

**Barbara Kellner-Heinkele
Elena V. Boykova
Brigitte Heuer (eds.)**

Man and Nature in the Altaic World

**Proceedings of the
49th Permanent International Altaistic Conference,
Berlin, July 30 – August 4, 2006**



KLAUS SCHWARZ VERLAG • BERLIN

STUDIEN ZUR SPRACHE, GESCHICHTE UND KULTUR DER TÜRKVÖLKER

*Herausgegeben
von
György Hazai*

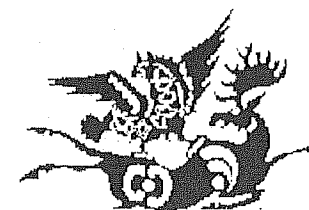
STUDIEN ZUR SPRACHE, GESCHICHTE UND KULTUR DER TÜRKVÖLKER

BAND 12

Barbara Kellner-Heinkele /
Elena V. Boykova / Brigitte Heuer (eds.)

Man and Nature in the Altaic World

Proceedings of the
49th Permanent International Altaistic Conference,
Berlin, July 30 – August 4, 2006



KLAUS SCHWARZ VERLAG • BERLIN

Bibliografische Information der Deutschen Bibliothek

Die Deutsche Bibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliografie; detaillierte bibliografische Daten sind im Internet unter <http://dnb.ddb.de> abrufbar.

British Library Cataloguing in Publication data

A catalogue record for this book is available from the British Library.
<http://www.bl.uk>

Library of Congress control number available

<http://www.loc.gov>



SZTE Klebelsberg Könyvtár



J001016425

© 2012 by Klaus Schwarz Verlag GmbH

www.klaus-schwarz-verlag.com

All rights reserved.

No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

First edition

Producer: J2P Berlin

Printed in Hungary on chlorine free bleached paper

ISBN 978-3-87997-408-5

X 170085

Contents

List of Figures	X
Preface	XIII
<i>Anisya Kh. Aliyeva (Kazan)</i>	
Language and Style of the 18 th Century Tatar <i>Seyahatname</i>	1
<i>Vladimir M. Alpatov (Moscow)</i>	
Japanese Nature and Japanese Language	5
<i>Zoya Anayban (Moscow)</i>	
Khakas Identity in the Period of Post-Soviet Reforms	11
<i>Aysu Ata (Ankara)</i>	
The Rylands Manuscript: The First Translation of the Koran into Turkic	14
<i>Ágnes Birtalan (Budapest)</i>	
“Do Not Disturb My Ponds and Lakes, Do Not Injure My Swans.” A Human Ecological Approach to Mongolian Shamanic Texts	24
<i>Uwe Bläsing (Leiden)</i>	
The Tungusic Plant Names in <i>Primitiae Florae Amurensis</i> , <i>Versuch einer Flora des Amurlandes</i> by Carl Joh. Maximowicz	37
<i>Elena V. Boykova (Moscow)</i>	
Interrelation of Nature and Man in the Spiritual Tradition of the Mongols	48
<i>İsmail Bozkurt (Gazimağusa)</i>	
Traces of Shamanism in the Beliefs of Turkish Cypriots	52
<i>Cemal Çakır (Ankara)</i>	
Nature in the Vocabulary of Folk Songs: Aşık Veysel and Muharrem Ertaş	57

<i>Oliver Corff (Berlin)</i>	
The Known World and Beyond: Concepts of the Animal Kingdom as Presented in the Pentaglot	67
<i>Figen Güner Dilek (Ankara)</i>	
Sacred Elements of Nature in the Faith of the Altai Turks	75
<i>Ding Shiqing (Beijing)</i>	
The View of the Environment as Seen through the Altaic Languages in China	81
<i>Mihály Dobrovits (Budapest)</i>	
<i>The Sacred Ötükän Forest</i> . Natural, Commercial, and Sacral Features of a Holy Place	91
<i>Анна В. Дыбо и Юлия В. Норманская (Moscow)</i>	
К древнейшим самодийско-тунгусским лексическим связям (названия животных)	99
<i>Roger Finch (Tokyo/Cape Neddick)</i>	
Folk Taxonomy of Japanese Birds	116
<i>Albina H. Girfanova and Nikolay L. Sukhachev (St. Petersburg)</i>	
V. K. Arsen'ev's Studies of Oroch and Udege	140
<i>İsmail Güleç (Istanbul)</i>	
Cataloguing the Manuscripts in the Library of the <i>Türkiyat Araştırmaları Enstitüsü</i> (Istanbul)	146
<i>Louis M. Hargan (Cape Neddick)</i>	
The Use of Rhubarb among the Mongols	152
<i>Ayşenur Külahlıoğlu İslam (Ankara)</i>	
Tradition, Man, and Nature at the Inception of the Modern Turkish Story	173
<i>Mária Ivanics (Szeged)</i>	
Der Sippenbaum im Buch der Dschingis-Legende	179

