

«Түрк Элдериинин Философиялык Мурасы»
I Эл аралык Симпозиуму

1.Uluslararası
TÜRK HALKLARININ
Felsefi Mirası
Sempozyumu

Editörler

Necmettin Tozlu Camgırbeg Bököşov
Vefa Taşdelen
Cıldız Urmanbetova
Kadiyan Boobekova
Kışımcan Eşenkulova Abdıraşit Babataev





BAYBURT ÜNİVERSİTESİ
YAYIN NO : 24

1. Uluslararası
Türk Halklarının Felsefi Mirası
Sempozyumu

Birinci Baskı
EKİM/2019

Kapak Tasarım
Figen MEŞELİ

Fotoğraflar:
Ömer KÜFREVİ

ISBN: 978-605-9945-23-3

Baskı
ALTAY MATBAASI
Kadıızade Mah. Hamam Sok. No: 13
Tel: 0458 211 57 29- bayburtgunlugu@gmail.com
BAYBURT

Sertifika No: 43026

Bu yayının hiçbir bölümü, yazarın izni olmadan kopya edilemez;
dipnot vermeden alıntı yapılamaz; elektronik, mekanik, fotokopi vb,
yollarla kopya edilemez ve yayımlanamaz.

CONTINUITY IN THE USE OF THE CONCEPT OF TENGRI IN ANCIENT TURKIC AND MEDIEVAL WRITTEN MONUMENTS

*Преимственность В Употреблении Понятия Тенгри В Древнетюркских И Средневековых
Памятниках*

TELEBAYEV, Gaziz Turysbekovich*

Аннотация

Концепт Тенгри является ключевым в тюркской философии. Прежде всего, это определяется его центральным положением в системе категорий тюркского миропонимания, связанности с ним (зачастую, зависимости от него) других категорий. Во-вторых, в широкой представленности термина в тюркских письменных источниках от Алтая до Дуная. Наконец, в глубоком проникновении понятия в мировоззрение тюркских народов, его отражение в фольклоре и повседневной речи.

В древнетюркских письменных памятниках, прежде всего, в орхон-енисейских источниках, анализ позволяет выделить пять основных контекстов употребления категории Тенгри. К ним относятся: онтологический, когда Тенгри понимается как высшая сила, управляющая мирозданием, и как источник существования всего; мировоззренческий, когда он обозначается как покровитель тюрков; политический, как источник государственной власти вообще и власти каганов, в частности; прагматический (инструментальный), как источник благодати, силы, разума, величия; религиозный, как божество, к которому направлены молитвы людей.

В древнетюркском письменном источнике *Irk bitig* мы можем наблюдать эволюцию понятия Тенгри. Она заключается в том, что термин лишается некоторой степени своей сакральности, его могут употреблять, например, вместо понятий «Небо, высота», старого человека называют «близкий к Тенгри», встречается выражение «пусть будет угодной Тенгри женщиной» и др. Другая интенция в эволюции понятия – его постепенная трансформация в божественную силу чисто в религиозном смысле, т.е. трансформация в понятие, идентичное понятиям «бог», «күдай», «аллах», «всевышний».

Через турфанские источники Тенгри переходит затем в средневековые тюркские письменные памятники. При этом основным контекстом его употребления становится религиозный, в смысле высшего божества. В памятниках XI века, *Кутаду билиг* и *Диван лугат ат-Турк*, термин Тенгри

* Doctor of philosophy, Professor, the Library of the Republic of Kazakhstan First President, leading researcher, Astana, Email: telebayevg@gmail.com.

употребляется в качестве синонима термина Алла, и знаменует трансформацию тюркского мировоззрения под влиянием ислама. В словаре Махмуда Кашгари термин употребляется более 30 раз и основной его смысл — Аллах всемогущий и великий. В Дивани Хикмате Яссауи такое употребление также является главным. Понятия Алла, Хак, Тенгри, Кызыр баба зачастую употребляются как синонимы и обозначают высшую силу, божество.

В двух тюркских письменных источниках XIV века: *Codex Cumanicus* и надписи Амира Темира, мы находим хорошие примеры преемственности употребления понятия Тенгри. В памятнике *Codex Cumanicus* понятие Тенгри переведено как бог и употребляется, кроме словаря, и в других частях. Употребление понятия Тенгри в одной из загадок свидетельствует о его глубоком проникновении в тюркскую ментальность, даже в повседневное словоупотребление. Здесь Тенгри употребляется как синоним неба, в то же время, в подобном употреблении (*Tengridän*), безусловно, есть и другая преемственность с орхоно-енисейскими памятниками. В одном из контекстов он употребляется именно в такой форме (*Tengiriken*, *Tengiriteg*). Более всего в *Codex Cumanicus* понятие Тенгри употребляется, что неудивительно, учитывая специфику памятника, в религиозном смысле. В подобном, религиозном контексте используются понятия «*Beu Tengri*» (Господь Бог) в тексте Покаянной молитвы, «*bağcađan beýik Tengri*» (Всевышний бог), в Евангельском чтении о поклонении пастухов младенцу Иисусу, «*Ata Tengri*» в гимне *Ave, porta paradise* и другие.

