

The Ancient Turkic Model of Death Mythology

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Abstract: Mythology of Turkic people as one of the form of the rich outlook culture is of Tengri and reflect specific, world relationship of Turkic. The model of the ancient world civilizations and cultures recreated by “imprint” and “trails” of objects of material culture and on the base of the language analysis (texts of monuments). The notion of the first man, about the first death mostly connected with the idea of the end of the mythical time. With the death of the first man in a number of mythological systems is explained the creation of the universe. Anyway the death perceives as “the border situation”, broken or threatens to break the natural course of things. It follows that the funeral rites are necessary to society first of all to “extend” a posthumous (minimum social) existence of an individual and thus save society from the “uncertainties” arising in it.

Key words: World view, tengriism, mythology of death, funeral rites, Yerlik, Tengri, underworld, ancestry

INTRODUCTION

Spiritual culture the question is rather complicated in each world view of each nation, there are many different categories, explaining the theory of existence. The integral part of spiritual culture is mythological understanding of the world. Myth as it can be assumed, the eternal spiritual substance of culture.

Thus, characterizing the essence of mythological thinking, the famous Russian philosopher A.F. Losev wrote: Myth is the most necessary, just have to say, transcendently necessary category of thought and life and there is no absolutely nothing accidental, unnecessary, random, fictional or fantastic.

This is the most authentic and concrete reality. Myth expresses the attitude and understanding of the world the era of its creation as a man from the earliest times had to not only respond to their environment but also to comprehend it. There is a view that myths are busy by explanation of the causes and origin of a variety of phenomena in human life, including those that occur in the daily practice of people, by virtue of which apparently, they do not need any mythological interpretations. But a product, the origin of the phenomenon is generated due to the phenomenon of associative connections and knowledge of its beginning (and exactly the same-knowing the name or possession of a part of property) thought, apparently, the acquisition of power over the object itself. Hence, the need for myths about the origin of the world, separation of heaven from earth in myths, explaining “the actions” of the moon and the sun, rain and thunder, animals in the forest, causes of soil fertility, etc.

Then, myths about the origin of certain customs and other production skill are need. So, the next question is given: why the myth was so important for a person? Why realization of the myth, mythological thinking is always under close scientific and educational interests of the person? Namely because the myth gives a person a sense of the meaning of existence. There is a myth in the collective unconscious as imminent archetypical determinants as an innate human psyche needs to find the sacred. To understand the essence of the myth, says A.F. Losev, “one must be the mythical subject”. It is necessary to imagine that the world in which we live and all things exist is a mythological world that only myths exist in the world.

In societies, are on the earliest stage of primitive, the felling of mystical symbiosis, intensive involvement and the complicity here is used for its expression by organization of social groups and rites, provided its prosperity and for keeping connections with other groups. In societies are on the latest stage of primitive, the complicity that is not felt more directly by a member of a social group, achieved by continuous multiplication of religious and magical acts, divine beings and sacred objects, performed by priests of rituals, myth, etc. This thinking is still pralogical, it is still insensitive to logical contradictions. But, the meaning in that this type of thinking, called to transmit the complicity, do not perceptible in its direct form, displays in prosperity of collective notions, expressing complicity satisfactorily. Particularly, it gives a push for development of mythological consciousness and thus for development and complication of myth. Peculiarity of people’s notions

it is embodiment of natural and social forces, appearing as one of the displays of specific abstract logical mentality, gives possibility of estrangement of notions, ideas from reality, when fantasy becomes as reality, usual phenomenon accepts as supernatural, things and objects are endowed with ability to feel and think. In a result of such bifurcation of notions and ideas are got attributes of immortality to counterweight of objective world, the constant alterative nature of it is comprehensible for empiric experience. Such mythological mentality, first of all was based on religion (Akataj, 2011). That's why the ancient people, united by common religion had a common aesthetic opinion and a common morality and world view was similar so in a result they had the common culture. In common religion can merge different local cults with their idols, spirits, legendary heroes and myths about them (Rak, 2006).

In given work was made an attempt of observation cult mythological images plots of Turkic nations in ancient Turkic model of death mythology.

Literature review: Religious systems of the earliest middle aged nomads of Central Asia had interested scientists in the second part 19 in the beginning 20 when turkology formed as independent scientific direction. Rudenko was the first who seriously studied the spiritual life of nomads. Mainly, leaning on materials of funeral rite and on information of antic historitians, he noted about existence of deceased's and ancestry cult, magic, witchcraft, sacrifice, the custom of embalming corpses of died people, funeral and some other religious cult activities and beliefs and notions, related with them.

Later, the shown problem was studied by number of researchers such as Sorokin, Kubarev, Surazakov, Zuyev, Savinov, Marsadolov, Semenov, Poposmak. The main attention scientists have concentrated on the analysis of various artistic heroes, pictured in work of art. In their discussing they widely used mainly ethnographic sources. In some cases were involved elements of structural semiotic approach to culture but in peculiar author's interpretation. But written sources did not always used sufficiently, data of comparative mythology and works of different schools in this theme, theoretical position of religion did not attended by researchers at all achievement of researchers in psychology definitions of development of mentality individual and society. All this has often led to the author's subjective interpretation of events and did not allow establishing his full inner essence and significance.

