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TENGRIANISM IN THE CULTURE OF THE EASTERN EUROPEAN TURKS: THE MAIN LEITMOTIVES

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Abstract. This article examines the process of formation of Tengrianism in the cultures of Eastern European peoples of Turkic origin. The study of the history and current state of the Turkic peoples of the Volga region and the Urals will allow you to better choose an angle for considering the history of the culture of the Turks, will provide a basis for the worldview and worldview of these peoples, and will also allow you to better understand the geopolitical events of a particular historical epoch. Rethinking Tengrianism as a system of worldview among the peoples of the Volga-Ural region is important not only from the point of view of the formation of cultural history, but also through the projection of the influence of this region on the history of our own homeland. The commonality of culture, expressed in traditional culture, everyday life, food and customs, allows us to consider the history of this region as a single whole, which prompts us to reconsider a number of nodal problems of the history of the nomads of Eurasia.

Key words: Tengrianism, Medieval studies, culture, nomadism, Volga region, Urals, world religions, steppe, Middle Ages.

Introduction. Tengrianism is the oldest monotheistic religion of the nomadic Scythians-Turks, which originated in the Altai and became widespread in the Eurasian steppes in the IV-III thousand BC. Tengrianism is an original religion that arose long before Buddhism, Christianity and Islam. Tengrianism is reflected in ancient Turkic runic and Sogdian monuments, it is mentioned in Manchurian breviaries and in Chinese chronicles, in Arabic and Iranian sources. The name of the god Tengri (Dingir) comes from the word sun, Tanir (Dengir) translates as solar. Tengri (Tangry) in the language of the ancient Turks – «Creator».

There are different pronunciation variants of the word Tengri among Turkic-speaking and other peoples: Azerbaijanis (Azerbaijanlar) – «Tanry»; Altaians (Altaylar) – «Tengri», «Tengeri»; Balkars (malkarlila) – «Teiri»; Bulgarians – «Tangra»; Buryats (bargu) – «Tengeri»; Hungarians (magiarok) – «Tenri»; Gagauz (Gagauzlar) – «Tangry»; Huns – «Tangrikhan»; Cossacks-kipchaks – «Tengerim»; Kazakhs (Kazaktar) and Kirghiz (Kyrgyzdar) – «Tenir»; Kalmyks (Dzungars) – «Tanger»; Karaites (qaraylar) – «Tars»; Karachais – «Teiri»; Kumyks (kumuklar) – «Tengiri»; kipchaks (kipchaklar) – «Gek Tengri»; Mongols – «Tenger»; Tatars (Tatarlar) and Bashkirs – «Tenre»; Tuvans (Tyvalar) – «Dare»; Turkmens (Turkmenler) – «Tanri»; Shortsy (shor-kizhi) – «Tegri»; khakass (khakastar) – «Tigir», «Ter»; Chuvash (chuvashsem) – «Tora», «Tura»; Yakuts (Sakhalar) – «Tangara», «Tanyr». Semantic translation in different Turkic languages can mean: the sky, the visible part of the universe, the god of the sky, the deity (Karimov, 2005: 407-408; Yusupov, 2002: 172-175).

Materials and methods. This quatrain reflects the greatness of Tengri: «Tangrylar Tangrys» is the God of Gods, as he was thought of by the ancient Turkic peoples. Tengri is the creator God of the universe. He created the sky, the earth, mountains, seas, oceans, man and all living things on earth. In Tengrianism, man is the main creation of God. Tengri sent to people his son Gesar «Gezer Yerya» - Walking On Earth, who was born from the Sun's Rays penetrating through the shanyrak of the yurt. Gesar came to earth to teach people, to do good deeds and feats in the name of heaven. The Turks called their God «Bir Tengri» - «The Only God» or «Gek Tengri», which means «God of Heaven» - the patron saint of steppe warriors.