В средневековой тюркской надписи, сделанной по приказу Амира Темира и найденной в XX веке на территории Казахстана, термин Тенгри употребляется также как обозначение божества. Знаменателен сам по себе факт того, что в тюркском миропонимании XIV века сохранилось именно это понятие для обозначения высшей силы, бога.

Ключевые слова: понятие Тенгри, древнетюркские памятники, контексты употребления термина, трансформация понятия, средневековые письменные памятники

Abstract

The concept of Tengri is the key concept to the Turkic philosophy. First, this is determined by its central position in the system of categories of Turkic worldview, connectivity with it (often, depending on it) other categories. Secondly, the term is widely represented in Turkic written sources from Altai to Dunay. Finally, in the deep penetration of the concept into the worldview of the Turkic peoples, its reflection in folklore and everyday speech.

In ancient Turkic written monuments, first of all, in Orkhon-Yenisey sources, the analysis allows to distinguish five main contexts of Tengri use. This ontological, when Tengri is understood as the highest power, governing the universe, and as a source of existence of all; worldview, when it is designated as the patron of the Turks; political, as a source of state power in General and the power of the kagans, in particular; pragmatic (instrumental), as a source of grace, strength, mind, greatness; religious, as a deity, to which the prayers of people.

In the ancient Turkic written source *Irk bitig* we can observe the evolution of the concept of Tengri. It lies in the fact that the term loses some degree of its sacredness, it can be used, for example, instead of the terms "Sky, height", the old man called "close to Tengri", found expression "let it be pleasing Tengri woman", etc. Other intention in the evolution of the concept – its gradual transformation into the divine power purely in a religious sense, i.e. the transformation of the concept identical to the concepts "God", "Kuday", "Allah".

Through Turpan written sources, Tengri then passes into medieval Turkic written monuments. At the same time, the main context of its use becomes religious, in the sense of the Supreme deity. In the monuments of the XI century, *Kutadgu Bilig* and *Divan lugat at-Turk*, the term Tengri is used as a synonym for the term Alla, and marks the transformation of the Turkic worldview under the influence of Islam. In the Mahmud Kashgari dictionary the term is used more than 30 times and its main meaning is Allah Almighty and Great. In *Divani Hikmat Yassawi* such use is also the main. The concept of Alla, Hack, Tengri, Kyzыр Baba often used synonymously and denote a higher power, a deity.

In two Turkic written sources of the XIV century: *Codex Cumanicus* and the inscriptions of Amir Temir, we find good examples of the continuity of the use of the concept of Tengri.

In the *Codex Cumanicus*, the concept of Tengri is translated as God and is used in other parts of the world besides the dictionary. The use of the concept of Tengri in one of the riddles indicates its deep penetration into the Turkic mentality, even in everyday use of words. Here Tengri is used as a synonym of the sky, at the same time, in a similar use (*Tengridan*), of course, there is another succession with *Orkhono-Yenisey* monuments. In one context, it is used in this form (*Tenriken*, *Tenriteg*).

Most of all, the concept of Tengri is used in *Codex Cumanicus*, which is not surprising, given the specifics of the monument, in a religious sense. In such a religious context, uses the concept of "Teḡri Bey" (Lord God) in the text of the Penitential prayers, the "beyik barčadan Teḡri" (Almighty God) in the Gospel reading about the adoration of the shepherds to the baby Jesus, "Ata Teḡri" in the hymn Ave, paradise porta and others.

In the medieval Turkic inscription made by order of Amir Temir and found in the XX century on the territory of Kazakhstan, the term Tengri is also used as designation of deity. The fact that in the Turkic worldview of the XIV century this concept for designation of the highest force, God remained in itself is significant.

Keywords: the concept of Tengri, Turkic monuments, the contexts of use of the term, the transformation of notion, medieval written monuments.

The concept of Tengri is key in Turkic philosophy. First of all, it is determined by its central position in the system of Turkic worldview categories, its relationships (often, dependencies on it) with other categories. Secondly, the term is widely represented in Turkic written sources from Altay to Dunay. Finally, it is determined in the deep penetration of the concept into the Turkic peoples worldview, its reflection in folklore and everyday speech.

In the ancient Turkic written monuments, first of all, in the Orhon-Yenisei sources, the analysis allows to identify five main contexts of the category of Tengri use. There are ontological, when Tengri is understood as the Supreme force governing the universe, and as the source of all existence; ideological, when it is designated as the patron of the Turks; political, as a source of state power in general and the authority of the kagans, particularly; pragmatic (instrumental), as a source of grace, power, intellect, greatness; religious, as a deity, which the prayers of people are directed to.

Let us consider these contexts in details. First is - *ÖZE TEŖIRI* (also in the meaning of *ÖZE KÖK*) (*Ysti, Tanir, Ysti Kok, Tengri*, which is at the top, above everything, blue Sky, blue Tengri, the Sky, that is at the top, that is above everything, Blue, which is at the top). Here Tengri is identified with the Sky, i.e. with what is uppermost, what is above all things. Tengri in this interpretation presented in *Bitig Tač Kŭltegin*. It can be read in the very first lines of this famous monument: "*Öze Kōk TeŖiri asir ayayiz Jer qilintaquda ekinara kisi oyuli qilinmis*" ("*Ysti Kok Taniri asty nygyz Zher zharalganda eki arada kisi uly zharaldy*"; "When the Blue Sky of Tengri at the top and the dense Earth at the bottom were born, the son of man was born between them") (*Kŭltegin I: 1*) (here and further the line number is indicated instead of the page in the ancient Turkic texts).