<i>Nesrin Tağızade Karaca (Ankara)</i>	
A Lake and Two Poems, or Two Different Views of "Göygöl"	192
<i>Sergei G. Klyashtorny (St. Petersburg)</i>	
The Landscape in the Old Turkic Runic Inscriptions	205
<i>Zeynep Korkmaz (Ankara)</i>	
Mensch und Natur in Dede Korkut-Geschichten	208
<i>Liu Ge and Kou Juxia (Xi'an, Shaanxi)</i>	
"Washing Blood with Water": The Life of the Huihe Khan Dunmohe, (8 th Century)	214
<i>Kyoko Maezono (Bonn)</i>	
Plants and Their Naming in Manchu, Mongolian, and Japanese	222
<i>Ruth I. Meserve (Bloomington)</i>	
Death by Animal	233
<i>Junko Miyawaki-Okada (Tokyo)</i>	
The Manchu Empire in World History – A New Approach	240
<i>Hidehiro Okada (Tokyo)</i>	
Parallel Texts in Sayang's <i>Erdeni-yin Tobči</i> and Blo bzang bstan 'dzin's <i>Altan Tobči</i>	249
<i>Tatiana A. Pang (St. Petersburg)</i>	
The Changbaishan According to Travellers' Accounts	255
<i>İsmail Parlatır (Ankara)</i>	
XIX. Yüzyıl Türk Edebiyatında Tabiat	261
<i>Rodica Pop (Bucharest)</i>	
Mongols and Nature: Traditions as Reflected in Mongolian Sources, and Substitute Language	266
<i>Adolat Rakhmankulova and Alimjon Rakhmankulov (Tashkent)</i>	
The Contribution of Deported Peoples to the Economy of Uzbekistan	275

<i>Alice Sárközi (Budapest)</i>	
The Cult of the Sun and the Moon in Mongolian Written Sources	283
<i>Rufat Sattarov (Baku–Berlin)</i>	
Between the Supernatural and the Natural: Aspects of Religious Beliefs among the Azerbaijani Turks	299
<i>Назиф А. Камбаров (Baku) и Руфат Н. Камбаров (Baku–Berlin)</i>	
Экологическое сознание азербайджанских тюрков: к постановке вопроса	313
<i>Giovanni Stary (Venice)</i>	
“Natur” in Kaiser Kangxi’s Gedichten über die Sommerresidenz in Jehol (Mandschurische Fassung)	322
<i>Maria Magdolna Tatár (Oslo)</i>	
Deer and Man in a Darkhat Legend and Their Ethnogenetic Connections	349
<i>Sarolta Tatár (Budapest)</i>	
Concepts of the Soul in Tuva: A Philosophical Approach	360
<i>Erika Taube (Markkleeberg)</i>	
Die Tuwiner von Cengel und die Natur – im Alltag und in ihrer Dichtung	377
<i>Jakob Taube (Markkleeberg)</i>	
Der Pelikan nicht nur in der altaischen Welt	389
<i>Münevver Tekcan (Istanbul)</i>	
<i>Qariş</i> , a Unit of Measurement in Turkic Languages	399
<i>Ersin Teres (Istanbul)</i>	
Some Religious Terms in Qarakhanid Turkic	404
<i>Litip Tohti (Beijing)</i>	
On the Common Altaic Verbs *ba--*bi- and *a:--*e: Related Thinking of Altaic-Speaking People	415

<i>Edward Tryjarski (Warsaw)</i>	
A Polish Account on the Buriats in the Middle of the 19 th Century (From Agaton Giller’s Memoirs)	432
<i>Fatma Ahsen Turan (Ankara)</i>	
Rituals and Beliefs Related to Celestial Phenomena: Eclipse, Thunder, Thunderbolt, and Rainbow	448
<i>Refik Turan and Abdülvahit Çakir (Ankara)</i>	
War and Nature in Anatolia During the Seljuk Period	457
<i>Hartmut Walravens (Berlin)</i>	
Nature in Manchu Pictorial Art and the Natural History of Manchuria	465
<i>Ilya V. Zaytsev (Moscow)</i>	
“Tatar Musk”	479



