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**WORLD OUTLOOK AND WORSHIP
OF ANCIENT TURKS**

The study of the beliefs of ancient Turks and their systematization has historical importance for future generation. Modern historians have come to the conclusion that to study the history of Kazakhstan, it is necessary to know the history of Turks. In the ancient Turkic society's traditional world outlook the specially describable natural territory was considered sacred and was under protection. There were performed ceremonial rites in such places in honor of the Creator of the Universe-Lord in the Highest, Umai Ana, the elements of Earth and Water. Here the descendants followed their ancestors to their graves and put up monuments. By ornamenting the figures and placing them in wide steppe the Turkic people placed special importance on the said territories and honored as sacred lands. This way, the ancient open-air sculptures, monuments have become a source of the ancient rituals and traditions for the today's scientists.

Key words: Ancient, mythology, ancestor, monument, shamanism, ritual.

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Көне түркілердің дүниетанымы мен наным-сенімдері

Көне түркілердің наным-сенімдерін зерттеу, оны бір жүйеге келтіру болашақ ұрпақ үшін тарихи маңызы өте зор. Қазіргі кезде тарихшылар қазақ тарихына терең үңіліп, шындықты танып оны жазу үшін түркілер тарихын білу өте қажет деп ұғындырады. Көне түркі қоғамының дәстүрлі дүниетанымында ерекше сипатқа ие табиғи аумақ киелі деп саналады және қорғалды. Мұндай орындарда әлемді жаратушы – Тәңірі, Умай ана, Жер және Су стихияларына арналып салт-жоралғылар орындалады, осылайша олардың наным-сенімдері қалыптасады. Бұл жерлерде ұрпақтары өз ата-бабаларының құрметіне ескерткіштер орнатып, аталған аумақтарға ерекше мән берді және оларды киелі жер ретінде құрметтеді. Сөйтіп ашық аспан астында баз баяғы қалпында тұрған тас мүсіндер қазіргі ғалымдар үшін салт-жоралғылар мен дәстүрлердің дереккөзі болып табылады.

Түйін сөздер: ежелгі, мифология, ата-баба, ескерткіш, шаманизм, рәсім.

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Миропонимание и вероисповедание древних тюрков

Исследование верования древних тюрков и их систематизация имеют историческую важность для будущих поколений. Современные историки пришли к выводу, что для изучения истории Казахстана необходимо знать историю тюрков. В традиционном мировоззрении древнетюркского

общества особо характеризуемая природная территория считалась священной и охранялась. В таких местах совершались ритуальные обряды в честь создателя вселенной-Всевышнего, Умай ана, стихии земли и воды, таким образом формировалось их верование. Здесь же потомки провожали своих предков в последний путь и устанавливали памятники. Орнаментируя фигуры и размещая их в широкой степи, тюрки придавали указанным территориям особое значение и почитали их как священные земли. Таким образом древние скульпторы, находящиеся под открытым небом, стали для современных ученых источником древних ритуалов и традиций.

Ключевые слова: древний, мифология, предки, памятник, шаманизм, ритуал.

Introduction

There is a great historical importance of thorough investigation and regimentation of ancient Turkic people's beliefs for future generations. Theories on the special role of ancient Turkic culture among the other cultures which contributed to the development of world civilization coincide with the opinions of present well-known philosophers, culture experts and historians. Investigation of Turkic people's beliefs and other cultural treasures has a didactic value for generations.

Though beliefs of ancient Turkic people initially were primitive, they were a prerequisite of emergence of religion, being described through mythological cognition.

At present historians hold the opinion that it is necessary to know the history of Turkic people in order to comprehend the history of Kazakh nation and fathom the truth. It is generally believed that the common roots of Turkic nations go back to ancient periods prior to Islamic period. According to the written information their shared history and culture starting from the VI-V centuries B.C. until VIII century of our era was called Turan.

Looking at the history, we see that religious beliefs play special role. Although belief is not completely about religion, it takes place in any of religions. Belief is the exegesis of one's mental world and over time it tends to change and even totally renew because of different circumstances. There had been a strong interconnection between beliefs and reality. But during the Soviet Union people sloughed it over since it was considered as animism.

We decided to penetrate into the deep sense of this historical heritage which is almost to disappear and make sure that it will instill in future generation respectfulness, kindness and purity. Our ancestors, Huns and ancient Turks worshipped the sun. We can see it from the inscriptions of Kultegin monument. Scientists have proved by scientific methods that this belief was quite close to the truth. The time also helped to prove that the Turks called themselves the children of the sun on a reasonable

basis. The scientific proof of beliefs teaches us to take them seriously and assists current generation to cognize our history. Totemism (cult of animate and inanimate objects, animals and plants), fetishism (cult of natural phenomena), animism (cult of spirit) and shamanism, which are the first exertions of faith, prove that spiritual perceptions and religious viewpoints of Kazakh nation and other Turkic nations were common (Begalinova, 2005: 6).