Here, as we can see, Tengri performs a cosmogonic function, participates in the creation of the world. However, this is a very specific cosmogony, where, in fact, there is no Creator. In my opinion, the following aspects, which reflect the peculiarities of the Turkic worldview, are meaningful.

First of all, the Turks are characterized by the idea of self-birth of the world. Moreover, not only Tengri itself, but also "solid, dense Earth", and the son of man were not born by anyone, and appeared themselves, there is defined literally in the monument: "appeared". Therefore, we should admit that in a certain sense, these ideas are in line with the teachings of ancient Chinese, ancient Indian and ancient Greek philosophy, where the self-birth of life, as it's known, was generally accepted.

Secondly, the three-component structure of the world, where the next levels are stood out: above is blue Sky, Tengri; below is dense Earth; and between them is the son of man. We learn about their interaction from other fragments of the Orhon-Yenisei monuments.

Further, in other passages, concrete definition of each of the components of the universe is given. Thus, in line 10 of the monument to *Bilge Qayan* it is said: "*Türük TeŖrisi Türük iduq Jeri subı ...*" ("*Turik Taniri, Turik Yik Zheri suy*") (*Bilge Qayan I: 10*). Here we see that the second of the elements is called not simply the Earth, but Earth-Water, and secondly, the definition of the Earth is given as - *ıduq*, that is known as "sacred". For the Türks, the land, and water had a sacred significance, having a basis from the nomadic household, where the presence of land and water was the main condition for survival. Therefore, the protection of their land, the land conquest have such key importance for the Turkic world view (there could be no question of private ownership of land or the sale of land!).

The similar idea of the world creation literally repeated in the monument Bilge Qayan: "Öze Kók Tenjiri asıra yayız Jer qılıntaquda ekinara kisi oyulı qılınmış" (Bilge Qayan I: 2). The origin (autogenesis) is transmitted through the term "qılınıtı" (qylyndy; appeared).

The second context of use of the term is TÜRÜK TEDİRISI (Turik Taniri, Tengri of the Turks). The ancient Turks perceived Tengri as "their own", i.e. as the patron of the Turks, and believed that the Turks and Tengri had a special relationship. So, Tengri has always come to the Turks rescue in difficult times: "...öze Tūrūk Tenjisi Tūrūk İduq Jeri subı anča temis Tūrūk budun yog bolmazun tejin bolčun tejin aqanıñ Elteris qaıanıñ ögüm Elbilge qatunıñ Tenjiri tópesinte tutup jǵǵırǵı kótürmıs erinč..." (Usti turik Taniri, Turik uyk zheri, suy sonda aıty Turik butın (khalqy) zhoq bolmasyn dejin, bytin (khalyq) bolsyn dejin, akem Elteris qagandy, ogej (sheshem) Elbilge qatyndy Tanir tobege tutup, zhogaryga koterdi"; "then supreme Tengri of the Turks, Turkic Sacred Land, and Water said to Turkic people not to disappear, to stay as one nation, my father Elteris Kagan, my stepmother Elbilge katun were raised up to the top by them...") (Kultegin I: 10-11).

It is very significant that such protection of Tengri was perceived by the ancient Turks not only for granted, but also as a "duty" of the higher power, which due to the fact that this is "Tengri of the Turks", it has special obligations, a special connection with the Turks. The monument to Kultegin it is said: "... üze Tenjiri basmasar asra Jer tilinmeser Tūrūk budun Eliniñ tǵrısın kim artatı..." ("Usti Taniri baspasa asty zher tilinbese, Turik butun Elinin toreligin kim artqyzady"; "if Tengri will not press from above, if the Earth will not be torn from below, so who will strengthen the Turkic people state power") (Kultegin I: 22).

At the same time, here we see the integration of two meanings of Tengri: "Upper Tengri" and "Tengri of Turks". This interpretation is found in another ancient monument, El Etmis yabyu (Bilge Atačım): "Tūrūk budun jitmezin tejin jol ugermezin tejin özeTenjiri terer/mis..." ("Turik butın (khaluq) zhetimsiremesin dej, zholaj zhem bolmasyn dej, usti Taniri degen /eken/..."; "Turkic people in order not to be orphaned, and not to be turned into easy prey (to enemies), Tengri said in heaven...") (El Etmis yabuu (Bilge Atačım, 3).

The term "Tenjiri Elim" is used instead of "Tūrūk Tenjisi" in Yenisei sources. For example, there are lines in the monument of Uyk-Turan: "Tenjiri Elimte jemlig ben" (Taniri Elimde Auqatty men, I was rich in my country, preserved by Tengri) (Uyk-Turan: 3). If to consider that the Yenisei sources appeared later, here we observe the evolution of the term, which is concluded in its meaning deepening and in transferring the emphasis from Tengri (Turks Tengri) to El (country preserved by Tengri).