Bulgars, Kipchaks, Uzs (Oguz) as you know, they were born Tengri warriors and for the most part did not accept Islam, and opposed this religion. The Bulgars, Kipchaks, Uzs (Oguz) have a legend that tells how Arab missionaries came to them to introduce them to Islam, to which the khan (kaan) of nomadic tribes answered them: «You are merchants and potters, and we are a nation of warriors!» The Arabs have been courting the ancient Turks for a long time, trying to drag them into the sphere of their religious norms, including the wearing of the hijab by women, the rejection of Tengri and the worship of the sacred spirits of their ancestors. But this did not fit into the harsh nomadic lifestyle of the Bulgars, Kipchaks, Uzs (Oguz) (Adjiev, 1994). The friend of the eternal warrior could not sit locked up, wrapped from head to toe in a veil, she rode on a horse next to a man on equal terms, and if necessary, shot a bow, helped him and shared with him all the hardships of nomadic life. So in the Turkic epic «Kitabi-Dede Korkut», the bride of Beyrek Banu Chicek had no equal among men in the martial art (Materials of the scientific conference, 2000: 14). There are episodes of her competition with Beyrek in horse riding, archery, hand-to-hand fighting. She agrees to marry Beyrek only after he has defeated her.

For Bulgars, Kipchaks, Uzs (Oguz), the belief of the cult of Tengri is the cult of the Blue Sky – the heavenly Host Spirit. Heaven and the heavenly god were synonymous. The heavenly zone included bright and benevolent divine spirits, angels – «vristi», «Tengri Yelchi» - Messengers of God. They moved on horses – «beigir», «beikyr» - the lord of the steppes, so the Turks buried a horse next to the heroes. Since the time of the Great Scythia, the horse has been a sacred animal for the Tengri Turks, it was called a gift from heaven to man. The horses of different colors symbolized the main elements of Tengri. Red horse - spring, element - fire, east. Black horse - summer, element - earth, west. Yellow horse - autumn, element - water, south. White horse - winter, element - air, north. The visible world of «gun altynda» - in the solar world, the Turks called it «Sun-Su» - Earth-Water, emphasizing its paramount importance in human life. Everyone revered the Earth-Water as a deity and protected it as something sacred. The earthly world was ruled by the spirit Ilgyun «ilik» - the ruler, «gyun» - the day - the ruler of the day, he embodied the future, he creates everything that is destined to arise in the middle (earthly) world (The book of our father Korkut, 2000: 37). The middle world is inhabited by deities and spirits of the surrounding nature: the owners of mountains, forests, waters, passes, springs, and other objects. Tengrianism was formed as a doctrine of the natural harmony of nature. The main concept in Tengrianism is that «everything mobile and immobile has a soul». The relationship between people and the spirits - masters of the area was understood as a partnership relationship, and if they were revered, then as older relatives or ancestors, which they were often thought of as. The steppe dwellers performed special rites and rituals for the most significant owners of mountains, forests and waters. The forest, the waters, the underground invisible world were the concentration of evil forces and any hollow or hole could be the entrance to the underground kingdom. In the lower world, the spirit of Yerlik "er" ruled - the earth, «ilik» - the ruler - the ruler of the dungeon, the underworld and death, where the souls of sinners went. Yerlik embodied the past, destroyed the deeds of Ilgun, so that the middle world would not be overflowing with his creations. The description of Yerlik is close to the description of devils and the devil. Therefore, it was impossible to swim in rivers and streams, there was a special attitude to the land, even the shoes of the steppe people should not scratch the ground unnecessarily, therefore Bulgars, Kipchaks, uzs (Oguzes) wore shoes with upturned toes – «bash» and «aikkabs».

Discussion. Tengri sent to earth a woman, a future mother, «kut», «sur» - the divine beginning of a new life. Breathing – «tyn» as a sign of the birth of a child, was the beginning of his stay in the solar world – «gun altynda». Man was born free and lived on earth. The earth is his habitat, after death it absorbed a person. Tengri gave man an immortal soul that matured with him, and this distinguished him from all living beings. The second deity after Tengri was the spirit Umai – mother nature, personifying the feminine earthly principle and fertility. The spirit is the patron saint of a spouse, a woman in labor and children. In honor of Umai, a female figure was hung in front of the entrance of the main part of the yurt. An indispensable attribute of Umai was a small cup – «bowl» with illuminated milk, where, as it was believed, the souls of children lived. Umai figurines in the form of a bird with golden wings were present in women's jewelry and served as a talisman.