While investigating the culture of ancient Turks, we should pay great attention to their philosophy, world outlook, beliefs and traditions. In the mythology of ancient Turkic people, the notion of space is described in a simple way: there are seven layers below ground, and it has Blue Hill, there is Blue Poplar on the Blue Hill and it holds the Blue Sky. Such folklore is still kept among Turkic people. Blue Poplar roots deeply underground and this shows the close connection between the Sky and ground. This tree of life is wrapped in green foliage and takes energy from the ground. Ancient Turks mainly worshipped Tengri. In a number of inscriptions of ancient Turkic people victories of nomadic people are interconnected with Tengri.

The main section

In this article we have collected historical materials, research and analyze them by comparing different beliefs of ancient Turks. Based on the materials of Kazakh and Russian scholars we tried to study and explore this theme.

Traditional Turkic world-view is the basis of our present national and cultural principles. Generally, worldview is a unified and universal set of views aimed at cognition of life, human's nature, objectives and principles. Traditional worldview as a phenomenon inherent to all cultures and nations has significant function in the development of civilizations (Averintsev 1967:201). Traditional Turkic worldview is the first historical model of cultural-national worldview which regulates consonance laws between thought and language, culture and worldview. Furthermore, it is a generalized image of linguistic, mental, thinking

and belief principles of the history and culture of pre-Islamic period. The main peculiarity of traditional Turkic worldview is that it is founded on the religious idea of Tengriism. According to the Turkic worldview, Tengri is the Lord of the universe, and universe, in turn, is the basis of mankind and its whole environment. The Sky is believed to be saint because it is the abode of Tengri, while Earth and Water are esteemed as blessings given by Tengri. Human beings are also revered since they are owners, guardians and protectors of Realm of Earth entrusted by Tengri.

According to the inscriptions on the Orkhon monuments, Tangri was the creator of the universe. The Blue Turks believed that their empire's formation was a consequence of the sky god's wishes and that their khagan had been sent to them by their god. In other words, Tangri took a personal interest in the independent existence of the Turks. Victory in the battle was a consequence of Tangri's will.

Tangri intervened directly in the lives of the Turks and of people in general. He commanded and punished the disobedient. Tangri bestowed fortune and retracted it from those who were unworthy. It was Tangri who broke the light of day at dawn and who fused vegetation with life. Death was also dependent upon his will. Tangri granted life and could take it back whenever he wished: «When his time came, KulTegin died. Human beings are created to die. Law and right come from Tangri. He joins that which is broken and mends that which is torn.»

The progress of the development of the concept of Tangri among the Turks from that of the physical sense of «sky» to a supreme being is interesting. In the Orkhon inscriptions there is a sentence that sums up the Turkish cosmogony in a nutshell: «When almighty Kok-tangri formed the dark yonder-earth, he also created man». To these early steppelanders the vast over-arching sky seemed to embrace everything from the phenomenal rising and setting of the sun and moon to the regular movements of the stars; from the unchanging cycle of the seasons to rain, snow, and wind; the heat of the day and the cold of the night; the quickening of vegetation in spring and its desiccation in summer; the sudden flowing of streams and their dying up; the birth and growth of animals in an invariable order and balance whose harmony was so perfect that it was inconceivable to the mind of man, and it was only natural that they should have regarded it as a supreme being.

In addition to the absolute might of Tangri's immortality, Tangri also acquired the attribute of being everywhere at all times and of being incapable

of being represented physically. (http://archieive.worldhistory.com/ancient-turkish-religious-beliefs-preis_topic4017.html)

According to scientists, examining ancient Turkic culture, the first belief and religion emerged from worship of Tengri. The idea of faith was worship of Tengri, therefore Turkic people added the word Tengri to many words. They called their rulers «Tengri grace», horses «Tengri steed», mountains they indwelled «Tengri mountains», rivers and lakes «Tengri lakes» and highly esteemed all of them. They also idolized the sky, the sun, the moon, mountains and stars, enshrined ancestors' spirits and performed rituals to demonstrate their gratitude. Legends and dastans emerged owing to these beliefs and rituals. In process of time ancient Turkic people created timing units, e.g. unsophisticated methods of counting days and months. They were aware of movements of celestial objects and their patterns; looking at these tracks, they could easily forecast in advance whether weather is going to be propitious for farming or not. There are also many archaeological and ethnographical evidences which prove that Turkic people worshipped the endless skyway, holy mansion, water and fire.