The third meaning of the term - TEDİRİKEN, TEDİRİTEG ((Taniriken, Taniritek; Tengryken derived from Tengri, originated from Tengri). As the Turks believed in a special relationship with Tengri, they showed a particular affinity for the higher power through this term. This is manifested in two senses: the origin of the kagans themselves and the origin of their power, and political power as a whole.

It is known that the Turkic kagans have been originated from the Tengri itself. This was most clearly manifested in the monument to Kultegin, where it was said:

"Teiriteg Teŋiride Bolmuş Tūrūk Bilge qaŋan" ("Taniritek Taniride bolgan Turik Bilge kagan"; "Originated from Tengri, Turkic Bilge kagan who was in Tengri") (Kŭltegin III: 1). In the monument to Bilge Kagan is the almost literal repetition of this formula with one addition, which explains what "Teŋiride bolmuş" means (who was in Tengri) - it means "Teŋiri yaratmıs" (originated by Tengri): "Teŋiriteg Teŋiri yaratmıs Tūrūk Bilge qaŋan" (Taniritek Taniri zharatqan Turik Bilge kagan; Descended from Tengri, Turkic Bilge Kagan originated by Tengri) (Bilge Qaŋan I: 1).

Here it is necessary to pay attention to the suffix "teg", which means in the Turkic languages "originated from..." in fact it means the "surname" of the person. So, the common Kagan "last name" in the ancient Turkic was "Teŋiriteg". Here is the idea of the sanctity and power of Kagan, and personally himself, granting him power, strength, and Holiness. However, this idea applies more to the common people. The kagans themselves and their relatives often, without fearing the wrath of Tengri, killed Kagans. For example, according to some historical legends, Bilge Kagan came to power, then he was poisoned by his relatives.

The holiness of the Kagans power, which originates from Tengri, is mentioned in many ancient Tŭrkic monuments. Tengri grants power to the kagans, this idea should strengthen this power in very difficult political conditions. Many monuments describe the political history of that time, especially the relationship with neighboring nations, which were full of battles, fights, victories and defeats. It was difficult to preserve and strengthen the state in such conditions, without strong power, which had a sacred nature.

Therefore, the power of the kagans in the Kulteŋin monument, is said as follows: "Teŋiri tōpesinte tutup jŭgŭrŭ kōtŭrmŭs erinč" (Taniri tobesinde tutyp zhogary koterŋen edy; Tengri raised them (literally "raised them to the top") (Kŭltegin I: 11). The question further is specified: «aqaŋim qaŋanıy ōgŭm qatunıy kōtŭrmıs Teŋiri El berigme Teŋiri» (akem kagandy, sheshem-ogejim katyndy koterdi Taniri, El berushi Taniri; my father Kagan, my mother - stepmother were ennobled by Tengri who granted the Tengri state) (Kŭltegin I: 25).

In the monument of Bilge Kagan it is specified the purposes what kagans power is given for by Tengri: «Tūrūk budunıy atı kŭsŭ jog bolmazun tejin aqaŋın qaŋanıy ōgŭm qatunıy kōtŭrigme Teŋiri El berigme Teŋiri» (Turik butindi Ata kosegesi zhok bolmasyn deŋin akem kagandy sheshem-ogejim katundy koterushi Taniri El berushi Taniri; For not to lose Turkic people name and wellbeing, my father Kagan, my mother-stepmother were ennobled by Tengri, It has given them Tengri's people and state) (Bilge Qaŋan I: 20-21).

The most complete definition that the power of Kagan was given by Tengri, we can find in the monument of El etmish Bilge kagan (Tariat // Terh): "ŭze kōk Teŋiri yarılqaduq ŭčŭn asra yayız jeri gitŭk ŭčŭn eliman tōrŭmen etintim" (Usti Kok Taniri zharylkagany ushin, asty nygyz Zher kie bergeni ushin, elimdi toreligimdi ielendim; "as the Blue Sky showed favor from above, the firm earth gave sanctity

from below, the people became the owner of the government (El etmiş Bilge kagan (Tariat // Terh): 3).

The fact that the Kagans had a special relationship with Tengri was justified by the evidence recorded in the Bilge Kagan monument. It is said that the kagan was mistaken, but: "üze Teñiri iduq Jer sub asra qağan qutı tapıqlamadı erinč" (usti Taniri Yduk Zher su astynda kagan quty tabalamady eken; Tengri is above, sacred Earth and water are below, they did not curse kagan's prosperity) (Bilge Qağan I: 35).

The fourth meaning of the term - TEÑIRI YARILQADUQ (Tanir zharylkady; Tengri showed much favor). In this context (as if instrumental), the ancient Turks designated those aspects in the concept that reflect the "possibilities" of Tengri.

First of all, Tengri provides benefits, which are mainly directed to the Kagans, military commanders, advisors (though this may be explained by the fact that their actions are told about in runic written monuments exactly).

