

**THE MYTHOLOGICAL BASIS OF THE
WORD "TANGARA (TENGRİ)" IN THE
CONTEXT OF ENVIRONMENTAL ETHICS
(BASED ON THE TEXTS OF OLONKHO)**

**"TANGARA (TENGRİ)" KELİME MİTOLOJİK TEMELİ EKOLJİLİ ETİK
ÇERÇEVESİNDE
(OLONKHO METİNLER ÜZERİNDE DAYALI)**

**МИФОЛОГИЧЕСКАЯ ОСНОВА СЛОВА "ТАНГАРА (ТЭНГРИ)"
В КОНТЕКСТЕ ЭКОЛОГИЧЕСКОЙ ЭТИКИ
(НА МАТЕРИАЛЕ ТЕКСТОВ ОЛОНХО)**

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ABSTRACT

The article gives a certain author of periodization of the cult of the sky based on the archaeology of the Paleolithic, Mesolithic and Neolithic. The Neolithic is defined as the time of classical type dual concept of worship of heaven. Further defined based the term "environmental ethics". On epic texts are examples of essential human component, which may affect the environment positively or negatively. Provides an overview of the rituals in the traditional culture of the Turkic peoples to maintain a harmonious coexistence of humans in the environment. The next step was to identify the laws of environmental ethics on etymological study of the term "Tengri, Tangara" and an analysis of the lexical units and their values in the context of the Natural sciences knowledge.

Keywords: the cult of sky, periodization, environmental ethics, etymology, Natural science, explore epic, ermenevtika, semiotics.

ÖZET

Makalede paleoastronomi malzemelere dayalı yazarın fasıllara ayırdığı Gök Kültü hakkındaki düşünceler ortaya koyulmuştur. Böyle olmakla beraber Neolitik çağı Gök Kültü'nün düalizm kavrayışının klasik biçim verici zamanı olarak açıklanmıştır. Daha sonra "Ekolojiksel Etik" terimi açıklanmıştır. Epik metinler örneklerinden hareketle insanoğlunun tabiata yaptığı olumlu ve olumsuz etkilerden bahsedilmiştir. Türk Halklarının geleneksel kültürüne göre insanoğlunun çevresi ile beraber ahenkli yaşama niyetleri özetlenmiştir. Daha sonraki aşamalarda "Tengri, Tanrı" terimlerinin etimolojiksel

araştırmalara, kelime analizine ve bu kelimelerin Tabii Bilimler içerisindeki anlamına dayalı ekolojiksel kurallarının belirlenmesi dikkate alınmıştır.

Anahtar kelimeler: Gök Kültü, Tengri, Tanrı, Neolit.

АННОТАЦИЯ

В статье дается авторская периодизация культа Неба, основанная на материалах палеоастрономии (астроархеологии). При этом, неолит определяется как время оформления классического типа дуальной концепции культа Неба. Далее определяется термин “экологическая этика”. На материале эпических текстов выявляются примеры сущностной составляющей человека, способных повлиять на окружающую среду как позитивно, так и негативно. Приводится обзор ритуалов в традиционной культуре тюркских народов, призванных сохранять гармоничное сосуществование человека в окружающей среде. Следующим этапом стало выявление законов экологической этики на материале этимологического исследования термина “Тэнгри, Тангара” и анализ полученных лексических единиц и их значений в контексте естественных научных знаний.

Ключевые слова: Культ неба, периодизации, экологическая этика, этимологии, естественные науки, эпосоведение, герменевтика, семиотика.

The problem of the interrelation between the human and the nature, the balance of the nature and the human culture have interested the mankind since the immemorial times. The mankind realized the creative pattern of the creation process of culture, apprehending it as a cosmogonical category. It is the culture, harmonizing the world, transforms the primary natural chaos.

In all mythological materials of traditional ethnic cultures in one way or another the primal elements of fire, water, air and land are worshiped. In this series the primal element of air is transformed to the celestial deity or the deities of the wind. The elements of fire and water take the form of worship of various spirits - blacksmithing, holy water as well as the cults of the sun and moon.

Actuality of the research topic is conditioned by the fact that the modern society in the process of its development has achieved the point when a new point of view at the identification of the place and the role of the humanity on a global scale is required. We now understand that the universe is alive, it responds in a certain manner to the human activity, and what is important, not only to the actions in the physical world, but also to the actions of the psycho-emotional character.

Honoring the primal elements, in its turn, did not arise as a local tradition. This is indicated by a community of Paleolithic cultures around the world [8, 18]. The materials of these cultures on the one hand were syncretic and it can be described as a "Paleolithic ideological syncretism." On the other hand, they were closely connected with the worshipping of the sky as a divine substance.

Thus, the periodicity of the cult of Heaven based on mythology as well as paleo astronomy materials can be represented as follows [4, 252-254]:

1. Paleolite

(≈ 50 - 10 BC) - The origins of the Heaven cult expressed in the cult of the moon shaped up in a society of primitive hunters who migrated for the prey, domestication of the wolf;

2. Mesolite

(10 - 5th century BC) - The appearance of the farming and sheep herding rudiments. Arranging permanent settlements worshipping the sun as the harvest giver;

3. Neolite

(8 - 3 BC) - The final differentiation of household types in sedentary and nomadic communities. The parity worshipping of the moon and sun cults. The classic type of the Heaven cult shaping up.

