FUNCTIONAL TYPES OF ATTRIBUTIVE CONSTRUCTIONS OF MODERN YAKUT LANGUAGE

ФУНКЦИОНАЛЬНЫЕ РАЗНОВИДНОСТИ АТРИБУТИВНЫХ КОНСТРУКЦИЙ В СОВРЕМЕННОМ ЯКУТСКОМ ЯЗЫКЕ

ÇAĞDAŞ YAKUT DİLİ'NDE SIFAT YAPILARIN FONKSİYONEL ÇEŞİTLİLİKLERİ

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ABSTRACT

In this study the functional types of attributive constructions of modern Yakut literary language are examined. The research work carried by the author shows us that the attributive constructions of the Yakut language has its own functional stylistic specific which is conditioned by the extralinguistic factors.

Keywords: Yakut Literary Language, Attributive Constructions, Functional Styles.

АННОТАЦИЯ

В данной статье рассматриваются функциональные разновидности атрибутивных конструкций в современном якутском языке. Исследования, проведенные автором, показывают, что атрибутивные конструкции якутского языка имеют функционально-стилистическую специфику, обусловленную экстралингвистическими факторами.

Ключевые Слова: Якутский Литературный Язык, Атрибутивные Конструкции, Функциональные Стили.

ÖZET

Makalede çağdaş Yakutça'da sıfat yapılarının fonksiyonel çeşitlilikleri tetkik edilmiştir. Yazar tarafından yapılan araştırmalar ekstradilbilim etkenlerden dolayı Yakutça'nın sıfat yapılarının fonksyonel,üslupsal özelliğini göstermektedir.

Anahtar Kelimeler: Yakut Edebi Dili, Sıfat Yapıları, Fonksiyonel Üsluplar.

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In 1992, according to Article 46 of the Constitution of the Republic of Sakha (Yakutia) the Sakha language, along with the Russian language, obtained an official status of state language in the Republic of Sakha (Yakutia). The main condition in the implementation of the constitutional status of the Yakut language in the Republic of Sakha (Yakutia) is studying the current state of the Yakut language and the development of its functional styles (the FS).

Among the Turkic languages The Yakut language is considered to be one of the most researched. Starting with the famous work by O.N. Böhtlingk "On the language of the Yakuts" [2] and ending with modern research in the field of phonetics, vocabulary, dialects, morphology, syntax, a large number of scientific monographs have been published, the academic grammar of modern literary language of the Yakut is released [4], [5]. At the present stage of development of the Yakut language, there are all necessary conditions and prerequisites for the development of stylistic system of the Yakut language.

Over the last decade interest in research of the style of the Yakut language issues has considerably increased. It is noteworthy that dissertations by M.P. Alekseev, N.M. Borisova, S. Ivanova, L. Syromyatnikova-Manchurina, V.S. Fedorova, G.G. Torotoev, N. Nikitina-Efremova, I.N. Sorova are devoted to the research of usual norms of the Yakut language, the operation of the Sakha language in periodics, style of the main parts of sentence, stylistic features of the verb, speech formulas of etiquette, functional definitions of stylistic differentiation, style of single-composition sentences, phonetic style of conversational speech.

The system of syntactic means of the Yakut language is represented by a wide range of different attribute structures with rich stylistic potential. While differentiating the attributive constructions in functional styles of the modern Yakut language we have taken into account the following factors where the primacy belongs to extralinguistic ones: a) the semantics of the attributive and accompanying elements of it b) derivational affixation c) speech-partial and categorical characteristics of the attributive d) complexity of component composition of attributive structures, e) stylistically significant order of words in a sentence.

The fictional style (FS). The language of fiction has the features of "folk stylistics" such as the use of descriptive words, tropes, traditional speech patterns, rhythmical and syntactic parallelism, based on alliteration and assonance.