Tyhonov analyzing the religious system in existence period Uighur Khanate noted that the traditional form of belief of nomads was shamanism and animism. At the same time the formation of state was accompanied by the

search for a new ideology which was to replace tribal beliefs. Not by chance the Uighur nobles drew eyes to Manichaeism with whom they met by Sogdian merchants. Turcologist rightly emphasized that, despite the official status of state religion in Khanate, yet among "the people" kept strong Shamanic complex that's why Manichaeism had to reckon with the psychology of people. It should emphasize that the concept of the scientist is easily visible in the class approach to the division of religion on "elite" and "folk". On the whole, on scientist's opinion religious factor actively used by ruling class in their political aims and for ideological basis of power. Klyashtorny didn't identify religion of nomads solely as shamanism. It's still connected with that according to traditional method of approach for native science; the shown religious form was typical mainly for societies which were prestate level of development. In this connection turkologist emphasized the forming of the special complex of notions and ceremonies exactly in prestate period which was dictated by definite social political interests of rulers (Klyashtornyj and Savinov, 2005). Repeatedly the scientist also touched upon the questions acquaintance of medieval peoples of Central Asia with world confessions-Manichaeism, Nestorian, Buddhism which never the less couldn't consolidate durably at nomads, Kyzlasov wrote about that Turkic had monotheistic religion and they worshiped Tengri. He supposed that Orchon-Yenisei monuments for the 1st time open for the science the existence of monotheistic religion in early medieval South Siberia and Northern-West Mongolia.

Kyzlasov noted that connected with monotheism yenisei inscriptions on rocks didn't call the name of god and of course it wasn't accidentally. In the number of different lines the god was called as tanri-ancient, word comes from the origin Turkic heallen where it meant the sky. In our inscriptions it already names the only god, connected with heaven staying but also ordering over earthly limits.

The number of researches (Valyev, Rahimov, Fayzrahmanov and other) fixed the arguments of tengrianism was previous to Islam. Only Fayzrahmanov noted that tengrianism spread on the territory of West Siberia in degree of Turkic migration. In addition that many Turkic speaking people (Kimaks, Kypchaks, Oguzes, Karluks, Yeniseykirgizs and other), Mongols were held by this religion which had an influence on medieval Turkic speaking population of the region couldn't deny. The independent researches supposed that tengriism presented common archaic pantion, exceeded in the circle of nomad tribes of Central Asia.

Mythology of Turkic people as one of the forms of rich world outlook culture is part of tengrianism and reflects specific of world attitude of Turkic. Tengriism as religious idea and open world outlook is one of the ancient phenomenon common human cultures, its traditionalism displays in constant transformation. Tengriism in usual understanding isn't religion but religious idea which never aspired to own institutioning that dictated by peculiarities of Turkic world outlook (Ayupov, 2012).

Tengrianism as phenomenon of ancient Turkic culture in present time is the object of many researchers. It will be enough to enumerate such names as Olzhas Suleymenov, Sabetkazy Akatay, Gary folla Esim, Nurlan Ospanuly, Kodar, Aron Atabek, Nikononov (kaz), Murat Adji (Russia), Bezertinov (Tat), Karimov (Uzb.), DastanSarygulov (Kyrgyz.), Choyun Omuraliyev (Kirg) and the others, discovering to us new and new aspects of Tengrianism (Ayupov, 2012).

Also, there are works of Klyashtorniy, Gumilev, Potapov, Stebleva's, german scientist Mayenechen Helfen, French scientist Jean-Paul Rugh and others.

So, world outlook syncretism forming at the source of human civilization as the most possible and accessible form of spiritual mastering of the world. The results of such mastering were fixed historically and passed from generation to generation as a tradition, customs, ceremonies the norms of behavior were generalized and fixed in myths, folklore and also in works of art. In a process of evolution these spiritual acquisitions became an integral part of people's consciousness.

During centuries they formed peculiarity of culture and peculiarities of world perception of this or another people (Akataj, 2011).

SPHERE OF COSMOGONY BEGINNING, LIFE AND DEATH

Tengriism the religion, based on the belief in God, approximately originate in the end of II-beginning of I BC but not later than 8 BC. He is connected with Hunnuchenli (sky), there are the more wise parallels with Chinese Tyan with ShumerDingir "sky". There wasn't still absolute agreement among the scientists in understanding of essence of Tengrianism. A part of researchers came to conclusion that this belief accepted the form of finished conception with ontology (stud doctrine about one god), cosmology (conception of three worlds will possibility of procal contact) mythology and demonology (distinguishing spirits-ancestors from spirits of nature) to 12-13c. At the same time in one of the ancient manuscript

sources was reported that in 165 BC. Turkic had already possessed completely finished religion with a developed canon mostly close to Buddhist, bequeathed by the Indian Tsar Kanishka, who began the Buddhism branch which got the independent development and took registered form as Tengrianism. The part of researchers insist on that tengrianism didn't registered systemic manuscript summary of theological doctrine and have had a small by quantity saint requisition, thanks to its simplicity and clear existed several thousand years in stable forms of religious rituals and practice. At the same time the another part of researchers declared about availability of the main saint book of Tengrians "Psaltyr" (Turkic "crown of altar") which contented tengrian canon customs, rites and rules by which have to appeal to God.

A model of the ancient world civilizations and cultures recreates by "imprints" and "traces" of material culture's things and on the base of language analysis (texts of monuments). To things of material culture, found in funeral complexes of Orchon belong temples (mausoleums) with pictures of campaigns and battles on the walls; stels set up on backs of tortoises, sculptures of people and animals, stone fences with vegetable patterns and zoomorphic pictures, fragments of domestic utensils, stone bulbuls and many other things, contenting more information about the ancient Turkic world.

Texts of Orchon monuments reflect philosophy of medieval man in its binary structure in view of opposition Tengri-Umai and the Earth-water, the sky and the earth, upper world and under world: when above was created (or arose) the blue sky and the dark in word (brown) earth below, between both of them were human sons.