The Cult of the Sun and the Moon in Mongolian Written Sources

Alice Sárközi

The cult of the sun and of the moon is evident among many peoples. Even though we do not have many texts explicitly concerning the cult of the sun and of the moon in Mongolian literature, we can trace back the presence of this cult in the earliest chronicles, first of all, in the Secret History of the Mongols. This chronicle connects the origin of the Mongols to the light of the sun and the moon by relating a genesis story of the Mongols. After the death of her husband, Alan Qo'a bore three sons who made the two previous ones suspicious about the identity of their father. Alan Qo'a gives the following explanation: "You, my sons Belgünütei and Bügünütei, are suspicious of me and said to each other, 'These three sons that she has borne, of whom, of what clan, are they the sons?' And it is right for you to be suspicious. Every night, a resplendent yellow man entered by the light of the smoke-hole or the door top of the tent, he rubbed my belly and his radiance penetrated my womb. When he departed, he crept out on a moonbeam or a ray of the sun in the guise of a yellow dog.

How can you speak so rashly?
When one understands that, the sign is clear:
They are the sons of Heaven.
How can you speak, comparing them
To ordinary black-headed men?
When they become the rulers of all,
Then the common people will understand!"¹

1 Translation: de Rachewiltz, p. 4. Text: L. Ligeti 1971, p. 26: *ta Belgünütei Bügünütei qoyar kö'üt minu namayi ede qurban kö'üid-i töre'ülbi ken-ü ya'un-u kö'üt büyyü ke'en sereldün keledümüi sereküi ber tanu jöb sönit büri čeiügen šira gü'in ger-ün eriüge dotoqa-yin gege'er oroju ke'eli minu bilijü gege'en inu ke'eli-tür minu šinggegü büle'e qarurun naran sara-yin kili-yer šira noqai metü šičabalufu qarqu büle'e delem-e yekin ügület ta tewüber uqa'asu temdek inu tenggiri-yin kö'üt büyyü je qara teri'ütü gü'in-tür qanılqan yekin ügület ta qamuq-un qat bolu'asu qaračus tende uqat je.*

So, the heavenly man who is travelling on a moonbeam or a ray of sun is the forefather of the Mongol rulers.

And again, the sun and the moon are auspicious signs foretelling the flourishing future rule of Činggis Khan. Still a young boy, he is taken to the *quda*-clan, the *Onggirats* to find a fiancé. On the way, father and son meet Dei-sechen, the father of the future bride, who had an auspicious dream the previous night. He relates it as follows: “Quda Yisügei, I had a dream last night, I did. A white gyrfalcon clasping both the sun and the moon in its claws flew to me and perched on my hand. I told the people about this dream of mine, saying, ‘Before, when I looked, I could only see the sun and the moon from afar, now this gyrfalcon has brought them to me and has perched on my hand. He has alighted, all white. Just what sort of good thing does this show?’ I had my dream, *quda* Yisügei, just as you were coming here bringing your son. I had a dream of good omen. What kind of dream is it? The august spirit of you, *Kiyat* people, has come in my dream and has announced your visit.”²

The appearance of the sun and the moon, brought in a dream from heaven to the world of humans, prognosticates the appearance of the future ruler of the Mongols. The symbolism of the white colour also appears here as a good sign.

After escaping from the *Merkits*, Temüjin makes an offering to Burqan Qaldun and to the sun saying: “I will sacrifice to Burqan Qaldun, every day I will pray to it: the offspring of my offspring shall be mindful of this and do likewise!’ He spoke and facing the sun, hung his belt around his neck, put his hat over his head, beat his breast with his fist, and nine times kneeling down towards the sun, he offered a libation and prayer.”³ The cult of mountains and the cult of the sun are joined here, just as we can see it in later texts.