Epithet (самаан сайын / лето красное / glorious summer) is the expressive mean used to convey the meaning of literary text, to create imaginative description of someone or something and intensify the expressiveness of text. Comparative attribute (иирэ талах курдук имигэс кыыс оҕо / гибкая, как речной тальник, молоденькая девушка / a young girl flexible like willow tree) is the integral part of literary texts, which describes essential features of the compared object vividly and expressively, thus allowing to imagine the whole picture. Pared attributes (суостаах-суодаллаах / грозный / severe, куурбут-хаппыт / худой / thin) represent a specific usual layer of the Yakut language, which performs aesthetic, emphatic and intensifying function. Attributive constructions based on repetition (баҕарар баҕам / букв.: желаемое желание / literally: desired desire, кэрэттэн кэрэ / прекраснее прекрасного / more beautiful than beautiful, уһуун-уһун / длинные-предлинные / the longest) are syntactical means which convey emotional and expressive modality, intensify emotions and feelings of the author. Figurative attributes, expressed by descriptive (арбаҕар / лохматый / shaggy, лоппоҕор / выпуклый / gibbous) and

onomatopoetical words (дьабдьыгыраабыт / громогласный / roaring), are the distinctive characteristics of folk language as well as classics. Poetic affixes such as –ка, -тай, -лыыр make texts more high-spirited, intimate and lyrical. Inversion is a stylistic device that intensifies expressiveness, emphasizes informative function of the message; it is also the mean of colloquial style. The belles-lettres style is notable for variety and expressiveness of its attributive word-combinations. They are the dominant type of semantic and syntactic relation of words in Yakut folklore and literature.

The colloquial style (CS). The main extralinguistic factors of the colloquial style – spontaneity, emotionality and expressiveness – directly affect on choice and specialization of attributive constructions in the given style.

Expressive, emotional and evaluative attitude of the speaker is expressed by attributive word-combinations consisting of: a) intensification (кып-кыра / малюсенький / very small, тыбыс-тымныы / жутко холодно / very cold) and expressive affixes (-мсах, -мсык, -мтаҕай, -ҕар, -ник(-ньик); b) emotional and expressive words (улдьаа / шаловливый / frolicsome, уолҕамчы / вспыльчивый / quick-tempered); c) adverbs which express the highest or the lowest degree of quality (алыс, адьас, букатын); d) modal words (обургу, барахан, буолуохсут) and particles ахан (аххан), ба айы, айылаах, бэйэлээх (бэйэкээннээх, бэйэккэлээх); e) figurative words with pejorative evaluation etc.

The colloquial style is characterized by deviation from literary norms: a) vernacular and dialect; b) ellipticity and lexical redundancy. Attributes having such connotations of stylistic meaning as modality, emotionality and expressiveness represent inherent style-forming characteristics of the colloquial style.

The publicistic style (PS). Political essays purport accessibility, popularity and full information, that is why it needs expressive means oriented for mass effect.

The distinctive feature of the publicistic style is its similarity with everyday language, which has rich stylistic potential. In publicistic essays there are colorful colloquial expressions, dialectal words, as well as idiomatic phrases of popular language. The expressiveness of publicistic texts is achieved by different syntactic figures of speech, such as parceling, gradation, etc.

In these latter days people pay more attention to the study of phraseological and symbolic wealth of the folk language. Attributes, based on illustrative comparison, and figurative epithets brighten the author's speech, make it more convincing and thus cut out trite expressions and meaningless phrases. Some publicistic texts are written according to phonetic structure and rhythmic of oral poetry.

So, in the publicistic style attributes perform convincing function and function of emotional impact along with informational.

The scientific style (SS). The distinctive linguistic feature of the scientific style is lexical homogeneity and functional restraint of linguistic means, which can be explained by its striving to precise and objective information.

In the scientific style attributes has character function, they should reveal the nature of the substance from scientific point of view. The backbone of the scientific style is the high usage of terminology, in the Yakut language we often use verbal terms ending with –ыы, -ааһын, -ааччы, which have meaning of movement. Loan-translation of the Russian

language (semantic inductance) becomes one of the most efficient ways of the Yakut language enrichment.

This style intensively uses participle-attributes in passive voice (ылыллыбыт дааннайдар / полученные данные / received data), emphasizing the fact that research has objective and pragmatic character. The verbal qualities of participle permits the use of defining words, as a result of which they form extended attributive constructions (аhаҕас дорҕоонунан бүтэр олох / корень слова, оканчивающийся гласным / root of word which ends in a vowel).