The deepest roots of tengrianism we discovered in cosmogony myths of Turkic-ongol people where distinctly observes the fighting of well-regulated cosmic beginning against the primary chaos and division of all things and phenomenons, all anti fighting forces on pairs of opposites, based on so-called double classified system. So, that in the process of historic development at ancestors of Turkic-Mongols, including hummu, tsanbi, scyphsariy and others in result we got dual religious and world outlook system (sky-father-mother-earth) as a specific form of social self-organization (well-regulation of "objective" in consciousness on the level of subjective spirit). From the primary cosmic chaos bears the definite order, forming the picture of religious-world outlook regulation and connected with it regulation of social and native being.

In spiritual beginning of Turkic personified propriety for many people of medieval a trichotomic division of the

world on the upper-middle-lower worlds, organizing the all universe, macrospace and microspace or the world of a man. The middle world, world of people and live beings considered to be short lived that's why the opposition of the upper and lower worlds is relevant.

Traditional world outlook doesn't know absolute personification of good and evil. Of course, emotionally the upper world perceived more positively. But only on reason of that the earth receives to itself the deceased. Relationship of two polar worlds, its relationship of inters addition. Both of the worlds equally take part in global and the most meaningful for the man-process of circulation of life. The sky is sanctioning the life, it is fertilizing. But the earth bears the native personification of "corporal bottom". The grass grows from the earth, cereals of trees, including the First tree, connected the worlds.

The notion about the first man, about the first death mainly connected with the idea of the end of mythical time that is when the people were still immortal. And with the death of the first man, all following generations became mortal. With the death of the first man in the number of mythological systems was explained creation of the Universe. Sphere of space and cosmogonical beginning for mythological consciousness is very wide, because it identifies to kind, at least connects nature (macro space) and the man (microspace) the man created of elements of world creation or on the contrary the universe origins from the body of the first man. Having been the likeness of the universe, the man is one of the elements of cosmogonic scheme.

It especially should distinguish the group of myths about the death. The notion of a total unexistence abstraction which the primitive man couldn't imagine himself at all. That's why the death for him or for the man of the ancient society never was as unexistence but always was alien being. Also, the died gods of senior generation didn't disappear had exist somewhere but don't act as like abdicated of ruling greek "senior" god of the sky-Uranus. But from here follows the next any unexistence is the death and the birth in another place and in another image. So, the death it's only the moving in another condition and as the place of unmaterial part of human being of the soul-appears another world from where the deceased's soul could find himself alive's world. By E. Taylor's opinion and number of other specialists, the notion about coming back of the deceased's soul in alive's world is typical for primitive mentality and was rejected afterwards by civilization.

The visual example of not communicated between each other worlds of dead and alives are presented in shumer's mythology: here the world of deceased's calles

"the country without returning and emphasizes that it mustn't break balance between two worlds). But in any case, this passing (moving) happens not at the same time and border between worlds of alives and deceaseds still stays penetrating for a long time like in religion (in Egypt, India, China) so in most degree in folk beliefs.

In any case the death perceives as a "frontier situation", broke or threaten to break the natural motion of things, that is to stop suddenly persistence of existence and so that to bring in chaos to all stable structures, including the social ones. It was to be followed from here that funeral rites are necessary for society first of all for "continue" posthumous (as minimum, social) existence of that or another individuum and so that to save the socium from arised "uncertainty". In other words, the main part of actions in sphere of treatment with the deceaseds' could be considered as attempt of society to confirm an order again, broken by death. Should emphasize that many other rite (ritual) actions first of all are called to recover persistence on the level of "own space" which exist until appearing critical (transitional) condition, caused by changing of time, year, authority, social status and other reasons. That's why in the base of ritual actions, directed for treatment with the deceaseds' is the aspiration of society to recover the order too, broken on the microspace level of the deceased (new-born child, marry who get) to fill in formed emptiness to remove created break and to save the world from Chaos that is the main motive of primitive rituals (Smirnov, 1997).

Turkic tengrians believed that there is no death but there is the original circulation of life of the man, it's stable and logical. This belief connected with the ancient world outlook of nature's idolization such is the structure of circulation. The life of every man begins from heaven zone of the universe. From here Tengri sent "kut" on the earth "sur" to the woman. The womb period began of man's earthly life, during of that time formed the body of the man and consisted of the meat, bones and blood. With his birth the first his sign was "breathing" (tyn, tun), began the being of the man on "moony-sunny earth" till his death, until "breathing stopped" (tynbette, tunuuzuldi). In earthly life in the earliest period, before the child begins speak frequently, Turkic-tengrians considered him more connected with the heaven world from where he appeared on the world, than surrounded people. By their opinion, that time the child was under the guard and looking of goodness Umai, protector of mothers and new born children. When the child began speaking frequently, communicate with his parents, relatives and etc. that are entered in earthly social world his direct connections with Umai stopped. The man grew up, grew elder and died. During the death "tyn", "kut", and "sur" left the body and returned to Tengri, who gave him earthly life.

Burning in funeral and sacrifice rituals was the way of transportation of them to other worlds. By the manuscript the funeral hymns Rigveds: the ancient ariy priest who leads the funeral fire to the rised on the sky, clear and immortal soul, addressed such way: join with the fathers, join with Yamna. With sacrifices and kind deeds on the highest sky leave all sins, come back home again Join with body in flourishing condition Carbonized remains of the deceased, personified dark nature of the man (dark soul), the ancient arias, put in turn, buried in the ground with such spelling:

- Open, the earth
- Don't crush him
- Cover him with the edge of your clothe
- Like mother (covers) her son
- Having been opening be firm, oh earth

Turkic and Mongol had such custom, after burning of the deceased on the fire his relatives made symbolic "dall", similar to the deceased. The "dall" was closed in a dress and put on armour or a chain mail over and the helmet on the head. This "dall" was in yurta till burying ashes of the deceased. It named "tul" (tol). In front of this "tul" the mother, wife and daughters of the deceased, besides of men, every morning and evening during sunset, kneeling, mourning over the deceased, remember and praising his bravery and housekeeping. And wife more than the others repeated the mourning almost during of any coming of the stranger man. In that cases it is said: "she is tulhatun" she is wife of tul. During burying of aches of the deceased tul was burnt and all together buried in the grave. The world tul is meeting on the ancient Turkic grave stones. On one of them it is said from the name of the deceased: "On the sixty firth birthday I couldn't see the sun on blue sky. My princess in the house made a tull". Nowadays the world "tul" at Turkic people means a widow.