It is written in the Kultegin stele as follows: "Teñiri yarılqaduq üçün elligig elsiretmis qağanlıyıy qağansıratmış" (Taniri zharylkagan ushin, eldikti elsiretti, kagandykty kagansyratty; as Tengri showed mercy, exhausted those, who has the kingdom, exsanguinated those, who has the kagans (Kültegin I: 15).

The second interpretation: Tengri gives strength. "Teñiri küč bertük" - (Tanir kush berdi; Tengri gave strength), this concept is similar and, sometimes it continues the previous interpretation.

Tengri gives strength, first of all, in order to overcome the enemies: "Teñiri küč bertük üçün aqanım qağan süsi bōri teg ermis" (Taniri kush bergeni ushin akem kagan sungisi bori tek eken, as Tengri has given strength, soldiers of my father Kagan were like wolves) (Kültegin I: 12).

In addition, Tengri also gives the mind: "Teñiri bilig bertük üçün" (Taniri bilik bergeni ushin, because Tengri gave me mind).

Ancient Turks believed in the omnipotence of Tengri, who could not only raise the kagan, give him power and the nation-state, but also helped the Turks in military affairs, in battles, in fights with other tribes. There are the following words in the Kultegin monument: "Toquz Oγuz budun kentü budunım erti Teñiri jer bolıaqın üçün yayı bolı" (Togyz Ogız butin kēndi butinim edi, Taniri zher bulgagany ushin zhau boldy, the Toguz Oguz people was my nation, Tengri for having defiled earth, made them as enemies) (Kültegin II: 4).

And, finally, very important aspect - Tengri has power over the life and death of people. He has power over the lives of many people, and whole nations. The Tuñuq-Uq monument describes the political situation when part of the Turks switched sides of Tabgach tribe: "... içikdük üçün Teñiri ölütmüş erinč" (ishine engeni ushin Taniri olımtık boldyrgan eken; for having entered in (tabgachı), Tengri killed them) (Tuñuq-Uq: 3).

Tengri has power over the life of an individual. In the Kultegin monument, in the passage dedicated to his death it is said: "... inim Kültegin kergek boltü özüm saqıntım. Kōrūr kōzüm kōrmez teg bilūr biligim bilmez teg boltü özüm saqıntım. Ód Teñiri yasar. Kisi oyłu qop ólgeli torürmiş » (inim Kultegin kajtys boldy ozim sagyndym. Koror kozim kormestey, biler biligim bilmestey boldy, ozim sagyndym Shakty (azhaldy) Taniri zhasajdy Kisi uly kop olgeli tugan edi; My younger brother Kultegin has died, I grieve for him. Able to see eyes become blind, the knowing mind became ignorant one, I grieve for him. Tengri does death. Human sons are born to die in a large number) (Kültegin II: 9). Therefore, the old people were called as "Teñirilig qurtya" (Tanirlik kart, an old man who close to Tengri (to death)).

The power of Tengri lies in his ability not only to cause death of people, but also to revive them. The problem of reincarnation, which is considered as the Indian philosophy property, is reflected, as we see, in the Turkic philosophical tradition. In the stele dedicated to Kultegin, it is said: "... uça bardıyız Teñiri tirigedkeçi" (usha bardynyz Taniri tiri etkejinsh; you died (literally "flew away") until Tengri makes you alive again) (Kültegin II: 14).

Finally, the fifth context is - «TEDİRIGE YALBARUR» (Tanirige zhalbarynu; to turn prayers to Tengri). This context of the use of the term appears after others and marks significant evolution of a concept.

In ancient Turkic Irk bitig written source, we can observe the evolution of the "TEDİRİ" concept. It lies in the fact that the term loses some degree of its sacredness, it can be used, for example, instead of the terms "Sky, height", the old man is called as "close to Tengri", "let it be pleasing for Tengri woman" etc. expression is found there. Another intention in the concept evolution is its gradual transformation into divine power purely in the religious sense, i.e., transformation into religious sense concept that is identical to the concepts of "God", "Kudaj", "Allah", "Almighty God", the following place in the Irk bitig is indicative in this regard.

In the second line of the monument we find the following words: "Ala atlıy yol Teñri men yarın kiçe esür men" (Ala atty zhol Tanirimin! Erteli-keshke zhurermin. I am the Tengri of the way on the piebold horse! I go Day and night) (Irk bitig (Or. 8212 (161): 2).

And further: "Er úmeleyü barmis Teñrike soqusmis qut qolmis qut birmis (Er enbektep (kulshylyk zhasaj) barypty. Tanirige kezigipti (sogysypty). (Taniriden) qut qolqalpty (surapty). (Taniri) qut beripti; Man humbly crawled, met with Tengri, asked for happiness, Tengri gave him happiness) (Irk bitig (Or. 8212 (161): 47).

Here we see the "landing" of the TEDİRİ image, its intimacy to people, when they turn to him, even meet with him (possibly in the guise of "an old man on a pegy horse"), ask him for QUT and receive it. At the same time, this is an indicator of the unique almighty power transformation into separate divine powers, even as the patron of the Path and the road, Tengri of way.

