world was understood as a beginning of time and space, and treated as an infinite cycling of the beginnings. The end does not exist. Let us turn to the texts and the known cosmogenic myths.

Water/Duck myths, birch tree of life, Universe zones

Khakases have a legend, which begins with a dialogue of two ducks. "One of them sends another duck for a sand on the river bottom. The sand, which the first duck received from the second, she pulverized for nine days, and as a result was formed the earth. The sand, which the second duck hid for herself, turned into high mountains, As a punishment for concealment, the first duck did not give her a land to live on. The guilty duck at the end scrounged a piece of land the size of a print from a cane stem, pierced the land and squeezed through the hole. So they divided the living spaces and spheres of influence. Then the first duck created from the soil a man, and from his rib a woman, gave them cattle and bread. The participants are called ducks only in the beginning of the legend. At the time of creation of the man the story-teller calls the first duck a god, and the second - Erlik-khan". 1

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One of the variations of a similar cosmogenic legend was among Tatars, though it was strongly influenced by Islam, its storyline develops on the same base: "By the power of God was formed a bottom of a lake. The God ordered the duck: "The Sand at the bottom of this lake, you swallow!". The duck has swallowed all the sand. After that, the God ordered: "The Sand in your stomach, throw out into the world". First shedid, as the God ordered. Thinking hidden that the sand will be a food for her, she kept from the God a part of sand. From that, the duck began to swell. Then she understood: "This sand is harming me", and "threw up" the sand that remained in her stomach into the world.., " 2

In these primogenital legends a prime role plays the water element. It is known that among many peoples of the world the water in mythology is a "primordial, initial condition of everything existing, an equivalent of primordial chaos... Water is a media, an agent and a principle of global measure and genesis. Among Türks, water consistently equate with foregn, hostile. It is a possession of spirits and an entrance into the other world. Not accidentally it is that to wash the face with water in the mythological tradition is equivalent to the notion "to die". 3

The storyline about creation of the world is also known from the ancient Türkic mythology. It is proclaimed in the famous inscription in honor of Kül-tegin: "When the blue sky (tengri) above, and the umber earth below were created, between (both of) them were created human sons".

The cosmic matrix is confirmed by introduction of objects, corresponding with the center of the world or a world axis. Such a center appears as a world tree ("a golden birch") or, as in the Türkic heroic legend "Kan Kes", a world mountain:

"It was a time when the mountains were divided with a mixer.

When the water was divided with a ladle.

Bursting, the white sea flew.

Heaping up, the gold mountain grew" 4.

"In this way, the key parameters of the world are defined. The organized space, with a center (middle), naturally also has areas removed from the center. With consecutive introduction of the basic binary oppositions (top - bottom, sky - earth, etc.) the structure of the world is disclosed at different levels, which are closely interconnected.

The primogenesis epoch is not only the emergence of the ordered space, but also a transition from timeless to time. In the primogenesis was established the rhythm of time flow. So, in the world originates a measure, and together with it emerge space and time of different characters, different fill" . 5

The spatial model of the world is disclosed through the main cosmogenic objects, relative with its center. The vertical structure of the world suggests a presence of a middle, a top and a bottom, is most fully visualized in an image of a world tree (world mountain), with different zones of which are correlated various classes of the phenomena, both natural, and social.

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The top is a crown of the tree, the sky, stars, a top of a mountain, a source of the river, a bird, the upper world. The bottom is the roots of a tree, a cave, gorge, water, the animals living in burrows, and the horned animals, the lower world. The middle is a tree trunk, a valley, mankind, animals with "warm breath".

As analogue of the world tree in the view of the Türks usually serves a birch (bai kaien or "sacred birch"). In epic compositions a version of a world tree is mostly a poplar . A tree is a backbone beginning in the Türkic picture of the world. This epitome connects of all spheres of life on a vertical. The tree serves both as an axis of the world, and its center. It is a reference point for coordinates, both of time and spatial. "The world tree", "heavenly tree", "tree of life" personifies the most different, but at the same time closely linked mythological concepts, for example, a source of life, location after death or before the birth of a human soul. A tree, especially a tall tree, in the eyes of the Huns was a connecting link with the supreme deity Tengri, who lives in the Sky. The beliefs about "tree of life" also echo in the Kul Gali poem "Kyssa and Yusuf". In it as a literary allegory is used an image of a "branchy high tree" - a tree of a clan, of a tribe. At the same time it is also connected with Tengri. When Yakub, exhausted from a separation from his favorite son, was sitting under a high branchy tree - "kobbe iygach", reached him from the sky a voice - timing of the forthcoming reunion. 6

In the eyes of the Türks the tree is closely connected with the life of the clan members. In the folklore of all Türkic peoples a tree brings up (gives birth) children, it is a symbol of life and a security for the well-being of the clan members. To pull out a tree with its roots means to sentence to death the people who are connected to it by the ties of relationship. On the branches of a tree hang the cradles of the future children. A tree has numerous symbols. A tree is a cosmic axis; a tree giving life, etc.

Kam, travelling during the kamming to the Sky, overcomes its branches (layers). Branches The sources of also are called branches, in the mytho-poetical concept of the world, the rivers flow from above (from the sky), like the branches of a tree.

Alongside with tri-partite vertical structure of space the Türkic tradition has a horizontal partitioning of the world (by the sides, "right - left", "forward - back"). In the traverse center is also a tree (or even a tree growing on a mountain).

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 Combination of vertical and horizontal structures of the world enables description of any of its conditions and spheres. The coordinates of the world converging at its center, have a numerical expression. So, in the inscription in honor of Kül-tegin are mentioned peoples located in all four corners (four sides) of the world. In that, the linear definition of the cardinal points is supplemented with indication of the sun position on the sky coupola: "... in front, where the sun rises, on the right, where the sun is in zenith, behind, where the sun sets, on the left, where night is in zenith, peoples living there are all subjected to me". The cardinal points there are listed in the direction of the sun travel. Among the Türks the main and prevailing was orientation toward the rising sun: the main position of the observer is with the face toward the east. In the eyes of the Türks the East is a front, the West is a back, the South is a top, the North is a bottom.

Horizontal and Vertical zones. Middle zone is our visible world

"The east among Türks was associated with positive qualities. It is a side where the sun ascends. The western side of the sky was always associated with the sun regularly disappearing there. The Türkic reverence of the east side of the sky is well known, also is known that the western side of the sky was traditionally associated with the motive of leaving the life, with the country of ancestors. The south and north among the Türks are opposed to each other. With the face oriented to a rising sun, the north is on the left, and the south is on the right. When the position in a locality is described by a vertical, the south is treated as a "top", and the north as a "bottom". The orderliness of space and time is a major characteristic of the middle world, or strictly speaking, of the real world. And with the help of such oppositions (top - bottom, right - left) is described the whole world". 7

The ancient Türkic falk cosmogony had mostly mythological character. Once arisen, the mythological Space was unfolding, developing in a cyclic scheme. Again and again it was returning to the Chaos, to again turn into a harmony in accordance with natural rhythms and rituals. Built on oppositions and at the same time without distinct borders, this world was in a condition of perpetual change. It was continuously created and nevertheless uncompleted. The cosmos was constantly transforming, pulsing. In the act of creation the birth and death, the beginning and the end, top and a bottom intertwined together. Those elements of the universe, which had a creative, birth giving force, were especially prominent. Not accidentally in the ancient Türkic perception the gorges, passes, rivers, springs, caves - in a word, all deviations from routine terrestrial landscape were noted: there the worlds intersected, they were interchanging. In the mythological texts the created world is the world of the order, light, warmth, sound, and finally of the Life.

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This world is made for a man. The human world is visible, sunny, alive world. Not by chance the ancient Türkic monument says: "I stopped feeling the sun and the moon in the blue sky, sorrow that from mine yourselves, and from mine land I separated (i.e. have died)." 8 The cosmogony was created by practical reality, practical sensuality, sensually specific perception of the surrouning world. The Earth, sky, sun, moon, stars, constellations, natural phenomena were spiritualized and perceived by tools of imagination and personification. Thus, the Universe construed into separate worlds, faces of the world, layers of the sky, which made the world cognizable.

All three zones of the universe, i.e. the heavenly, terrestrial and underground are in turn divided between visible and invisible (abstract). The invisible heavenly world looked as a layered pie: the sky consists of three horizontal layers. Each layer was a habitat of this or that deity or spirit (inhabitants of the heaven). The upward extent of the heavenly world is not defined. On the highest layer lives the Great Spirit of Sky Tengri himself. In the concept of the ancient Türks, the heavenly spirits rode horses, therefore horses were brought in sacrifice to them. The horse was viewed as an animal belonging to the deities of the upper world, whereas a bull belonged to the lower world. The "born by Sky" kagans and princes rode horses of light color. It is pointed out in many monuments of the Türkic writing. In the inscription in honor of Kül-tegin the color of his horses is mentioned about ten times. Some kams called the invisible heavenly world "the heavenly land". "The heavenly land" is populated not only by deities and spirits, there also live people whose distinctive feature is the way they wear belt on their clothes, under armpits (koltyk).

The visible sky from the earth seems to be dome-shaped and therefore it was called the "bosom of the sky" or the "nearest sky". On that sky are located the sun and the moon, stars and rainbow. There are born peals of the thunder, move the clouds, from there descend lightning and rain, hailstones, and snow. This sky on the horizon frequently touch and separate from the ground; it occurs in a beat of pulse. The cupola of the sky, or the nearest sky, was seen by the Türks as material substance. In the winter, in their opinion, it froze, and it was impossible for the kams to penetrate it from the ground, with rare exceptions.

Division of our world, mountains/water, their owners

The middle world, like the heavenly world, was divided into the and invisible parts. The invisible middle world (or otherwise called the other world) is populated by spirits - hosts 14 of the mountains, forests, waters, passes, springs, etc., which rule the visible world. Their titles, "ezes, huias, iyas", i.e. "host", "master", indicates that they were viewed as true hosts of the forests, mountains and rivers.

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The permanent location of the spirits - hosts is a border between the human and natural worlds, it is a special zone, the human invasion into which is connected with their economic activities. Thus, the territory populated by people simultaneously is also a residence of many different spirits - hosts. And at the same time the spirits - hosts are the creatures of the other world. As shows scientific research, the relations between the people and the spirits - owners of location were perceived as relations of partnership, and if they were revered, it was as the senior relatives, or ancestors, how they were frequently thought of.

In the ordinary life, as was seen by the ancient Türks, an important role was played by the hosts of mountains and water. It was known that in the summer they were becoming more active, and in the winter their activity is like frozen, it calms down, they sleep in their caves and do not appear untill the spring.

The Türks were organizing public sacrifices for the hosts of the mountains, forests, and waters, with the caveat that their frequency depended on the status of "mutual relations" the people had with these spirits. In addition to the hosts of mountains and waters, the Türks also revered other "hosts" of the passes, springs, etc. However, the mutual relations with the hosts of mountains and forests were held as most important: it was believed that entirely on them depended the economic well-being of the society, and people had most "close" relations with that category of the spirits. With them people "shared" the populated world.

The elements described above allow to reconstruct the following components in the landscape model of the middle world. The plain part of the landscape belongs to the people. There they live and work. It is a mountain valley, or a steppe. The places located above or below the plain, i.e. mountains, passes, meadows, gorges, ravines, rivers, are populated with host spirits. A foothill of the mountain, a pass, and also the bank of the river, lake, ravines, etc. are a border, beyond which a man felt like being a visitor. Certainly, men were penetrating beyond this border, but always after a "feeding", or a simple sacrifice, which was conducted mostly at the foot of the mountains, on the banks of the river, lake, creek, spring, i.e. in a border zone where the dialogue with host spirits is easier. As a rule, such places are rich with the monuments of the cult activity: petroglyphs, stone courses, etc. (in the European part already thoroughly destroyed, but still preserved in the Asiatic part of the Eurasia, see for example I.LKyzlasov surveys - Translator's Note).

Upper and lower worlds. Kams as intermediaries

The middle (visible) world was understood by ancient Türks as alive and lifeless, located on the earth. For a human the middle (real) world was the most accessible for development and perception, especially at the place of the birth, growth and living. And everyone of such small worlds was understood as a miniature cosmos. People who were living in the middle world were viewed as true people, therefore they wore the belt on the waist.

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The lower, underground world, like the heavenly and middle worlds, was divided into the invisible and visible parts. The invisible underground world was viewed by the ancient Türks as multilayered, and besides it was implied that it has a "bottom" (limit). The kams called it "underground land". The lower, underground world was seen as a concentration of malicious forces led by a powerful deity Erlik. The lower world has mountains, bottomless seas, reservoirs. In the lower world live people whose term of life in the middle world has elapsed. The inhabitants of the "underground (or lower) land" wear the belt under a belly (on the hips). They have homes, cattle, all necessary things (with which they are supplied at the funerals in the middle world). The main colors, the traits of the lower world, are black, yellow, colorless. Black color is firmly connected with night, bottom, negative beginning. Almost all metals known to the Türks, and their color derivative designations, are connected with the world of the Erlik deity: iron (temir/timir, jelezo), pig-iron (chuen/chugun), copper (bakyr/tabir). One more feature of the underground world is a deliberate "abnormality", mirror image, opposite of many parameters, and the creatures of the lower world differ from people by smell. The lower world has a visible structure with definite borders, it is the surface of the earth, any opening and depression that could turn out to be an entrance into the underground kingdom. Everything alive, that lives in the ground, under the surface, and in the water, was viewed as belonging to the lower world. The productive characteristics of the lower part of the human body were transposed on "bottom" world in all its functions. The lower world is a most vast part of the cosmic "bottom", directly related to the birth.

In the traditional ancient Türkic views the world was not as much figured as it was emotionally experienced. The world existed as an action, change, but not as a assembly of symbols. The action was also a tool to learn the world. The main function of the world is a continuity of life, its permanent renewal. A human, as a part of the world, is bloody interested in the same. For protraction of the existence were targeted, directly or indirectly, all rituals. It is clearly visible in prayers of the kams, addressed to the God Tengre:

Ah, the Eternal Blue Sky!

Multiply our cattle and herds,

Make us rich and happy,

Multiply our grandsons and great-grandsons,

Make us numerous and healthy.

The natural rhythms - the seasonal changes, sunrise and sunset, change of the Moon phases - programmed the activities of the society. People not only actually synchronized their activity with the natural rhythms, but also reinforced the coordination with rituals.

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Manifestation of time in the nature, the consecutive sycling of the seasons, and the movement of heavenly bodies were perceived as attributes of a vital process, identical to the human process, and connected with it. Every morning the sun defeats darkness, like it was on the first day of creation, and like happens annually on the first day of the new year. The time between light and darkness is a connection of a beginning and an end, that creates an opportunity to transition from one to another. The morning was understood as a time connected with the creation, both mythological, and in general with any physical creation. The service of weekly sun worship rituals was conducted in the mornings. The morning and evening were not viewed in opposition, they have equal rights, like the processes of increase and reduction, sunrise and sunset, like the beginnings and the end, that is a precursor of the new beginning. Ancient Türks had the same vision about the day and night, morning and evening, spring and autumn, summer and winter.

It is known that the Asian consciousness is closest to the nature, as juxtaposed against the western consciousness. The feeling of deep connection of the humans with space, time, Cosmos was underplaying the use of a national calendar.

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Continued below unedited machine translation

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Türkic calendar

Türkic and Mongolian peoples before acceptance of world religions used a calendar of a twelve-year animal cycle. On Altai it{he} has been completely superseded in XVIII - XIX century by an orthodox calendar. To the Volga region after acceptance by Tatars of an Islam, have entered chronology on a Muslim calendar. But even after several centuries also in XVIII century, Tatars, in parallel with Muslim, used also a Türkic calendar. The history does not know, when and where this calendar for the first time began to use, however the facts of a choice of animals and their sequences of alternation in heavenly symbolics of a twelve-year animal cycle testify, that it{he} is perceived{recognized} from Türks - nomads of the central Asia. Then the calendar was rather quickly distributed and was recognized at various peoples of all Asia, many of which which use him{it} till today.

Türkic peoples had many legends about occurrence of " a calendar of an animal cycle ". About one of them has written down M.Kashgari in XI century. In a legend it is told, that one of Türkic khans has wished to learn{find out} date of war which has taken place up to him{it}. But date to it{him} have informed with a mistake. And khan, in order to prevent similar mistakes in the future, has suggested people, being based on 12 months and 12 constellations to establish a 12-years circle and to give names to years of this cycle. Then khan has enjoined to drive animals to the big river.

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The river was crossed by 12 animals, Khan has named years nikla named the animals forwarded through the river

There were also other variations of this логендь1. V one ta'ppo '-, to a legend it is told about jum, that animals - the thief <> пх\п. " о^ал\* the cow, a dog, kuriia mypi, and доуги.-\ - uopyshchpr одчч\*Д!:.> and ■ people want to name god m ^-тпигчиг:ле , ' pch imochami> ts , «'Ч1-.! ^ have argued on that, what name an animal "! spolue; to name eoon- YEAR of the CYCLE. HAVE AGREED On ^OM: WHO per [\*ЫИ U'ZIDIT RISING f gchg-.i tsa, his{its} name also will name the first year. The artful mouse: \*; , hpa las on a hump of a camel and the first has seen gpiuoch I shall sing gop? Therefore its{her} name byp names the first k-d. And neponm! Beer! ' A camel have at all excluded from the list of applicants. Mom.ch; the ork " the Camel, hoping on the rosl has remained oe - picho'o. vozmog but, is an echo of these event. Dann'i variash with noy-p-shimi changes it is known kyr) yaam 'pzaham. Crimean tia frames, to Buryats both other Türkic and Mongolian peoples

In traditional culture Türkic and Mongols of whom naron ' a significant place always zanimapi kamendartsmo customs and <> ridges. It were the ceremonies noting change natural) tsik; 1 '-transition from one season at drutmu. But before sopato there were the ceremonies connected to cattle breeding. Snow, cvpn vye winters, with biting winds. Hot <\ droughty leju. vhvm number esteg " vennyh water sources, it{her} г>:о in •. os.o kupnosti with other factors it is rendered oi romnoe influence on hi; n (. Türks - nomads On whims sriroly depend not i-.. m ^ well-being, but also existence lmtsoi On a basis iee nogo coexistences with the nature also there was naiiona '-'-нгг a Türkic religion - tengriachesho and calendar holidays ^l

SHOe NUMBER TürkIC Usual And OORCHDOV PZNP ^: With \ ¥) {) nacha ' , m ■:

TENGrianstve. It is connected with и:м. ч:о itself relishja has consisten and: two various direction: perch and worship. Belief (.; it p-inverted to «'Зожс-:тленной |;; .н1р:.де. isch^nip-+-it^p , мо1-½ <. nenie - to spirits pg) edkov. prisugstgik , kojur'CH ikmomkh мр.с-.м:. - pressed to feel in E " an ohm a material world.

Thus, in основ\*-creations calendar poychgk> • ■ g ceremonies of Türks it is possible vydepi! '-i|M-i main whom! Nanometer ' " t; 1 labour activity connected with - ■ \* in '.инонолп'ип, shzh-june^i-; to the idolized forces of the nature and a cult prelkpn In dalnri!-1 ' ^ " settled peoples have borrowed:> t'ch-плендарь. prieppeo^shchp ' under the local climatic conditions and tr-adin.pi the Gjuskopk-calendar ceremonialism always bore{carried} social naipv-Ji-v.> ' ^

LJAJAS Important SOS'tavNOP chaSJU SPIRITUAL And ^ULYURCHOJ \* |. '?-; ':

Societies, tnorkskie poavitelg with/лрепг'че and middle g-> l.; n \ ■■ zovali her{it} in quality i-n '.-ло! и:-к> .оди-ениг people.-; |-\*.-•>-••The most important holidays as state.