But if the body wasn't burnt and the deceased's body was buried in the ground in that case tyn, kut, sur of

the man couldn't return on the sky. Not having such opportunity, after the death of the man they became spirits and moved in the deceaseds' country, situated in the middle zone in invisible world. On the supposition of ancient Turkic the deceased's' country situated not somewhere in the distance in special place in all probability near the mountains or field or even near the aul, just its' inhabitants are invisible. Physical body after bury got in lower zone of the universe in possession of got Erlik. Though a circulation was broke off but Turkic buried the deceased's in the ground as previously kept

their world outlook that there is no death. There is only the moving of the deceased from the sunny world to invisible where he goes on living in another existence. This people considered that in the deceased's' country inhabit spirits of the people, they have houses, cattle, all necessary things (they were provided during burial invisible world). In this ground joined in different time the deceased's (husband and wife, their children, relatives, neighbors, familiar people and other).

Children grow up, became senior. The deceaseds' went on keeping house (stock-breeding, hunting, agriculture, handicraft and other) smoking araki, quarrel with each other. In deceaseds' country the indefiniton of time is typical; it's possible to say there is no course of time. Creatures in the deceaseds' country differ from visible world by smelling. And one morepeculiarity: in the deceased's' country there is deliberate "improperly", unruffledness, overturning of many parameters.

It's not accidental at all the death of Kahans and Kul Tegin expressed by unusual verbs "flew away" and dominant for given situation verb "died" used in brackets. In pointed verbs ("flew away") have a deep meaning: evidently for ancient Turkic the death had another interpretation, there is no death at all, death, it is immortality or continuation of life in macrospace. The man from peoples' world moved (fly away) in space world, to indivisible space-temporary continuum of the Universe.

In Kul-Tegin's tomb important role gives keeping traditions-four thousand hourses, gold, silver and the rest property of Kul-Tegin was given out to the people. In the honour or the deceased was organized as later were built temples and stela with manuscripts. Funeral manuscript on the stone P.M. Melioranskiy translated by the following method: "Kul-tegin flew away (died) in the sheep year. So determined the connection between space world and man's world who didn't die, just passes from one condition to another, to another (unocra) to another essence.

In Mongol peoples' world outlook existed enough definite image of mythical way of the deceaseds'. It concerned mainly to the most famous Buddhist interpretation of the way to another world. At the same time the information about how adherents of shamanism saw the way to the ancestors was very scanty. One of the detailed descriptions of the way to another world to Erlik-han was discovered in ethnographic materials collected by Batorov at Western burats. But should note that this image based on obviously on dreams. The highest mountains, bottomless rivers are the usual objects obstacle of mythical way such as for example, the way to Erlen-han very far, difficult and dangerous. To Erlen-han,

the king of the deceaseds' world are send souls of again devoted shamans and again selected chiefs for getting the bless to realize their activity. The way obstacle by the high stony rock on which climb on as cockroaches on the wall, then on shape ridge of that mountain it's the way (hirayn-ermyg); behind that mountain runs deep river and the crossing hung over it of one horse hair thick. To get over such obstacles can only that souls which are under protection and accompaniment of their ancestors-utha. Over mountain and river are reached of Erlen-han's headquarters only happy and having the strong utha (izagutan) ones where they get confirmation and power. "The unhappy and have weak uhta falls from the rocks or hair arc and lose forever that is must die".

In altai mythology is told about how these creatures are appeared: Erlik, overthrown from the sky, fell on the earth. The servants of Erlik like hail and rain, poured after him and fell: the one in water and he became sueezi (water), another-on the stonje and became tash-eezi (the master of stones), on the mountain-tuu-eezi (mountainous), in the forest-agash-eezi (forest), on the house-uy-eezi (house) on the cattle-ma-eezi, on the flat ground-er-eezi, on the animals, fish, birds and on every thing living and existing became master of that one. These spirits by Erlik's order began to manage over people in their own way as masters of corresponding places. In everyday life, by notions of altai people, the great role played the masters of the mountains and water element. It's typical that mountain masters figured not in epic novels in fairy-tales, legends, stories. Tag-ezi live by families with brothers and sisters in the caves (mountains). The mountain and tag-eeri are links of difficult semantic chain: mountain-fertile womb Tribal Mountain-master of the mountain-prosperity of family members-ncestor. The symbolic of the mountainous spirit's image testifies about perception of the world over the rapprochement with it, becoming human beings. It's necessary to note how exactly was mentioned Erklig as the god of ancient Turkic.

In ancient Turkic runic texts S.G. Klyashtorniy marked the name of emperor of underworld in ancient Turkic panteon-Erlikhan was borrowed in mongol form Ellik hagan which was perceived and spread in Turkic languages of Siberia. That's why there are reasons to suppose that ancient Turkic had in the past the notion about Erlik as heaven god, because in "Divinations book", by Klyashtorniy's translation, about a sin to calls Erklig as heaven god, consider the sky as place of his staying. But in buryats notion as M.H. Haganovin formatted Erlen-han had heaven origin and was sky inhabitant in the past. Practically he was esteemed and kamlali-black shamans the servants of evil gods and spirits-acrificed him a black colouredhourse. The souls of

these shamans were teachd to shamanism at Erlen-han. After their deaths they were sent to him themselves. In teleut and altai myths and legends are kept explanations of overthrowing of Erlik from the sky to the earth and then to the underground world. At buriat-shamanists' beliefs Erlen-han is still haven't gone completely under the earth, though in his competence and disposal was underground hell. And only "in fairy-ales" as M.H. Hanga ovinformed, Erlen-han's dwelling is placed under water.