As the legitimization of the ruler is bound to the sun and the moon, it is no wonder that he makes offerings after ascending the throne. Juvaini reports that when Ögödei ascended the throne, his subjects “in accordance with their ancient custom they removed their hats and slung their belts across their backs, and it being the year 626/1228–9 Chaghatai took his right hand and Otegin his left hand by the resolution of aged council and the support of youthful fortune

2 Translation: de Rachewiltz, p. 14. Text: Ligeti p. 37–38: *Yisügei quda bi ene söni jëwüdüin jëwüdüilebe bi čaqān šingqor naran saran qoyar-i atqum nišju irejü qar de'ere minu tu'uba ene jëwüdüin-iyen gü'ün-e ügüleriin naran sara-yi qaražu üjekden büle'e edü'e ene šingqor atquju abčiraju qar-tur minu tu'uba čaqān bawuba yambar ele sayi üje'ülümü ke'ejü Yisügei quda ene jëwüdüin minu čimay ele kö'ü-be'en uduritču iregüy-e üjeksen aju'u jëwüdüin sain jëwüdüilebe ya'un jëwüdüin aqu ta Kiyat irgen-ü sülder irejü ja'aaq-san aju'u.*

3 Translation: de Rachewiltz, p. 33. Text: L. Ligeti, p. 61: *Burqan-qaldun-i manaqar büri maliyasuqai üdüs büri öčisügei uruq-un uruq minu uqatuqai ke'en naran esergü büse-ben güjü'ün-düriyen erigelejü maqalai-ban qar-tur-iyen se'ejigelejü qar-iyen ebče'ün-düriyen mö'ele[r]čü naran [jük] yisintë sögö[t]čü sačuli öči'üli ö[k]be.*

established him upon the throne... all the princes, in service and obeisance to Qa'an knelt three times to the sun outside the *ordu*, then re-entering they held the assembly of mirth.”⁴

Historical works compare the khan and his deputy, the chief general, to the sun and the moon: up in heaven there are the sun and the moon and down on earth the *qayan* and *jinong*.⁵ A folk-religious text mentions Böke Belgütei as one with the light of the round sun, and Esi *qatun* as a lady with a shine like that of the sun and the moon.⁶

The disappearing or setting of the sun and the moon is a bad omen. The Erdeni-yin *tobči* relates the decline of the Yüan dynasty, the last days of Togon *temür* as follows: “He had a dream and wanted to escape from the palace, but he could not find the way out. He saw in his dream the setting of the sun and the moon one after the other. When next day he asked Vang senčeng about his dream, he explained to him: it is a sign of the decline of the Khan's rule. The setting of the sun and the moon one after the other means that Khan and common people will be all alike.”⁷

Several important celebrations and events were connected with the sun and the moon. It is related in the Secret History of the Mongols that when Yisügei, the father of Chinggis, had left him with the Onggirat tribe and went home, he happened to meet the Tayičiut tribe that was making a great feast: “As this was happening, on the sixteenth of the first month of summer, the day of the Red Circle (*i.e.*, of the full the moon), the Tayičiut held a feast on the bank of the Onan.”⁸ It seems that the day of the full the moon was a regular day of celebration.

And again, the day of the full the moon seems to be a good day to start any action. A good example from the Secret History: “Temüjin and Jamuqa.... one day they decided to move on from their present encampment. They broke camp

4 Boyle, p. 187.

5 *degere kökeregide naran saran qoyar : door-a körosüttide qayan jinong qoyar* (Gö et al., *Erdeni-yin tobči*, 56v24).

6 *Böke Belgütei toyurim naran gereltü and Esi qatun: naran saran metü gereltü* (Rintchen, *Matériaux* I, p. 83 and p. 97).

7 *Toyon temür ...oroqui yajar-iyen olju yadan: ende tende güyüjü yabuquy-a : naran saran qoyar jergeber singgegsen-i jegüdülejü : manayar anu Kitad-un Vang Senčeng-iyer tayilyabasu : tereber qayan törö-ben aldaqu-yin iru-a buyu kemebe naran saran jergeber singgeküi inu qan qaraču qoyar adali bolqu-yin belge buyu* (Gö et al., *Erdeni-yin tobči*, 46v17).

8 Translation: de Rachewiltz, p. 23. Text: Ligeti, p. 49: *jün-u teri'ün sara-yin harban jırqa'an-a hula'an tergel üdür Tayyiči'ut Onan-nu ergi de'ere qurimlaldıju.*

and set out on the sixteenth of the first month of summer, the day of the Red Circle [*i.e.*, of the full the moon].”⁹

And also, it is a good day to start a battle: “In the Year of the Rat, on the sixteenth day of the first month of summer [17 May 1204], the day of the Red Circle [*i.e.*, of the full the moon] he [*i.e.*, Chinggis] consecrated the standard and set forth.”¹⁰ The European travelers noticed the custom, as well. Plano Carpini reports that the Mongols undertook any new action exclusively at the time of the new moon or the full moon. They named the moon Great Khan (*auy-a qayan*) and knelt down and prayed to it. They believed that the sun is the mother of the moon as it gets its light from the sun.¹¹ According to this supposition, the sun is a female phenomenon and the moon a male one. The same idea is reflected in some taboo prescriptions of the Mongols. It is forbidden to begin certain activities other than with the new moon.