In the scientific style abstract attributes dominate over concrete, which fully proves abstractiveness of scientific language. Abstract words have quite extended attributes, thereby the features and qualities of objects, phenomena, facts are fully described. Homogeneous attribute is the distinctive feature of scientific style, which serves as one of the main means of stressing the most important part of the text.

In scientific style attributes perform stylistic function as well, which means they specify, concretize and activate the meaning of defined word.

The official and business style (OBS). The distinctive feature of the style of official documents is the use of numerous speech patterns, which provides exact interpretation of text. In the Yakut language this style is formed under the direct influence of the style of official documents of the Russian language, that is why most stylistic models and forms are borrowed or loaned.

The Official and business style often uses attributes with affixes –ааhын, -ыы, -лаах, -таа ы, postposition туhунан / о / about, defining words иэннээх / в объеме / in the volume of, суумалаах / в сумме / in the amount of, extended applications, pronominal attributes хас биирдии / каждый / each, ханнык / какой / which, бэйэ / свой / own, кини / его, её / his, hers, бары / все / all, as well as extended participial attributes. Attributive constructions of the style of official documents often consist of: a) abbreviations; b) digital symbols; c) graphic symbols.

The abstraction of an action from the real actor is the specific character of the style of official documents. Passive voice, which denotes the logical subject in ablative case (тыа хаhаайыстыбатын миниистиринэн илии баттаммыт уураах / постановление, подписанное министром сельского хозяйства / resolution signed by the minister of agriculture), is an introduction, formed under the influence of the Russian language syntax. The use of the special type of word cluster subordination without verbal indicators (харчынан дохуот / доходы в рублях / cash income) is a grammar neologism as well.

The use of homogeneous attributes is quite common for the syntax of the official documents. It is caused by the requirement to convey the most precise and full information that guarantees similar and literal perception of the listener of the corresponding discourse content.

The distinctive feature of the Official and business style is the high use of complex izafat attributes (Саха республикатын экологиятын уонна айылҕа баайын туhаныы министерствота / Министерство экологии и природопользования Республики Саха (Якутия) / Ministry of ecology and environmental resources management of the Republic of Sakha (Yakutia), which consist of four and more izafat word combinations with relic

affix –ын/. They are often used in the names of authorities, institutions, organizations, official positions, titles, degrees.

The Official and business style is characterized by the plenty of compound attributive constructions, which consist of related and izafat attributes (олохтоох салайыыны бэрэстэбиитэллээх органын аһаҕас мунньаҕа – [(Adj)+N+(Adj)+N//+(Adj)+N//)] / открытое собрание представительного органа местного самоуправления / the meeting of local representative body). So, the Official and business style differs from other functional styles of the Yakut language by the stability and specific character of the used attributive constructions.

As a result, our research revealed stylistic paradigms of attributive constructions. The main functional-stylistic paradigm in the modern Yakut literary language is formed by determinations of usual form and interferential origin, according to the style-forming nature of which one can classify functional styles of Sakha Language: a) of usual styles (FS, CS); b) Border style (PS); c) calked styles (SS, OBS). The definitions included in the standard literature and those beyond its perimeter, ie criteria for literary and non-literary, as well as the intensity and passivity of use of some attributive constructions in various texts have served as a reference for functional and stylistic differentiation of definitions.

A wide range of stylistically differentiated expressive means of attribute relationship indicates development of the broad potential of the Yakut language syntax that can provide every style of speech with distinctive attributive constructions. This enables a native speaker of Sakha, according to the communicative situation, to choose an actual definition from a number of possible ones.

Thus, the first research in the determination of the stylistic peculiarities of the modern Yakut showed that Sakha language has a rich set of attribute structures (Table 1), which can be used as an expressive or functional stylistic means that are typical for some areas of functioning of language and can be used in certain stylistic speech organization.