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At close{attentive} research of ancient Türkic calendar holidays the attention their indissolubility with a rhythm of the nature, with human activity, with biorhythms of a human body pays to itself. The calendar holidays connected to seasons, with labour activity of a society, were as though breaks in infinite current of time. Each holiday became a symbol of new life in which incorporated the past, the present and the future. Calendar holidays of an annual cycle designated traditional ceremonies, the customs which are carried out in established days, the dates connected both with revolution of the season, and with the major boundaries in economic, labour activity of people {the cattleman, the farmer, the hunter). This connection was reflected both in the holiday, and in the calendar ceremonies playing the important role in his{its} structure. Component of this structure already at early stages of development of a calendar holiday become entertainments, games, national shows, the statement of experience and knowledge of surrouning world . The holiday, being in itself complete system of symbols, belongs to more extensive symbolical systems embodied in an annual cycle. It{he} expresses the completeness of life submitted in contrast forms of ordinary and sacred time, supports culture. The holiday always bears{carries} in itself something out of the common leaving, superfluous, creates an atmosphere of general excitation. In a calendar holiday the society identifies and asserts{approves} itself. The big ethnographic material about life and ceremonies of ancient Türks contains as in folklore - songs, fairy tales, sayings, and in products of the Türkic and Mongolian medieval literature. Calendar folk customs and ceremonies have taken the place as reflection of traditional culture, as expression of a national originality and consciousness of Türks.

Тimes of year and seasons

The Tjurksko-Mongolian calendar of a 12-years animal cycle, is based on three natural parameters; the monthly reference{manipulation} of the Moon around of the Earth, the year reference{manipulation} of the Earth around of the Sun and a cycle time of the Jove around

The sun. Türkic astronomers of ancient centuries have established, that the Jove does{makes} a full revolution approximately for 12 years. Having divided{shared} a circle of the Jove on 12 equal parts on 30 degrees, to each of these parts gave the name of the determined animal:

Signs of the Zodiac Year

Mouse (Rat) 1-st

Cow (Bull, vol) 2-nd

Tiger (Leopard) 3-rd

Hare (Rabbit) 4-th

Dragon 5-th

Snake 6-th

Horse 7-th

Sheep (goat) 8-th

Monkey 9-th

Hen (Cock) 10-th

Dog 11-th

Pig 12-th

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So there was a calendar of a 12-years animal цм\*пп year, according to national representations , had the attributes p особенности.9

I. MOUSE YEAR favorable, With plentiful RAINS. 1 og " mny harvesting very good and the prices for them nizkir Opch^t mice can put the big harm of productivity z^rml. tp ^ ¬-п1-их birth rate is great. And the mice given birth in year July are clever and perspicacious.

II. In one year of the bull (cow) winter severe and cold, animals frequently are sick, productivity sharply falls, and given birth this year people very talented, cheerful, talkative and konservativ , to people concern yours faithfully and goodwill,

In one year of a leopard (tiger) winter early and cold, among sla byh people and clerics comes big smert nost, however productivity high, and given birth this year- Beautiful. And in one year of a hare winter unpredictable, but productivity horoshaja, death rate is great among clerics, year not Quiet, hostile, given birth in one year of a hare become from

vestnymi.

III. Year of a dragon rainy, fruitful, people - strong, zdorovye, love itself and to shine in a society.

IV. Year of the snake cold, fruitful, people - wise , reshitelnye, purposeful, reticent.

VII. In one year of a horse weather cold, poor harvest, wars , smertnost among older persons, and people given birth this year Have cheerful character, are clever, acute , talantli You also are independent.

VIII. In one year ovtsy winter cold, but year safe, urozhajnyj, and people given birth in this year are allocated stremlenisem to To religious doctrines.

IX. Year of the monkey rainy and droughty, and given birth in This year - unreliable, inconsistent, but are clever, lovki and izob retatelny.

X. In one year of the cock winter severe and long, people, physiognomies dennye this year, - gifted, egoistichny also are courageous.

XI. In one year of a dog winter severe, conflicts between people, Given birth this year - are fair, true, sharp on language and borjut sja for validity.

XII. Year of a pig vague, deterioration of a standard of life, but People given birth in this year - brave, quick-tempered, do not like Dispute, recognize only a direct way.

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From here it is visible, every year had the attributes. Türks connected character of the person to one year of a birth.

The calendar of a 12-years animal cycle in the beginning concerned to a solar calendar on which year calculations were conducted. Further lunar months have been entered into a 12-years solar cycle for 29 and 30 days in everyone, and all in each 12-years cycle is totaled for 148-149 lunar months. Year began with the period of a spring equinox which carried definition - eats - syrty - a ridge of year. In result this lunar year missed a solar calendar for eleven days. For conformity every three year added 13-th month. Therefore the 12-years calendar became lunno-solar.

As unit of measurements of month time between two new moons served. Month shared for two periods; " ai nazy " (the new moon) and ai maps (the old moon). The sickle of month appears for the third day of a new moon. On the eighth - moon is visible precisely half and her{it} named " an onions{a bow} with the tense bowstring ". For 14-th day when she{it} appeared completely, named her{it} " ak toly " a white full moon. The fifteenth day referred to " kyzyl toly " - a red full moon. Since the next day, at slow dying the moon, the account conducted upside-down. According to four phases of the Moon, month divided into four weeks. Each day of week had signs, poverja and interdictions.

In an ancient Türkic monument in honor Bilge-kagana there are such lines: " How many having got, father my khan has died in one year of the Dog (734г), in the tenth month, twenty sixth. In one year of the Pig, in (735г) the fifth month, in twenty seventh (day) I have arranged funeral. Apparently from record, in VIII century months named serial numbers, further, in Middle Ages every month began to have the determined name and the signs. Phenological supervision have fixed in names of type: month of the big heat, month of the big frost , month of a cuckoo, month burunduka etc. Thus, for carriers of national culture the season, fullness of time concrete occupation, instead of month in his{its} modern understanding was important.

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There are bases to believe, that each of allocated timesnyh pieces (day, month, year) was perceived as something the purpose noe as the process, having started, the middle and end Nepre ryvnost natural cycles corresponded{met} to representation about Continuity of cycles cultural, labour. Labour process Should not interrupt, it{he} reaches{achieves} the purpose only then when It is made continuously from the beginning up to the end '

Türks divided year into four cycles: spring, " summer, autumn and winter Besides year shared for 24 seasons for 15 days in everyone " Each season has consisten of three small seasons, in each of which was for five days. This division detailed weather signs even more in detail.

Division of year into 24 seasons on the sun not always coincided with lunar months, in particular, days of an equinox and a solstice fell to the middle of seasons.

Spring.

The beginning of spring On February, 4

Rain water On February, 18

Awakening of insects on March, 6

Spring equinox on March, 21

Clear weather On April, 5

Rain cereal On April, 21

Summer

The beginning of summer{years} § May

Small completeness On May, 21

Seeds June

Years{Summer} solstice on June, 21

Small heat On July, 7

The big heat On July, 24

Autumn

Upon the beginning dawn On August, 8

The termination{discontinuance} of heat On August, 23

White dew On September, 8

Autumn equinox on September, 21

Cold dews On October, 8

Loss of hoarfrost On October, 23

Winter

The beginning of winter ? November

Small snows On November, 22

The big snows On December, 7

Winter solstice on December, 22

Small colds January

The big colds On January, 21

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Day was defined{determined} on the sun and referred to iken " the sun as Hours among Türks served jurta which doors were strictly orien-

tirovany to the east, and internal furniture settled down in the determined order. " When the sun rose for length of an occasion of a horse ", his{its} first beam shined{covered} an internal circle of a flue. At this time cattle expelled on pastures. Further the solar beam , slowly moving to a dinner reached{achieved} female (northern) side. By four o'clock the beam left from the female side. At this time , it was necessary to drive{adjust} home teljat. At last the beam slided by the top part of a flue and disappeared from jurty. It meant, that the sun was lowered{omitted} for length of an occasion of a horse, " and has come{stepped} it is time to exhaust cattle in sheds and to milk cows " .10

So in ancient and Middle Ages Türks rose, lived and lay down on a sundial. People lived naturally, according to natural environment. The internal rhythm of time of the person coincided with a space rhythm.

In modern conditions, certainly, so to live difficultly, sometimes and not probably. Not waiting a dawn or after a decline, the sun, people work on manufactures as there is an electricity. Besides there are also such continuous (round-the-clock) manufactures where it is impossible to stop the conveyor. But in most cases the modern person in harm to ignores a space rhythm of time.

Researches conducting bioritmologov both domestic, and foreign, testify that a primary factor determining the most effective rhythm of ability to live of the person, daily rotation of a planet is. Thus paramount value at synchronization of daily physical and chemical rhythms of an organism has a cycle: light - darkness, day - night. It is proved, that an eye - a receptor of light, on spectral sensitivity "is adjusted" on a sunlight. With action of a sunlight after sunrise activization of internal processes in an organism, providing serviceability and activity of the person in the mornings communicates. Moving of the person to other time zones has shown, that the adaptation to a new daily rhythm proceeds within 10-25 day. At about or infringement of a former rhythm is accompanied head бо-iv:ло, deterioration of appetite, a sleeplessness, infringements of pulse and ar serialno; with., pressure, decrease{reduction} of serviceability, etc.

About the end of 60-years of 20th century some scientists in Soviet Union have put forward idea (under influence of the West), that if sutoch-!; i, i hours to shift at one o'clock (one hour has already been shifted before tXur.-iKui Domestic war) for the vesenne-autumn period from, iogo the country will receive economy of the electric power. And in spite of pp that against this idea other scientists have acted, the governor - i-rpo of former Soviet Union has approved and has entered in the country law about translation at one o'clock with " winter on years{summer} " ereuja which there are already some tens years in some countries of the former USSR including Russia, From this artificial intervention in our biorhythms the country has not received economy of the electric power, but it has affected on health of the population.

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"Scientists make a conclusion, that transition with "winter" for "years{summer}" time is accompanied by infringement of biological rhythms even at children. Reorganization of rhythms of a body temperature, frequency of intimate reductions, arterial pressure, parameters of intellectual serviceability occurs only after 2 weeks after introduction of "years"{"summer"} time. And children and teenagers are more vulnerable to changes of time environment, than adults. Moreover, it is experimentally revealed, that infringement of a light rhythm reduces life expectancy. So, suffer both adults, and children. Suffer that the special rhythm imposed to an organism does not match with an external natural rhythm. Attempts of an organism somehow to be arranged to space and planetary rhythms two times one year about care of economy of the energy necessary for "prosperity" of the person are broken.

"Artificial allocation of the time zones which have been not coordinated with natural rhythmics of a light mode, is the additional factor of stress for the population of the given region. Annual changes of time are for people additional factors, istoshchajushchimi reserves of an organism and rendering loosening action on health of people. From here at people hypertonic illnesses, a cancer, etc. grow mental, intimate.

It is impossible to experiment the nature, and furthermore of it{her} to struggle. People should live in harmony with rhythms of the universe, coordinating with them all social, industrial, domestic rhythms, rather the reverse, forcing to live on the imposed rhythm. All told testifies what and understanding us of all complex{difficult} interrelations of space, biosphere of the Earth and the person is incorporated the closest way to возможнее:и upra-lenija by health and longevity ". 11

At creation of a calendar to ancient Türkic astronomers seven "wandering" stars were already known, i.e. - planets , to which they carried the Sun, the Moon, Merkury, Venus, Mars, the Jove and Saturn. Having assumed as a basis a cycle time in two revolutions of Saturn, i.e. 60 years or one human century, they have received, that the Jove for this time will make five revolutions. Each revolution of the Jove in the eyes of the Türks had the color; dark blue, red, yellow, white and black. Thus, in a 60-years cycle every year had a conditional combination inherent only in it{him}. So in result Centuries-old supervision over heavenly bodies Türks and Mongols have revealed laws of their movement on the basis of which have created lunno-solnechno-jupitersky a calendar of a 12-years animal cycle.

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Calendar religious holidays and ceremonies

The winter was the heaviest time in life of nomads. A penetrating cold, strong a wind, shortage of a pasture for cattle, snowfalls quite often conducted to beskormitse and to a case of cattle. People too lived on a rigid food diet as the stocks of food prepared for winter, frequently did not suffice. Life of all plants stops, except for fur-trees. Insects measure. It is hard for the person during this period. The winter was understood as threat of famine, deep dream of the nature, time of revelry of nocuous forces, approach of chaos, dying of year. Long winter nights were the heaviest time. For many and until now the winter period is accompanied by a heavy emotional background - behind a window in the morning and in the evening darkly. Many badly transfer the lowered temperature modes. All life-giving processes in an organism are slowed down. With approach of winter in average breadthes many animals run into hibernation, and it helps them to go through the adverse period. Not ulegshijsja for any reasons in a den or the woken bear (rod), as a rule does not live till the spring. JAblonja, suddenly blossomed in the late autumn, almost always perishes.

In the winter movement of the person in space was reduced. Night and a cold surrounded dwelling. Therefore Türks and Mongols named winter the period of Death.

Day of a winter solstice, on December, 22 (nardugan) celebrated everywhere because from this day duration days starts to increase. To date of a winter solstice the important place was allocated{removed}, similarly modern New Year's for it is day when the sun finishes the annual cycle and should come back again. Day of a winter solstice named " small New year " (Nardugan).

On holiday Nardugan in all houses of the woman prepared for celebratory dishes. In the morning of the man made a sacrifice to spirits of ancestors and spirits - houses for well-being of family in the expired year and asked about its{her} prosperity in the future. After sacrifices to spirits of ancestors members of family with its full complement were present at a celebratory feast. After a dinner all making related, neighbours left on street and fun, games, dancings began. People, having formed a circle, went around of fur-trees on a course of the sun. Thus, typed{collected} vital energy for overcoming the stayed winter season.

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Türks considered, that during the most terrible time (on a modern calendar it falls at the middle of January) it was necessary to tell daily fairy tales and heroic legends, inviting for this storyteller. During the most dark time, in the longest nights older persons gathered for hearing and the legend of heroic legends, considering, that it gives energy and strengthens spirit. On these assemblies children were not supposed, and after the ending skaza arranged thujas (entertainment). The winter slowly lasted, but all is closer and closer New year - the end of winter, the beginning of spring. Ahead not Simply new year, and a new coil of life. Especially important it{he} was considered for those who entered in 13, 25, 37-th, etc. (+ 12) years of the life as for them the next 12-years cycle comes to an end and there comes year of that cyclic mark under which they were born. National practice has considered this year as the determined symbolical boundary which transition demanded special magic secure.

New year with impatience all others expected not only people of the listed age, but also. The New Year's holiday fell to the period when first attributes of awakening of the nature were designated. After cold winter approach{approximation} of spring met as a holiday of revival of the nature and new life. The spring traditionally was considered as time of space updating. Therefore Türks and Mongols named spring the period of the Birth.

Also came on March, 20. In houses put things in order, cleaned{removed} a dirty and dust. In the evening behind a celebratory table saw off old year and went to bed. The beginning of year was understood as the beginning of creation. The world " was created anew " every morning, and in full - every year. The beginning of year was understood as turn on the new coil, a new cycle (the head of the snake was bent).

In the morning on March, 21 there came the present holiday - New year (Nauruz-bajram). The important part of a holiday the ceremony of sacrifice to spirits of ancestors was. Everyone made these sacrifices according to the position and a condition. Each family tried as it is possible to treat better spirits of the ancestors. After sacrifice New Year's feasts began: full of special sense and magic value of game, circulation from a house in the house and mutual congratulations, wishes of health and happiness, an exchange of gifts. In system of the Mongolian and Türkic culture all this took the important place.

Türks and Mongols noted New Year's holiday (Nauruz) especially solemnly and cheerfully as considered, that what will be the first day of New year, all year will be such also. Therefore arranged festivals, mass games, sports sorevnovanija, traditional competitions on shooting from the onions{bow}, having magic value. In New Year's ceremonies there were many jokes, games.

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After celebrations of New year life was included gradually into a usual channel. Cattlemen and peasants started to prepare for spring works. Spring customs and ceremonies of Türks are closely connected to the beginning of business year and magic of fertility. Ancient Türks and Mongols perceived the nature sensually, more sharply realizing themselves its{her} part. The aspiration to adopt vivifying forces of the come{stepped} year was displayed, in particular, in such spring ceremonialism, as celebratory walks on a fresh grass. Them made during all spring and a summer season. During walks collected various curative grasses. Sorcerers from these grasses subsequently prepared for medicines. Country walks and picnics were made by inhabitants of many cities. With the beginning of spring local kamy made cleaning ceremonies. The most part of public rituals, sacrifices occured in the spring or in the autumn. Shout of a cuckoo and the first thunder were considered as the first sound signals of spring. In the spring when there were first leaves on a birch, Türks made prayers to the owner of the Earth.

In May made special sacrifice and arranged prayers to spirit of air that it{he} was not angry and did not bring with itself winds which perniciously operated in the beginning of spring, breaking and carrying away with trees flowers. The spring passed, there came summer.

Türks named summer the period of the Maturity. The summer was loved by all. Old men were pleased, that have wintered, children could run freely, the cattle was grazed on meadows. In summertime the traficability of the person in space increased. The summer seemed more volumetric, sated, long in comparison with winter. The summer is transitive it is time year, the moment of a unstable balance of life and death. With approach of years{summer} heat, in rough boiling life pernicious forces for the person were suddenly found out dangerous and even. Air is filled with direct evaporations of the ground, but in it{him} rush not only aromas of grasses, but also smells of decomposition and death, come to life disgusting insects and poisonous creatures. Therefore people should secure themselves in this poru against every possible nocuous forces. The important role in years{summer} festivals was played with the magic ceremonies, called to protect the person from nocuous forces and to give happiness.

The big value in national ceremonialism of years{summer} holidays had polyn. Was considered, that she{it} has not only curative properties, but also is capable to drive away malicious spirits, therefore in many houses where old men lived, bunches{beams} dry polyni usually hung.

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Among years{summer} holidays among Türks and Mongols the most important the holiday of sacrifice to spirit of Sky Tengri was. It{he} was carried out in the beginning or in the middle of 5-th month (in the beginning of June), i.e. practically in day of a years{summer} solstice. After sacrifice began mass guljanija, jokes were played, sports meets - on struggle , to shooting from an onions{a bow}, to horse jumps were arranged.

The summer came to an end. There came autumn. The autumn is it is time natural withering. Türks named this period the Old age. There were many holidays in the autumn. All of them basically marked one: pleasure from the completed work, gratitude to the life-giving beginning of space, abundance peep, happiness of people. In the middle of autumn made sacrifices to Spirit of the Earth and spirits of ancestors which were accompanied by a joint feast of all inhabitants of an aul. In holidays jasnovidtsy predicted destiny. At the end of autumn kamy stopped kamlat as there came winter. People prepared for arrival of winter. Calendar year came to the end to begin again and so to go on a circle in infinite time in our universe. Thus the annual cycle was understood as analogy of human life: time was born and died to be born again.

The biological rhythm is the major mechanism, providing the adaptation of an organism to varying conditions of life. The alive system constantly is in a condition of a metabolism with an environment and, being automatically adjusting and samovosproizvodjashchejsja system, has ability to develop only due to substances and energy of an environment. The big role in development of the Earth and its{her} biosphere fluctuations of light exposure of temperature, atmospheric pressure, space radiation, electric potential of an atmosphere, change of an inclination of an axis of the Earth for a plane of its{her} orbit, etc. play a rhythm of its{her} rotation about the axis and references{manipulations} around of the Sun, solar activity.

"Some scientists consider, that dolgozhitelstvo and health are provided with synchronization of internal rhythms with external gravitational and other geophysical fluctuations of the environment, bearing{carrying} to an organism basically information influence. The growing organism gets a rhythm, and from the determined age loses it{him}. Ageing is a loss of a rhythm. The mismatch of internal rhythms of an organism with external physical gauges of time results in frustration of functioning of bodies and systems, that in final display results in chronic diseases, heavy illnesses, a premature old age.

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Features of social evolution of the person have resulted to that mechanisms of interrelation with the nature start to suffer to please to mechanisms of social adaptation. The organism becomes as though a deaf person to biospheric and space pulsations. Roots of this outlook are covered in a texnocratic history of development of a human society (on the western type of development) especially in the European countries. And in the perverted education. For children prepare to beshennym to rhythms of adult life, training in all conceivable and inconceivable sciences. But nobody teaches it{him} to listen to the nature, to feel its{her} breath and to commensurate with it{her} the thoughts and affairs.