Honoring the sun is connected with the charisma of the ruler.¹² This is proved by later texts praising Chinggis’ black or white *sülde* with four feet that are supplied with the brightness of the sun and the moon.¹³ The earlier cult of the sun and the moon merged into the standard cult of Chinggis. A sacrifice to the *Sülde tngri* mentions the sun and the moon that give to this god the power: as if *Sülde tngri* has the power of the sun and the moon.¹⁴ Another praise of the black *sülde* says:

Saint *sülde* that originates from the sun and crescent moon
with a heart like crescent silver
with a decoration of gold silver and jewels
banner *sülde* that has become the ruler of all the great empire¹⁵

And another prayer speaking of the white *sülde*:

White standard with eight feet

9 Translation: de Rachewiltz, p. 45. Text: Ligeti: *Temüjin Ĵamuqa* [...] *niken üdür newüye ke’eldiü newürin ĵun-nu teri’ün sara-yin harban ĵirqo’an-a hula’an tergel üdür newübei*.

10 de Rachewiltz, p. 115. Text: L. Ligeti, p. 151: *quluqana ĵil ĵun-u teri’ün sara-yin harban ĵirwa’an üdür hula’an tergel-e tuq saču’at morilarun*.

11 Dawson, Ch. *The Mongol Mission*. London – New York 1955, 10th passage.

12 On the connection of Činggis Khan’s *sülde* and the sun and the moon, cf. Birtalan, *Mythologie*, pp. 1042–43.

13 *Dörben költü qar-a tuy Naran saran gereltü* (Qurčabayatur, *Zum Činggis-qayan-Kult*, p. 262).

14 *Naran saran čoy-luy-a nökičegsenmetü Sülde tngri* (Rintchen, *Matériaux*, I, p. 83).

15 *boyda sülde alman naran saran iĵayurtu alman erdeni metü ĵirike-tü altan mönggün erdenis čimegtü ayu bükü ulus-un eĵen boluysan tuy sülde* (Qurčabayatur and Üĵüme, *Mongyol-un böge mörgül*, p. 217).

having the light of the sun and the moon,
with great shoulder plates
that always suppressed the enemy
and has become the ruler of the whole¹⁶ nation.¹⁷

Geser, the hero of the epic story, is protected by the sun and the moon: he wore a sun-helmet on his head, a moon-shield on his shoulders and a star shield on his body.¹⁸

The shamaness is compared to the sun and the moon. The invocation of Tüngčingyarbu female shaman says:

You, with the beam of the sun
who is like leaves and flowers,
deign to remove adhering matters.
You, with the beam of the moon
who is like a bight, narrow path.
deign to separate and remove
disturbing matters.¹⁹

Inner Mongolian scholars collected materials concerning the present day cult of the sun and the moon. Elderly people related that they remembered sacrifices presented to the sun and the moon. At dawn, when the sun rises or on the 15th of the month when the moon rises, those who carried out the sacrifice used to take a 1,5 cubit long and one cubit large light blue flag decorated with the drawings of the sun and the crescent moon, fastened it to a staff of willow wood

16 On *narmai*, cf. Kowalewski, 2/265b, “tout, entier, en général, tout ensemble, en tout”.

17 *Naran saran-u gerel-tei*

Namiy-a yeke-tü

Nasu büri dayithe sun-i daruysan

Narmai ulus-un eĵen boluysan

Naiman költü čayan tuy (Qurčabayatur, *Zum Činggis-khan Kult*, p. 262 and *Mongyol-un böge mörgül*, p. 217). An offering to the *Sülde tngri* published by Rintchen also compares this guardian to the sun and the moon: *naran saran čoy-luy-a nökičegsen metü sülde tngri* (Rintchen, *Matériaux* I, p. 83).

18 *naran-u duĵuly-a oroi-dur-ıyan emüsügse*
saran-u bambai-yi mörön-degen emüsügse (Nima, *Sünesü . ongyod . sitülge*, p. 72, Heisig, *Volksreligiöse Texte*, pp. 142, 146).