Table 1

Functional types of attributive constructions

Nu nber	Types of attributives	CS	FS	PS	OBS	SS
1	By Syntactic relation					
	Adjoining attributives	+	+	+	+	
	Possessive attributives	+	+	+	+	+
	Complementary attributives	-	-	(+)	+	+
2	By lexical and semantic category					
	Attributive noun	+	+	+	+	+
	Attributive adjective	+	+	+	+	+
	Attributive pronoun	+	+	+	+	+
	Attributive cardinal	+	+	+	+	+
	Attributive participle	+	+	+	+	+
3	By component structure					
	Simple attributives	+	+	+	+	+
	Detailed attributives	-	+	+	+	+

	Attributive	FS	CS	PS	SS	OBS
	Combined attributives (possessive + adjacent word)	-	+	(+)	+	+
4	Art attributives based on tropes					
	Epithets	(+)	+	+	-	-
	Comparative attributives	(+)	+	+	-	-
	Metaphorical attributives	(+)	+	+	-	-
5	Descriptive attributives					
	Figurative attributives	(+)	+	+	-	-
	Onomatopoeic attributives	(+)	+	+	-	-
6	Specific attributives					
	Paired attributives	(+)	+	+	(+)	(+)
	Reduplication attributives	(+)	+	+	-	-
	Attributives with amplifying forms - Intensives	+	+	+	-	-
7	Attributes with specific affixes					
	Attributives with poetry affixes	-	+	-	-	-
	Attributives with emotionally expressive affixes	+	+	(+)	-	-
	Attributives with affixes -yy, -aahyn	-	-	-	+	+
8	Borrowed attributives					
	Attributives-Russianisms	(+)	(+)	+	+	+
	Phoneticized borrowed attributives	+	+	(+)	(+)	(+)

Symbols:

FS - Fictional style

CS - Colloquial style

PS - Publicistic style

SS - Scientific style

OBS - Official and business style

+ Active

(+) Passive

- No

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TENGRISM AS A RELIGIOUS AND POLITICAL PHENOMENON IN TURKISH WORLD: TENGRIYANSTVO

ТЕНГРИИЗМ И ПОЛИТИЧЕСКИЙ ФЕНОМЕН ТЮРКСКОГО МИРА: ТЕИЗМ

TENGRİİZM DİNİ VE TÜRK DÜNYASI POLİTİK FENOMENİ: TANRICILIK

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ABSTRACT

Turkic peoples had believed in and embraced many different religions throughout their history. The most basic and fundamental belief of the Turkic peoples is Sky-God religion, which also known as Tengriism. The religion of Sky-God, which was also expressed in the Orkhun Inscriptions, has revived after the dissolution of the Soviet Union. However, it is obvious that there are some misunderstandings in these concepts. The presented study discusses the above mentioned points.

Key Words: Deus Otiosus, Iduk-Itık, Ongun, Hierogamie, Dingir, Tengri, New age, Tengriyanstvo, Cult of ancestors

АННОТАЦИЯ

На протяжении всей их истории тюрки много раз меняли свои религиозные взгляды. Самым базовым и фундаментальным для тюркских народов является Тэнгианство, которое также известно как почитание Голубого Неба. Религия культа Неба, которая отражена на орхонских надписях возродилась после распада Советского Союза. Однако, бесспорно, что есть некоторые неясности в этих понятиях. В данной статье представлено исследование go этой проблеме.

Ключевые слова: Онгун, Hierogamie, Дингир, Тенгри, Тенгрианство, культ предков.

ÖZET

Türkler tarihleri boyunca bir çok dinlere inanmış ve inanmaktadırlar. Türklerin en köklü ve temel inanışı Tanrıcılık/Tengricilik adı ile de anılan Gök Tanrı dinidir. Orhon

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Kitabelerinde ifadesini bulan Gök Tanrı dini, Tengricilik Sovyetler Birliği'nin dağılmasından sonra tekrar ortaya çıkmıştır. Ne var ki bu anlayışta bir takım yanlış anlamalar olduğu da görülmektedir. Bu çalışmada söz konusu hususlar tartışılmaktadır.