The general appearance of such earrings is a relief image of a woman with a cup in her hands, with a halo over her head and wings behind her back. If the child had moles and pigmented spots, this was a good

sign. Moles remained from the touch of the goddess Umai to the baby, and pigmented spots are Umai's hand, which helped to make the child's first breath. Umai patronized babies who had not yet severed their relationship with nature and the spirit world. It was believed that infants could speak to deities and inhabitants of the other world, because they still understood the language spoken in the Upper World. Therefore, the child does not babble, but talks to Umai and the spirits of nature. According to the Turkic calendar of nomadic pastoralists, spring began on February 4. The second month of spring among the Bulgars began on March 5 with the rituals of Umai offerings. One of the key ritual amulets were «martenitsa» - figurines symbolizing children, foals, calves and lambs made of white and red wool. The red color symbolized spring, and the white color symbolized the divine spirit of Mother nature Umai. «Martenitsa» decorated the dome of the yurt - shanyrak, women's clothes, hung around the neck of children and foals, calves and lambs born at the end of winter. «Martenitsy» were hung on trees and bushes so that crops, cattle and pastures would be rich. «Martenitsy» hung before the arrival of storks or before the buds bloomed on the trees. After that, the «Martinique» was removed and placed under a stone. If ants appeared there after 9 days, then this year there will be a good litter of sheep and goats, and if beetles or other large insects – then horses, cows and buffaloes. The antiquity of this ritual is evidenced by the excavations of the Scythian mounds of the Balkans, where amulets painted in white and red colors are found. «Martinitisa» - the spring ritual of nomadic Bulgars-pastoralists has been preserved in Bulgaria and is traditionally celebrated in March.

The earth gave man only a material shell, so that he could create and thus differ from other inhabitants on Earth.

Bulgars, Kipchaks, Uzs (Oguz) believed that there is no death, there is a stable and consistent cycle of human life in the Universe: being born and dying against their will, people did not come to Earth in vain and not temporarily. The souls of noble people turned into falcons and flew to the upper world, the feathers of these noble birds were considered a talisman and decorated the helmets of noble warriors. Tamga – «tanba» in the form of a «diving falcon» - «dogan» and two knives belonged to the Dulo dynasty, to which the clan of Khan (Kaan) Kubrat revered by all Bulgars and Kipchaks belonged. The grey falcon is a «bozdogan» winner, there are no barriers for him, he is free, lucky, noble and does not take food from the ground. Among the Kipchak Cossacks, heroes were called falcons. Bulgars, Kipchaks, and Oguzes were not afraid of the death of the physical body, understanding it as a natural continuation of life, but in a different existence. Well-being in that world was determined by how the burial rites were performed, which were conducted under the guidance of the clergy – «Khoja», «Ata Tangrichi». The burial place was considered good if it was «gun altynda» - illuminated by the sun. For reference: «gun» in the Turkic language is the sun and the day, and the word «day» and «shadow» in Russian come from Dengir (sonechny) and Tengri (Creator). Those who believe in Tengri believed that the spirit of the deceased – «aruak» can come to the living on the third, ninth, fortieth day, in six months and for the last time – in a year. If all the rituals were correct, the spirit of the ancestor – «aruak» patronized the family. The main function of the world is the continuity of life, its constant renewal, and man as a part of the world was vitally interested in the same. All rituals, rituals, holidays, which were coordinated with natural rhythms (time, the successive change of seasons and the movement of celestial bodies) on the basis of labor activities related to animal husbandry, hunting and wars, worship of the deified forces of nature and the cult of ancestors, were aimed at prolonging existence – directly or indirectly.

The ancient Turks revered the earth, waters, mountains, forests, sky, clouds, stars, sun, wind, rain, rainbow, fire, thunder. For purification, healing was carried out through fire. During the migration, the whole tribe passed between two fires. Honoring the fire-"atesh", they never spit into it, do not urinate, do not throw anything. You can't just step over the fire and over the old fire pit, the ashes of «kul», «kul» and step on him – his ashes were sacred. Many of the cults listed above have been preserved by the Gagauz people and exist in their ethnographic system. For example, «on the day of the Forgiven Sunday» in the evening, according to the Gagauz tradition, everyone goes outside, lights a bonfire of garden branches and vineyard scraps, and jumps over this cleansing fire. At the same time, it is necessary to say: «piri dyshary – ilkyaz icheri», which means a flea on the street, spring in the room.