In the childhood absence of knowledge of ecological laws, about MecTf the person in biosphere, about interrelations of internal processes of an organism with space pawns scornful relation to laws of the nature. Consequence{investigation} of they be poisonous emissions in an atmosphere, acid rains, dead lakes, man-made deserts, turn of northern rivers, disappearing kinds of plants and animals. Accordingly, all these external influences, interfering in biochemical, physiological, immune and other processes, do{make} even more deaf{indistinct} a human body, rassoglasovyvajut his{its} internal rhythms with biospheric and space. In such conditions the idea of independence by nature, enough widespread{distributed} among young and healthy people is presented. Such " tsar of the nature ", sure in the forces, it is valid due to the natural internal forces incorporated in it{him}, reconstructs the organism and reduces interrelation of the internal processes with space. The reserves incorporated by the nature in an organism, allow to execute the determined social program. But... Essential "deafness" to rhythms of space conducts to accumulation of the whole circuit of mistakes in molecules and cells{cages} of the vital bodies and systems. Reserves are not boundless! And suddenly, apparently, during social prosperity and power - a heart attack, either an insult, or illnesses of a liver, a stomach, etc. Now this former " the winner of the nature " feels like peschinkoj in the universe. From now on his{its} interests become isolated on a problem of preservation of health. References{manipulations} to doctors, trips on resorts, search of strong medicines follow. Result - heavy illnesses, a premature old age " .12 Thus ancient Türks esteeming tengrianstvo knew bioritmologicheskie laws and meaningly used their force.

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Türkic writing

Language - objectively existing phenomenon in life of a human society. By means of language the greatest vital values created by previous generations are kept. The structure of language influences structure Attitudes. Language is a code. One of the basic functions of language - development of the world and mastering of it{him}.

Language are words with their values. Words are the tool of knowledge of the world. Ideas are expressed through words. The word will consist of sounds. The word and speech are the major components of mentality of the person. Between thinking and speech there is a direct communication. Inherently articulate speech is first of all formal system of coding of the contents of predmetno-shaped thinking of the person. At the person , distinguished from animals an opportunity of abstract - logic thinking and articulate speech, process of training has found new quality: the person began to speak that could not show intelligibly a body.

Development of genetically caused potential of development of abstract - logic thinking and speech has opened to descendants vital skills of the far ancestors which are not inherited genetically and has expanded information base of culture due to a different clan of abstraction and common, i.e. not concrete, concepts.

But having found in structure of the intellectual power abstract - logic thinking, the person has found also ability to lie and samoobolshchatsja: researches of activity of a brain speak, that the person lies the left hemisphere, on which lozhitsja abstract - logic thinking (discrete) thinking and speech; the right hemisphere on which lozhitsja the predmetno-shaped (process) thinking, to lie is not capable. Languages of peoples - a part obshche a universal measure, - reflecting this fact, of them business of the Truth name many a just cause. Religions also allocate the right side as charitable.

Written speech has appeared after oral. At a dawn of development of human culture people began to feel necessity to fix for longer term, to transfer descendants of the information on those or other events. First steps in development of written speech scientists connect to attempts to transfer occuring events in figure. There were hieroglyphic symbols later. Marks of the Egyptian inscriptions which have been cut out in the beginning almost only on walls of temples, the Greek writers, contemporaries of Roman empire, have named hieroglyphs - from the Greek word "hieros" (sacred) and "glypho" (I cut, I cut). In hieroglyphs - marks of subjects similarity to a subject is lost. They either directly represent a word or indirectly hint at the contents of a word or designate the whole ideas. To set of subjects and the phenomena matches set of hieroglyphs - marks which need to be remembered for transfer of idea to the letter.

Further symbolical marks (letters) have been invented, designating sounds. As quantity{amount} of sounds of speech in everyone Language it is limited, a small amount of letters it is possible to express in writing any idea.

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The letter develops completely new psihofiziologicheskie mechanisms of speech. The words designated by letters, are written on a paper. They are made by a hand. Words on a paper, expressing ideas and speech writing, find a physical condition. The reader perceives letters and words eyes and through them perceives ideas writing. Thus, letters and eyes of the person are the important mechanism in transfer and reception of any information.

Written speech is inverted to the broad audience of readers. Feelings and emotions of the author: his{its} agitation, love and hatred are transferred by skilful selection of words and from the text become clear to readers. The perception{recognition} of written speech necessarily assumes work of imagination, vzhivanija the reader in the text..

To read words, first of all it is necessary to know letters, i.e. the alphabet of the given language. The origin of letters in alphabets of nations of the world does not carry casual character. Alphabets have been developed in an antiquity by priests with the maximal account of psychological given peoples, t.e his{its} mentality. The alphabet corresponded{met} to spirit of language, mentality, i.e. psychology of people. These letters became a component of space language, getting force of magic and attaching the person to internal knowledge of the universe and themselves for the natural laws managing the universe, operate and inside the person. Each person represents the universe in a miniature!

Using the alphabet not matching to mentality is similar to using glasses not matching to sight. There is a distortion during transfer of spiritual idea. Therefore, in spite of even on complexity of hieroglyphs, Chinese do not change the writing as it threatens with disappearance of the Chinese civilization.

Characteristic features of Türkic writing (scientists have named its{her} orhono-Yenisei, "runi" as in basin of these rivers the first Türkic stone books have been found) have started to be made out with the beginning of the first millenium{millenia} of our era. Among Türkologists there are various points of view, about an origin of the Türkic letter. In opinion of one researchers, it is made from ancient Türkic tamg. In opinion of others - result of development of culture of Türkic tribes.

But there is one more point of view, that sources of her{it} originate from Ancient Egypt.

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A little history about the ancient East. From numerous researches it is known, that the first rudiments of writing have appeared in Messopatamii at ancient Sumerians in the middle of IV millenium{millenia} d.n.e. SHumerskie priests continued to improve this writing: pictograms (marks - figures) gradually transforming in ideogrammy, i.e. such written marks, which contents did not coincide any more from them risunochnym in the image.

A plenty in shumerskom language of terse words has resulted in occurrence in writings several hundreds the marks, designating syllables, and some alphabetic marks which corresponded{met} to vowel sounds. Alphabetic and syllabic marks were used for transfer of grammatic parameters, particles and syntactic words. The more writing developed, the disappeared risunochnyj character shumerskih written marks more.

SHumerskoe the letter was adopted by Semites and have adapted it{him} for the language. In due course shumerskaja writing has was extended in many peredneaziatskih the countries of the ancient east. In the middle of III millenium{millenia} d.n.e. shumerskuju writing have adopted and in Egypt. In parallel shumerskoj writings by priests of Egypt during this period the mixed spelling has been developed. At it{him} for transfer of one word wrote together and marks which had graphic value, and sound marks. During the same period the letter began to write ink by means of long stems - brushes.

In II milleniums{millenias} d.n.e. Priests was the new letter, so-called staroieraticheskoe is developed. This name of the letter written on the papyrus, Greeks - from the Greek word "hieratikos" (priestly) as during late times him{it} only priests, as a rule, used gave. To the simplified tracing of marks of this letter hieroglyphs only were vaguely similar. In the letter public letters and the written word were not used has consisten only from concordant. Texts were written across from right to left. Such letter has well been adapted to an encryption written. It has passed to ancient Jews who further have more improved it{him}. The writing from right to left ' was adopted also by arabs.

Hieroglyphic - she{it} as though matches activity of the right hemisphere of a brain - to emotional thinking more. Ideographic - she{it} matches to the left hemisphere - abstract thinking more. Ierogificheskaja writing keeps depth of concept to the detriment of expansion of the form. And the ideographic letter provided freedom of a variation of forms, but to the detriment of depth of concept. In the West it was generated of a matter, and in the East Civilization have gone on development of emotion.

Türkic - Latin - Arabic - Uigur Alphabets

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Türkic - Quasi-Cyrillic (official Tatar) Alphabets

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The same is possible to tell on the subject of the rule of the writing from right to left. At the writing the left hemisphere (abstract thinking) from left to right develops, and at a spelling the right hemisphere (emotional thinking) from right to left develops.

" There is one more feature: it is proved that the right hemisphere participates in creation of emotions in the much greater measure, rather than left. The right hemisphere dominates over the control over aggressive behaviour, and with amplification{strengthening} of the left hemisphere the sensation of alarm and a pressure{voltage} grows.

One of the main reasons of occurrence of negative emotions at the person is covered in insufficient functional activity of the right hemisphere. Stimulating work of the right hemisphere of a brain thus help an organism to adapt in as a whole to changes of conditions of an environment.

If to address to experience of nations of Far North which during many generations adapted to extreme climatic factors of high breadthes it is possible to see the big ability of radical northerners to art creativity. Such draft of the majority of nations living in extreme conditions to drawing and other displays of creativity not sluchajna. Severe conditions of environment forced the person to search subconsciously for the means providing the maximal stability of an organism to external factors.

As is known from numerous scientific researches artistic images, color scales, spatial sensations are perceived basically by the right hemisphere of a brain, therefore process of drawing, makes active his{its} function, ability of synchronization of processes inside the person with rhythms of an external world. Thus harmony with the nature is reached{achieved}.

At people of advanced age at which functional activity of hemispheres of a brain is in the course of time reduced, and especially right hemisphere, the important value for stimulation of their stability to negative action of weather and geophysical factors is played with the sated, bright colors. Drawing, a groove on a bone and a stone, that is creativity, display of art abilities, is one of necessary signals, programmirujushchih longevity of the person.

Apparently, uchtja all positive sides of this rule of the writing, Türkic priests (ata-kamy) also have taken it{him} for the letter. They have altered letters and have made the alphabet matching Türkic singarmonizmu to language and mentality. Under laws Türkic singarmonizma if in the beginning of a word there is a firm letter all other letters in a word will be firm.

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If in the beginning of a word soft all letters in a word will be soft. There is still slozhnosostavnye words, that is one syllable of a word soft, another firm. But in Türkic language it is not enough such words. In Türkic language it is excluded, that in one word were both firm and soft sounds. Therefore for a transcription of Türkic language in the alphabet it is stipulated 11 firm pair concordant. In the Türkic alphabet there are five more unary concordant marks which promote a statement of foreign words in Türkic, according to the law of sound harmony. For unification of the letter for all Türkic and Mongolian tribes four vowels have been entered only. Have left rules of the writing from right to left. And, despite of complexity of the writing runic letters, continued to use them during several milleniums{millenias}

To VII-VIII centuries in capital of Great Türkic Kaganate Otjukene priests were engaged in unification of the alphabet for all Türkic and Mongolian tribes. Türkic priests (ata-kamy) by development of the alphabet put semantic magic force in each letter. Researches of the Türkic alphabet proceed ich today, however interesting conclusions were left by the first researchers of the beginning of 20th century. Academician W.W.Bartold has written one of these researchers about the Türkic alphabet so: " Here we have the complex{difficult} letter which is adapted to Türkic language much better, than all other alphabets. Number of public letters insignificantly, but concordant are divided{shared} into two categories according to the law of sound harmony the alphabet, quite matching to Türkic language, thus, turns out. " " The Alphabet (orhono-enisejs-ky) has been excellently adapted to Türkic language, is especial to the law singarmonizma and it is in this respect represented much more perfect, than the alphabets which have replaced it{him} Uigur and Arabian". 13

The türkic alphabet was used long time by all ancient Türkic tribes. It is enough to note, that in huge territory from Western Siberia up to the East Europe and in Transcaucasia to this day there are numerous historical monuments inscriptions on the Türkic alphabet. Various kinds of inscriptions chiselled on a stone, an inscription on ceramics, rock educational inscriptions, etc. allow to tell about rather wide for nomadic culture of Türks distribution of writing. In researched inscriptions are strictly observed spelling of marks (sounds). Almost all vowels in language of ancient Türkic monuments are said only briefly. In it{him} there are no long vowels. Long vowels the new phenomenon in modern Türkic languages, and in each of them they developed in its way.

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Harmony of vowels is one of prominent features of the Türkic languages, consisting that public roots change definitely. The insignificant number of vowels in the alphabet enabled for his{its} unification for all dialects: and Türkic and Mongolian peoples and the tribes living in territory of Great Türkic Kaganate.

Records on orhonskih stone books - monuments of world culture VI-VIII of centuries - amaze with greatness of spirit, power of a word, concentration of forces of space in sechi bloody, a rumble of fights and battles of ancestors, an appeal to the world and goods, we cry, grief above the lost heroes in the name of prosperity of people.

Since 60th years of 20th century in Japan there were discussions about, expediency of transition on latin to the schedule. After discussion 20 years{summer} research of this question, in experimental classes of the Japanese schools has followed. Results of research of transition to latin letters have shown negative influence on mentality of Japanese children. The outlook and spirit of Japanese varied. But the basis of these researches of discussion on change schedules have been stopped also the Japanese government the opinion for preservation Japanese ierograficheskoj has expressed of writing.

In due course acceptances by Türks of Islamic religion and the Arabian alphabet, Türks almost not reflecting protected thousand years and preserved the Arabian world against crusaders (latinjan the West.). About it knew and in the West. And if crusaders could not win Türks in open I fight, their descendants have replaced tactics of struggle and achieve, that Türkic peoples served them, instead of arabs.. Therefore at support of pro-Western governors which today are at authority in Russia and in the Türkic states, the latin alphabet is imposed to Türkic peoples. Thus the selling ruling clique tears off from the Knowledge saved up by centuries and drags Türks on service to descendants of crusaders.

The culture is one of the facts of an inhabitancy. Development of culture has left traces on reproduction of generations of people. If in an animal and flora of a population of one kind are closed on relation to each other prirodno-geografi-cheskimi by factors the person has cultural - caused isolation on national, class, etc. to attributes.

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Imposing of another's culture to people finds resistance not only in cultural traditions of his{its} social organization, but also genetically caused opportunities and predraspolo-zhennostjuetogo people, together with in vnesotsialnyh factors. Therefore the cultural exchange seldom when, brings new containnie in life of peoples; it{he} or creates conditions for disclosing their own potential of development, being for him{it} a push, or interferes with this development. For this reason eradication of objectionable culture is always accompanied by a genocide: narcotic, economic, the "state" programs of decrease{reduction} of birth rate and the control over it{her} in different social groups, etc. Thus the genocide in all kinds can be accompanied the blessing by similar chatter of notorious enemies and loyal idiots about revival of people and protection of his{its} cultural values; stjazhenie to itself of national values also interests the majority of talkers.

From higher told it is possible to draw a conclusion: to keep spirit of the nation it is necessary to hold constantly connection with the invisible world of the universe populated with spirits of the nature and died ancestors. It is necessary to know the philosophy constructed on Türkic religion, the language, the alphabet as Türkic letters have magic force and serve as a code or (key) for knowledge of deep ideas and the ideas connected to the universe. Having tried to grasp in all this it is possible to revive and become a high-grade particle of the universe.

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Chapter 2. Ancient Türkic Cosmological Views

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Chapter 3. DEITIES

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Sky God – Tengri. The ancient Türks believed that 17 Deities – Tengri, Yer-Sub, Umai, Erlik, Earth, Water, Fire, Sun, Moon, Star, Air, Clouds, Wind, Storm, Thunder and Lightning, Rain and Rainbow, ruled our Universe. Mongols believed that 99 Deities-Tengris, ruled our Universe. From ancient and medieval written sources (Türkic, Mongolian, Chinese, Byzantian, Arabian, Persian etc.), it is clear that between Türkic and Mongolian deities the superiority belonged to Tengri. The faith in Tengri of ancient Türks and Mongols was continuous, and it was preserved partially by the Altai peoples to the present time. The Türkic peoples named the Sky God almost identically: Tatars – Tengri; Altais – Tengri, Tengeri; Turks – Tanri; Khakases – Tigir; Chuvashes – Tura; Yakuts – Tangara; Karachai-Balkars – Teyri; Kumyks – Tengiri, Mongols – Tengeri, etc.

In the beliefs of the ancient Türks and Mongols all existing on the Earth is subject to Tengri – the incarnation of a celestial beginning, the Creator of a Universe, the ‘Spirit the Sky’. It was Tengri who first of all appeared as a Supreme deity located in a celestial zone of the Universe, ruling the fates of entire peoples, and their rulers, the Khagans, Khans etc. In the Orkhon stone inscriptions was imprinted the belief expressed by Bilge-Khagan of the role of Sky – Tengri: ‘All human sons are born to die in time, as determined by Tengri’.

The Kuk-Tengri (Blue Sky) is a non-material Sky, as opposed to the usual, visible sky. The appearance of Tengri is unknown. The words ‘Tengri’ and ‘Sky’ for the ancient Türks and Mongols were synonyms. The epithet ‘Kuk’ was also given to some animals, such as a horse (kuk at), ram (kuk teke), bull (kuk ugez), deer (kuk bolan), dog (kuk et), wolf (kuk bure). This epithet was not for a hue of the animal (skewbald), but it’s belonging to Sky, Kuk – Tengre, i.e. of a divine origin.

Yer (Earth) and Tengri (Spirit of the Sky) the Türks perceived as the two sides of a single beginning, not opposing each other, but mutually complimentary. A man is born and lives on the land. The Earth is his habitat. After the death the Earth swallows him. But the Earth gives the man only a material shell, and to be creative and to differ from others, living on the earth, at birth Tengri gives a Kut (Soul) to the man, and takes it back after death. There is an element of dualism here, but Tengri is supreme. It is known from Chinese sources that ancient Türks believed the lifetime of the man was at the will of Tengri. Bilge-Khagan said of the death of Kul-Tegin: ‘Human sons are all born to die in time, as set by Tengri’. And consequently the Türks addressed to Him for the help, and if the call was to Yer, Tengri was also always mentioned. Tengri could be mentioned without the Earth, but not Yer without Tengri. Tengri was considered a father, and Yer a mother.

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Tengri acts freely, but He is fair, He awards and punishes. The well being of the persons and peoples depends on His will. Expressions ‘Tengri – jarlykasyn’ – Let Tengri award you, ‘Kuk sukkan’ (damned by the Sky) and ‘Kuk sugar’ (the sky will damn) were preserved from ancient Türkic times until now and are connected to faith in Tengri.

The Omnipresent Tengri was worshipped by lifting hands upwards, and giving low bows, praying for Tengri to give good mind and health, to help in good deeds; and nothing else. And Tengri assisted those who revered Him and also were active themselves. Tengri was God of the Sky, and was superior in the Universe. His greatness was emphasized by an addition to His name of the title ‘Khan’.

Further in the monument in honor of Kul-Tegin is: ‘Tengri (Sky), ruling my father Ilterish-Khagan and my mother Ilbilgya-Katun from the (celestial) heights, ennobled them (above the people)’. ‘As Tengri (Sky) gave them strength, the army of Khagan my father was like a wolf, and his enemies like sheep’.1

Tengri gives Khagans (Khans) wisdom and authority. We read on the monument in honor of Bilge-Khagan: ‘After the death of my father, at the will of Türkic Tengri (Sky) and Türkic sacred Yer-Sub (Earth and Water), I became Khan’. ‘Tengri who gives the states (to Khans), put me, it should be thought, as Khagan, so that the name and glory of the Türkic people would not disappear’.

After Khagans ascended to the throne, he became the state Patriarch for the people and for the nobility. He is esteemed as a son of Tengri. Tengri gives Khagan to his people, and punishes those who sinned against Khagan, ‘instructing the Khagan, attends to state and military affairs’.2 Crimes or offences against their Khagan were punished by Tengri (or by His will), for He gave the authority to Khagan. By Tengri a man became Khagan, and lived under His protection for as long as he himself was in accord with Tengri, was in His favor.

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There was a system of election of Khagan and during the election, the Beks felt and spoke, that Tengri Himself points to the candidate. A legitimate Khan was looked at as ‘Tengri-like, begotten by Tengri, a wise Türkic Khagan’. Election of Khagan was done with full responsibility. The Khagan (Khan) should be brave, clever, honorable, vigorous, fair, be in all features a real Bozkurt (wolf), be respected by the people and by the nobles. With help of these qualities Khagan unified all subordinated Türkic peoples and clans into a united nation–army, and stood to lead them. Only very energetic Khans knew how to keep under control this force, dangerous for the enemies. Khagan (Khan) had to take care of the people and Motherland. The care consisted not only of feeding and clothing his people; his main task was to raise the greatness of the Türks and the national glory.