One can't forget that in Orhon manuscripts engraved the notion about note of sky-Tengri, expressed by words of Bilge-ahans "all the human sons were born for dying in time established by the sky. The altais said that illnesses were sent by Erlik (by kam's definition) that to Erlik was sacrificed in this reason by domestic cattle but without result and nevertheless, relatives believed in moving of the deceaseds' to another world, not to Erlik in underground world where kam went with sacrifices for recovery. The way of kam to Erlik was darkest and most difficult; Erlik's sons helped him to rule the underground world, inhabited with souls of the deceaseds and by different monsters guarded the way of his residence.

They were often sent on the earth for ruling of evil spirits and sometimes for guarding peoples' dwellings. By the words of A.V. Anohin Erlik's sons in underground world were managers-dministrators of the lakes, ivers had the ode and were the head of sea with sea monsters.

The image of Erlik-han was described also from the positive side: the great son went to the battle and was the ambassador as it is said on the way home leads the hourse(clothed smartly), famous and happy said "know that is exactly good". It's possible here this youth was as kam (shaman). It is said in myth that Erlikhan helped to people, took their souls. According to myths there was time when people didn't die. Gradually, the earth was filled by people and animals. When they adviced with each other, didn't know what to do, the wise crow gave an advice to call the death to the earthly world from underground world. Having adviced, they sent the crow to Erlikhan. The crow told his supposition to Erlikhan. After it KokTengri continued the crow's life for a long time because of her wisdom. The death came on the earth. Everybody began living in fear have known exactly their last hour. After the definite time Kok Tengri himself determined what duration of life give to people and animals and by Erlikhan began taking their lives. After that everybody live without fear didn't know exactly when the death will come.

Of course diversity of notions, connected with Erlik, in any degree reflect stages of eschatological notions, beginning from the most archaic acknowledging the circulation of life and returning to him after the death and

finishing by the latest notion about moving of the deceaseds in underground world of Erlik or the kingdom of Erlik-han. The picture of underground world in Turkic mythology elaborated more detailed: much dangerous, unkind proceeded from it.

That society could let itself to not notice it. The archaic consciousness paid the special attention for definition of semantics of that clue places" the safety of the man depend on that's why in archaic model of the world the special attention paid for "bad" space. Besides the underground world had visible, perceptible border: surface of the earth, any hole and cavity where might be the entrance to underground world. All living inhabited in the earth, under the earth in water, considered as belonging of underground world also inhabited in caves, mountains tageeri.

One of the most severe punishments was throwing down in a deep pit or an abyss it was understood as a maximal approach to the underworld and to the deceaseds' country. Haytykara, hero of Tuva fairytale, having won enemy's hero, cut his sculp off, pricked out his eye, broke off his one arm and one leg throw down in the deep pit (60 camen). Here, the winner not only approached the lost to underworld but also gave him "compromise" image beforehand, peculiar as Tuva people (and some other Siberian people) supposed for the Hell's inhabitants.

In the content of such myths about origin of the death several moments are presented important: cosmogonic character of the plot that the first death was or must be temporary and after it followed "revival" that the world of deceaseds arose because of appearance of the death, the meaning of methods of burial and motive of the path marked as "god's way". The appearance of the death comes to arising of the deceaseds world with arising of it forms three particular structure of the space (Smirnov, 1997).

Topography of other world by world is very important moment and especial of deceaseds' world. To the number of indirect data, pointed out on the presence of mongol people's world outlook vertical projection where the south presented as upper part and the south lower part, concerns wide spread among Mongol people cult of the sun, associated by its image and place the southern sector of the space. As V.V. Bartold considered the cult of the south get wide spreading in Mongol society in 10-13c in mighty epoch of kidanes. By researches' opinion, esteem of Southern part of space among Mongol people in definite degree was conditioned by beliefs in Southern location of ancestors' world. "In the past with ancestors' world was connected the idea of revival "reproduction" of earthly people and sources of notion about ancestors' world origins to archaic beliefs

"about of life beginning" about the sun. The opposite position in geographic space gets another world of the deceaseds', it's a southern region where sinners lived, who became evil spirits. The notions about existence of two qualitatively unequally valued worlds of the deceaseds in Mongol people's world outlook found the likeness particularly with the structure of Indian mythological world's picture. But exception is holding the other opposite to mongol model, localization world of deceaseds. By indian notions, the abode of gods is situated in the North where directed the way of those deceaseds who for term of life earned this distinction; "Southern path of ancestors connected with the death region with habitation of deceaseds spirits. Such inversion of notions about localization of world of deceaseds not the only example of contradiction in orientation in sphere of sacral at people lived in Southern and Northern regions of Eurasia. This phenomenon not once attracted the attention of researches but for a long time stayed unresolved. Convincing explanation in our opinion was suggested by A.V. Podosinov who distinguished a special type of orientation, inherent to people of Eurasia-orientations to side of latitudinal mountain belt which has sacral meaning for all surrounded him from the North to the South people.

It is considered that orientation of the deceaseds in heathen graves must match to the line of horizontal common position of the upper world and lower worlds: South-North and East-West. But strictly the North as well as strictly West, the orientation of the deceaseds on the ancient Siberian cemeteries has met infrequently at first glance contradicts the notions about the Northern (of Western) place of the lower world and land of the dead. But this contradiction seems. Hants, for example, buried the deceaseds: or face directed to the North (for the soul shadow saw where to go) or legs directed to the river (for the soul-shadow came out on the riverside and then followed alongside of the river) or legs directed to the North (for the soul-shadow, stood up at once went in necessary direction).