Anahtar Kelimeler: Deus Otiosus, Iduk-Itık, Ongun, Hierogamie, Dingir, Tengri, Yeni çağ, Tengricilik, Atalar kültü

Turkic peoples who have been living in a wide variety of geographies and climates have embraced and experienced many different religions such as Sky God Religion-Tengriism, Buddhaizm, Judaism, Zoroastrianism, Nestorian Christianity and Islam during their history. Among Turkic communities today a diversity of religions is also commonly observed. Turkic people have a persistent attitude to preserve and implement the original beliefs of Tengriism into the universal religions that they have accepted for different political and financial reasons no matter how these religions have refused these practises. The most important foundation of Turkish language and culture- Orkhon Inscriptions is also the main source of the Turkish religion, Tengriism. On Orhon Inscriptions,Turkic cosmogony based on a dichotomic universalism/universism is expressed by the sentence '' *üze kök tenri asra yagız yir kılındukta ekin ara kişi oglı kılınmış=* (BK:D.2;Ergin:1970,51)

Among Turkic societies, the word of Tengri which has been used since times immemorial has different uses such as tenri, tenre, tanri, tener, tiger, teneri, tanara, tenir, tanrı …etc. Some researchers define this word as related to the word *Dingir* in Summerian (Eliade:1974, 66) and *T'ien* in Chinese (Roux: 60-62. Unfortunately it is not possible to say and acknowledge that an elaborate etymological study has been carried out about the word Tanrı.

Tanrı in Tengriism is ONE, although from a western point of view sometimes Tanrı is depicted as facing *Umay (=mother)* borrowed from Tibetan belief and *Tanrı/Father* who has been attributed with manhood, or some studies adopt a dualistic character about Turkic Tengriism given the dichotomy of earth and sky internalized by some researchers like E.Lot-Falck. (*Gaüzere:2010,124-129*) Although some deistic traits are observed in the perception of Tengri, when the Göktürk Khaganate era is considered, it is observed that Tengri has the creative *power* and does not display a *Deus Otiosus* character. (*Eliade:1983,12; Günay-Güngör 2007,66))* Notwithstanding, Tengri is not an intervening God like the gods of the Semitic religions. Moreover, there is no *hierogamie=sacred marriage* in Turkic Tengri perception. (Eliade: 1974, 66; Günay-Güngör: 2007, 30). For that reason, sons and daughters attributed to Bai Ulgan (Bay Ülgen) and Erlik in Altaic belief cannot be discussed for Gok Tengri (Celestial Supreme God). One of the most prominent characteristics of Turkic Tengri perception is that Tengri is an abstract being. That is why Tengri does not have an antropomorphic and zoomorphic trait. These realities are accepted by all researchers of religious ethnology- anthropology and history of religions. Murat Adji who claims in his books and manuscripts that so called Tengriism is present in the basis of every religious and ideological system, depicts a human head deprived of all aesthetic values scribbled haphazardly on a piece of wood as Sky- God in his **Polin Polovestkogo Polya** (Adji:1994,194-195). The same author depicts Sky-God, using an icon of Jesus Christ in a book about Kipchaks, published by Atatürk Kültür Merkezi (Atatürk Cultural Center). (*Adji:2002,210).* I also regret to tell that the picture in

the first book which has no historical or scientific reality has been cited in the book of Keneş Cusupov's **Bayırkının İzderi**, published by the Soros Foundation. As an advocate of Tengriism in Kyrgyzstan, Keneş Cusupov has stated that '*They have been saying that there is no picture of Tengri. Here in this book there is his picture*', claiming that Tengri has a human shape. (*Cusupov2001:102-103*) Although he does not claim anything about Tengriism, a Chuvash author Mişşi Yuhma provides pictures of Gods of the Chuvash Pantheon in his book titled **Drevnie Çuvaşi Bog İ Geroy** both in zoomorphic and anthropomorphic characters with Arabic names. (*Yuhma:1996, 9).* It seems impossible to express that these books are among the worthy books of serious research.

Gök Tanrı (Sky-God) Religion which is the basis of Tengriism and as inscribed in the Inscriptions, Turkic cosmology is based on a trinity of universe structure.