On the ancient rock carvings of the 6-9 cc., found by the scientists on the banks of Orkhon and Tola rivers, in Altai region and in Tuva, the Türkic Khans – batyrs (mighty Heroes) left to their descendants these words: ‘Forward, to the sunrise; right, to the noon; back to the sunset; left, to the midnight... For the Türkic people I did not sleep nights and days, did not rest... Let not the Türkic people to vanish! Let not vanish the name and glory of the Türkic people!’ ‘My silver people increases the freedom, wealth, possessions... ‘ But when Khagan ruled improperly, it was said that Tengri reclaimed his capacity, requests him to be de-elected. Usually the Khagan perished incidentally, i.e. went to Tengri.

The sources of the ancient Türks, especially the Türkic inscriptions, contain facts, from which it is possible to extract data about punishment by Tengri of the individuals and sometimes of the whole people, with death and other retributions for some or other crimes or offences.

The forswearers swearing by Tengri were subject to a heavy punishment by Him; as was punished disobedience to Khagan, let alone attempts to overthrow him, switch to the enemy side, etc. Because Khagans usually lived in harmony with Tengri and were set on the throne by Him. Death of the criminals, with whatever circumstances it occurred, was caused by the will of Tengri; Tengri punished Khagan and even the whole nations by death, captivity etc., if they conflicted with Tengri. The disobedience to a deity or resistance to His will was inevitably punished by death.

Khagans themselves were fearful of the punishment by Tengri, even though they declared that He gave their authority. Chinese chronicles describe a case when one of the Türkic Khagans decided not to fulfill his promise to give his daughter as a wife to the emperor of the Northern Chjow dynasty. Later, however, he rescinded this intention, and only because he was afraid of a punishment by Tengri. The idea of a sin in a Christian or Islamic sense did not exist. Good and bad, goodness and evil, happiness and misfortune during the earthen life depended on Tengri, and reward and punishment followed immediately after offences. Tengri power over man ended after his death.

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Mongols also worshipped Sky – Tengri. The information about Mongols’ Supreme Almighty God is written in ‘Secret Story’. There Tengri is also named Eternal Sky. Gengiz-Khan, addressing to his sons, says: ‘Eternal Sky will multiply your strength and power and will pass to your hands Togtai’s sons ‘. And later: ‘with the help of Eternal Sky shall we transform our commonwealth state’.3

Gengiz-Khan said that Tengri (Eternal Sky) requires not only a pray, but also activity: ‘... You, Djurchedai, have struck an enemy. You overturned them all: Djurginians, and Tubeganians, and Dunkhaits. And one thousand of selected guards of Khori-Shilemun. When you advanced to the main central regiment, then with arrow – uchumakh you wounded rose-faced Sangum in a cheek. That is why Eternal Sky opened for us gates and paths’.

As we see, Eternal Sky – Tengri not only assists, but also requires action of the worshipers, that is in addition to the pray the actions are also needed. Does it explain the startling successes of the ancient Türks in international arena?

Sky God – Tengri received in the Middle Ages a Persian name Khodai and later the missionaries of world religions tried to identify Him with the Christian God or Moslem Allah. But even such mighty religions as Islam and Buddhism failed to erase from the memory of the Türks and Mongols the name of Sky God – Tengri. Thus the great Sky God – Tengri never became neither God, nor Allah. Even now Moslem Türks in speech and writing use Tengri instead of the Allah.

Times and rules of sacrifice ritual to Great Kuk Tengri. The Chinese testimony about rituals of Kuk Tengri are few and brief. The ‘Chjoushu’ chronicles about ancient Türks say: ‘In the 5-th month Türks usually slaughter sheep and horses to sacrifice to Tengri’. Another record: ‘Each year Khagan led nobles to the cave of his predecessors with offerings, and in the middle decade of the 5-th month they gathered at river Tamir to sacrifice to God Tengri’.4

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The ancient Türkic peoples carried the ritual of sacrifice to Great Kuk Tengri through the centuries, and preserved it among Altai peoples. Likewise, Khakases organize the annual prayer to Tengri in the middle of June. It coincides with the time of prayer recorded by the Chinese sources, in the modern calendar falling between 5 and 10 of June. Tatars also preserved the celebration in the beginning of summer, but only in a truncated form and under a name Saban-Tui, and Buryats living in Transbaikalia and Siberia, have it under a name Subarkhan.

During a period of almost 15 hundred years (2 c. BC to 14 c. AD) in Türkic and Mongolian Khaganates, Khanates and Empires were organized annually on a statewide scale grandiose public warships – sacrifices to Great Sky God Tengri. Leading these warships to Sky God Tengri were Khagans and Khans themselves, since the authority of the Khagan was considered given by Tengri, and therefore he was a Patriarch of the state for the people and nobility.

In the beginning of a summer, at the time determined by Khagan, tribal leaders, Beks, famous commanders and Noyons etc. gathered in the Horde (capital). Together with Khagan (Khan) they went to the sacred mountain to sacrifice a colt to Great Tengri. The prayer to Tengri on this day was held throughout the whole state. Thousands of people from nearby auls (villages) and cities gathered at sacred mountains, valleys, rivers, lakes and springs. It was an impressive show. Tens of thousands of fires burnt near birches on sacred grounds, where were sacrificed horses, sheep, lambs. The purpose of warship was to pray for a crop, condition of cattle, abundance of milk, health and smarts for the people, help in just deeds. The prayer was held without women and Kams. They ended with a common celebratory feast, fun, various games, competitions, and races. Unfortunately the modern Tatars have retained only this materialistic part of a holiday (Saban-Tui).

The written evidence about Altai peoples, and especially about the Central Asia Türks, not only records a wide spread worship to Tengri as a highest Deity, but also underlines the solemnity of the sacrifice ceremony. Also testifies about the large role in the past of Tengri religion between Türks and Mongols the preservation of its ancient name among modern peoples, even among those who accepted Islam, Lamaism, and Christianity.

With abandonment by Türkic and Mongolian Khanates of the religion of ancestors (Tengrianizm), and with acceptance of the world religions the grandiose All Türkic worships to Tengri on the state scale ended. A local tribal worships proliferated in these conditions. The ritual side of Tengri worship began to weaken, and then vanished and turned to a vestige.

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The recorded rituals of the ancient Türkic peoples in the past had various functions. And consequently the ritual rites varied. Ones were accompanied by sacrifices. Others were limited only to prayer. The collective ritual sacrifice to Tengri was made as an act of Creation. The ritual was meant to reconstruct Cosmos in the most sacred point of its space, at a world tree. The ritual was conducted on a spring morning in a place associated with a center, on a mountain between four sacred birches. The ritual accentuated the East: in this direction from the trees was set up a large sacred fire. The East, spring and morning corresponded with the beginning of space and time, with a place and time of the sunrise. The East in the ritual became a starting point in the ‘creation’ of the world. Then, strolling in the direction of sun, each mountain and river were worshiped, not only those within sight, but also those invisible, but real. Invoking names of the mountains, rivers etc. replicated a symbolical creation of space. In the direction from center to periphery it was ‘filled’ with objects. The replication of Cosmos was done cyclically; people in order turned to the sides of the World and thus closed the Earth circle. Following the path of the sun closed the circle of times. Thus the ritual physically re-created and embraced the space. At the beginning of circling the sides of the World a rope was tied to the eastern birch. Having made a complete circle, it was stretched around other birches and tied at the other end to the extreme western birch. The rope, stretched between four birches, visibly replicated the enclosed space with a boundary, a sign of steadiness and stability. The same symbology of the semantic center, enclosing four-cornered spaces, defined the forms of many ritual structures, ‘memorial fences’ of the ancient Türks. In mythological tradition the world is reliable if the same coordinates coincide for all its spheres. It becomes repeatable, reproducible and, as a consequence, ‘controllable’ by people.

A known scientist-researcher L.P.Potapov studied the ancient beliefs of the Türks for more than a half-century in the field in the Altai territory. He collected and recorded the most valuable materials about the preserved worship and sacrifices to Tengri by Kachines and Beltirs, nowadays commonly called Khakases. The first description will be about the Kachines.

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‘Prayer was organized on the top of a specific mountain, next to a sacred birch (bai kaen). If no naturally growing birch was there, it was dug out with the roots, brought here and replanted. If it did not take root, the next year another birch was brought and replanted.

The Abakanian Kachines (Troyakov Ulus etc.) organized worship to Tengri on a mountain Saksor, on the right bank of Uybat (influent of Abakan). The inhabitants of various seoks (localities where particular kins lived. – Translator’s note.) gathered there. But it was organized and conducted by Kachines of one seok, in accordance with the agreement reached at a previous gathering. Neither women, nor girls were admitted here. Even the female domestic animals (mare or sheep) could not be here. The sacrificial lambs were usually male of white hue, but with black head or black cheeks. They were sacrificed in various quantity (3-15 heads), depending on number of the participants desiring to bring their animal as a sacrifice to Tengri. Men coming to the prayer attached to their headdresses two ribbons, white and blue. After arrival at the mountain the ribbons were removed, incensed with a medicative herb, called in Kachinian ‘yerben od’, and attached to the branches of the sacred birch. During worship could not be worn hats and there was no tobacco smoking.

Prayer went on without involvement of Shaman (Kam). Led it a selected old man who knows algys, i.e. the words of Tengri litany, named Algyschan kizi. He was dressed in felt clothes and high female cap. Behind a sacred birch (on the west), at some distance, was a sacred fire. Between it and the birch was a little table, hastily assembled of birch branches; cups, dishes, and spoons made from bark were left there. The worship started without any sacramentation, with appeal to the sacred birch and food alms. Simultaneously the procession encircled trice the birch (as orbits the sun), striding in such order: first went Algyschan kizi; then two worshippers (one with a cup of vine, another with a cup of kumys); behind them the householders leading their sacrificial lambs (with right leg folded), each holding a birch branch; then, crowding, followed all others. Algyschan kizi was saying blessings and appeals to sacred birch, the followers were splashing with spoons vine and milk on its top, and all others were bowing to it. After a third circle they stopped, drank from the cups the rest of vine and milk (everyone one sip) and went on to slaughter the sacrificial lambs.

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It was done in an ancient way (osot sogarcha): tumble the animal down on its back, cut the hide at the breastbone, squeeze the hand into the slot and tore up an aorta. The blood could not be spilled to the ground when the animals were butchered. Meat was cooked and the broth with pieces of meat was put on the little table; vine, milk, and cheese were also placed there. Then again circled the birch three times carrying the little table. After each round Algyschan kizi threw to Tengri pieces of meat (from the broth), cheese, sprayed vine and milk, throwing it all over the top of the birch and asking Tengri for a well being. Simultaneously everybody raised their hands to the sky, bowed and exclaimed: Tengre! Tengre! Here are some algys phrases recited by the old man:

Sacred is the birch with nine leaves. Tengri!

Nine lambs we offered up, Tengri!

We ask for a rain, Tengri!

We ask for a crop, Tengri!

Let the life be prosperous. Tengri!

With the last circle around the sacred birch the prayer ends and a ritual meal started. After the meal, all remaining meat, bones, skin of the sacrificial lamb (with head and legs) were burnt in a sacred fire. After prayer there were no games on the mountain. Before departure they agreed which seok and who from it specifically would host the following prayer. After a descent from the mountain the games and entertainment begin.

As to the praying to Tengri of the Beltirs, it had some specific features. It was organized by Beltirs in the basin of river Teya, in the upper rivulet Sari-Khol, and had an expressed clannish character. In preparation to it, vine was made, various products prepared for a ritual meal and a lamb for the sacrifice (eight lambs, and a ninth was especially for Tengri). The supplier of the latter lamb braided at home an eight yards’ rope and bought a dead eagle or a bercut (golden eagle. – Translator’s note). The bird was plucked ahead of the prayer; householders going to the prayer took the feathers. At home they made bands from feathers for a headdress – ul durbe. The grown-up sons living with parents did not wear a band. To the band in addition to feathers were also added red, black and white ribbons. The feathers and the ribbons were alternatively attached to the band, so that a first was upwards, and next hung down. This attractive band was put on a headdress at the time of departure for prayer, first performing an alas – incensing it with grass ‘yerben’. On the prayer day a man selected for the delivery of the sacrificial animal left the house early in the morning, with a band on the hat.

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Following tradition, he had to arrive the first at the site of the prayer and start the sacred fire at once. Therefore he was called tutchan kizi. Reaching the top of the mountain, he approached the four birches growing there, unsaddled his horse, spread shabrack (kichim) and laid his hat with the band on it, then using only flint started a fire near the birches (in the space assigned for prayer). Not far from the main fire (ulug ot) was set a second, ‘a small fire’ (kichi ot). The first fire was intended for burning a sacrificial animal, second for cooking meat of the other eight lambs slaughtered at the prayer for a ritual meal. The prayer participants soon started showing up. Only men could come. Every householder on arrival removed his hat with a band and laid it on shabrack, next to the hat of the tutchan kizi. To come up the mountain was possible only on colts and geldings. Arriving on mares left them at the foot of the mountain and ascended on foot or joined some rider. Not only women and girls could not come to the mountain, but even to be near it on the day of prayer, where, for example, were left mares. The arriving men (independent homeowners, and also those who arrived without carriages, and the visitors from others seoks and tribes) sat to the south of the small fire. Everyone was without a hat. Having settled down, they started to drink araka and slaughter lambs. The sacrificial lamb was slaughtered by the ancient way, the others as usual, by cutting the throat. Sacrificial lamb’s meat was cooked on the main fire, the others – on a small fire. The cooked meat of the sacrificial lamb was put in a separate wooden dish (tepsi), and the meat of the other eight lambs was put in a second tepsi. During the meat cooking one of the Beltirs, who knew the words of prayer to Tengri, approached a pile of headdress uldurbe and attached them to a long rope (chilpag). He braided it with the ul durbe bands, then went to the opposite (eastern) sacred birch and attached the end of the rope to it, and then, holding in the hands the second end of the rope, went south for the full length of the rope. East of the small fire were tueses (vessels made from birch bark. – Translator's note.) with araka (one tues from each master), with a special attendant. Behind the man with chilpag (chilpag tutchan kizi) there were two Beltirs with tepsi. The leader of the prayer prayed to Tengri, and a man standing behind him sprinkled sacrificial vine at the Sky with a bark spoon. The men holding dishes with steaming meat extended hands, and a man with chilpag raised the rope and waved it as a fan. Everyone was bowing. The old man leading the prayer called out by the name the prominent large and small mountains and rivers, turning from the east to the south, west, north and again to the east, and for each of them the prayers raised boiled meat, waved chilpag, sprinkled vine, and bowed.

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After the ritual of revering Tengri and treating of mountains and rivers, they ate the meat of the lamb, drank araka, and burnt on the first fire the meat of the sacrificed lamb, together with guts, skin and bones, until nothing was left. Chilpag was tied to all four birches. The bird with plucked feathers was left on the birch where chilpag was tied in the beginning of the prayer. The bird was left there to dry up.

After the prayer the men discussed, who will arrange a sacrificial lamb and start sacrificial fire on the mountain in the next year. When a person was chosen, a large wooden cup of araka was poured and given to him to drink. The ceremony ended before the evening, and all departed home.

It is possible to analyze some of the elements of the prayer to Tengri based on the factual material of its ritual side. The ritual part of the prayer is sated with ancient Türkic features. Except for timing and periods, and also the general character of the prayer, we shall point to the epithet of the deity: ‘Kuk Tengri’ – ‘Blue Sky’. It is a distinctive aspect of ancient Türkic and Mongolian ritual terminology, carried through the centuries and preserved with Altai peoples, despite of their complex ethnic history’.5

Yer-Sub. The word Yer-Sub for ancient Türks had two meanings. One is a Great Deity. Another is the visible world, an image of the native Land. In the believes of the ancient Türks and Mongols the Great Deity Yer-Sub existed in the middle section of the Universe, and of Her residence was on Khangan Plato (more exactly, on a mountain Lanshan at the upper course of Orkhon river, in modern Mongolia); this place the ancient Türks called Otüken homeland. The Türks depicted Yer-Sub Deity as a voluptuous beautiful woman. The Yer-Sub Deity patronized Homeland (Land and Water) where lived Türks and Mongols. Except for the Man, the nature and all alive on the Earth and in the Water subordinated to her. Therefore Türks esteemed Yer-Sub Deity as a highest deity after Tengri, which found a reflection in ancient inscriptions. Yer-Sub is mentioned together with Tengri in Orkhon inscriptions under a name of yduk Yer-Sub (sacred Earth and Water). One of the records says: ‘Türkic Tengri and Türkic sacred Yer-Sub said in Heaven: ‘Let not vanish the Türkic people! Let them be a Nation!’. It is possible to conclude, based on ancient monuments, that dominating role in determination of the fate of the people, and of whole nations, the ancient Türks attached to Tengri, and a force had Yer-Sub’s decisions that had consent of Tengri. Sometimes on an order from Tengri Yer-Sub punished people for their sins.

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But Yer-Sub was mainly held a kind Goddess, she patronized and defended the Türks in consent with Tengri. To appease Yer-Sub, in all lands where lived Türks, in preparation for cattle brooding were made sacrifices every spring, and the farmers did it before the beginning of the fieldwork. Sacrifices were also conducted in autumn, after completion of agricultural work. During Türkic Khaganates sacrifices to Yer-Sub had a nation-wide character. They were conducted in the upper flow of the river, on the banks of a lake. A reddish hue horse was sacrificed with appeals for fertility of the cattle, crop, health and well being of the Türks.

With the disintegration of the ancient Türkic states, with the loss of state centralization, with the splitting of tribal and territorial subdivisions, the rituals of reverence to Yer-Sub began to be conducted in a narrower territorial, local forms. As in ancient times, they were conducted in the upper rivulets and on a shore of the lakes. Mostly were sacrificed white rams, their hide was not burnt, but hung out (with head and legs in it) on a tree, under which a prayer was conducted. After the sacrifice ritual they had feasts, mass celebrations, gave presents to each other.

The ancient Türks called the visible world occupied by people Yer-Sub (Land-Water) or the place of Middle Earth, emphasizing its focal, central location. Each clan, each tribe owned their territory. This territory had fields, meadows, mountains, pastures, summer and winter hamlets, hunting grounds. The boundary of the economically employed territory outlined the world, in which members of a clan or tribe lived generation after generation. This Yer-Sub (Land-Water) was theirs, beyond its boundaries were possessions of others, and further away were places little generally known. Their own limited Yer-Sub was the not just a settled space, but a copy of the world as a whole. For each clan their land is a center of the world, center of the Earth, a focus of the order and harmony.

The native land is not only a geographical concept: it is a space emotionally perceived by a man. It is the land of the clan, the land of fathers, here the man was born, has grown. That is why this Yer-Sub, the Native Land, is not for sale, under any circumstances it can’t be given away, but should be defended. People die in fight for it, because in other lands people would not have the protection of Tengri, or Yer-Sub, and so no happiness.

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Umai (Ymai, Mai, Omai). In the believes of the ancient Türks and Mongols Umai was a female Deity associated with benevolent deities and spirits. She was considered to be a favorite wife of Sky God Tengri, living in the heavenly zone. Like Yer-Sub, Umai directly deferred and performed assignments for Tengri. If Yer-Sub ruled over all alive on land and in the water, Umai was giving a special divine power to the people.

It is impossible to picture an image of Umai. Living in the heavenly zone, she radiates rays down to Earth, which penetrate into a man and as hot sparks live in him to his death. This spark supports in the man his vital energy and physical force, but it is neither spirit, nor Kut (luck; mercy, fortune; spirit. – Translator's note.). It is a divine power linking the man to the heavenly zone and it is sent by Tengri for his magnanimity. If the spark perishes, so perishes the man, he dies... Thus, everything spiritual and physical in our Universe was subjected to the two Deities Yer-Sub and Umai.

For the ancient Türks, Umai appeared as highly revered female Deity, who patronized all Türkic people. She participated, together with Tengri and Yer-Sub, in reaching a victory by the Türkic forces over an enemy. In the Orkhon inscription in honor of Tonyukuk there are such words: ‘Tengri, (Goddess) Umai, Sacred Yer-Sub, they, it should be believed, gave (us) victory’. In Orkhon inscriptions there is a comparison of the Khagan spouse with Umai: ‘...Her majesty my mother Katun, comparable to Umai...’. This testifies to the reverence of this Goddess by the highest ruling ranks of the ancient Türks, and first of all by the representatives of the divine authority on the Earth – the Khagans.

The ancient Türks did not sacrifice domestic animals to Goddess Umai. They prepared dairy and meat dishes and with solemn ceremonies dedicated them to Her.