Research results. In nomadic society, shamans traditionally existed - these are people endowed with

Tengri special qualities: the gift of healing – «emchi», the gift of predicting – «falchi», and the shamans – «yadachi» with the help of a sacred stone – «poison» caused rain. But they had no direct relation to Tengrianism and they were not servants of Tengri. For reference: the Gagauz «Yamur poisons» - it rained, but the word «poisons» is associated only with rain. The Gagauz people also have an ancient rite of causing rain – «peperuda».

Steppe monuments to women speak of their high position in the society of the ancient Turks. These were outstanding women who occupied a fairly high place in society, and their social role was clearly not limited to housekeeping. In the ancient Turkic society of Tengri, women had military status on an equal basis with men. Women excellently performed the role of archers, hitting the enemy with arrows, and when necessary, they fearlessly rushed at the enemy with short swords. Their main decoration was an archer's ring, which they wore on their thumb, it could be made of gold, silver, copper, bone, jade, horn and leather. The ring was needed so as not to rub the skin on the bowstring, pulling the arrow. The military status of a Turkic woman ended at the moment when she got married, and could be revived again in the event of her husband's death. When a man died, leaving behind young children, his widow assumed all the rights of her husband, including leadership over the clan, or tribe, until her children reached adulthood. The special role of the mother is reflected in the Turkic proverb: "An orphan without a father is a half-orphan, an orphan without a mother is a round orphan." Among the ancient Turks, the position of a widow was of particular importance. In some cases, she could run a large empire. According to the canons of Tengrianism, the wife is the mistress of the house and the keeper of the hearth, the husband «Adam» is an eternal warrior and only weapons and glory belonged to him. A man is a steppenwolf, to whom a woman gives a house. For reference: in the Turkic languages, the word «Adam» means a person. The house of «ev» and the wife of the ancient Turks were synonymous, to marry «evlenma» meant to find a home. Canonical poses of women displayed in stone sculptures, a bowl-"bowl" and a shamrock on crosses in Tengrianism are symbols of fertility and well-being.

The veneration of ancestors found expression in the totemic attitude to the ancestor Wolf Bozkurt, the guarantor of the immortality of the ancient Turkic nomadic peoples, sent by the Great Tengri, which is symbolized by the sky-blue color of Bozkurt's coat. Bozkurt is a heavenly wolf, the Gagauz «janavar» is a wolf with a soul. Bulgars, Kipchaks, Uzs (Oguzes) believed that their ancestors had a divine origin and descended from Heaven, and with them was a «Heavenly Wolf» - «Gek Kurt» - a heavenly being, an ancestor spirit, a patron spirit. The Bozkurt ancestor did not appear by chance precisely at those historical moments when the people were on the verge of extinction, and every time He stood at the origins of its revival. Then, from the Sun Rays penetrating through the shanyrak of the yurt, Khans (Kaans) were born – the Leaders of the heavenly people – Bozkurts – «Bozkurtlar», who led and guided the people with their divine wisdom. Bozkurt is a warrior, a leader who led the steppe people on the path of military victories during periods when their life was raging, and great campaigns and feats were performed. The golden wolf's head was traditionally flaunted on the victorious banners of the ancient Turks, causing fear of him in the enemy. The symbol of Tengrianism was an equilateral cross - the oldest symbol, the sign of an equilateral cross – «aji», «hadji», «hach», «hadji-tash» or «hach-tash» - a stone cross (Altai folklore, 1995). The cross in the circle – «shanyrak» was laid in the construction of the dome of the yurt and protected the hearth and dwelling from evil spirits. One of the main wishes of the Turks was: «Shanyrakynyz byyuk olsun» - let your dome be big, which meant well-being and prosperity to your house. In the handle of the Turkic sword «narkesken» there was a «hach-demir» - an iron cross, as a guard and protection of a warrior. In the traditional headdress of the Turks «kalpak», which repeated the shape of the yurt, there was also a Tengrian cross. Currently, this tradition has been preserved among the Kazakhs and Kyrgyz.