These are:

a-Sky

b- Earth

c-Underworld

In Tengriism there is not much information about the creation of man (yalınguk). By early 20th century, Turkic myths about creation of the world and man have been compiled by Radlov and Verbitski but they are mere expressions of Semitic belief and existence. An inscription which says "*öd tenri yasar, kişi oglı köp ölügli törümiş*" (KT:K10=;*Ergin:1970,14)* states that Tengri is infinite and eternal whereas man is a mortal being. After death, the souls of good people will ascend to the Sky and souls of bad people will descend to the Underworld, the world of darkness.

In Tengriism the principal worship is the sacrifices offered to Tengri and spirits. This tradition has been practised since the time of the Huns. Sacrifice could be performed as the slaughtering / stabbing of the animal or setting the animal free in the wilderness in order to let it reach Tengri or spirits. These sacrifices are named *Iduk, Itık, Allahlık* and yet there is another practise in Yakutstan (Saha) which is named as *kujdaa/ kuydaa*. This spesific sacrifice is performed by freeing one or more horses from the herd once the number of the horses in herd reaches a certain number (*Maj:2006,211-221).*

Sky-God religion gives prominent importance to the *Cult of Ancestors*, which is mainly respecting and revering the souls of ancestors. Therefore places of visit that are named graveyard, rest, visiting and venerating place (yatır), tomb, grandsire and places of visit in their vicinities are also considered as important. None of these places could be thought as the residence of the saints that have replaced the place of Gods as suggested by Snesarev (*Snesarev:1969:203-307.*

Second major element of the Sky-God religion is the holy places named as *yer-sub* (Earth-water). Many opinions about what *yer-sub* are, their characteristics and quantities have been proposed and as a final analysis it has been inferred that they are substitute spirits protecting the country land.

It is not possible to identify Sky-God religion with Shamanism which is founded on a basis of connection with spirits. According to Eliade, 'Shamanism is one of the oldest techniques of ecstasy. The mentioned technique is applied in order to provide connection with the spirits. Hamayon states that the basis of Turkic peoples' belief system is Tengriism

and according to him Shamanism is a bundle of relation with the spirits, simply a policy of 'give and take, not a religion'.

Russian scientists who came across Shamanism in the 17th century have investigated it from the point of view whether it is a religion or not. Scientists of the Soviet Union considered Shamanism as a religion and a proof to prove the righteousness of atheism, using it to claim that it does not comply with scientific reality. Thus they tried to eliminate Shamans and all elements of shamanism in the toponymie that may remind it. A most curious attitude was presented by missionary monks when they translated some texts of the Holy Book into various Turkic dialects, as they used the word *Tanrı* for Shaman spirits like *Bay Ülgen, Erlik, Toyın, Ürün Ayu toyın, Ar toyon* which were believed to be taking the place of Sky-God by some Turkish researchers. Thus pointing out that Shamanism is not a religion.

As in all universal religions – Buddhism, Christianity-Islam, Tengriism has animistic, fetishistic and totemic elements which are also the basis of Shamanism. And these elements are still alive today. For example; the dead is not buried after mid-afternoon because it is believed that *the ground is sealed or locked* as the Sun is descending. Another example is tying cloth pieces to the branches of trees for the acceptance of the wishes. Yet another practice is to give a dinner on specific days following the death of a person. The major point here is not to confuse Tengriism which constitutes the vertical dimension of Turkic religion and thought system, with the Shamanism – a horizontal dimension.