It should be especially emphasized that the category "TEDİRİ" has firmly entered both the Turkic philosophical dictionary and the Turkic people world view. It

is well known that even the adoption of Islam and the Tengrianism rejection did not lead to oblivion this basic Turkic worldview concept. In many cases, the highest power which representatives of Turkic ethnic groups address their prayers to, is designated as "Tanir" (Tengri). In this sense, concepts synonyms "Tanir" "Allah" "Kudaj" "He is my Lord" and others are denoting God higher power.

Through Turpan sources, the concept of Tengri then turns into medieval Turkic written monuments. In this case, the main context of its use becomes religious, in the sense of the Supreme deity. In the monuments of the XI century, Kutadgu Bilig and Divan Lugat at-Turk, the term Tengri is used as a synonym of the term Allah, and it marks the transformation of the Turkic worldview under the influence of Islam. At the same time, not only the use of the term Tengri, but also other representations demonstrate continuity with some ideological attitudes of the ancient Turks.

For example, Kutadgu Bilig begins with these words: "... zher men koki zharatqan, tiri zhannin barine rzyq bergen qudireti kushti tanirge yzamyz " ("...we are satisfied with giving birth to the earth and the sky, with giving the livelihood for all living things, with the owner of the Almighty power of Tengri ") (Zhusip Balasagun, 2007: 54). Attention is drawn to the use of the term "Kok", and the idea of the generating force of Tengri, which is largely similar to our quoted excerpts from the Orhon-Yenisei sources.

There is reflected the fourth context using the term Tengri in Kutadgu Bilig - TEDIRI YARILQADUQ. The evidence could be the following passage: "Zharylqagan, zharatqan bir tanirim!" ("Who has done good, Tengri is unique creator!") (Zhusip Balasagun, 2007:65). At the same time, in Balasaguni Tengri performs a direct cosmogonic function: it generates a blue sky, the moon, the sun, the night, the solid earth, the people-state, era, time, this day.

In the dictionary of Mahmud Kashgari, the term Tengri is used more than 30 times and its main meaning is to use as a synonym for the concept of " Almighty and great Allah". At the same time, the similarity with the use in the Orhon-Yenisei written sources is very noticeable. Of course, in the Dictionary the Islamic rhetoric dominates, so the author writes: "Unbelievers ... call the sky with the word Tanri. Also they called everything that they seem to be great, for example, a high mountain or a big tree with the word Tanri" (Mahmud al-CSIR, 2005: 1022).

Therefore, in the text he replaces Tengri with Allah everywhere. This, of course, is due to the General Islamization in the state of the Karakhanids, and the peculiarities of Arabic word usage. However, Kashgari in the Dictionary gives such an interpretation, which means that the Turkic word Tengri continues to be used very actively and in the concept of higher power multidimensionally.

For example, in the dictionary we read: "a person who is revered by the people or person who became a ruler is called Agirliq Kishi. Tanri mani agirladi. "Tengri exalted me" (Mahmud al-Kashgari, 2005:90). In other place: "Ulun Tanri agirladi " (the great Tengri exalted) (Mahmud al- Kashgari, 2005:298). For comparison, here is an excerpt from the monument Kultegin I: "Tengri exalted my father Kagan, a mother, a

stepmother, Katun, Tengri that granted the state Tengri. "The coincidence is almost literal, without the semantic identity of the Tengri mission idea.

The term Tengri, as well as in Orkhon-Yenisey monuments, denotes the supreme power: it is used in the phrases "Ugan Tanri" (Almighty Tengri) (Mahmud al-Kashgari, 2005:110); "Tanri ul iihbk jaratgan" (Tengri has created the land) (Mahmud al-Kashgari, 2005:782); "Tanri kuli kulbaq" (servant of Tengri Kulbak) (Mahmud al-Kashgari, 2005:440) (which according to legend were written in solid black stones as bitighchy, that left Orkhon-Yenisei texts); in the description of natural phenomena: "tanri bulit "agitti" (Tengri raised a cloud) (Mahmud al-Kashgari, 2005:227), "tanri jagmur jagitti" (Tengri gave rain) (Mahmud al-Kashgari, 2005:706), "tanri qar qarlati" (Tengri gave snow) (Mahmud al-Kashgari, 2005:727), or "tanri tag birla ijrck basurdi" (Tengri gave mountains to the ground) (Mahmud al-Kashgari, 2005:529); in the definition of mystic power Tengri: "tanri qargishi aniq uza" (the curse of the Tengri will fall) (Mahmud al-Kashgari, 2005:429).

In the Kashgari dictionary, the concept of Tengri is also used to denote the power of a higher intensity over the person life and death. Here we read: "Tanri ugul tugturdi" (Tengri made it in order to son will be born) (Mahmud al-Kashgari, 2005:597), "Tanri jalnuk turutti" (Tengri created Adam (mankind) (Mahmud al-Kashgari, 2005:695), and also: "Tanri Uluk tirkurdi" (Tengri revitalized the dead) (Mahmud al-Kashgari, 2005:602), which is very similar to the meaning in the monument Kulteğin II: "you have died (lit. flew away) until Tengri makes you alive again."