In all three variants the orientation was understood as Northern in spite of that the direction of the body in the grave not always coincided with meridional line.

The ancient Turkic model of horizontal space also differs by peculiarity. According with it, the world divided to four sides. The definition of sides was connected with the movement of the sun. For example in epitaph of Kul Tegin (small manuscript) there is a fragment, drawing in front of us the picture of horizontal space. Transcription: (you) chiefs and the people of "nine Oguz", listen to this my speech thoroughly and firmly understood in front of to the sun rise, to the right (in the country) midday in the

back to the sun set, to the left (in the country) midnight, (all over) there (that is in these limits) living (inside) people-all of them belonging to my learn. Proceeding from the given text can conclude that ancient Turkic defined the side of the world, turned the face to the East. The East, the sunrise side traditionally considered saint at Turkic and houses are built with doors and windows faced to the East. And the West figured as the sunset side, including the sunset of life. The South and the North are interring complete sides. For orientation that understands the world need to turn the face to the East and then the South will be situated on the right and the North-will be on the left. On this reason the right side was considered the upper and left-lower.

By their imagination the notion "the whole Earth" meant the space "from the first rays of the sun till the West borders" his horizontal space in the form of rectangle.

So, the horizontal breaking up of the world is by sides of the world with using of the opposition such as "right left" "front-back". The necessity of such descriptions was determined by the qualitative heterogeneousness of separate spheres of the space, realized by the man. Coordination of the world, met at its center (very often the Centre was the free) can have different number expression: the space might be called quadrangular or polygenic. So in the manuscript in honor of Kul-Tegin mentioned the people are in the four sides of the world. In any case it means organized space with the centre.

The main meaning of ritual orientation concludes in that it shows the direction, the sacrifice gift or the deceaseds (his soul) must be sent to get to one or another intended space for him. With development of horizontal comprehension of the universe orientation as the condition of achievement of another world attached much importance, visually engraved on the funeral rituals.

A.D. Grach, the first distinguished two main stages in development of the Turkic culture: 6-7c when typical was the Eastern orientation of the man and the opposite of the house; 8-9c. the main trait was the predominance of direction: the burial's head directed to the North, the North West and the animal accompanied him to the South or South-East. In the following years by the researcher was also meant the third period 9-10, differed with absence of the house and by orientation of the deceaseds to the South, South-West and as the earliest objects of Turkic were meant the burials by the rituals of burning of corpses. L.R. Kyzlasov was of the opposite opinion in number of works noted that for 6-7 was typical meridian all orientation of the deceaseds

(South-North) and for 8-9 latitude (West-East). The other specialists, noted the absence of the direct dependence among horizon's sector where were directed the buried and the stage of development of Turkic culture. A.V. Podosinov, noted the deep connection of orientation all sings with peculiarities world outlook imaginations of the ancient society, didn't agree with the possibility of sudden change of traditions in realization of the studied element of burial ritual.

RITUAL TRADITIONS

It should pay the attention on the place of the horse near the deceased on its orientation. S.P. Nesterov noted about this "it's quik suppose, proceeding from the horse's role that it's orientation by the head to one or another side of the world and shows the itinerary of the motion, accorded to people's imagination about the way in the deceaseds world". It's interesting in this plan also another observation about the placing of sacrificed animal. How noted N.F. Katanov, among Turkic people is known the custom of laying the horse in the grave to left of the master and are in must be in the left hand of the master. By the author's opinion, it's connected with the notion that on another world the left hand became the right.

The role of the horse, buried together with the man, concluded in delivery of the deceased on that world and serving him there as in the life on the earth. Such function must fulfill also funeral equipment. As it was "crossed over" in the deceaseds world, he had the special "impracticable" meaning, became the symbol of unearthly world. The horse was the animal of gods of the upper world. The heaven spirits rides on the horses and horses were sacrificed for them, having killed them or stayed in a herd "marked". Kahans and princes "born in the sky" rode on the white horses, obliquely mentioned in Turkic runic manuscripts. In manuscript in honour of Kul-Tegin his horses colour mentioned about 10 times. Erlik, the emperor of underground world in South Siberian tradition is often pictured rode on the black (blew) bull.

Blue bull is often the inhabitant of water source. Confirming the division that the horse belongs to the upper world and the bull to the underground world. The main coloured characteristics of the underground world are the black (kara, hara), the yellow (saryg), gay (ala) and the bright, colourless (huu). The black (sometimes the blue) colour is steadily connected with the night, bottom, negative beginning. In shaman texts Erlik and his children are black.

To milky lake (in Turkic mythology one of the markers of the universe centre side by side with such

universals as the tree and mountain was the milky lake, according to folklore traditions of Altai people it was on the top of the mountain, heightened in the centre of middle earth at the foot of saint tree, grown from the navel of the earth and sky. This place was the inhabitation of the light (bright) gods of the heaven world according to the black lakes and seas of Erlik's kingdom. The pale is used for description of tag-eeri and his daughters they were pictured as naked or had the light hair. Colour as the symbol of mourning present in rites of wide circle of nomad people. So, at the court of seldjukids in Koni, kept the mourning, by wearing blue coloured clothes. This custom, undoubtedly, connected with esteemation of the sky. Plano Karpini noticed that "when somebody of them fatally fell, then his was put forward the spear and it was winded round by the black felt and from that time nobody strange dares to enter his headquarters limits. V. Rubruk confirmed in his report the report of Plano Karpini "when somebody fell ill, he lied to bed and put the sign over his dwelling that there is the sickman inside and nobody didn't come in". Undoubtedly, the sign mentioned by V. Kubruk had the definite colour. The coloured sign in all probability had the meaning of sanitary prohibition as supposes A. Donin (Akataj, 2011).