POLITICALLY TENGRIISM= TENGRİYANSTVO

As stated before, until they have met with the universal religions, Turkic people have protected and preserved their own religious system, namely Sky-God religion and believed in the Sky-God mentioned on the Orkhun Inscriptions. Many researchers, foremost Gumilev, have said that Turkic people had faith in Buddhism, Judaism, Christianity, Manichaeism and Islam, but their acceptance of these religions is related to the existing political reasons, not about these religions' theology. (Gumilev:1993,75) A typical example could be in the acceptance of Judaism in Khazars and Manichaeism in Uyghurs. (*Tremblay:2001, 111, 118).* Although they had faith in all these religions, the Turks have used their own concept of Tengri instead of names such as Jehova, Huda, Isus Hristos which is the symbol of worship. After experiencing Nestorian Christianity and Manichaeism, the Turks have converted to Islam in the 10th century and have founded many Islamic states of different sizes. Although Central Asian Turks converted to Islam due to the pressure of Omayyad and Abbasid States, the remaining Turkic groups scattered across the vast lands from South Siberia to Arctic Ocean have been converted to Christianity by the efforts of Orthodox Christian Russian missionaries starting from the 16th century. While converting to Christianity, these people continued to practice their *natural and national religion* of Tengriism and the evolving Shamanistic beliefs. The Russian occupation of the Sakha land in the 17th century led to the conversion of the Sakha people to Christianity by force and the same happened to the South Siberian Turkic tribes.

The fact that Tengriism does not have written literature, dogmas, regular practices-worships and a group of ecclesiastical people has hindered its power to resist other religions, often leading it to be recognized and perceived as Shamanism. Exiled Christians and invasionists who came to the Sakha land brought Shamanism to the foreground as a religion to be fought with, ignoring Tengriism. Books like Potapov's *Altaiski Shamanism* (*Potapov, 1991) and* G. V. Ksenofontov's *Shamanism Izbrannı Trudi* are sound examples

of this perception. Both ethnologists had put aside Tengriism and claimed that Shamanism was the religion which would stand in the way of Christianity.

After the dissolution of the Soviet Union in 1990's, Central Asian republics of Azarbaijan, Kazakhstan, Kyrgyzstan, Turkmenistan and Uzbekistan, and peoples of Tatarstan, Sakha, Caucasia, Tuva, Khakas and Altai which were part of the Russian Federation needed an idea on which a common national history could be built and which would also bring all Turkic people together culturally and religious-wise. The religion which could unite all Turkic peoples was Tengriism and the geographical boundary would be all lands where the word Tengri was used to imply the concept being worshipped. The first person to use the concept of Tengriyanstvo=Tengriism was the Kazakh author Olcas Süleymanov. Suleymanov used this concept for the first time in his book named *Az İ Ya* published in 1975 but people did not contemplate about the subject.

It is only after the dissolution of the Soviet Union that books about Tengriism began to be published in the 1990's. One of these books is *Tenircilik (Tengriism)* written by Çoyon Ömüralı Uulu. Another one is *Tengriyanstvo-Religiyya Turkov i Mongolov* written by a researcher of Tatar origin, Raphael Nurudinoviç Bezertinov. (*Bezertinov:2004*). The books opens with a sentence quoted from the Old Testament (The Torah) and is more of an incomprehensible cultural history than a history of religion. The book describes Sky-God as a spirit of sky and places it on the level of other Shamanistic and animistic spiritual beings like Erlik, Umay, etc. Thus the book concludes that Turkic religion is polytheistic and confuses it with Shamanism (*Bezertinov,2004:76-97*). This attitude is common for all those who follow the old Soviet tradition and it is hard to believe that the book carries much importance apart from the polemics it causes about Turkic religion. The effort to explain the etymology of the word *tanrı* as Tan (Rise) and Ra(Sun) stands as a most interesting scientific oddity. Shortly, it is also an interesting example of how the book makes religion something incomprehensible.

Tengriism seriously appeared on political arena in Kyrgyzstan during the presidency of Askar Akayev, with the effort of Dastan Sarıgulov-Secretary General of the State and the financial aid of Soros Foundation. The ideological basis of the movement was the book *Tenircilik* and it aimed at building the national identity of the Kyrghyz on the Epic of Manas. According to the Kyrghyz, Tengriism was a uniting cultural element of Turkic Empires that ruled the steppes of Asia in the 6th and 7th centuries. While these developments were in progress in Kyrgyzstan, a congress on *Tengrism As a New Factor in Building National Identity (Milli Kimliğin İnşasında Yeni bir Faktör Olarak Tengrizm)* was organized in Kazakhstan by the Uzbekistan French Central Asia Research Center, in 2005. In the presentations led by Marlen Laruelle many papers were presented on Tengriism. One of the most noteworthy papers was presented by Nigmet Ayupov and Amanjol Kasabekov. In this paper, the authors Ayupov and Kasabekov claimed that firstly Tengriism was not an original movement, secondly that it was a reflection of going back to Russian / Slavic paganism movement and finally that a similar movement was observed in Tajikstan as a rehabilitation of Zoroastrianism (*Larualle: 2005;40*). Those who opposed to the presented paper said that this movement was a return to the origins and it was not plausible to define it as *neo-paganizm* by no means, expressing that this movement could also be evaluated by other people than the Europeans.