The Tengri Divani performs fairly "routine" functions: there are frequently could be met expression "Tanri mani kutkardi" (Tengri saved me of) (Mahmud al-Kashgari, 2005:612), "Tanri mani bajutti" (Tengri made me rich) (Mahmud al-Kashgari, 2005:711), "Tanri ani kinadi" (Tengri punished him) (Mahmud al-Kashgari, 2005:947).

There are many places, where the concept of Tengri has a purely religious value in The Dictionary: "tanri tabu" (worship to Tengri) (Mahmud al-Kashgari, 2005:354); "tanri numi" (faith in Tengri) (Mahmud al-Kashgari, 2005:842).

The use of the concept of Tengri in the Kashgari dictionary allows to make an unambiguous conclusion that it is firmly included both in the philosophical Turks dictionary and in everyday word usage. An example of the above mentioned can serve as a proverb: "susqan uzqa tanri munuz birmas" (Tengri does not give horns to the butting bull) (Mahmud al-Kashgari, 2005:1011).

This use of the notion of Tengri is also central in Divani Hikmat Yassau. The concepts of Allah, Hack, Tengri, Kyzыр Baba are often used as synonyms and denote a higher power, a deity.

Examples of the use of the Tengri concept in Yassau are numerous, here are just few of them. In the Ninth Hikmet, he writes: "Tanirim qudiretmen buryp betti; Qulshynyp zher astyna kirdim myne" (Tengri turned to me his grace; He left the earth with zeal now) (Yassau Kozha Akhmet, 2009:48).

Even more similar to other monuments is the use of the concept of Tengri, if we refer to the original text of Divani Hikmet. We can read in 29 hikmet in Chagatai language: "Tanri Tagala suzin, rasul Alla hadisin; Ininmagan kulini ummat demas Muhammad" (Tanirinin sozin, pajgambardyn sunnetin; Almasa qabyl, umbetim demes Muhammed; If the words Tengri, the hadiths, missionary of Allah, do not be accepted, Muhammed will not name him as his follower) (Yassau Kozha Ahmet, 2009:198).

In the "Korkyt Ata ktabi" we find a stunning affirmation of continuity with the ancient sources: "Tanirge siynbagan adamnin tilegi qabyl bolmajdy. Tanirisi quramasa, eshkimnin biri ekeui bolmaidy. Taniri bandesinin mahdajina ne zhazsa, sol bolady". ("The man desire will not fulfill, if he doesn't believe in Tengri. If Tengri doesn't do (lit. "do not compose from different parts"), no one will take two instead of two. What Tengri purposed ("wrote on the forehead") to the mortal, that will be fulfilled") (Korkyt Ata kitabi, 1986:7).

In two Turkic written sources of the XIV century: Codex Cumanicus and Temir's Amir inscriptions, we find good examples of the continuity of the Tengri concept use.

In the Codex Cumanicus monument the concept of Tengri is translated as God and is used not only in the dictionary, but also in other parts. For example, in the riddles we can find this use of the term: "Teñridän tüşkän toqmaçiq - dört ajaqlı majmaçiq" (Tanirden tusken toqmachick (toqpaq) tort ayaqly majmachik (kishkentaj an); Descended from the sky beaters – baby animal) ("Codex Cumanicus" dictionary, 2012:302). The use of the Tengri concept in the riddle testifies its deep penetration into the Turkic mentality, even in everyday word usage.

At the same time, there is another continuity with the Orhon-Yenisei monuments in such use (Teñridän), of course. In one of the contexts it is used in this form (Teñiriken, Teñiriteg), of course, in Codex Cumanicus it gets a more mundane, more ordinary expression.

At the same time, in such use (Teñridän), of course, there is another continuity with the Orhon-Yenisei monuments. In one of the contexts it is used in this form (Teñiriken, Teñiriteg), of course, in Codex Cumanicus it gets a more landed, more ordinary expression.

So, "Phrases for confession" in the Code begins as follows: "Men Teñiriniñ işine osal boldum" (Men Tanirdin işine osal boldim; I become careless in the Affairs of Tengri) (Codex Cumanicus, 2016:192). And "Aphorism for preaching" sounds as follows: "Eger toz-topraq quyaştan (kynnen) miñ miñ qurly zharyq bolsa da, tagy, Teñiriniñ zharygyna qaraganda qarangy" If even the dust of a thousand thousand times will be brighter than the sun, and then in comparison with the light Tengri is darkness" (Codex Cumanicus, 2016:192).

In such a religious context, the concepts of "Teñri Bey" (God) in the text of the Penitential prayers, the "beyik barčadan Teñri" (Almighty God) in the Gospel reading about the shepherds adoration to the baby Jesus, "Ata Teñri" in the hymn Ave, paradise porta and others are used.

It is also interesting how the name of the virgin Mary as "Maria qatun", in the Turkic worldview manner was written which is continuity from the ancient text of the Kultegin: "... my father Ilteris Kagan, my stepmother, Elbilge katun they raised up to the top...".

The phrases "Tengriga yalbarsa", "yalbaruñiz Tengrigä", which are found in the Prayer for the speedy mastery in the language of the flock, have a definite origin in the Turkic worldview. In similar context, the term Tengri is used in the Turkic monument Iriq Bitig.