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'.

The ancient Türks visualized in myths deity Fire as an image of a Red cow, Red bull. 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 invoked: «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.

‘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)’.

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, invoking, ‘Mother-Fire and Mother-Fat, award me with your favor!...’ At this time women pat her on the face with palms warmed in the flames». And the Kam, stretching his hands above the flames, invoked: ‘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, 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).

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. (http://archive.worldhistory.com/ancient-turkish-religious-beliefs-preis_topic4017.html)

Another belief which put imprint on ancient Turkic civilization is shamanism. Some Turkic nations call shamanism «baksylyk», which means the same as shamanism. Dordji Banzarov and Shoqan Walikhanov thoroughly investigated the nature of shamanism. Shoqan Walikhanov, a Kazakh scientist, says that shamanism is about endless love for the world and nature and homage of ancestors’ spirits. He upheld the view that shaman’s role in a community was very important; shaman was considered as medium between Tengri and mankind; in addition to having magicpower, shaman also had to be a talented akyn, fortune-teller and sorcerer, and therefore, he had an impressive authority. (Walikhanov, 1993:51) For Kazakh nation the title «baksy» is more familiar than the word «shaman», and it is still meant to be used. Baksylyk is the same shamanism, but more adapted to the nation’s nature. Shamans aspired to know the enigma of nature by falling into unusual state and getting in touch with mystique powers; using kobyzy they tried to raise jinns. People believed that shamans are direct envoys

of Tengri on Earth and that they save the crowd from threats and adversities with the support of Tengri. They managed the force of nature so masterly that they could forecast destinies in advance; and when they were performing rituals blue skies abruptly filled up with black clouds or a huge storm rose and crushed everything around. Kazakh nation also combined the words «balger» and baksy, this means that shamans also had the ability to cure. There are different opinions about methods of treating and shamanistic rituals of calling jinns among the people. Shamans are perceived not as characters of legends or fairytales, but as real people who overmastered wizardry. There are many traditions and beliefs that prove the historical interrelation of current spiritual nature of Kazakh nation, which stood the test of time and epochs of Turkic civilization (Tylor 1989:91).

History books cite that Turkic people used to practice shamanism. A shaman is a person with the ability to contact supernatural forces. Reminiscent of modern-day psychics, shamans would lose themselves in the state of trance through their own methods such as chanting prayers while playing a frame drum. They had special clothing, used drums or other certain instruments, danced and had knowledge of things like spirits or jinns that ordinary people cannot see or hear. Shamans are not poets at all, but their prayers are generally in the form of a poetry that contains meaningless but magical words.

Shamans were tribe’ medicine men rather than men of religion we see in the Western religions. They are said to foretell the future as well. Shamans would heal people by killing and eating the evil spirit and talk about the things happening in the spiritual world. The talents of shamans were often seen as hereditary and were both men and women.

Shamanism is a technique and practice often found in animism, which is the belief that plants, animals, rocks and other living things and objects possess a spiritual essence. People who possess specific powers are believed to influence nature through words and gestures, and these words and gestures are related to what is desired. For instance, to cure an illness, a shaman would make symbolic gestures to dismiss the illness and say something like: «The parrot flew away / The illness flew away.» If rain is desired, a shaman would make a gesture similar to pouring water or do a war dance before setting off for battle. Apart from these, symbolic objects were also used in rituals. (<http://www.dailysabah.com/feature/2016/05/27/shamanism-a-practice-of-early-turkic-beliefs>)

In ancient times there were two different opinions about shaman and hoodoo priest. First of all,

they feared the fury of those people, and they assumed that they would be harmed as they told fortunes and predicted the future. Because of their connection with another world, they settled alone on the edge of the village. In everyday life, they sought the services of the voodoos and shamans. On the other hand, when people were severely ill, they were treated only by shamans when they were in serious trouble. The social role of the shamans among ancient Turks was highly valued. Shaman-voodoos lost their former domination in the society due to the appearance of Muslim religion, but the treatment and clairvoyance preserved their status. The mythological tales of ancient Turks and the fairy-tale about the animals had a great impact on the formation of Kazakh philosophy and worldview.

In ancient ages there emerged numerous legends and fairytales based on mythological plots. Ancient Turkic people's folklore appeared because of people's desire to cognize the nature's mystery. They imaged power of nature and created tales about humans' struggle with it. (Tolstov 1962:142) One feature common to all of nomad nations' legends is their attempts to understand the secret powers of the environment. The most popular legends of Turkic lands, about Korkytata and Assan **Kaigy are still being** passed by word of mouth. The ancestor of ancient Turkic people, Korkytata is thought to be the great thinker of Turkish and Kazakh nations, whose words are full of philosophical meanings.