After disintegration and fractionation of the ancient Türkic states and the detachment of the ancient Türkic population of Eurasia, the Goddess Umai began to be considered only as a protector, from bad spirits of the earthly world, of pregnant women and small children. The reverence to Umai (Ymai, Mai) Deity remained fresh in the memory of the Altai Türks until recent times.

And today a part of the modern Altai Türks thinks so. ‘When the Kut of the child reached the Earth, he was weak and helpless, and therefore together with him Umai descended from heavens, and guarded him even in the womb of the mother. It was necessary, for the malicious spirits, penetrating the human, could penetrate the womb of the pregnant woman and ruin the child, resulting in abortion.

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At the approach of delivery Umai helped the child to arrive, entering sometimes in a struggle with a malicious spirit, who interfered with delivery and pulled the child to itself. So were explained late and heavy deliveries. Umai helped to properly cut the umbilical cord. She not only safeguarded the child, but also looked after him, washed his face, cleaned eyelashes. Umai entertained the kid, educated him and talked to him in Her own way. They well understood each other. Sometimes the child, lying in the cradle, suddenly started to smile or laugh in a dream, and sometimes did it while awake. But sometimes child cried in a dream, slept restlessly, for Umai at that time left him.

Part of the Altai Türks, on the child reaching the age of six months, invited a Kam for a special sacramentation to Umai-ana (ana – mother), with a sacrifice of a young bull. During sacramentation they asked Umai to safeguard and to look after the baby, and attached to the cradle as a talisman a small model of a bow with an arrow, symbolizing the weapon Umai used for malicious spirits trying to attack the child. The complete care and the constant presence of Umai near the child continued until he learned not only to walk freely, and run, but mostly until he understood speech well, and spoke fluently. It happened at approximately 5-6 years of age. Now the child was completely included into his social environment, first of all in the circle of the parents and relatives, was being accustomed to work, played with children of his age, etc. At this point his connection with Umai-ana completely stopped.’6 When a child reached this age, a special kamlation (sacramentation. – Translator’s note) to Tengri was organized at the request of the parents, with a sacrifice of a domestic animal, and with an appeal for longevity for the child, because Tengri endowed the Kut (soul) to the child.

‘A part of Altai-Sayan Türks preserved Umai as a patroness of pregnant and small children. Here was well preserved a concept about archaic attributes of a deity personifying a female side of the human reproduction, as a patroness and defender of pregnant and newborn from malicious spirits of the earthly world. The babies, just born in the earthly world by the will of Heavenly Deities, were especially sensitive to malicious spirits.

Children saw and felt the malicious spirits in the dwelling, unlike the adult people, and certainly with exception of a Kam. The representation of a female biological beginning was also mirrored in the name Umai, which (equally for Türks and Mongols) meant the womb of the mother, uterus, placenta, and even cut off umbilical cord. It underlined the specificity of Umai functions as a deity of popular reproduction. It was Her, that the childless or unprolific spouses, and women, whose children died in infancy, and the like, asked for children.’7 Kams revered Umai at difficult deliveries, the women called Her Umai-ana – ‘mother Umai’.

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The concept of placenta and umbilical cord under a name Umai (Mai, Ymai, Omai) are not alien to both modern Altai-Sayan Türks and Mongols. Believing that Umai will remain in the umbilical cord and will permanently patronize the child, customarily the umbilical cord was buried in the yurt near a hearth. Revering Umai, the Türks in many families made a symbolical small bow with arrow or spindle, to serve as a talisman for the babies. The bow with arrow was for the boys, spindle was for the girls. These amulets were attached to the dwelling, near the usual place where was a cradle with child. They were made at the first placement of the newborn into the cradle, with the invited Kam, and removed when children grew up and did not use a cradle any more.

The modern Volga Tatars do not revere Umai deity. This reverence was preserved in the pre-Islamic Tatar dastans (poetic tales) and legends, in language and in customs. In Tatar language are many well-known words derived from roots um, ym, im, am, expressing female womb or link between the mother and child ym, ymsynu, ymyn amu, yyumalau, im-gek, imu, imezu, imezlek, -imi, -imchak, am, amyi, mai etc.

Today the Türks do not know about Umai deity, and therefore, do not recognize Her. But with it they did not become neither spiritually, nor materially richer. The divine birth of the child, childcare have simply turned to a usual reproduction, but even that is not for themselves, but as a service to other peoples.

Erlik. The ancient Türks and Mongols considered Erlik a Deity of the Underground World. He is a leader and potentate of the underground world, where is no sun, nor moon. In the Orkhon-Yenisei monuments Erlik is mentioned in transcription Erglik. The ancient Türks also called him Erlik-Khan.

The appearance of Erlik is described in the appeals of Kams. Erlik is described as an old man with athletic built. His eyes and eyebrows are as black as soot, the beard is parted and reaches his knees. The moustache is similar to tusks, curling behind the ears. The horns are like the roots of a tree, and the hair is curled.

With a name of Erlik the Türks connected the worst disasters, for example epidemics and illnesses of the people and cattle. He caused these illnesses to force man to give Him a sacrifice. In normal times and especially with an illnesses, a man felt a painful fear of Erlik, and was afraid to say His name, calling Him the instead Kara-Name, i.e. something black.

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The ancient Türks and Mongols visualized that Erlik had a family. The sons of Erlik helped Him to rule the underground world, where there are lakes, rivers and seas. Erlik has several daughters. In the ancient Türkic myths the number of them is from two to nine. They are described as idle, sexually promiscuous, desirous to lure to their beds Kams when they descend to the underground world in time of sacramentation, and to snatch the sacrifices that Kams bring to Erlik.

Ancient Türks believed that Erlik was closely connected with Kams. Ancient legends said that Erlik taught the first black Kam sacramentation. Sacramentation to the underground world was done only by black Kams (kara kam), white Kams (ak kam) never went to the underground world. Though Erlik was a deity managing the underground world, he caused an evil rarely. He did not control the death of the people and did not take away their Kut, but only accepted in his kingdom the material body of the diseased. The ancient Türks believed that the Kut, after the body being burnt, returned to Sky, or after being buried went to the land of diseased, to the world of ancestors, instead of the care of the Master of Hell (Erlik’s) as it is in the doctrines of the world global religions. In the Erlik kingdom were live malicious spirits – Kermeses who sometimes rose to the land under the sun to harm people. Especially many of them come at sunset.

Sacrifices to Erlik were conducted at night, by slaughtering domestic animals with some defect (broken horn, lame, etc.), as it was believed that the underground, the invisible world is a contrast to the visible world.

The Earth. The great Sky God Tengri was a dominating deity in the Universe and, undoubtedly, was believed to be a father, a ruler. The deity Earth was considered to be a mother and a wife of Tengri. She appears as a force of nature, She is one of the main deities, only Sky was higher. Therefore ancient Türks and Mongols highly esteemed deity Earth. In ancient mythologies there is a theory that on the Earth people appeared from a marriage of deities Tengri and Earth. In Orkhon monuments there is a record: ‘In the beginning there was a blue sky above, and below a dark land, and human sons appeared between them. The sky sanctions life, it fertilizes, but the birth is given by Earth, Who is a natural incarnation of ‘body’s bottom’. People are born, live and die on the land. After a death the land swallows them. Land grows the grass, cereals and trees, including the Sacred Tree that connects the worlds. The people revere the Earth as a giver of crops and abundance, as a source of treasures that give the material happiness to humans.

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In the spring, before the beginning of the production year, and in the autumn, after finishing the work, as a sign of gratitude for the abundance of food and happiness of the people, the ancient Türks and Mongols made a sacrifice to deity Earth. Milk, kumys and tea were sacrificed to her; pleads for fertility of the land, rich crop etc. were addressed to Her.

Water. Ancient Türks believed deity Water was born earlier than deity Earth. Therefore She was believed to be a senior sister of Earth. Per ancient mythologies it was believed that the beginning of the Earth started from Water. From the bottom of Water ‘a heavenly duck’ lifted sand, clay, silt, from which the Earth was created.

The closest deity for Water was Rain. The Rain helped grow children and grandchildren of Water – sea, river, lakes and springs. She was hostile to deity Fire.

The ancient Türks related to Water twofold. On the one hand they believed that water ‘is a commencement, initial state of everything existing, equivalent of primordial chaos,.. water is a medium, agent and basis of global grandeur and incipience. Water evenly bore with foreign and hostile. It is the possession of spirits and the entrance in another world. It is not accidentally that to wash the face with water in mythological tradition is conceptually equivalently to ‘die’.

But on the other hand, Water was greatly respected, as without the water the life on the Earth is impossible. Even a human consists of 80 percents of water. In the mother womb the child is surrounded and protected from everything by water. Türks named this water ‘vivifying water’. Water in unclean lakes and boggy pools, filled with stale muck, were called ‘dead water’.

The life, fertility and productivity of land depend on Water deity. Therefore sacrifices were brought, at the river sources and lakes, to Earth and Water, asking for good harvest, increase of cattle and well being in life.

Fire. Ancient Türks believed deity Fire was a grandson of Sky God Tengri and a son of the Sun. His brother was Lightning. Therefore, in spite of the fact that Fire was born and has grown on the Earth, after death It rises to the Sky as smoke, to again return to the Earth.

In Fire the ancient Türks saw an omnipotent deity, which arises, breathes and permanently varies. The Türks associated with Fire a birth, growth, development, and the life in general. As scientist N. Katanov wrote in his records, ‘In perception of the Tatars, the spirit of Fire grows and warms beings, and as soon as the spirit of Fire departs from the being, he dies, the body unites with the land, and the soul joins the multitudes of spirits, soaring above the Earth’.

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The ancient Türks visualized in myths deity Fire as an image of a Red cow, Red bull, and Red cock. In other images, Fire was personified with by a female figure – Ut-Ana, Mother Fire. Ut-Ana was believed to be the mother of all people. When Fire whistled in the hearth, they bowed to the flame and invocated: ‘Fire, you are our Mother with 30 teeth, you are our mother-in-law with 40 teeth’.

In the yurt Fire was deemed to be a part of the sun (Heavenly Fire). The hearth in the center of the yurt was round in form (solar disk). Warmth, emanating from the sun and fire, their bright luminescence and the colors bore certain analogies between them. Sun and fire, and the link between them and the life, were extended to the woman as a forebear and guardian of descendants.

The Fire-hearth was protected and kept clean, a careless attitude could result in Him becoming angry and ‘leaving’ the yurt. Fire was believed to be a clan deity, but each family had also a family Fire, and to mix Him with Fire of other family, to borrow Him from the neighbors was a sin, it was even impossible to cook food in a utensil that has earlier been on another Fire.

Completely inadmissible was to desecrate Fire, i.e. to throw any garbage and leftovers, foully smelling substances, mix coals by a sharp object, to swing at and step over Fire, to push in fuel by a leg, to step on ashes, to spit: for spitting on lips would come blisters. It was prohibited to deviate from the daily ritual of feeding and treating Fire, giving slivers of food and drinks used by the inhabitants of the yurt. For sacrifice to Fire usually was used fat. Even ashes from the home hearth were taken somewhere to a secluded place, where neither people, nor animals would not go. For violation of these and other rules Fire punished inhabitants by various illnesses, deprived of the protection from malicious spirits, sometimes even burnt some or other things, and occasionally also the dwelling. A burned object was seen as the most terrible signal of Fire anger, and a special prayer with sacrifices was then organized. If it occurred on a hunt, the hunters abandoned hunting. When the burning wood in the hearth cracked or a whistling was heard, it meant Ut-Ana’s good mood, and the master should expect good news and visitors.

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‘Once a year in a yurt were organized family prayers to Ut-Ana. The purpose of them was to ask for the family’s well-being: that nobody fell sick, the cattle was not lost and a good luck. a Kam conducted in a yurt a prayer to Ut-Ana. A white ram with a black head was given as a sacrifice. Before the sacrifice, simmered milk was poured upon the ram, it was decorated with multi-colored ribbons and released back to the herd, thus devoting it to Ut-Ana. After the slaughter of the sacrificial ram the right front part of the carcass and heart were burnt, and the remaining part with the hide were given to the Kam.

A required attribute at all Kam’s sacramentations was a birch, symbolizing link of the upper and lower world, and in the yurt its branches – sis were used. They, decorated with chalama (ribbons of blue, red and white color), were set in the floor around the hearth. After a sacrifice to Fire the Kam threw into the hearth pieces of fatty meat, the flames flashed with large blazes. In invocations to Ut-Ana the Kam usually said: ‘You, Fire, Mother of ours. You have 40 teeth, You are covered with red silk, and You have white silk bed. I did not step on white ashes. Small children and dogs did not touch you. I sacrificed the white ram, I gave the white lamb, I bow to you, Fire, give us, give us easier (life— Translator’s note)’.8

The sacrificial food for deities and spirits was prepared on flames. People ate the meat, and the Deities and Spirits were fed the smell of the roasted meat.

Fire had a cleaning quality. A desecrated thing was held above the flames for cleaning. The ambassadors arriving to Khagan were always led through a flame, between two fires, subjecting them to a fiery clean up. Leaving the winter quarters, the Horde passed between two fires. A man giving a public oath also had to be cleared by flames. For this purpose fires were set in two places, he was led between fires and had to kiss a sable or sword, and in the Middle Ages he had to kiss a mouth of a gun, with which a man was killed before. Only after that the man could give the oath.

“Fire was a patron of dwellings, a home sanctuary, therefore a bride, at the entrance to a new family, had to bow to Fire of the husband’s house, so that her family would be as happy as the ancestors. Women led the bride entering a new family to a yurt of the father-in-law. Indoors she did usual kneeling (entering into a yurt of the relatives older than her husband and accidentally seeing them, brides kneel every time). Then she was seated in the center on a tanned calfskin, so that the bride was soft, as a skin,... then poured fat into flames, and she bowed to the ground a few times, invocating, ‘Mother-Fire and Mother-Fat, award me with your favor!...’

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At that time women pat her on the face with palms warmed in the flames"9. And the Kam, stretching his hands above the flames, invocated: ‘Lady Hearth Ut-Ana! By your will this flame is born. So let this flame be protection of the dwelling against malicious spirits, a barrier from human treachery, let the goodness to warm without burning, and the evil be eliminated without a trace. Let Fire last for thousands of years! Bless the hearth, Ut-Ana!’ After that the Kam declared the bride to be a wife of the groom and a full mistress of this hearth, and the groom to be a husband and a master of this yurt.

Fire was applied for treatment of various diseases. So, if a child or adult had crusts on the face (Russ. ‘fiery fly’ – Translator’s note), above them were made sparks by a flint. And Kam, addressing the crusts, said, ‘Why a sole branch of a tree does not move anywhere, why do you wander here and there? Let all the crusts together with fiery sparks fall from the face. Just as knoll does not move anywhere, you too do not move. Do not build your yurt here any more. Tfu, tfu to you. Do not come back here any more’.

With the help of Fire Kam treated child from milk disease (disease of the mucous membrane of a mouth, when it becomes covered by a bright-white film). The treatment consisted of the Kam laying the child on the back and burning on his chest a piece of a birch bark, in the place of the burn remained a stain-mark. The same procedure was conducted for the treatment of salivating.

‘To the number of diseases cured by flames belonged rheumatism – pain in the legs, which, in the opinion of the ancient Türks, was caused by careless walking in places of old encampments. Mongols thought precisely the same, because they had a legend that Khonkirat people suffered pains in the legs because they came from Yergena-Kun mountain valley and stomped the good of other peoples under their feet.

The treatment by fire was such: from the seven parts of a cattle body were cut pieces, thrown into flames and then a sick place (rheumatism) was heated with them. The ritual to clear the illness with the sacrificial fire was such: a tin scoop was thrown into flames, heated red-hot, then filled with oil and a blue cloth was sunk in there, when it all was ignited, the scoop was brought under the nose of the patient and cold water was poured, producing a terrible steam. This treatment was called ‘jelaushek’ (spell by a wind).’10

It was believed that the ashes also had medical property. So, a bleeding wound was strewed with hot ashes, which accelerated the healing. At sudden pain in the stomach a man took hot ashes by the right hand and a few times smeared it across a bare stomach.

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Sun. (Koyash). Sun for the ancient Türks was an esteemed God. The ancient Türkic mythologies said that the Sun is the son of Tengri, and His mother is Earth. Therefore, it circles between the father and mother. The ancient Türks and Mongols worshipped power and vital force of the god Sun. It was not possible to imagine life without energy and influence of the Sun.

In antiquity was a ritual of greeting sunrise. Huns, coming out in the morning from aul (village. – Translator’s note), welcomed the ascending sun and bowed to Him. Praying Türks turned to the sunrise. They worshipped Sun because Tengri and His assistant Kun (Sun) supervise the created world by means of the Sun rays which are strings linking the spirits of plants with the Sun.

The ancient Türks knew a solar ray as a transmission medium for embryo of life sent by Tengri to the man. A vivid example is the genealogical legend of the birth by a shamaness, from a Türkic ancient noble clan Ashide, of the son An-Lushan, later famous, who rebelled against Tan dynasty of imperial China. At his conception a ray of light penetrated the yurt. It is possible to also recollect the ‘famous pra-mother of the Mongols, Alan-Goa, who originated the clan of Gengiz-Khan, conceiving from a ray which penetrated the yurt through a smoke hole.’11

The ancient Türks associated the movement of the sun in the sky with a flight of a fiery bird, winged horses, etc.

Winged horses as a symbol or personification of the Sun were widely spread in the cosmogonic myths of the Türkic peoples. In addition to the horse and birds with the symbol of Sun were also connected such animals as ram, deer, bull.

The huge number of domestic artifacts decorated with signs and symbols of solar ornament, found on all the territory of Eurasia, testifies to a wide distribution of the cult of the Sun between the Türks. Such signs are pictured in large numbers on ceramic vessels and female earrings.

Moon (Ai). Ancient Türks’ mythology regarded Moon as a daughter of Sky God Tengri and Earth. Ancient Türks perceived goddess Moon dually: Moon frightened them and at the same time they loved Her.

The moon was represented as a Lady and as a symbol of the night. The night is darkness, when the malicious spirits emerge from all holes. All feasts and jamborees of malicious spirits occur at night. The rituals and hypnotic sessions of witches were always conducted according to the phases of the Moon and, mainly, in a full moon. At night the illnesses amplified, causing more often deaths at this time. Robberies, murders are done mainly at night. On the other hand, the Türks trusted the magic force of the Moon. She was a sole night lantern. To please Moon those born during full moon were given names as such: Aisylu, Aituly, Ainir, Aizirek, Ainaz, etc.

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From ancient times the Türks noticed that woman and moon have the same secret force. The female cycles, her mysterious bleedings, coincided with the monthly phases of the moon. Female pregnancy lasts about nine lunar months, and more often women deliver during a full moon.

Three phases of the moon also had their signs. It was believed that at ‘ai naazy’ (new moon) the moon symbolized a young girl, who grew day to day. She is pure and modest. At ‘ai toly’, ‘tuly ai’ (complete moon) Moon personified a mature woman – mother. In this period she is good-natured and favorable. At ‘ai karty’ (old moon) the Moon aged, became wise, but at the same time quarrelsome and malicious. Before death Moon reigned in absolutely dark night, She was not visible. In these three nights, it was believed, life and death meet together. After the meeting they separate, to meet again in a definite period. The old Moon died, a new one was born, and together with Her a new life, new cycle, new round was born, and so on indefinitely.

Stars. The ancient Türks and Mongols revered stars. For them were brought sacrifices. The Star deities, in the opinion of the Türks, influence the human happiness, richness, cattle, and others, and each star corresponds to a Kut of a man on the Earth, and when the man dies, his star also falls on the Earth.

A happy man, protected by a fate, was called ‘a man with a star’. The ancient Türks knew many stars, but the most popular, which they continuously encountered in practical life, were:

1. A Polar star – Timer Kazyk (iron stake) was a reference during night travels. The name Iron Stake, probably, was given due to a visual immovability and, consequently, two close stars moving around it, like horses on a cord tied to a stake, were named ‘two white horses’. According to the cosmological ideas of ancient Türks, the sky looked like a cupola of a yurt. The Polar star was called ‘A Smoke hole of the Sky’, a mythological center the Sky ostensibly serving as a pass to other worlds. The history of its creation is:

There was a time, when the Sky and the Earth came in disorder. The Sky pressed on Earth, and the Earth split. A great Chaos came to the Universe. Black storm grasped the Earth, the ashes of earth mixed up with clouds, the thunder roared, lightning flashed, hailstones fell the size of a duck egg.