The Turkic origin worldview has the Turkic text of the 3 commandments from the Ten God's Commandments: "Tengriñ atıñ bile ant içmägil" (Tanirdin atymen ant ishpe; literary it could be translated as: Don't drink the oath with the Tengri name) (Codex Cumanicus, 2016:207-208). It was typical for the Turks to drink the Cup of blood during the oath.

In the medieval Turkic inscription, made by order of Amir Timur and found in the XX century on the territory of Kazakhstan, the term Tengri is also used as a designation of deity. The fact that in the Turkic worldview of the XIV century this concept referred to the higher power of God was preserved, is significant itself.

The last three lines of this monument, which reached us in Chagatay, are as follows: "Tängri nısfät bergäñ inşala; Tängri il kişigä raqmat qıyay bizni duu-a bilä; Jad qıyay" (Grigor'ev A. P., Telitsyn N. N., Frolova O. B., 2004: 24). In the Cyrillic text transcription it looks like this: "Tanri nysfat bergsj Inshala; Tanri il kishiga Rachmat kilgaj bizni, duu-a bilya; Yaad kilgaj" in modern Kazakh language it looks like that: "Tanri nisfat Bergey Inshalah; Tanri el kisige rakmat qylgaj bizdi duga menen; Zhad qylgaj".

Now we can these three lines with the use of modern Kazakh texts translate: "May Tengri give justice, Inshalah. Let Tengri would make grace to the people. Let us be remembered by prayers."

REFERENCES

- Bilge Qayan I // site Turk Bitig, (2005), *Orhonskie pis'mennye pamjatniki* [Orkhon written monuments]
Codex Cumanicus (2016), Astana: Saryarka.
- Del Uul IV // site Turk Bitig, (2005), *Orhonskie pis'mennye pamjatniki* [Orkhon written monuments]
- El Etmis yabyu (Bilge Atačim) // site Turk Bitig, (2005), *Orhonskie pis'mennye pamjatniki* [Orkhon written monuments]
- El etmish Bilge kagan (Tariat // Terh) // site Turk Bitig, (2005), *Orhonskie pis'mennye pamjatniki* [Orkhon written monuments]
- Grigor'ev A.P., Telicyn N.N., Frolova O.B. (2004), «Nadpis' Timura 1391 g.», *Istoriografija i istochnikovedenie istorii stran Azii i Afriki*, 21: 3-24. Григорьев А.П., Телицын Н.Н., Фролова О.Б. (2004), «Надпись Тимура 1391 г.» [*Historiography and source studies of the history of Asia and Africa*]
- Irk bitig (Or. 8212 (161) // site Turk Bitig, (2005), *Turphanske pis'mennye pamjatniki* [Turpan written monuments]
Kodeks kumanikus sozdigi (2012), «*Asyl mura*» *tyrki antologijasy*, Astana: Saryarka.
- Kül Tarqan // site Turk Bitig, (2005), *Orhonskie pis'mennye pamjatniki* [Orkhon written monuments]
- Kültegin I // site Turk Bitig, (2005), *Orhonskie pis'mennye pamjatniki* [Orkhon written monuments]
- Kültegin II // site Turk Bitig, (2005), *Orhonskie pis'mennye pamjatniki* [Orkhon written monuments]
- Kültegin III // site Turk Bitig, (2005), *Orhonskie pis'mennye pamjatniki* [Orkhon written monuments]
- Mahmūd al-Kāshgarī (2005), *Düvān Luğāt at-Turk*, perevod, predislovie i kommentarii Z.A. Aujezovoj, Almaty: Dajk-Press. Махмұд ал-Кашғарӣ. (2005), *Дүвән Луғәм ат-Турк*, перевод, предисловие и комментарии З.А. Ауэзовой, Алматы: Дайк-Пресс.
- Ordu-balyq II // site Turk Bitig, (2005), *Orhonskie pis'mennye pamjatniki* [Orkhon written monuments]
- Qorqyt ata kitaby* (1986), Ogyzdardyn batyrlыq zhyrlary: Jepos, Almaty: Zhazushy.
- Sudzi, E-47. Cit. po: Malov S.E. *Pamjatniki drevnetjurkskoj pis'mennosti. Teksty i issledovanija*. (1951), M.-L. [Monuments of ancient Turkic writing. Texts and studies] *Цит. по: Малов С.Е. Памятники древнетюркской письменности. Тексты и исследования*. М.-Л., 1951.
- Taihar // site Turk Bitig, (2005), *Orhonskie pis'mennye pamjatniki* [Orkhon written monuments]
- Tuñuq-Uq // site Turk Bitig, (2005), *Orhonskie pis'mennye pamjatniki* [Orkhon written monuments]
- Uyk-Turan // site Turk Bitig, (2005), *Yenissejskie pis'mennye pamjatniki* [Yenisej written monuments]
- Yassau Kozha Ahmet (2009), *Diواني hikmet*. Danalyq kitaby, Almaty: Halyqaralyq Abaj kluby.
- Zhusyp Balasagun (2007), *Qutty bilik*, kone turki tilinen audaryp, algy sozi men tusinikterin zhazgan A.Egeubaev, Almaty: Tajmas baspa uji.