Ancient Turkic people also worshipped Umayana, and thought that they descended from Kokbori and used to perform rituals of using fire to treat people and banish evil. Umayana was perceived as a mother and protector of Turkic people and the God of welfare and prosperity. It is written on Orkhoninscriptions and transmitted through the nation's folklore. After a prevalence of Islam religion in Turkic lands the significance of Umay, as well as of Tengri reduced and she started being perceived as a protector of children and mothers. (Akpanbek 1993:72) The first sculpture of Umayana (roughly 7 century of our era) was found from the territory of Kazakhstan in 2012. Turkic nations sincerely worshipped her and this is the proof of their belief in spiritual powers. While this belief has a very special role for Turkic nations, there are still many idolatrous communities in Mongolia and Sakha (Yakutia). People believed that Umayana created two main sources of life – rich soil and pure water; therefore, she was the God of yield, too. She was merciful to the whole humankind. M.Adzhi: «Kipchaks had the God Tengri and Goddess Umayana, the female principle. She patronized babies and thus was always depicted

holding an infant. (Adzhi 1994:217) In some legends she is described as a promoter of giving birth and harvesting, in others as a magic bird which builds nests in the sky. The name of Goddess can be found in many ancient monuments and written tales. There is a fragment in the inscription «Tusho-quq eternal stone», which says «Goddess Umay, holy land and water support us. So how can we suffer?». The fragment of Kultegin inscription also includes interesting notes about Umay, in particular «My Brother, Kultegin is the man of the land patronized by Umayana». In the ancient system of beliefs «Tengri-Umay» Tengri played the role of father in the sky, while Umay of mother on the Earth. Ancient Kokturks were considered as their direct descendants. Kokturks appreciated celestial bodies, in particular the Sun. (Radlov 1994:120) They thought that the Sun is the most valuable, incomparably essential and omnipotent power which insulates holy lands and grants happiness. Only after the Sun goes Umay and Zher-suana. They also believed that subterranean world is the world of the dead, cold and horrifying and brings only disasters. All in all, the main values of Turkic people were the sky and the Sun. Ancient Turkic people always buildup doors of their homes in the east, from where the Sun rises or in the south, which is the most powerful side of the Sun. (Драч 1995:42)

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. 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: Aisyly, Aituly, Ainir, Aizirek, Ainaz, etc.

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 'ainaazy' (new moon) the moon symbolized a young girl, who grew day to day. She is pure and modest. At 'aitoly', 'tulyai' (complete moon) Moon personified a mature woman – mother. In this period she is good-natured and favorable. At 'aikarty' (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.

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 – Chulpan 12. The Türks named children in honor of favorite stars. (http://archive.worldhistory.com/ancient-turkish-religious-beliefs-preis_topic4017.html)

Conclusion

The main function of the universe – the continuity of life, the fact that it does not stop, its constant updating, as a part of the universe person is interested in it. In order to improve our lives and to live a prosperous life, we can directly and indirectly associate with various ceremonies, superstitions and traditions, beliefs that are in harmony with the breath of nature, holidays that are held once a year. Also, there were beliefs that ancient Türks are ruled by the Allah, and after god her supporters – Umayana, Holy Land-Water, Fire, the Sun, the Moon, stars, Air, Cloud, Wind, Hail, Lightning, Rain, and so on. In the twentieth century, during the worshipping God and close interaction of Islam, the two religions became closer to each other. Both of two religions were based on goodness, good deeds and well-being, understanding, and the most important, to love nature and to live in harmony with it. The ancient Turkic

worshippers did not oppose the acceptance of Allah. There were religions that were very close according to the nature that their traditions linked to each other and nature also was very close. (Mustafina 1992:38)

Muslim religion was therefore easily adopted in ancient Türks and Turkic nations. Muslim religion is closely interconnected with ancient Turkic beliefs and has been synthesized internally and has become the spiritual and cultural position of the Turkic people. Despite the gradual displacement of Tengrism from the stage of history, it remains one of the ancient religions, result of the first beliefs of worshippers of the Fire, Water, the Sun and the Moon; all humanity has passed that way, scientists say. (Kaidarov, Orazov, 1985:92)

The findings of ancient Turkic artifacts from Kazakhstan and elsewhere reflect the place of nomadic culture in the world civilization. Since ancient times Kazakhstan has been a center of diverse cultures and religions. In the territory of modern Kazakhstan, in ancient times various beliefs such as Tengrism, Christianity, Buddhism, Zoroastrianism, Manichaeism and Islam lived peacefully under one roof for centuries. Therefore, the ancient Turkic state was a model of tolerance and interfaith consensus.

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