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People, animals and birds perished, only groans were heard above the Earth, fear and confusion, suffering and grief reigned.

Mountains moved, rivers were overflowing, fire clinched forests and steppes. The moon, sun and the stars lost their tracks, and were swept in a chaotic spinning.

Three years reigned Chaos, three years lasted the disaster, until the Lord the Sky, god Tengri in great anger hammered into Universe a golden stake.

The golden stake of the god Tengri secured the Sky and the Earth, and became an axis of the world, around which hold the path the moon and the sun, stars and comets. And the end of the stuff can be seen at the night in a dark sky, people named it a Polar star.

2. Big Bear was called Seven Elders. They were given as offerings kumyz, milk and animals. Seven Elders kept a stolen daughter of Pleiads.

3. Pleiads – Urker. The Türks noticed a forward movement of Pleiads to Big Bear and thought that Pleiads pursued Seven Elders to free the daughter. The Türks determined by Pleiads the time of night and the seasons.

4. Venus – Shepherd’s star. By the rise of this planet the Türkic shepherds brought herds to the aul (village) corral.

5. A morning star – Chulpan12. The Türks named children in honor of favorite stars.

Air. The Byzantian historian Th. Simocatta wrote that ‘the Türks worship fire, water, earth, sky and air’.13

Ancient Türks believed that deity Air supervises the life between Sky and Earth. Air, as well as all other deities, accedes to Great Sky God Tengri. Without Air the life on the Earth is not possible. Therefore in ancient Türkic mythologies deity Air had properties of life, of a vital force. Life entered through breath. Stop breathing, and without air comes death. In the myths sometimes inhaling life revived dead heroes.

Thunder and Lightning. Ancient Türks believed that Great Sky God Tengri controlled Thunder and Lightning. By His order deity Thunder and Lightning punished malicious forces. The Türks believed that a thunder is an angry voice of Tengri, and lightnings are heavenly arrows, which strike malicious spirits. A house struck by lightning was not extinguished and nobody would come near it until it completely burned down. A house struck by lightning was believed to deserve the anger of Tengri. No new house was built on that place; it was believed that there would be no happiness. The beliefs of the ancient Türks prohibited a use of a tree struck by a lightning, not only in construction, but also as fuel.

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Splinters from the tree which undergone an impact of a lightning were used as medical means. A patient was fumigated with coals of a tree struck with lightning. The Türks noticed, that the lightning does not struck sacred birches, because they have links with Sky. A man killed by a lightning was considered ‘sacred’. In a place hit by a lightning were brought sacrifices to spirits.

Wind. In ancient Türkic mythologies deity Wind mainly symbolized mischievous, brawling, sometimes a violent character. Nobody could imagine how Wind looks, but in some myths His image is shown similar to the unbridled horse. The Türks called, and do it until today, the thoughtless people or horses ‘born of a wind’.

Ancient Türks believed that deity Wind directly reports to Great Spirit Tengri. Because of His restless character Wind cannot get along with deities Earth, Water, and, sometimes, with spirit Fire. He permanently clashes with them and does not let them rest. When angry, in the winter He sends to the Earth snowstorm, and, in the summer, hurricane, bringing misfortune to the people, animals, and nature. Therefore, running into hurricane, the Türks spat three times: ‘tfu, tfu, tfu’. The ancient Türks believed that some spirits of illnesses appeared as a wind and struck people. If, during a hunt, the wind destroyed a tent of the hunters, they stopped hunt and immediately went home, believing that hunting would not be successful. They returned back to hunt a bit later, first arranging a small prayer, addressed to the master of a forest or a mountain where they hunted.

Western and northern winds were considered ‘bad’. In the autumn they brought bad weather: rain, snow, clouds covering the sun. In January and February are some very windy days, therefore they are called ‘Jil aiy’, months of wind. ‘Do not admit malicious spirit, do not admit evil wind,’ addressed to Umai Altais. The ancient Türks perceived the wind as a touch of the other world and its breeze was believed to be a reason for discomfort, especially, if the wind was an ‘envoy of the lower world’.

Wind, as one of the elements of nature, creates a situation of change. It brings not only clouds, storm, but in mythological plots it also brought diseases. Certainly, a violation of stability in itself was not a trouble yet, but the wind could become a trouble. Therefore possession of wind, skill to control weather was one of the characteristics of strong Kams, Yadachi and other sacral persons. Their interference was required in situations when elements could turn into a trouble for a man.

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The ancient Türks esteemed Him, despite the negative effects of the Wind. In honor of deity Wind and in reverence to Him, per Chinese chronicles, the Türks constructed a temple under a name ‘Dispersing the clouds’. The Türks visited this temple before a military campaign, made a sacrifice and asked for a victory.

A light air movement produced with a fan was part of the Tengrian ritual. The sense was that blowing a light wind was considered as showing up of spirits, to whom this or that request was addressed.

As it is known, one of the main movements of a Kam during sacramentation with tambourine or a fan was a fast spinning on feet. This movement symbolically represented a whirlwind. Kam turned clockwise. The same rotation performed the faithful around the sacred birches, fire etc during a sacrifice. People trusted the spirit of Wind, a personifying force of the nature, which gave them energy. At the same time the Türks had the idea of a whirlwind as an evil spirit, if the rotation was counter-clockwise. Such a whirlwind could steal the Kut of a man.

Tornado. Ancient Türks saw Tornado as a malicious deity. The tornado was not so much frightening as inducing admiration as a deity personifying the force of nature.

Clouds. Ancient Türks believed that deity Cloud directly subordinated to Great Sky God Tengri. Thunder and Lightning were His brothers. A violent wind sometimes mischieved and drove Cloud in a boundless Sky. White clouds were forerunners of a sunny day. Black clouds were forerunners of a rain. No Clouds was for hot, droughty weather.

Rain. The most esteemed deity for the Türks was Rain. Both the harvest and the well being of a man depend on Him. In May a sacrifice was made to deity Rain. After the sacrifice started the ‘rain celebration’.

By ancient mythologies, the ancient Türks portrayed Rain as a human. He lived in the Sky, but was more connected with Earth deities. His brothers were Thunder and Lightning, Cloud, Wind, and sister Water on Earth. The sources of water on the Earth especially esteemed deity Rain. By the ancient believes, if a spring flows with a murmur, it means that there will be a drought. The most esteemed and sacred for ancient Türks was the first rain in the beginning of the spring – Leysen, which is in many myths and legends of the Türks.

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The ancient Türks believed in His vivifying, curative properties and used water as medicines. Türks – Tatars till today give names to the children in honor of the first spring rain.

Rainbow. Ancient Türks believed that Rainbow was a sister of Rain. After a spring warm rain Rainbow had a habit of milking the sheep, tied with a cord into a row by the necks. This row people from the Earth see as beautiful semicircles.

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Chapter 4. Spirit hosts of localities

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Hosts of locations

In the vision of Türks and Mongols, in the hierarchy after the deities , the Universe is ruled by the local "hosts". They live in the invisible world in the Middle zone of the Universe, and directly serve the Great Spirit of the Sky Tengri, and the Yer (Earth) deity. As Türks thought, location "hosts" controlled territory of the visible world populated by people. The very names "ezi", "hudja", "iya" (host, master) tell that they were viewed as the true owners of the mountains, forests, rivers, etc. The limits of the locality owner territories were formed by natural borders (riverbanks, river, ravine, mountain pass, etc.). Thus, the territory of the people is simultaneously the residence of various host spirits. And still the host spirits are members of the other world, and belong to a special class.

In the vision of the Tengrian Türks, the local hosts had a human shape and were understanding the human speech, lived in families, and possessed wealth, mainly the vegetation, animals and minerals. The wild nature was perceived as an organized world. Therefore for its natural inhabitants, the owners of the mountains, rivers, and forests, the human values were alien. They had no clothing. In ancient legends, to the hunters, the local host appeared naked, with long hair.

Relation to the local host influenced the development among the Türks of their moral and ethical behavioral norms. The behavioral rules and norms of the people were closely linked with the reverence of the hosts of the localities. These rules and norms amounted to various interdictions to safeguard from the people the respite of the hosts of the local nature and their wealth (vegetation and fauna). During a foray in the forest to hunt animals, it was forbidden to shout, whistle, sing, laugh and talk loudly, etc. It was forbidden to pollute reservoirs, rivers, springs. Were forbidden tree logging without utter necessity, depredation of animals for gain or without need. For the violation of their serenity, of the behavior rules during hunt, logging, mining etc., the hosts of locality were subjecting the violators to various punishments: deprived of success, sent bad weather, sent calamities and illnesses, etc. The violators of such norms were punished by the local host right there, in that land, and not after death.

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On this occasion, the Chinese annals Suishu (隋書) describe an incident. The Türkic kagan Shabolio (Shetu, 581 - 587) went to a hunt. On that day with his own hand he killed 18 deer. Before he returned to the court, his tent has burned down. Shabolio saw in that a bad omen, fell strongly ill, and died a month later.

Killing numerous deer among the Türks was considered to be an act punishable by the host of the taiga. Destruction of numerous deer by the Kagan Shabolio has certainly caused an anger of the owner of a taiga where he hunted. The consequence of it was a warning with fire (when his tent burned down), and the finale was his death.

To earn a favor of the local host, he was presented with various a sacrifice. So, as a gift to the local host the Türks were hanging on trees a "dialama", cloth ribbons of only light shades: white, aquamarine, blue and red. Mostly, they were tied on birches or larchs. They did not tie them to conifers like spruse, fir, and cedar, because they were considered “Kara agach” (Black tree) since they have “dark leaves” and needles. By the trees covered with ribbons stopped every traveler, leaving a sacrifice, and asking blessing from the host of the locality. If on a mountain or at its piedmont did not grow any trees, then stones were heaped into a mound and next to it were made sacrifices.

To the local host, in addition to the ribbons, were given locks of hair from a mane or a tail of a horse, a coin, etc. If a dairy vodka was handy, a few drops always splashed, as a treat for the local host. The Türks thought that it is wrong to stop at the sacrifice place if you go to funerals or burial ceremony, because one need to be pure before a local host. Or, if you do not know the words of addressing (alkysh) the local host, it is better not to say anything, because the verbal muddle can irritate the local host.

The Turkic hunters had a custom on a hunt of telling at night fairy tales before sleep. In the opinion of the hunters, the host of mountains was also listening to these fairy tales. This belief was so widespread and was held to be so effective for a good luck, that some hunters were taking along some storyteller old men, specially for the entertainment of the host of the mountains, and at the end of the hunt they received a full share of the total yield.

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The Türks had a widespread belief about sexual intercourse during a dream of the hunters on a hunt with the hostesses of the mountains. This notion was so strong and common that it influenced a family life of the hunters. On its basis were formed special customs or interdictions. For example, going on a hunt, the hunter could not enter into matrimonial intercourse with his wife. The motivation was that there will be no good luck on a hunt, because to go on a hunt a man should be pure. And if a hunter on a hunt dreamt about him sleeping with a woman, it was considered a true sign that with the hunter slept the hujasy of the mountain or another part of the taiga, as a result of which was explained the invariable good luck of that hunter, and even the wealth of some people.

Host of the mountain

A mountain is a component of the alive being, the Yer (Earth) planet. As an alive being, the Yer (Earth), the mountain also thinks. The mountains play a role of a kind of the “brain of the planet“. One computer microcircuit consisting of silicone accumulates huge memory. And how much silicon is in the mountains? Clearly, it is infinite amount. That means that in the mountains is saved huge Terrestrial memory. Where from bowels of the Earth once splashed into Cosmos huge energy, appeared mountains. Where the burst of energy was insignificant, today there are ravines. Mountain tops are directed upwards, to Cosmos, they provide connection with the Supreme Reason, and their bases are sunk into the body of the planet, influencing it. The mountains that emit floods of light energy are called sacred. Sometimes people see how from a sacred mountain into the sky shines a light column of energy. During a prayer, the wishes of people convert to a thin energy and leave into Cosmos. The prayers (thin energy) of the people praying at sacred mountains are fused with the column of light energy (of the mountain) leaving into Cosmos, and because of this merger the force of their prays increases manifold.

The deep reverence of sacred mountains by the Türks and Mongols is known from the ancient sources of the 5th-4th centuries BC. Eloquent testimony to it bear various and allochronic monuments, like the burials, sacrificial stone altars, sanctuaries, rocks with pictures of sacral holidays or prayers, etc. Every Turkic or Mongol tribe had its family, clan or tribal mountain. Such mountains served as cult centers for sacrifices to the clan divinity.

In the vision of the Türks, on the mountain and at its foot existed in parallel two worlds. The first visible world, are the mountains, forest, trees, rivers, etc. with which a man directly interfaced during the life. Visibility was considered an important attribute of belonging to the real world. If "something" is not seen, but is heard, that "something" belongs to the other world. There reigns timeliness. And in that invisible world was a second life of the host of the mountain (tav hujasy, tag hujasy) (tav, tag, tau = "mountain" + hujasy = "owner, possessor", Russ. "hozya, hodcha, hozyain" fr. Tr. dial. "huzei (Mishar), "hoza, huza" (Chuv), E.N. Shipova 1976, p. 365 - Translator's Note) and his family. Not every mountain had its host, but each locality had a special mountain where lived its hujasy, as believed ancient Türks and Mongols. The ancient Türks saw in hujasy their ancestors. Economic well-being of the society depend on them. To them addressed the kams of the clan, who were "departing" during the kamming to the traibal mountain. After migration to a new place, the clan frequently retained connections with the former hujasy of the traibal mountain, and the kams had to depart on a long "trip" to reach it. Sometimes, after a move, the members of a clan started revering a new mountain with its owner, located in the new territory. A Türkic (Kipchak ? - Translator's Note) genealogic legend found in Egypt in the 14th century said:

“In the Karadag mountains ("Black mountain", compare "Montenegro/Chrnagora/Karatau in the Balkans - Translator's Note) (in the Gansu province) on the border of China, the waters flooded one of the caves and washed into a hole clay that formed a man. After nine months, under the influence of solar rays, the clay model came to life. So has appeared in this primordial cave an ancestor of Türks by the name Ay-Atam (Moon-Father, from Ay = "Moon" + Ata = "father", see Yu.A. Zuev 2002 - Translator's Note), who married a woman who also has appeared as a result of flooding. Them produced 40 children”.

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The tribal mountain was addressed with a term “ydyk tag” (sacred mountain). This mountain protected the clan from malicious spirits, it was able to ensure their prosperity. Each Turkic tribe envisioned its host of the mountain in its own way. Some envisioned him as a pale (colorless) man. But his features that distinguished him from the people was an absence of eyebrows, sometimes also of eyelashes too. Other Turkic clans envisioned the host of mountain as a young naked woman with the large breasts, with blond hair. The mountain hujasy mostly figured in the fairy tales, legends, in the myths. They lived with families, together with brothers and sisters, in the (mountain) caves.

The Türks believed in the possibility to visit the country of the invisible world. This can be illustrated by the myth where a hunter who got lost in the middle of winter cowered into a bear den and fell asleep. When he woke up, it turned out that a green grass has already grown. At that time the host of mountain in an image of a man on a horse approached him, offered help, and gave him burned horns. The hunter felt satiated with one smell only. The hujasy of the mountain explained: “On the ground, remembering you, [they] burn foodstaffs, it is with that smell you made fully satiated”, then he brought the hunter home, with a condition not to tell anybody who has helped him. The hunter, drunk with wine, told it all to his wife. When he stepped to the courtyard at night, the host of mountain killed him.

The hujasy of the sacred tribal mountain not only helped and safeguarded people against any troubles and malicious spirits, but also demanded people to follow the rules of behavior in relation to him and his wealth, vegetation and animals living in his territory. On the sacred mountain was not allowed to hunt, fish, pasture rams, shout, whistle, sing, etc. The hujasy of the mountain did not allow any breaks or the violations caused by people staying there, not only in respect to himself, but also to the animals, vegetation in that place, reckless handling of fire, etc. He watched the behavior of women living nearby. Women were not allowed on the sacred mountain. Being within visibility range, they had to cover the head (like in the presence of men who are senior relatives of the husband). They could not pronounce the name of the sacred mountain. For the violations they were penalized by the host of the mountain with inevitable punishment, mostly with illness. The hujasy of the mountain held in fear even kams, even though for many of them he was a patron (was giving them tambourines etc.)

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During ancient times was a special mountain which was revered by all ancient Turkic both Mongolian clans and tribes. In ancient Turkic Orkhon inscriptions it was called with a term Yduk Yer-Sub. The hujasy lived in the territory of modern Mongolia in Khangai mountains (more accurately mountain Lanshan in the headwaters of the r. Orkhon). As show the ancient written sources and archeological monuments, prior to the 3rd century B.C. all Turkic and Mongolian clans and tribes displayed amazing unanimous reverence to the mountain called Otuken (with "u" as in "during" - Translator's Note) as a sacred clan and tribal territory. The word Otuken (otogen, etugen, etugen) in the Türko - Mongolian languages is known since the most ancient times. In the Turkic mythology (including Mongols) a deity, mother-earth, maternal child-bearing organ, and in the truncated forms otog (uteg) it means a stan place, homestead, that is the “native Yer (Land)”.

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The Hujasy of water

In Turkic mythology water was perceived as alien, hostile substance. It is possessions of spirits and an entrance into the other world. The "Owner" of water (su hujasy) belongs to the inhabitants of the invisible world of the lower zone. All oceans, seas, rivers, lakes, etc. have hujasy of waters. Possessions of the host of water were limited to a specific reservoir. His main wealth was fish.

The owner of water (su hujasy) was envisioned by the Türks in image od an old man, therefore in the myths he is called “grandfather of water” (su babasy). He has a family. The “hujasy of water” (su anasy) (su = "water" + ana = "mama" - Translator's Note) is his wife. They also have a son. He is called simply a “host of water” (su hujasy). Su babasy lives in remote places of a reservoir. He loves loneliness and is very angry when his rest is broken. He could sometimes drag off under water a person who swum too far. About such drowned men in olden time was said: “He was taken by su babasy”. The hujasy of water (su babasy) especially did not stand when the sea, river, or lake were polluted by any crud, household rubbish, etc.

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You can't scoop with a black caldron - you can't despoil the water. In the winter there is a snow, and there is no special a need to disturb the host of water, so flowing water should have been used only in exceptional cases. Because the lower part of the women body of was considered unclean, the woman were not allowed to neither fish, nor dig irrigating trenches: during these works she could profane the water. It was disallowed to drown in water newborns puppies. For that, the host of water sooner or later punished violators with various troubles and illnesses. For example: unsuccessful fishing, decrease of fish in reservoirs, poisoning or contagion with infectious diseases from the infected fishes, etc. Those bathing in polluted reservoirs had various sores and festers burst on the body.

The hujasy of water (su anasy) was envisioned by the Türks in an image of a naked woman with red skin, who was combing with a golden comb her long black hair. Her eyes are black, eyebrows rich and beautiful. The hujasy of water (su anasy) would come out on a quiet secluded beach, and it was there that she was seen combing her hair. Startled by unexpected arrival of a human, the hujasy of water (su anasy) would quickly disappear in water, sometimes leaving behind het golden comb. It was believed that a person who found this comb and did not take it would be accompanied by good luck for life. Upon a person who took a comb were falling all misfortunes. With her curses the hujasy of water would not let go until the comb was returned to the a place where it had been taken.

Children and young women were very afraid of hujasy of water. At night they were afraid to bathe, because at that time she was inspecting her possessions and could carry somebody under water. Usually, such drowned man was found in an unpredictable place and far from place of the tragedy. In such case was said: “The hujasy of water confuses and diverts suspicions from herself”.

The son of the su babasy (grandfather of water) the Türks envisioned as a naked young man. He was different in appearance from his mother su anasy only by not having eyebrows and long beautiful hair. He was simply called su hujasy (the host of water). It was thought that his character was quick-tempered and unpredictable. He could without a reason become angry, to raise a storm on the sea, and to sink ships. Sometimes in clear, sunlit, windless weather in the river unexpectedly raised high waves, braking water mills and drowning people. And then, likewise unexpected, the waters calmed down. His favorite entertainment was to drive schools of fish.