In that case a colour in funeral cults fulfilled also utilitarian so to say, precautionary functions. Some information about the way of transportation of the deceaseds rode on the horse is contented in heroic epos. In Tuva legend about Karaty-han "the sister of the deceased took the body of the brother, killed on the alien land, put him in front of the saddle and rode home". In Kirgыз epos Manas took away from battle field killed Almambet in his saddle, sat him in front of and then, tied up him by rope, sent the body home on his own horse it was then killed and buried together with Almambet. Kugedey-Meregen (legend "Maaday-Kara") made a trip twice to the Erlik-han's world of the deceaseds: first time on the horse-devil yellow snake, the second time on his own horse with turned a saddle back to front before. Thus, the deceaseds was delivered to the grave either by horse-drawn vehicle or by horse. The common was the character of the further ritual actions: killing the horse with the aim of guarding for preventing from returning of the deceased.

The funeral rite of the man with the horse was wide spread in Turkic monuments in 7-9 on territory of Altai, Tuva, Mongolia, Kazakhstan. At the same time in result of comparison of the funeral rite in monuments of Turkic period with barrows of preceded period (by materials of excavations in Shemonaiha region) outlined some community, the likeness. So in three researched, early

nomadic barrows (78, 3, 98, 104) of Zevahin grave under the stony or earthen (with stony ring on the base) embankments were discovered soiled oval and under rectangular graves (filled with rocky stones) with the man's skeleton at the Southern wall and a horse's skeleton, lied near the Northern wall and the head directed to the East. With the deceaseds, besides of "funeral food" left in earthenware vessels and in-part of the sheep were put domestic things, jewelry decorations and clothes. Such funeral rite was observed by S.S. Sorokyn in barrows, discovered in Katon-Karagay Bolypenarym of Eastern Kazakhstan region. In the number of barrows of the early nomads of Eastern Kazakhstan outlined some common lines in funeral rite with the burials of 8-9. This community is characterized by the next signs:

- The form and size of embankments and graves
- The position of the burials with the stable Eastern orientation
- The burial of the man with the horse, put often on

Also should pay attention till what period the corpse burning rite was observed by Turkic. According to the information of Russian scientist I. Bichurin, researched the Chinese sources, testified about that on the definite stage of history of tunkis-tugyu the rite of corpse burning at the funerals of noble Turkic was existed till the first third 7BC. In Chzhou-zhu about a funeral rite of Turkic we read the next: "the body of the deceased was put in tent". Sons, grandsons and the relatives of the both, slaughtered horses and sheep and laid out in front of the tent, sacrificed rode around seven times, then in front of the entrance of the tent cut in the face with knife and wept; the blood and tears were poured totally. They did like that seven times and finish. After that in selected day took the horse the deceaseds rode on, and things he used, burnt together with the deceaseds; gathered the ashes and buried in definite season of the year in grave. The deceaseds was buried in spring or summer when the leaf on trees and plants became yellow or fell down; the deceaseds was buried in autumn or in spring when flowers began blossoming.

The definite world outlook meaning of the Spring and the Autumn was typical for nomads in the following epochs. The Chinese chronists fixed about the Kahan's funeral in Spring, though his death came earlier: days and months run quickly and the period of the funeral come nearer (Pitsza-kahan) I hope that you give to my deep feeling due. Now the middle of the spring but it's still cold. Interconnection of the important social-political, religious and natural process was typical trait of world outlook of much ancient and traditional people.

Until what time the corpse burning was ruling form of the funeral rite at tribes, entered in the first Turkic Khanate? The manuscripts give the quite definite answer for this question-the corpse burning rite began force out by rite of corpse putting in the first third of 7. The changing of the funeral rite even served as a theme of a sharp diplomatic correspondence, when Chinese emperor accused TurkickhahanHyeli in giving up of ancestors customs.

Thus, the next chronological types and variants of funeral rites for the tribes, entered in the union of Great Turkic Khanate. Till the first quarter 7 including the burials by corpse burning rite.

In 7-8 the corpse putting with the horse, orientation of the man to the East by head of the horse to the West by head.

In 8-9 corpse putting without horse, orientation of the man to the North, North-West by head. The exceptions have Enisei Kirgiz in 8-9 the corpse burning was kept with the burying of remains in a year in shallow grave pits.

On the latest stages of the ritual funeral cites were changed. From the moment of the man's death, before carrying out of his body, a number of prohibitions are come into force. From a dwelling of the deceased since this day till his moving to the world of the deceaseds, it was forbidden to give anybody anything's, food. It was forbidden to let the fire off. It was forbidden spelling the name of the deceased from this moment. A prohibition of calling the name of the deceased is connected with disturbing of his spirit; it is supposed that the deceased listen everything when his name is mentioning.

In the house of the deceased raised the mourning sign; through the shanyrak of the yurta hoisted a lance with the flag with different colours. The red colour meant the death of the young man, the black in the prime of his life and the white of the old man. For the funeral rite of Kazakhs in 19 was typical stern age difference of a mourning colour. I. Altynsarin wrote, after the dying, the house of the deceased was preparing for sending mourning: on yurta's left side set a long spear, the end of it comes out on the top of spear was tied a head scarf: for the young man, for the middle aged man-the black, for the old man the white. All these things sometimes had been exposed a year (Akataj, 2011).

Tuva people of Kara-Hol "...after death the deceased was put off he died in and carried out of yurta with bed together where he died. Things belonged to the deceased was packed up on the outside of yurta..." Earrings and ring were put of the deceased. The deceased's rest clothes, if it was in good condition had been given out to

relatives the old ones was burnt. The belt was tied on the deceased as on live man shouldn't put with the deceased the sharp things, if put the knife, needle or scissors, broke them before. Damage of usual things and clothes, transformed thing in their opposite was the usual phenomenon. Besides, depriving of the deceased's of a button, a collar and other details of clothes of alives symbolized his distinguishing from the world of culture, society.