However there is no consensus as to what Tengriism is and the name Tanrı, also there are ambiguities and irregularities in conclusions and judgments about views that consider

religion as a historical phenomenon. These shortcomings are quite apparent especially in recent studies conducted in Europe (Gaüzere:2010:124; Abdrakhmanov:2012,17).

The *Tenir Ordo* =Army of Tengri, founded in North Kyrgyzstan declined from being the *national state ideology* after the overthrowing President Akayev and Sarıgulov- the Secretary General of the State. Today this movement exists as a marginal idea among intellectual circles. Tengriists have founded a political party named *My Country Kyrghyzstan (Mekenim Kırgızstan)* and are gathered there.

Tatar Tengriists try to highlight nationalism politically and implement Tengriism as a basis. A periodical named *Beznen –Yu (Our Way)* is published to support the movement in Tatarstan.

In the land of Saha (Saxa) which was occupied by the Kazakhs of Don in 1629, the city of Yakutsk was built by Russians by the rule of I. M. Romanov. Their motive was to flourish trade on one hand and to Christianize the pagan people on the other. In order to serve that idea, Russians took Orthodox Christianity and the Cyrillic Alphabet to Saha land. Although they resisted, Saha intellectuals could not succeed in their efforts. In fact, before the occupation of Kazakhs of Don, Saha people were using the runic alphabet – the same one used on the Orkhun Inscriptions- and believed in Tengriism as religion. Moreover, Yakuts who believed in Tengriism stood as a barrier against cultural influences coming from China in 19th century (*Karro:1990, 342).* The Saha were a warrior and a nationalist group of people. Unfortunately the long lasting Russian occupation has erased their national memory to a great extent.(Calabuig: 1995, *Le monde diplomatique)*

In Sahastan, a reflection of Tengriism primarily appeared as changing the name of Yakutstan to Republic of Saha. It stands as a desire of the Saha people to meet with the Turkic people of Central Asia on a common ground (*Maj:2010*). The symbol of *a man on a horse* on the coat of arms is to symbolize their settlement in the present land as a result of the fall of the Hun State and also to emphasize their relationship with the people of Turkic-Mongolian states in the past.

The developments in the Tengriism ideology have caused enthusiasm among Eurasian people and international scientific congresses were organized whereas it had no theological, no scientific and no politic impact on Turkey. Without doubt, this indifference is rooted in the fact that *Turkish people buried their national identities in Islam and turned their back to their national history and languages* as Bernard Lewis put it.

Conclusion:

We should bear in mind Tengriism was a planned effort to measure the effect and response of the Turkic world to such movement. Contrary to expectations, it seems like the only religious and national ideology under which all Turkic people may unite in a far future, living in harmony with both their societies and surroundings, a parallel opinion with the *Nouvelle Age.*

*-Many studies were made on the concept of Umay. However the most striking one is carried out by E.Lot-Falck. In his study Falck claims that the Turkic people do not have an organized pantheon but that they have a few spiritual beings, derivations of the same Mongolian goddess of earth -Otugen, namely **yer-su, ongun, emeget, etügen, ebügen, emegen, eke, eneke***, etc and worshipping them. He also says that Umay was transformed*

into Virgin Mary by Christian Turks. (Lot-Falck:1956,196) Moreover, accepting Umay as the wife of Sky-God (Abdrakhmanov:20102,17) is a major example of illiteracy about the Religion of Sky-God.

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