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For the su babasyna, su anasyna, su hujasyna the Türks organized public sacrifices, and their frequency depended on the "mutual relations" developed between people and the river. If the floods were strong, and people drowned frequently, the sacrifices were organized every year in the spring, usual timing them to the first phase of the moon. To the host of water was sacrificed three-year-old bullock or sheep. First in water were thrown the guts, and after the kamming were thrown the hide with head and legs. The kamming was made on the bank of a river, near a birch growing there.

Host of spring

From very old times the springs following from underground were viewed with reverence mixed with fear. A spring connects different spheres of space. It flows from underground and already with that connects both worlds, underground and middle. The springs were subdivided into kara (black) spring and ak (white, transparent) spring. The water in a kara spring is usually plentiful and black. Such springs were mostly used for the medicinal purposes. With water from a spring were moistened sick joints. The water in ak spring is without dregs and impurities. It has curative properties. Such water was drank, in it bathed. Not for nothing since ancient times was thought that the character of the people in an aul (summer village) depends on the spring from which they drink water.

In Turkic myths a host of a spring was envisioned in an image of a beautiful maiden. She was thought of as a daughter of the host of water and a favorite of the host of mountain. The hujasy of the spring was also the favorite of the Rain deity. Yet there were no hints of a rain, but the hujasy of the spring already knew about its coming. In a quietly flowing spring the water was suddenly starting to murmur. That way the hujasy of the spring welcomed the arrival of the rain and showed him her love.

In relation to the springs the Türks had a whole code of rules and bans. It was forbidden to spit in a spring, to throw rubbish near a spring, to bore with a stick an entrance in the spring, etc. It was considered essential to protect the water purity. Before scooping it, utensils needed to be first cleaned. All animals and birds living in the vicinity where a spring was, were considered to be belonging of the hujasy of the spring, therefore hunting near a spring was banned. Facing a bad attitude to the spring, the hujasy of the spring was offenced, and sometimes would leave. Then the spring would dry up. The Türks said: “People who offend the hujasy of the spring, have arms and legs withered”. The Türks made sacrifices near springs in cases when the water in the source vanished. To clear a spring was entrusted only to pure and innocent people. To the hujasy of the spring were brought silver coins as gifts. The lovebirds met at a spring and confessed their love. The sick asked the hujasy of the spring for help in recovery.

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At a murmuring spring people could find a calm for the soul. In an antiquity, holy people were buried near springs. Such springs were called sacred. Till now people feel that the water in sacred springs tastes different from simple springs. In the Turkic mythologies a place where waters of seven springs join into one small stream is considered the most sacred. The hujasy of such spring was held to be a relative of seven stars in the Sky.

Thus, in the vision of ancient Türks, the springs connected not only the middle and underground, but also the top worlds.

The Türks considered the best time to visit springs was the early spring, when leaves are splaying, or in the autumn when leaves on the trees turn yellow. Various provisions were taken to the spring, but no salt or meat. The salt was not taken because it absorbs medicinal force of the spring, and diminished the medicinal capacity of the water. To the spring was required to come clean. People, a close relative of whom has died, could not come to the spring for 40 days. Menstruating women could not come during their period.

Upon arrival to the source the hujasy of the spring was treated with available produce. On the branches of trees were hung up ribbons. Türks thought that sources with mineral water can relieve people not only of illnesses, but also from many problems. After feasting the hujasy of the spring, she was informed about the illness, and asked to relieve or cure it even temporarily for 2-3 years. The patients repeated the ceremony of sacrifice to the hujasy of the spring after the end of the treatment term. After visiting the spring a number of bans were observed. For a year was not allowed to tell what was heard or seen, even in a dream, during the treatment at the spring. During the treatment no salty food was used, no wine or araka was drunk, and no weddings or funerals attended. Those treated at the spring could not be asked directly about the condition of their health.

Host of the forest

The Tengrian Türks especially respected the hosts of the forests, because it was believed that economic well-being of a society depend on them. With them people shared the populated world.

In the spring the cattlemen moved to the summer pastures, located in the mountains, where the abandon vegetation of the alpine meadows attracted people and cattle, and in the autumn they went down to the plain little snowed steppes where the cattle drew the fodder all winter long. The nomadic Türks needed not only green steppes, but also forested mountains. From the mountain forest they used to manufacture yurts and carts, and also arrows, and the mountain wood was valued.

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In the groves were covered cattle during burans (snowstorms), was collected fire wood for shepherd fires. Türks hunted in the forest. So lived people in the visible world.

The host of the forest or taiga belonged to the beings of the middle zone of the invisible world. Each forest or taiga has its host of the forest. All of them serve the Great Sky Tengri and the Yer (Earth) deity. In the ancient Turkic mythologies the host of the forest is represented by an image of a tall grandfather with gray hair and white beard (the image of today's St.Nicholas, Santa Claus, Grandfather Frost, Father Christmas, Kris Kringle, Noel Baba, Aýaz baba, etc. - Translator's Note). He had a kind face. The wealth of the host of the forest consisted of vegetation and fauna of the forest. He knew each tree and each animal in the forest. Making rounds of his possessions, he maintained the order in the forest. He was always working to increase the forest wealth.

He treated people good-naturedly, and did not hurt them. But was stern to those who rustled, whistled, littered and carelessly handled fire in the forest, thus breaking his and forests' tranquility. He was also stern with those who out of greed logged young trees, killed out of greed more animals than needed for livelihood. On such people he sent different punishments, loss of success in hunting, illnesses, etc. Even whole auls, if their people damaged the forest, were subjected to punishment. A first sign of punishment was a fire in the house of culprits. In the aul were constantly some misfortunes, for example, people ate wild animals, grasses, berries, and were poisoned, or were falling ill with different infectious illnesses, children frequently died at birth, etc. However much tried the inhabitants of that aul to work, the poverty constantly accompanied them. Such auls did not grow, the number of houses remained the same.

The host of the forest also has a grand daughter - a daughter of the forest (meshche, urman kyzy) (the image of today's Russian Snegurochka - Translator's Note). The daughter of forests was depicted by ancient Türks as an image of a young beautiful girl similar to a birch. She is easy, cheerful and mischievous. She plays more with animals in the forest, but would not mind a joke on a human. Especially at sunset she, imitating a human voice, tempts a lonely person, disorienting him in the forest. Having played enough, she guides him to the fringe of the forest near some aul. In such cases it was said: “These are jokes of the daughter of the forest host”.

The Tengrian Türks thought that with the approach of the winter the host of the forest went into hibernation, and woke up in the spring together with the waking of the nature. Therefore, for the successful hunt, plenty of berries, and people were not falling sick in the spring, near a small river next to the forest the Türks sacrificed a white ram to the host of the forest.

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house host

Home is one of key elements that define the traditional views of the Türks. The home, a most organized part of the space, protects its inhabitants from the external world and is a media of contacts with it. With its unique status, the home lives its own life.

Being one of the main forms of accommodation with the external world, its construction was meeting the practical needs. One necessary condition of its successful completion, in addition to other factors, was a right choice of time in relation to the actof creation. Mostly, the Türks preferred to begin construction of the house in the spring. It was connected not only with practicality, after a cold winter, but also because in Turkic tradition the spring was a point of the beginning of the annual cycle, the mythical beginning of the natural and cultural world.

The place for a house was chosen during a new moon, the most optional moment of time. A place where blow cold winds, or was possible to hear, with an ear held to the ground, the low of a cow (an animal with a cold breath, connected with images of the lower world and death), was considered unfortunate. On the contrary, a place where in the evening rose warm vapors, where was heard neighing of the horses, was considered fortunate. Because of the fear of crud pollution, the house was better to be erected closer to the headwaters of the river. To finally be convinced of suitability of the place for habitation, a loaf of bread was rolled from a right shoulder. Falling to the ground with the bottom, the loaf would foretell a well-being to the owners of the house. After that began the construction of the house, which gradually obtained the character of firmly organized structure, reflecting the organization of the Universe.

The Türkic peoples used houses of different designs, both permanent, and portable, with a multitude of variations and transitional types, including tree-branch conic tepee with root covering, timbered polygonal house, felt yurt, etc. Everything depended on economic and cultural types of the local population. But despite of a big variety of structures, they followed a generalized image of a dwelling.

The house, being a center of a culture, occupied a special place in the live of a person. The house was conferred with the same properties that were the properties of the Universe as a whole. The opposition of the upper and lower worlds in many respects determined the organization of vertical structure of a dwelling. The roof of the yurt corresponds with heavenly sphere. The smoke vent in a way served as a door to the word beyond space-time. In the middle sphere, the space of the dwelling was divided onto a left (man's) and right (female) sides. The spatial partitioning of the dwelling was directly projected to the surrounding world. By the entrance to the lower world, at the base of the house, lived dogs, protecting the terrestrial ways.

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Alongside with distinct vertical partitioning, the premises had a well developed horizontal structure. The dwellings of the Türks and Mongols were oriented with an entrance to the east. Normally, the southern right side from the entrance was considered a man's side, the opposite side was a female's side. According to the world view precepts, the man's side was considered an upper side, the female was seen as a lower side. Among all Türkic peoples the dwelling was filled with man's and female belongings, according to its division. Thus, the inhabited space das divided by the attributes “right - left”, which was supplemented with the contents of oppositions “man's - female”, “top - bottom”, “southern - northern”, “positive - negative” and so on 8.

In the middle of the dwelling was a hearth. Two more major elements of a dwelling were a door in the east, and windows and a honorary corner - tör, located behind the center. This part of a dwelling intended only for the house host and special guests of honor. The Türkic formulation was “Door to the East - Tör to the West”. People, sitting down in a house for a dinner or conversation, were sitting along a line from the east to the west, believing that a east - west line in the dwelling was also understood as a line of arrival and departure of generations. The most honorable was a place at a wall opposite to the entrance, where was located a heart of the dwelling - tör. The head of the family sat there. With a death of a father his place on the tör occupied a senior son (The Tör, much homophonic with the Hebrow Tora, has the general identical meaning, derived from the place where the rules are set. One of the speculations of the origin of the term "Türk" connects it with the notion that the term is an ideological supraethnic term alluding to a society that adheres to the Tör, with plural possessive suffix -k. The speculation is based on the use of the term Tör on the central Asian coins half a millennia earlier than the appearance of the term "Türk" in the Chinese and Greek annals, see A. Mukhamadiev 1995 - Translator's Note).

The walls of the dwelling were a border that protected the inhabitants of a house, provided its spatial separation from the external world. A first edge of the human space were the entrance and windows. The border functions of the door and window were framed by a number of bans and commandments. A person entering the house was fanning behind with a right hand, to prevent malicious spirits from entering behind into the dwelling. Some Turkic peoples, aiming to ward off troubles from the house, did not allow beyond a threshold the envious people and intriguers. Moreover, sometimes they were not allowed into the house at all. A visitor who crossed a threshold of a home, found himself in a new world to him, and after an exchange of greetings he was temporarily included in that world.

Like a person who finds maturity after marriage, the house among Turkic peoples was considered "completed" only after a ritual "wedding". If the house was erected from new logs, the end of the construction was called Iy tue (wedding of the house). By an appointed hour neighbors and relatives gathered in the new house. Before that, a kam accompanied by the owner circled the house, sprinkling corners with araka, hosting all benevolent spirits. Visitors brought gifts to new settlers. Then began a celebration.

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In this fashion the house was being included in the connection system of a human collective. Its creation was an act of "wedding - birth". There was a superstition that if within three years nobody would die in the house, it will be a happy house. Three years is a period of infancy, and the greatest vulnerability of a child, when the child in the vision of ancient the Türks was entirely in the hands of Umai deity.

Dealing with the external world at home, a human had to respectfully face the beings of the invisible world, because the well-being and tranquility of the home life depended on these mutual relations. With the construction of a new house, into the dwelling settled a "owner" host of the house (Yy hujasy, Yort hujasy). Because he lived immediately together with the people in the same dwelling, contact with him were frequent. Both the "owner" house host , and the residents of the house wanted to live in concert with each other. In Turkic mythologies the house host among different nations looked differently. Not only different peoples, but even each person saw him in his own way. But existed an image of the house host which was somehow similar among all persons and peoples. The house host had an appearance of an aged man, he was round-shouldered, of small height, with a kind face. Usually he lived on a stove heater. In dwelling with a cellar, in the daytime he slept there, and at night, after ascertaining that the residents fell asleep, started to act. He would move in the house, step out to the backyard, inspect barns and stables. After circling his possessions, the host of the house was getting to work: expelling malicious spirits from the house, tried to prevent the tenants from contracting awful diseases, sometimes started washing utensils, kneaded a dough, he liked to brush manes of the horses, etc. In case of a danger like a fire, he was making all kinds of noises to wake people up and to save them. In the house where the residents and the house host "owner" lived in consent and respect, people were less sick, a family lived amicably and in prosperity.

If he had no rest in the house, with frequent binge drinking, scandals and fights between residents, constant noise of music, etc., the house host would send upon the noisy tenants different maladies. In this house someone would unexpectedly die or fell strongly ill, a husband and a wife would divorce, started a dying the cattle, permanent bad luck and poverty would fall on the residents, etc. After such misfortunes, silence started reigning in the house.

The house host was also discrete to the animals living in his possessions. Every house host liked his favorite colors or character of animals. He would start to torment a horse, a dog or a cat he did not like. A horse in the morning would have its mane was messy, it was foaming like it was riding on all night long. A dog would be constantly sick. The cat would be constantly exhausted. If these animals were not exchange for another, the house host would torment them to death.

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To live with the house host in peace, the residents brought him gifts like koumiss, araka, etc., mentioning him with a gesture of gratitude, asking for health, happiness and well-being for the inhabitants of the house.

But existed another host who was living in abandoned houses. In the Turkic mythologies he looked like a person with an angry look, uncombed hair, gloomy facial expression. Used to a silence, he did not like intruders into his possessions. Them He tried to scare them and force to leave, therefore abandoned houses had a bad reputation. If such a house host would blunder to live in a newly built house, in that house would be no life. People will be sick, misfortunes will accompany residents constantly. Eventually, the residents will sell this house and move on. But the new residents will also suffer misfortunes like the previous residents.

Host of travel (road)

In real life, like in folklore, a person spends life not so much in the house, as on the road. The heroes of the Turkic epos spend almost all their life on the road: they visit parents, search for brides, set out for battles and come back home, travel to the upper and lower worlds. The society of cattlemen generally was in a constant movement: pasture routing, driving herds to the pastures and returning back, in the past were military campaigns, etc. The life of the taiga hunters was also mobile, transversing on foot and on skies hundreds kilometers in the taiga. Therefore the theme of the road, travel penetrates the traditional cosmogenic concepts. 9

The travel of a person was measured by the number of night-overs, stages of a horse ride. An unorthodox measure of a distance was a chakyrym, a distance where can be heard a shout (about 1060 м). The transportation means could be most diverse, a ski, a sledge, a boat, but more often it was astride. The horse was a true companion of a person, warning him about a danger, protecting him from a trouble. On a long trip what kind of incidents did not happen with the traveler. The road could be happy and could be tragic, the way could be short and could be infinite. Therefore, the national legends thave such words “Usal yul ” (evil road), “heter yul” (dangerous road), ”yul bashe” (start of road), “yul koirygy” (end of road), “yul balasy” (child of road), “yoklata torgan yul” (sleepy road), “adashtyra torgan yul” (confusing road), etc.

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The travel of a person, in life and in myth, necessarily assumes a return. Here is a curse “Shall you have aroadto go, shall there be no road to return” is equal to a wish of death. And in contrast, the wishes for a happy journey always allude to return. The way of a lifeless person is one way, i.e. a departure. His return is extremely undesirable.

The travel of the mythical hero in many compositions is irregardless of the time and space, it is a travel to the other world. These worlds existing in uncertain multitude, almost are not correlated one with another. The travel in most cases was reduced to a crossing between the worlds. For a alive being to get in another world is possible only in another condition of consciousness. It can be unconsciousness, a trance, dreams, etc. What is this world, upper or lower, depends on the purpose of the travel. If a travel of a live being has a beginning and an end, a travel in another world is without a beginning or an end, the movement at occurs once in several directions. The return of the hero back to home can be in an instant move “did not have time to blink, and come to ... ”.

The greatest travelers to the other world were kams. But without roads and ways they could not move from one zone of the Universe to another. The roads connected the upper and middle worlds. Down this road were carried to the middle world the kut (kot) of the future live beings, upwards was sent a kot of the animals brought in a sacrifice. The road leading to another world "was not used" in the winter. The kams were saying that in the winter the visible sky freezes over, and at that time of the year they did not perform kamming to heavenly deities.

In the vision of Tengrian Türks, each road had its "owner". The hosts of the road lived in the invisible world and served the Great Spirit Tengre, the Yer (Earth) deity, and Erlik. They patronized visible and invisible roads. The road host was seen in an image of a man with a good-natured character. He did not do any evil to people. Sometimes he could joke (on a level surface a person could stumble and fall). He tested travelers, bringing them to the crossroads or an intersection where their destiny was decided. To see what road a person would take, a "bad" (nachar yul) or a good (yahshe yul) road.

The Tengrian Türks related with respect to road hosts. The builders maintained roads in good condition. Near the roads were planted trees. Before setting out on a long and dangerous trip, always were made sacrifices to the host of the road, so that on the road good luck and fast return accompanied the traveler.

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It was forbidden to build roads in sacred places, to curse and destroy the roads. The road host was punishing the violators of the rules of behavior, on the road misfortunes expected such people. Some people vanished on the road, could not come back home, were wandering not finding the right way, etc.

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Host of an object

The Tengrian Türks honored the things useful in life. In the beliefs of the Türks, within the things that were used for a long time, appeared a host, and things attained a supernatural force. So, a toy with which a child was playing for more than year, was never disposed of, because it could be offended and cause illness. The Türks thought that the fecundity of women and health of her progeny were in direct dependence on the baby cradle. A cradle in which children grew healthy, was considered successful, and gained a special preciousness. If in family children were dying, parents asked some relatives for a good cradle, to find with it a well-being and happiness. The cradle used for a long time undoubtedly became a carrier of vital force in eyes of its owners.

It was known that in the objects with such force settled an iya (ichi), iyalәshә - a host. Therefore respectful attitude was not simply to a cradle, but to its iyasenә (host). Ija, in the opinion of the Türks, settled not only in household things, but also in the objects in the nature laying without movement for a long time, for example, boulders, etc. Iya was also settling in different infectious diseases. The iya (host) consisted of kiya and djiya. Kiya was a vindictive spirit, and djiya was its ecological, abstract shell. When the domestic things or boulders were damaged, or infectious illnesses disturbed, etc. and they had ija settled in them, the djiya ecological shell was deformed. Then was activated a reciprocal retaliatory reaction on the side of the kiya, which would bring a misfortune like an illness. Therefore, the Türkic peoples in antiquity attributed the goodness and evil to the benevolence or anger of the objects revered by them and to the medium of kiya. The piety consisted of the rites of respect, and the sin consisted of infringements on them, they were afraid of the anger of the kiya. It is known that the Türks and Mongols were afraid to spill milk, in this case they were afraid of the kiya.

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TÜRKIC BURIAL RITUALS

Rafael Bezertinov

TENGRIANIZM – RELIGION OF TÜRKS AND MONGOLS

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Chapter 5, pp. 143–152 Views about spirits

A chapter on Türkic funeral rituals for a period from ca 10th to 18th cc.

from the book of Rafael BEZERTINOV

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Foreword

The first aspect that attracts attention in this chapter is its Bibliograhy section. The referenced sources were published in 1878, 1883, 1894, 1906, - lacuna - 1975, 1975, 1980, 1980, and 1988. In the 3/4 of the 20th century not a single study worth mentioning was published on the subject. Decidedly, that happened not for a lack of talented scientists. It was not only a result of the 1944 Stalinist prohibition to study histories of the subjugated native people in the USSR, but even a larger cause that led to the Stalinist excesses as much as the racistic inclinations of the pre-war Germany led to the excesses of Hitlerism. A reader may appreciate the work of the enthusiasts who studied and published their so valuable now reports at the close of the 19th century and the beginning of the 20th century. The cultural and physical devastations inflicted on the many native peoples who lived under Soviet regime in the 20th century largely robbed the scientists of today from the wealth that was accessible at the turn of the 20th century.