The deceased was buried on the next day after the death. Before his was carried out he was fed. The wife of the deceased (or husband) before it, tied the sheep to yurta and waited for bleating. When it happened the sheep was immediately slaughtered and it was forbidden to chop the bones during dividing of carcass because it is supposed that the deceased will offend as if chopping his bones. The best pieces of, meat put on the stone plate and burn near the deceased's yurta. The feeding was through the fire. In this time one of the relatives addressed to the deceased with the words: "you died, don't cry, you are not the first: eat the meat, drink the tea". After finishing of this ceremony raises the yurta's wall or dismantles the yurta's section in the left side and for women-in the right side and then took out from the hole the deceased". The deceased was taken out by head ahead and the section of the yurta was put down or rebuilt. It was done for kut of the deceased couldn't find the way back home. The deceased never was taken out to the sun down side, because this side supposed be bad. The funeral ceremony of Oguz of Mangyshlak and Aral sea was described by Ibn Fadlah which hadn't any difference at all of Kypchaks ceremonies, reflected in V. Rubruk's book. Some of their determinatives are repeated in Kazakh's funeral cult.

And if died the man from them (number) wrote IbnFadlah about oguz-then the big grave like a house for him, took him, clothe him jacket, his belt, a bow, put his hand in wooden bowl with nabad, bring all his property and put with him in this house. Then he was (put) sit in it and covered the house over him, put on over him likeness of yurta from the clay, took his hourses, depending on their quantity and kill 100 heads or 200 head from them or the one eat up their meat, besides of the head, legs, skin and a tail. And really, they stretch all (this) on woods and said "these his hourses on which he will ride to paradise" (Akataj, 2011).

In the complex of rites committed after the funeral of the deceased mainly at the ancient Turks was the general belief of the possibility of a meeting with the dead on the 3rd, the 7th and the 14th and the last time after 1 year. At these meetings send offs was done refreshments of the

deceased's find out had he moved to the ancestor's country. Kam defined more precisely, could correct mistakes admitted during the funeral and find out is necessary fear of the deceased, did he satisfied left for deceaseds' country, where inhabited relatives died before. During the last farewell with the deceased relatives went round the grave as if bring up the rear.

They finally divided themselves from deceaseds' world by symbolic border-diametrical line or branch thrown over back on the road when had return from the cemetery. The following clearance and common meal restored broken order.

So to 10 c was determined indivisible complex of rites of funeral cult, narrowly connected with religious views of ancient Turkic. Religious life of Turkic during two 10 years periods, turned their crown union into powerful state to the beginning of 70'c of 6 very got complicated. Side by side with traditional cults of the sky and the earth, cults of ancestors and shamanism in this period the strongest influence to the great Asian religions first of all Buddhism. From the beginning of existence of the First Turkic Khanate (551-630) his rulers already understood clearly the role not only of military but also ideological factors in governing of vast empire. In Buddhism, acceptable for Middle Asian and Eastern-Turkestan and also for far Eastern sphere of their influence, Turkic khahans saw that universal form of religion which could help create certain ideological community in very heterogeneous by its structure state. Only social political crisis of Khanate, began in 581 and then followed its disintegration stopped this process. The attempt of revival of Buddhism as state religion in the second Turkic khanate (687-744) in the end of at the beginning of the second decade of 8 was a failure but constant existence of Buddhism Turkic community in Khanate have no doubts (Klyashtornyj and Savinov, 2005).

In 10th century historically turned out political conditions of close interaction of religious models Tengriism and Islam. They both were organic on their nature from the point of view all over spreaded spiritual influence, social regulation and control of society and the person life activity. Having collided, they didn't come irreconcilable counteraction between each other; from the Turkic side thanks to high-spiritless and rules of toleration in Steppe, from the moslem's side thanks to the highest adaptation all abilities in Islam religion. So, Tengrianism having been constant religion, during many centuries through the system of spiritual codes cultivated and socialized definite stable ethnic constants of nomad people.

The aspects of mythology attract the attention of many researches. Practically analyzing beliefs of Turkic speaking population, it will possible to hold reconstruction of elements of traditional culture which can help importantly in researches work. Thanks to different kinds of sources-archaeological, ethnographic linguistic and other, appeared the possibility to get valuable information about mythological and religious notions of ancient people. The aspect of world outlook concerned to genesis of death is the most important moment in comprehension of cosmogony cycle and mythology of death. The idea of immortality as phenomenon of life cycle completion and appearance of underworld as continuation of existence of the man. And also renewing motion of creation of the world which determines in cosmogony incessant cycle of life and death. The God, personifying upper celestial world, creates the man and middle world for his inhabitation but also creates underworld, personifying opposite position with reference to the gods of the upper world as the world of evil to good. Where the man as true son of the god in his world understanding trying comprehend intention of gods, filling the context of being. On semiotic level the union in the act of creation of the man of three spheres of world creation symbolizing sacral centre of the universe in which live together all its spheres where periodically bears and dies the world where symbolically the life connects with the death. Here comes world axis, here are the world tree and world mountain; here lies the path to other worlds of the universe.

CONCLUSION

Thus, at Turkic people in cultural-historical existence Tengriism was religious ideology in which distinctly observes the fight from existing cosmic chaos and the birth of well-regulated natural being. And as reflection of reality of such being were directed all rites, ceremonies, holidays which were coordinated with natural rhythms (of time, consistent change seasons of the year and moving of celestial solids) on the basis labor activity, connected with stock-breeding, worship to idolized power of nature and cult of ancestors, funeral ceremony. Knowledge which has the man from this reality, opens to him the meaning of rituals and problems of spiritual order also as a formula in which he must invest.

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