The cross in Tengrianism symbolized the concept of «the world», from where everything originates and where everything returns. There is eternity-north, present-south, past-west and future-east, the center means the sun. The kingdom of Ilgun is located in the east, where the sun rises, and the entrance to the underground world of Yerlik is in the west, where it sets. The kingdom of Tengri is localized in the north, where «Demir Kazyk» is hammered into the firmament - the iron stake is the Polar Star, and the world of Umai is in the south, from where, according to some ideas, migratory birds bring «kut» newborn children (hence the theme of storks bringing children originates) (Adjiyev, 1998: 94). The equilateral cross

symbolizes the unity of universal existence, the unity of earth and heaven, the sign of eternity, equivalence, balance and equality. This is the meaning of the equilateral Tengrian cross, which is a diagram of the structure of the world, the main symbol of which it can rightfully be called. The steppe dwellers emphasized their commitment to Tengri by wearing the sign of the equilateral cross on their chest. The Tengrian cross was on weapons, battle banners and flags. The Tengrian ornament traditionally decorated wool carpets and clothing of the Turks (Adjiyev, 1998: 31).

The Turks were a highly developed people, they were the first in Central Asia to start melting iron and this was their main secret, they domesticated horses, invented a bridle and a yoke, chariots and carts (arba, Araba), caravans, sleighs. They introduced innovations such as a saddle, stirrups, allowing maximum use of the sword in battle and created cavalry as a mobile army force, invented protective armor for horse and rider. The nomadic Turks invented perfect recursive bows, reinforced arrowheads, universal warrior clothing: trousers, tank top, caftan, boots, a heel that held the foot in the stirrups and served as a spur for a horse archer. The Turks from Altai brought to Europe, the Middle East and India iron-«demir», plow – «sapan», sickle – «orak», burnt brick, jewelry, the culture of stringed musical instruments, runic writing – the basis of Aramaic, Greek writing and modern Cyrillic.

Bulgars Tengrians, like Kipchaks, conducted chronology according to the animal calendar: mouse – «sichan», cow – «inek», leopard – «barys», hare – «tavsham», dragon-«aider», snake – «ilan», horse – «at», sheep – «koyun», monkey – «maymun», rooster-«oroz», wolf – «kurt», boar – «domuz». In practice, the owners of the gift of healing-«emchi», also relied on 12 parts of the structure of the human body. The Turkic calendar has become widespread among many peoples who use it to this day.

Pointing to the omnipotence and omniscience of Tengri– the Bashkirs called him «The Great God in heaven». Ibn-Fadlan recorded 12 deities, of which the most important one «lives in heaven»; each tribal union had its own tengri; in ancient Chinese sources Bashkirs are described as worshipping many gods – tengri (Bashkirs in Russian literature, 1990: 94-95).

Despite the prohibitions of Islam, Tengri was not eradicated from the consciousness of the Volga and Ural Turks, but acquired a new meaning, functions and meaning. The religious consciousness of the Bashkirs, characterized by a combination of pagan, Tengrian and Islamic components, from time immemorial did not exclude the presence and omnipotence of one single god: in the Turkic worldview, as we know, monotheism and differentiation into main and subordinate deities were originally laid down, and monotheism was recognized before the adoption of Islam. It is also important that knowledge about obligations and hierarchy as the foundations of life science (the head of the clan, subordinates responsible for their activities, etc.), having formed as canons, predetermined the activity of the clan according to strict yola norms and the rules of the consanguineous law of honor.

If we recall that the original semantics (tentin) is «great harmony», then monotheism appears to be the main life-creating Law that does not tolerate violations (disharmony) and improves in compliance with the norms of the world order (the laws of obedience to elders and Goodness in the epic «Ural Batyr»). The unwritten laws of antiquity, Nomos (ancient Greek), Kurdish Nomos, Bashkir Nami, are semantically combined into the meaning of laws, rules, «the necessity and sanctity of which none of the Bashkords dared to dispute», as well as a set of rules governing relations between people from generation to generation and is called Nami by Bashkords – generic, collective conscience, through the prism of which the individual consciousness of a person perceives, cognizes and evaluates the surrounding world of phenomena (Nefedov, 1990: 13).