Of course, the night sky with stars and the moon helped the ancient *Paleolithic* hunters who migrated for pray orient themselves in space and time. And so the cult of the Moon preceded the cult of the Sun. This is indicated by the lunar stone and bone calendars leading up to solar found throughout the Eurasian continent [8]. In the *Mesolite* people did not yet learn how to handle iron and, therefore, the assigning type of management (hunting, gathering) remained but the rudiments of a small cattle ranching and farming with stone tools appeared.

In the referenced period the solar cult inherent to the agricultural civilization as the giver of abundant harvests became actualized. In the *Neolite* with the societies of military democracy shaping up the worshipping of the Moon and the Sun reaches parity and become equal forming a classic type of Heaven cult similar to the interaction of two opposite elements and forces - fire and water as well air and earth (the sun and the moon, the sky and the earth).

Since IVB.C. up to A.D. the cultural and linguistic communities, and then ethnic traditions began to form. The first city-states settled with the classic type of Sky cult beginning to take special ethnic forms based on the features of the landscape, traditions of the uniting tribes and nations as well as mixing their mythological concepts.

Thus, based on periodization and some of the findings of this survey it can be argued that the concept of 'Dharma' has ancient origins and is very closely linked to the mythological beliefs and spiritual practices of Eurasia peoples, in particular, with the cult of Heaven.

Regarding the worshipping of Heaven I have made the research on the content and some of the moral and ethical standards that are defined as "environmental ethics" have been highlighted. This concept applies not only to the environment in the physical world but also in the spiritual world. The term "environmental ethics" should be understood as a complex worldview that is based on the essential understanding of the world and ourselves with all the components, their functions allowing a person to harmoniously integrate with the universe [3, 31-36]. The choice of this terminology has been dictated by the fact that the term "Law of the Universe" for a modern, europeanized man is very abstract and allows for broad interpretation. The term "environmental ethics" suggests more specific moral and ethical issues of our time creating the necessary direction for its solution in the context of the unity and the interdependence of man and nature.

The fact that the psycho-emotional state of person creates a certain kind of power and impacts on the others is reflected in the Olonkho in the scenes of the '*bogatyr*s' (epic

character, hero of folk Russian legends, defender of Russia from its enemies- translator's remark) battles:

[...Khahııtaan
 kebispittere Khara bıııt
 buolan Khalıya köttö,
 Üögüleen kebispittere
 Üör bıııt buolan
 Üördühen süürde,
 Kıılanan kebispittere
 Kııhıı bıııt buolan
 kııdanna. Sette ıy bıııha
 Ias khara a khalıyda...]

What they screamed out
 Black cloud
 Broaden, widen.
 What they shouted
 Cauliflower cloud
 As if a herd began to bustle. What they screamed shrilly
 A red cloud fled away.
 Like the seventh day of the moon
 The pitch darkness has come [10, 70].

The Olonkho heroes, advising not to take into account the battle of *bogatyrs*, say the following:

[...Kiniler dietekh djo o
 Bııha kötüttekhitine
 Bııar ıarııı buoluokhut,
 Khaya kötüttekhitine: Kharakh
 ıarııı buoluokhut...]

If you look to the clipping stroke
 These people- a disease of the liver will be affected.
 If you look to the dissecting stroke
 The disease of eyes will suffer [10, 80].

Besides the fact that the psycho-emotional state of a person can fill the ambient space with the energy of a certain quality is reflected in the following passage, which describes a hero's anger:

[...Sireyitten-kharağittan
Siere uota sirdirgii
ubayda Kögülün ahıttan
Küökh uottar külübüreen tağıstıllar...]

From his eyes
Grey sparks fall down with a crash,
In his mane of hair
Blue sparks erupted [11, 130].

In these passages a human creates destructive substances which can negatively impact on people around, down to diseases. These destructive substances for people, correspondingly, are transmitted to the space and have a negative impact on the world around. And the world around us is our environment, and includes not only cities, villages, but also wildlife.

There were special security and cleaning actions-rituals in traditional societies. For example, ethnic group Sakha, before visiting their native country, a man, a few months before his arrival, sent one of his dress or linen, which were hung outdoors. Their home was believed to remind him and prepare for his arrival. There is a special field of study in the ethnography that is dedicated to the similar ritual actions, where the issues of nature and natural forces worshipping and also exploitation of natural sources such as cattle-breeding, hunting and fishing are considered. Unfortunately, these studies do not take into consideration the sacral landscape.