A reader may also be grateful to R.Bezertinov for assembling the material into a concise description. Though some historical references may contradict facts established by literary sources and present-day archeology, neither the general canvas, nor the details can be distrusted.

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Rafael Bezertinov

TENGRIANIZM – RELIGION OF TÜRKS AND MONGOLS

Chapter 5. Views about spirits. Extract - TÜRKIC BURIAL RITUALS

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Funeral Ceremony

Among the Türks the burial of a deceased body into the earth turned into a complex funeral ceremony. It was subdivided into 5 stages – 1st, 3rd, 7th, and 40th days, and an anniversary. The parting and funeral ritual for the deceased was developed by ancient Türkic priests in great detail, but even among the same ethnic groups were local nuances. The purpose of the memorial ceremonies was to ease the suffering of the deceased, both spiritual, in longing for the home and relatives, and physical, in the decomposition and conversion of bodily tissue into ashes. The funerals were arranged in accordance with the social status of the deceased during their lifetime, age, sex, place of death, season and the cause of death. Ancient Türks provided the deceased with everything necessary in the future life and travel to the country of the dead: clothing, utensils, food, riding horse, working tools, etc. Selecting things for the deceased was guided by sex and age. The burial inventory matched the social status and occupation which the deceased had held.

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In the complex of ceremonies after the funerals of the deceased, the main belief the ancient Türks held was a conviction about meeting with the deceased on the third, seventh, fortieth days, and the last time in one year. At these parting meetings, a ritual feeding of the deceased was performed, and verified that the deceased proceeded into the country of ancestors. The Kam conferred (with the deceased) whether any mistakes made at the funerals could be corrected, and spied if it would be necessary to fear the deceased, if the deceased were pleased with how they were sent off to the country of deceased, where are located the relatives who died earlier. By the 10th century AD, a uniform complex of funeral ceremonies was established, closely associated with the religious views of the ancient Türks.

A characteristic feature of the ancient Türkic tradition was a desire to live in harmony with the nature. The traditional Türkic consciousness saw the life as a continuous process of a birth - death - birth (birth and death of a physical body). A birth is met with joy, the death with bitterness. In human life these situations come again and again, with an inevitable permanency. These situations were viewed as the moments of invasion by a mythical beginning in the microcosm of ordinarity. After a death of a human a chaos arises for some time (or increases a threat of a chaos). Everybody was coming closer to the "other world". The usual world was loosing its conventional outlines. In antiquity such situations were a source of a greatest emotional stresses, displacing the accents and objects, affecting the yesterday stability and reliability, and the whole world, they were showing a new face.

When people died, in their home gathered relatives, together with unrelated inhabitants of the aul. The children of the deceased could remain at home, but were forbidden to touch the deceased. The eyes of the deceased were closed, because of a belief according to which the open eyes were foretelling a close death of a relative. The deceased were dressed the in their usual clothing - underwear, outer garments, and laid on a felt spread. The men were laid on the left half of the yurt, the woman on the right half. Then a sheep was slaughtered. Day and night the fire in the fire ring burnt unabated. Meat was cooked, tea boiled, and everyone who came to the yurt was fed. For the deceased, next to the fire ring was set a dish filled with food.

Tyn, Sür, and Kut

The Türks believed, that with death of a human a tyn, located in the nasopharynx, in the lungs, and in heart cavity, departs to the upper world together with the last breath of the dying. A sür, which guards the remains of the deceased, remains in the tomb of the deceased until the body decayed completely, and if someone out of greed would disturb the peace of the dead, the sür would be avenging that person, keep disturbing, appear in a dream and in reality, until his kut took him away. Sür and kut, leaving the body of the deceased, cannot yet comprehend the death of the physical body. Therefore the people in the house spoke only good things about the deceased, because the kut was nearby, and heard everything.

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One of the important customs was an obligatory ritual mourning of the deceased by his close relatives. It begun with the moment of death, and with pauses continued until the body was carried out. Mourning over the deceased was performed by women. Close relatives during the mourning wore their hair loose. Mourning was accompanied by lamentations in the form of continuous singing (saryn). Crying and lamentations about the deceased were called sygyt, and the mourners were called “sygytchy" 13 In the lamentations, the relatives tried to say something pleasant for the deceased, because with his kut present, the deceased hears and understands everything what is happening around.

From the moment of the death, even before the body was carried out, a number of prohibitions went in force. From the home of the deceased, starting from the expiration moment and down to the departure into the other world, nothing was allowed to be given to anybody, no objects, food, etc. It was not allowed for the fire in the stove to be extinguished. From that moment was not allowed to pronounce the name of the deceased. The prohibition to say the name of the deceased was connected with the belief that if the deceased hear their name mentioned, that disturbs the deceased.

The deceased was buried on the next day after the death. Before carrying the body out, the deceased was "fed". A wife of the deceased (or a husband of the deceased) would tie a ram to the yurt before that, and waited till it bellows. When it has happened, the ram is slaughtered immediately, and carved up along its joints. Cutting bones was forbidden, because it was believed that the deceased would be offended as it was his bones that were cut. The best pieces of meat were stashed on a stone slab and burnt near the yurt of the deceased. The feeding went through the fire. At that time one of the relatives addressed the deceased with the words: "You have died, do not cry, you are not the first who died: eat meat, drink araka, drink tea" .14

After the end of the ceremony, a wall of the yurt was raised or a section of the yurt was disassembled, on the left half for men, and on the right half for women, and the body was carried through the opening.15 The deceased was carried with the head first, and the lattice in the yurt was lowered or sealed at once.16 That was done to ensure that the kut of the deceased would not find a way to return to the home. The deceased was never carried out toward the sunset, because that side was believed to be bad.

After the body was moved out from the yurt, it was taken to the burial place on a horse. The Türks never manually carried the body of the deceased to the burial place. The body was usually transported on the deceased's favorite saddle horse, loaded upon the saddle. Behind the saddle usually sat someone accompanying the body.

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A deceased woman was transported on a horse only if she had a personal horse and a saddle.17 There also were other ways of transportation, like for example a sledge, a carriage, a drag stretcher, etc. The diseased were placed with the head first in the direction of the travel. One relative was guiding a harnessed horse by the reigns, without getting into a saddle. Only men went to the burial place. If the burial was at a distance from the aul, people went on horseback, if it was nearby they went on foot.

The depth of a tomb was approximately two meters. At the bottom of the tomb was carved a lateral niche for the deceased and offerings (catacomb grave). The deceased were lowered into the grave on a felt spread. The body was placed in the lateral niche prepared at the bottom of the grave, and within the niche beside the body were left the outer garments removed from the body. In the grave the body was placed with the head to the west. The lateral niche of the catacomb, where the body was laid, was covered with boards. This small room became a home. The deceased’s horse, slaughtered near the grave, was buried together with the deceased, and also were buried the clothes, saddle, arrows, bows, metal caldrons (all provisions for the trip), etc. Buttons were stripped from the clothes. A fur collar was removed from a fur coat. Objects with sharp edges, like a knife, an axe, scissors were not left with the deceased. If a knife, a needle or scissors were left with the deceased, they were first broken. Damaging the household objects and clothing was transforming things into their opposite. In addition, removing buttons, collar and other details of clothing from the dead by those alive symbolized a departure from the light world. With women were buried sheep, slaughtered near the grave, and female objects for sewing, etc., that belonged to the deceased. In the children's tomb were left toys made from the birch bark. After everything was arranged in the grave, everyone present at the funeral threw three handfuls of earth into the grave. Then the grave was filled in. The sledge, carriage or drag stretcher, on which the deceased was brought over, were broken and left on the grave, there were also left the shanks of the shovels used during the funeral. Only iron parts of the tools could be taken back from the burial place.

After burying the deceased, participants mounted their horses and circled three times around that place (in the direction of the sun), symbolically closing it, while a senior relative was sowing that site with seeds of wheat and barley. After that the senior relative sprayed araka (alcoholic drink) on all four sides, and then everybody drank araka from the same cup, served by the same senior relative.18 After the funeral, upon return to the aul of the deceased, the participants, before entering the yurt, washed their hands and face from a wooden bucket filled with spring water mixed with milk, then they fumigated themselves with juniper smoke. Such cleansing was a preventative maneuver. It was done so that the deceased would not return to go after those who buried him.

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After the funeral, in the yurt of the deceased, was assembling a gathering. The yurt was also cleansed inside and outside, and fumigated with juniper smoke. Then everybody sat down for a meal, during which was served the meat of the ram, and araka, etc. After the meal, the yurt of the deceased was usually disassembled and moved to a new place, again to prevent the deceased, before the final arrival to the country of the dead, from finding the relatives.

Customs and ceremonies after the funeral. In the ancient times, the Türks followed the following custom. After the burial of the deceased, if it was a man, the end of his spear (naiza) was sunk into the ground, with its blade protruding above the yurt through an opening carved in the fabric of the arch. A flag was laced to the tip of the spear, for a young man a red one, for the middle aged man black, for an old man a white one. Thus, the naiza stood for the deceased for one year. During shuttles from pasture to pasture, naiza was also transferred, it was carried in front of the horse (with the tail trimmed by one quarter) of the deceased, which headed the procession. 19

On the anniversary date of the death, the deceased's horse was slaughtered and served to the visitors. Relatives, friends, etc. first gathered in the yurt. Then they began a ceremony of breaking the naiza. The breaking was done by a most estimed participant, mostly by an old man. He brought along a djigit (young, fit man) who on his order was to snap it. The widow and daughters, defending the naiza, grabbed its shaft, and would not give up. At that time some young people, standing on the horses outside the yurt, and held firmly the top of the naiza, while the djigit in the yurt grabbed the rod in the middle, and snapped it. That started a crying of the women. The men exited the yurt and disperced to their homes. 20 The naiza, broken in half, was then stuck at the head of the tomb, or in another tradition was burnt together with the flag .21

Then there was another tradition. After a death of a husband, a widow would unbraid her plait, and decked up in inside out clothes. In that fashion she dressed for forty days. For a year she would not wear isirgas (earings) and rings. Such transformations demonstrated an imaginary death of a woman, and her transition into another state. This boundary condition was retained for 40 days until, in the beliefs of the ancient Türks, the kut of the deceased has left the land of the living.

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Accidentally dressed into inside out garment still scare the Türks today. For not to be attributed to the other world, and to restore a broken balance, the clothes are promptly turned to normal. By this act a person attributes self to the terrestrial light world. In addition, for the house not be attributed to the other world, the mirrors in the dwelling of the deceased were covered for 40 days with a cloth.

During the initial time after the funerals, the Türks placed iron objects on all window sills and by the doors, for example an axe, a knife, etc. That was done to prevent the kut of the deceased from penetrating into the house. After the death of a woman, these objects remained there for seven days, and after a death of a man they remained for forty days. The days after the funerals were filled with alarm. An investigation was carried out in the mornings, to find out whether the kut of the deceased visited the relatives. If a person who was able to see the spirits saw the kut of the deceased, or if somebody saw the deceased in a dream, or if in the night courtyard a favorite dog of the deceased was restless, any of that served as an evidence that the kut of the deceased had visited the house. The ancient Türks believed that if someone saw in a dream a recently departed relative who was calling him, that means that the dreamer is awated in the country of dead, and he will soon die.

On the third day after the death the body started decaying. Seeing it, the kut and sür of the deceased became nervous. They still did not believe in the death of the physical body, but an anxiety set in them. To calm them down, was organized a feast day. The relatives and close friends of the deceased went to visit the grave. They took along meat, koumiss and araka. After conversation at the grave, they fed the deceased through the fire with meal and araka. The feasting for the kut of the deceased continued in his house. After feasting, kut and sür of the deceased apparently calmed down.

If a kam was taken along, he conversed with the kut of the deceased. The kam, setting a fire on the altar, placed pieces of mutton, while uttering: "You have died! Do not cry, don’t be sad! Here is everything needed for your feeding: meat, araki, millet, tea" (placing it all on the altar). The deceased responded through the lips of the kam: "What are you saying? In fact, I am alive, I am among you". - "How come are you alive? Those alive have a shadow. Look back, you really have no shadow". Then the deceased became reconciled with his state.

On a seventh day after the death the belly of the deceased inflated and ruptured. For the kut of the deceased it was a most disturbing time. Again, like on the third day, the relatives and friends of the deceased gathered, with sacrificial food: meat, tea, meat soup, koumiss, araka, and went to visit the grave. After a conversation at a grave, and sacrifices through fire, and eating, they retuned to the house of the deceased, where the participants of the ceremony finished the feast. The kut of the deceased grew calm, seeing and understanding the irreversibility of bodily decomposition, and left for a long journey.

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On the fortieth day after a death the body tissue started separating from the bones. The relatives did not sleep all night long, waiting for the kut of the deceased, who was returning from a long trip. By the fortieth day, he should have passed through all the places where he went during his lifetime. If a person had traveled much, was in a war, his kut could only come back by the morning. This way, the whole of the human life can be compressed within forty days, due to the high traveling speed of the spirit (the spirit moves like the wind, without touching the ground). The life can be repeated in another embodiment, it is only necessary to "visit" again the space traversed during the life, "collecting himself". So, the space and time appear "inherent" within a person, like any of his social and cultural characteristics. Such understanding of a life path creates a special relation to the native land. 22

Kut and sür of the deceased, seeing that the tissue separated from the bones, and finally convinced that the body would never be restored, and consequently they would never come back inside of it, started howling like wolves. To calm them, was organized a feast and farewell for the departure to the country of dead. On that day a kam was invited. After sacrifice at the tomb, the kam arranged a special kamming, believed to be difficult for him, because the kut had to be accompanied to the country of dead, and safeguarded on the long and dangerous road, and in addition the kam had to watch that a kut of somebody's of the living people did not join him, because quite often they are walking around after exiting from the body of a person. After a final transfer to the country of the dead, the kut becomes a spirit (a spirit of ancestors). If on the 40th day the departure feast could not be organized, the kut could turn into a malicious spirit and harm the people.

By the first anniversary of the death the body tissue had completely decayed and the bones were cleared of the soft tissue. On that day, in the beliefs of the ancient Türks, the spirit of the deceased was coming back for the last time, to look at the remains of what once was its former body. On that day the relatives and friends gathered and went to the grave of the deceased, to feed his spirit. After feeding through the fire, and conversing at the grave, people were returning back home, where a feast was arranged for them, and the spirit of the deceased was sent off to the country of the dead. This concluded the post-burial ceremonies and and send-off to the country of dead. After the anniversary, the mourning clothes were removed. From then on, the relatives of the deceased could wear ornaments, attend weddings and other family celebrations, and enjoy them, and celebrate family holidays in their own house.

The funeral ceremonies for small children were simpler. The ancient Türks did not deposit any objects for domestic use into the child tombs, since they did not use them, in the world of dead they have no need for them.

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Only the favorite toys were left in the grave. One of notable details of child burial was that in the grave was buried the child’s umbilical cord, as a guardian talisman saved in dried condition. The feast for the kut of the deceased was performed only once, on the seventh day, or it was not done at all.

Among some Türkic tribes the suicides were buried separately, instead of a common cemetery. The Kams were buried separately from the simple people, as far as possible from the dwellings.

Between the 10th and 20th centuries AD, the burial ceremonies among the Türks began absorbing innovations. They were connected with the impact on the life of nomads by the new factors, as they started settling in the cities and auls, and engaged in settled agricultural economy. During the same period the Türks and Mongols began succumbing to the dogmas of the world religions. Each doctrine, the Buddhism, Christianity, Islam, had its own funeral ritual. After the Türks lost of their statehood, new peoples settled on their lands, and they also influenced funeral ritual. The city cemeteries began to be organized not by tribal or national group, but by religious affiliations. Not a small impact also had the climatic conditions in which the Türks lived.

In addition to the usual pit grave burial, widespread everywhere where Türks live, other types of burials came into tradition, for example, in Central Asia appeared surface and underground sepulture burials. In Yakutia, Khakassia, Tuva, Altai emerged four kinds of burials: pit grave; surface; coffins on columns for elevated or air burial; a cremation with the subsequent burial of ashes into the ground.

The pit grave burials, in turn, differentiated into a burial in clothes only, or in a coffin. The surface burials were mostly in Tuva, where Lamaism was spread, under its teaching the lama solely, or together with relatives, was choosing a place, and the deceased, wrapped up in only a cloth, was left on the surface. Leaving the corpse, the relatives were quickly returning home, where was arranged a feast for the deceased. On the 49th day after the death the relatives of the deceased assembled, and went to that place where the corpse was placed on the ground, and examined the body. If traces of birds were found on the body, then according to the Lamaism concept it was considered to be a good fortune, and the place was considered to be pure. If the traces of birds were absent, it was believed to be a bad sign. It was believed that the soul of the human was transferred into those animals that touched the corpse. After inspecting the corpse, a fire was set close by, sacrifices were made to the deceased, if a kam was present, with the help of kamming the deceased was calmed and a farewell was said to him, because on that day he should depart to the country of dead. Apparently, the Lamaism has strongly commingled with Tengrianism.

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A third group that belongs to the surface or "air" type of burial had three variations. In one of them the burial was on a wooden scaffold or platform, installed on four legs made out of from sticks. In the second version it is a wooden casket made from boards in a form of a box or a small house, with double-sloped roof. And in the third type the deceased were buried on a tree. The cremation with the subsequent burial in the ground is described above.

With the change in the burial ceremony under the influence of the world religions, also changed the timing for the sacrifice to the deceased. For example, among the Christian Türks, it was taking place on the third day, and the day of the burial coincided with feast day for the deceased, and the following feast days were 9th, 40th, and anniversary day. Among the others (Lamaists) the feast days were on the day of death, and on the 49th day. Among the third group the feast days were the 3rd, 7th, 20th, and anniversary days. In those places (for example in Central Asia) where the feeding of the deceased was on the 20th day, it was noted that the 20th day was clearly understood as the fortieth day moved to the twentieth day, because a full day was counted (day and night separately) for two days. The move was initiated to expedite the fortieth day, which the deceased is eagerly awaiting for, because he painfully suffers and that accelerated feast would relieve him from sufferings. There also are some Türks who, in addition, perform the feeding of the deceased on the 51st day, believing that on that day the joints of the deceased’s skeleton separate, and his spirit is suffering from it.

Recently, the funeral ceremonies were becoming appreciably more uniform, and were altered according to the religious traditions, with a prevailing tendency to further Islamization, Christianization and Lamaization. But with the Islam condemning of the erection of any gravestone over the grave, and of the sacrifices on the 3rd, 7th, 40th days, and on anniversary day notwithstanding, the Türkic Moslems continue constructing gravestone memorials, surrounding the graves with stone or iron fences, and performing ritual feeding of the deceased.

Sometimes archeologists, during excavations in the auls, encounter an ancient cemetery. If inside the graves are found objects belonging to the deceased inhabitants of that aul, the Moslem Türks, who were already for centuries burying their dead in a shroud, tell the scientists that the remains in the ancient cemetery are not their ancestors, but some pagans from other peoples, who apparently were living in that place before them. So, because of the popular ignorance about the ancient Türkic customs, the scientists may be mislead by the people who refuse to recognize their ancestors.

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More than one thousand years have passed since the Türks abandoned the cremation tradition with subsequent burial into the ground. The pit burial ceremony, which replaced it, has been intermixing with the ceremonies of the world religions. During a millennium, in the Türkic lands appeared millions of city and rural cemeteries, where the remains of the physical body decay and suffer, and those alive serve them, ease these sufferings, and protect them from violation. Thus the alive people tied themselves to the cemeteries. The cemeteries occupy huge areas, people try to avoid them, and rarely visit these places, because they are known as places where the malicious spirits harmful to the people are congregating. Considerable material and energy are spent for maintenance of the remains of the deceased and the cemeteries. And with that is almost forgotten the most important element, that the spirit of the living is always raised and reinforced with the help of the spirits of the deceased ancestors, who are connected with us by invisible strings and are waiting for our call to them through the ceremonies established by the faith in Tengri.

The forces of Evil hunt not only the live people, but also the spirits of the deceased, because the energy of Reason, better appreciated in the Cosmos, accumulates in them. Therefore, the spirits of the deceased need support from the living. Only together, the living in the visible world and the spirits of the deceased ancestors in the invisible world, can actively resist the forces of Evil.

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