In this context, the parallels of the law of prayer with yola are also manifested (in Etruscan jula – a golden disk where sacred prayers are recorded; Greek disak) as the rules of the world order. Observance of the norms of human behavior in society and in nature, veneration of Tengri, then veneration of the "masters" of the elements (bird, animal and other worlds) are the basic principles of Tengrianism and thereby determine the genetic psychophysiological desire of the Turks for harmony in life. In the traditions of Tengrianism, strict observance of the hierarchy of the law order was preferred: the Supreme Deity Tengri, then spontaneous, earthly deities as subordinate to him and impeccable observance of cult rituals sanctioning events: these are offerings, veneration of fire, man, water, forest, birds, day, horse, etc - this is how the principle of the Tengrian cult is built both among Bashkirs and other peoples.

He assumed the freedom of the human spirit, with worshipful and patronizing behavior, responsibility, due and receiving benefits by right, as well as discipline and organization. This religion did not humiliate, but exalted a person, prepared him for an act, for a feat, the heavenly deity granted victory. The highest degree of worship, veneration of Tengri, the one supreme god, played a huge role in the consolidation, spiritual evolution of the Bashkir people; replacing Tengri with «Allah» did not affect the basic principles of Bashkir life studies, rather it organized, brought his spirit and consciousness to new stages of development (albeit contradictory).

The Urals, being the progenitor of the Bashkir people, (in folk mythology), is represented as the archetype of man, as the prototype of Eternal Life, goes in search of Death, asserts himself in Goodness and improves as the head reasonable person - the Tengri of Man. Proto-man (troglodyte) as a biologically weak creature, it could not compete with many animals in the extraction of food, the primitive herd, as reflected in the epic, lives by instincts, not by reason. As we can see, the motives of the symbiosis of proto-humans and animals are quite clearly reflected in the epic «Ural-Batyr» (Valeev, 2005). Although this theory has its drawbacks, in the Bashkir epic material we have an archetypal fund of reliability that allows us to believe that a reasonable person of celestial-aquatic origin on earth needed to acquire survival instincts from animals, which was reflected in the appearance, motives of the behavior of the «child of Nature» – Bashkir (Suyloymonov, Soltangoroeva, 1995: 35).

The Tengrian essence of the Urals is also manifested in the fact that, having married the daughter of the Sun and the king of birds Samrau, he acquires the qualities of a demigod, combines the beginnings of both earth and heaven; proclaims the ideology of Good, becomes the ancestor of new people (sons) in the guise of pure and mighty rivers – metaphors of creative Thoughts (Idel, Nugush, Hakmar and Yaik). The affirmation of the tengri of man in the face of the Urals occurs both through the doubt of snakes (the wisest creatures in the mythical consciousness) and during the mythical victory of a reasonable man over four malicious heroes and the bull of the Wheel and through the recognition of the society of slaves saved by the Urals. In an epic interpretation, we get the image of a Tengri man.

Our views are confirmed in the Indo-Germanic etymology of the ancient Bashkord name Ural. S. Gallyamov based on a comparison of languages (Sanskrit. Vir – "man-man"; German. Alt-old - elderly, ancient), points to the dynamics of the development of words (wold-welt – «world», «Universe») into an etymological semantic unity: «the oldest world», and concludes: «that etymologically and semantically exactly corresponds to the ancient Bashkir word Ural, that is, the Oldest Man (from whom the whole world originated)» (Potapov, 1972).

Thus, the Urals is a proto-man, a reasonable ancestor of new people, declaring the ideology of omnipotent Goodness - but not a superman. His whole strength lies in the proclamation of an ideology of Love and Kindness that is eternally alive and capable of performing miracles. The 12 deities of tengri, once recorded by Ibn Fadlan, are transformed in folklore consciousness into the concepts of «souls», «masters», «defenders», «root of the genus», «indigenous people» (Kovalevskiy, 1956).

In modern folk knowledge, Tengri is no longer a pagan god, but the main supreme god of Heaven, from whom they used to ask for weather, well-being, food. He becomes the moral guardian, the ruler of spiritual values and canons, to which a person aspires. A spiritual and psychological component is now appearing in the prayers, where the center, the reference point are Tengri, Rabbi, Alla, Hudai, syncretically connecting one single deity of the spirit, destiny, well-being of all life in the Universe. It is noteworthy that among the Irgizo-Kamelik Bashkirs, that in a region where adherence to Islamic teaching and its canons reveals noticeable stability, traditionalism – and there they often say Tengri instead of «Allah» (Gadlanov, 1988: 551).