There is a spiritualization of the nature in the traditional culture of any nation. Such forces are called *Ichchi* in the tradition of Sakha. The essential aspect of the concept *Ichchi* is examined by the author of this article. The *Ichchi* term is relative to the Turkic terms *idi*, *echi*, *yechi*, *yeye* – 1) the owner; 2) the master (God), God... chuvash. Yira – a spirit; Mongolian. Edin > even – 1) the owner, 2) Lord

The most revered in Sakha ethnic group were *suol ichchite* “spirit- host of the road”; *aartik ichchite* “spirit-host of the mountain saddle”; *haia ichchite* “spirit-host of the mountain”; *kuyol ichchite* “spirit-host of the lake” *dalai ichchite* “spirit-host of the water depths”; *doidu ichchite* “spirit-host of the place”.

The narrative sources of information of Sakha indicate that the most significant of them were represented in the anthropomorphic images and endowed with all human qualities. There were special rituals of sacrifice to avoid the anger of these spirits and gain their favor. During the act of sacrifice the spirits were often treated with spell called *algys*. In this spell the spirits were requested to be favorable, give people luck and happiness in their life. {7, p.60}

Proceeding from the above, the human and the nature interact, there are invisible subtle energies, through which the energy - information exchange is effected. On this evidence, special measures are required to regulate these processes.

To sum up, one of the considerable acts, providing the optimum quality of the energy-information exchange between the human and the nature can be the actualization of the ecological ethics as a moral norm.

The laws of environmental ethics are reflected in the components of Tangara theonim semantic field - Heaven, God, deity. Etymological study of this theonym was published in 1999 [2, 69-72]. On the interpretation of mythological etymology in more detail can be found in my monograph, published in 2012 [4, 252-254; As a result of the analysis the words of the ancient Turkic dictionary [1, 597-598] (abbreviated as TPA, n. E.L) and modern Turkic languages [6, 1541 -1544, 2895-2899, 7, 62-63, 66-67, 9, 124-125, 242 - 243, 258-259] I have found a family of homogeneous word stems consisting of 13 groups. As it turned out Tangara theonim contains the entire for its semantic field meaning of 'egg-shaped unit turning on its axis, ringing and having a hollow, a window that connects: 1) light and darkness, and 2) past and future, and 3) male and woman, and 4) animate and inanimate. "

Here is a plot of cosmological myth reconstructed by me and based on the material of the Tangara theonym etymology. This reflects the reconstruction of the six acts of an orderly cosmos creation:

In the beginning was a chaos, confusion of the top (the Air element) and bottom (Water) which *Tangara* in the first act of creation *pierced* through. This is, in fact, *the act of fertilization of primary substance by plasma* and *the law of linear motion* appearance. In the second act of *Tangara* stroke appeared a *window* (a tunnel, axis). According to the law of physics, if one body falls onto the other the falling body transfers its energy to the second which begins to move, thus, producing a reverse motion vector. That is, in fact, the way the law of *self-preservation* (conservation of energy) is held. And the chaos began to *rotate* around the axis, the window. Here there is *a law of axial development* which initiates *the law of symmetry*. From this rotation around the axis emerged the sound - the *hum*. This essentially was *the law of the wave motion*, i.e. the law of vibration. And the speed of sound turned into and the vibration (wave motion) effected in the chaos formation (the top separated from the bottom), and there appeared *an egg* (a space - solid (earth element), i.e. the biosphere). And so the *idea* and *matter* as well as the conditions for *the law of bipolarity* appeared. In the third act the space creation arising of three constant values (window, spinning, buzzing) led to the beginning, i.e. commenced time with the *future* and the *past*. This is, in fact, the statement of bipolarity initiating *a chain reaction law*. In the fourth act time with the future and the past created *light* and *darkness*. Here is the assertion of a chain reaction. If there is light and darkness, there are heat and cold. Temperature difference increases or decreases the total amount of water (ice), etc. In the fifth act firmly established laws of bipolarity and the chain reaction in the universe gave rise to the *law of reproduction* of the biosphere. This led to the union of *male* and *female* creating a sustained life. Here came *the law of unity of opposites* postulating *the idea of the being infinity*. After the fifth act there occurred the danger of a return to chaos as the ovoid shape of the sphere is finite and the infinite producing of the biosphere would have led to an explosion. Therefore, in the sixth act of oeuvre in opposition to an endless existence *Tangara* created nothingness, that is, Death. Thus arose *the living* and *the dead*. And this, in fact, is *the idea of cycling, the spiral development* of life.

Thus, in the natural science aspect there appears the following environmental ethics law order (see Table 1).

Table 1

Environmental ethics laws

Act of Creation	Amount of Laws	Laws
I	2	1. The act of fertilization of primary substance by plasma. 2. The law of linear motion
II	6	3. The law of self-preservation. 4. The law of axial development. 5. The law of symmetry. 6. The law of the wave motion. 7. The law of idea and matter. 8. The law of bipolarity
III	1	9. The law of a chain reaction
IV	0	-
V	3	10. The law of reproduction. 11. The law of unity of opposites. 12. The idea of infinity
VI	1	13. The idea of cycling

Thus, recognizing the cult of Heaven as the source of the concept of 'Dharma', the East would create a common socio-cultural, mental, information field for the integration of all spiritual forces in the Asia-Pacific region and throughout the Eurasian continent.

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