Conclusion. Thus, the folkloristic and historical-ethnographic analysis of the spell-spell repertoire directly related to the Tengri cult, as well as representations, beliefs based on concrete examples, allows us to highlight the ideological, verbal, as well as social aspects of the Volga version of the Tengri cult, its ritual components, symbolism, functions, sphere of influence in the past and in the present, which actualizes the topic of this study.

A comprehensive study of the materials collected by a targeted survey allows us to highlight the ancient worldview layer in its historical and genetic, national specifics and dynamics over Time. Becoming a method

and teaching of rationing actions, emotions, and chaos into the world order, the cult of Tengri has become one of the principles of organizing the foundations of the state hierarchy and harmonizing human relations with society, man with nature and with peoples. Contradictions between the secular and sacred spheres were resolved: the norms of worship, behavior, blessing, deep reverence for nature and teaching on its laws were improved, observance of rituals and customs at the level of laws was controlled, and the principles of the life of the Turks were outlined, knowledge of the categories of rights, prohibitions, as well as rhythms, sounds, actions, measures, etc.

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ШЫҒЫС ЕУРОПА ТҮРІКТЕРІНІҢ МӘДЕНИЕТІНДЕГІ ТӘҢІРЛІК: НЕГІЗГІ ЛЕЙТМОТИВТЕР

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Аңдатпа. Бұл мақалада түркі тектес шығыс еуропа халықтарының мәдениеттерінде тәңіршілдіктің қалыптасу процесі қарастырылады. Поволжье мен Оралдың түркі халықтарының тарихы мен қазіргі жай-күйін зерделеу түркілер мәдениетінің тарихын қарау үшін келешектерді жақсырақ таңдауға мүмкіндік береді, бұл осы халықтардың дүниетанымына негіз болады, сонымен қатар белгілі бір тарихи дәуірдің геосаяси оқиғаларын жақсы түсінуге мүмкіндік береді. Еділ-Орал

өңірі халықтарының дүниетаным жүйесі ретінде тәңіршілдікті қайта қарастыру мәдени тарихты қалыптастыру тұрғысынан ғана емес, сонымен бірге осы аймақтың өз отанымыздың тарихына әсерін болжау арқылы да маңызды. Дәуірлі мәдениетте, тұрмыста, тамақ пен әдет-ғұрыпта көрініс тапқан мәдениеттің ортақтығы бұл өңірдің тарихын біртұтас ретінде қарастыруға мүмкіндік береді, бұл бізді Еуразия көшпенділері тарихының бірқатар түйінді проблемаларын қайта қарауға итермелейді.

Түйін сөздер: тәңіршілдік, ортағасырлық зерттеулер, мәдениет, көшпенділік, Еділ, Орал, әлемдік діндер, дала, орта ғасырлар.

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ТЕНГРИАНСТВО В КУЛЬТУРЕ ВОСТОЧНОЕВРОПЕЙСКИХ ТЮРКОВ: ОСНОВНЫЕ ЛЕЙТМОТИВЫ

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Аннотация. В данной статье рассматривается процесс формирования тенгрианства в культурах восточноевропейских народов тюркского происхождения. Изучение истории и современного состояния тюркских народов Поволжья и Урала позволит лучше выбрать ракурс для рассмотрения истории культуры тюрков, что послужит основой для мировоззрения этих народов, а также позволит лучше понять геополитические события определенной исторической эпохи. Переосмысление тенгрианства как системы мировоззрения у народов Волго-Уральского региона важно не только с точки зрения формирования культурной истории, но и через проекцию влияния этого региона на историю нашей собственной родины. Общность культуры, выраженная в традиционной культуре, быте, еде и обычаях, позволяет рассматривать историю этого региона как единое целое, что побуждает нас пересмотреть ряд узловых проблем истории кочевников Евразии.

Ключевые слова: тенгрианство, средневековые исследования, культура, кочевничество, Поволжье, Урал, мировые религии, степь, средневековье.

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