19 *naran-u tuyay-a-tu*

nabči čečeg metü

nayaldıyuri üiles-i ĵayılajulun

saran-u tuyay-a-tu

sarayul narin mör metü ber

samayun üiles-i

salyajı ĵayılajulju öggügtün (Nima, *Sünesü . ongyod . sitülge*, p. 163).

measuring one fathom. They stuck it under the rope of the yurt on the right side of the door and with a sacrificial spoon they sprinkled milk or black tea. Turning toward the rising sun or the moon they said:

My supreme sun that brightly lightens
My clear bright moon-god
Send here the useful good things
And remove the hindering bad things.
Greatly spread the fitting right things
And calm down the wrong things immediately.

“Make us meet auspicious events” – people chanted and prayed. They ladled milk with a nine-holed wooden spoon and sprinkled it making an offering in the direction of the sun and the moon. According to the information of these elderly people, they stopped to fly prayer flags and making sacrifices to the moon every second day after accepting the yellow faith. Instead, they put up a *xii-mor*’ (‘wind horse’), red or white, with the drawing of a winged horse and with *dharani*-s that was then in use throughout the whole year. People forgot the texts, only some short phrases survived.²⁰

20 *örlüge-yin nara yarqu üy-e buyu arban tabun-u üdesi-yin sara manduqu üy-e-dü erkilen güyicēdkegēi ni köke čengker debisker-tei бүкілi nara ba qabırıan sar-a jıruysan nige toqoi qayas urtu nige toqoi örgen darčuy-i egüiden-ü barayun bey-e-yin büselgür-tü qabčiyuluysan alda kiri urtu burıathe sun-du büfelen elgüjü talbin-a : dakin sinay-a-tai su buyu barayan čai bariju kereldün manduqu naran saran-u jüg qandun*

*todorqai geyigülügēi degedü naran minu
tonumal gegen saran tıgri minu
tusatu sayin-i inaysi iregülügtün
tüidkertü mayu-yi činaysi jayıluyultun
jokistu jöb-i masida delgeregülügtün
jobalangtu buruy-yi ödter amurlıyultun
jokilduqu uçaral-i ölfei-tei bolıaytun*

gekü metü-ber uyangyalan sibsijü bodıysan sanaysan-ıyan namančılan dayıyadqaju . yar-taki su-ača yisün nüke-tei sačuyur-ıyar uđun abču naran saran-u jüg sačuli ergüdeğ : nasutaičud-un kelekü-ber sir-a-yin šasin oroju iregsen-eče qoyisi . tere kü sar-a-dayan ger-ün yadan-a qoyarqan edür keyiskedeg darčuy-i kereglekü-ben bolıju . deger-e ini nısün degülüjü bayıy-a dalabčitu mori jıruysan tarni-yin üsüg dügürtel-e barlaysan čayan buyu ulayan öngge-yin keyimori-yin darčuy (yeke bay-a ni adalı)-ıyar orolayulju бүкілi jıl-ıyer keyiskedeg boljai : uul-un tere kü naran saran-u ulamjılaltu sibsılge-yin irayı nayıray-i ču “keyimori-yin sang” buyu “naran saran-u irügel”-ıyer orolayuluysan bolıor segülüčı-yin kümüs ulamjılaltu naran saran-u sitülge-yin sibsılge-yin irayı nayıray-i oro tasu martaju orkıqu deger-e tulfei gedeg : yačča kü geged qubıyad-un “naran saran-u tayıly-a” buyu “naran saran-u irügel”-dü ulamjılaltu naran saran-u sitülge-yin irayı nayırayun üge ögülebüri keseg busay yarıyadaju bayıday (Ar’jasüren and Njambuu, p. 1071).

Qurčabayatur states that he heard from people about the custom to bow to the sun at dawn or to the moon at night. He also reports that in case of a contagious disease, or at the time of disaster people pray to the sun and the moon. If somebody has an eye disease, he bows to the moon. When a child is ill, they prepare an offering with a yellowish white sheep to the sun.²¹ If somebody wants to have a daughter, he prays to the moon, while if he wants a son, he prays to the sun. Here the female part is connected to the moon, the male lineage to the sun. Qurčabayatur presents a short text of praising the sun and the moon:

I make a clear offering and bow to
the supreme, celebrated the sun and the moon,
that have brightly shining rays and
protect all the places of the ten directions.

Deign to fulfill all our works
give permanent support
to the masters of the offering, to all of them
who bow with true honour making an offering.

Ah, clearly illuminating supreme sun,
transparent bright moon-god
Send here the helpful good things.²²

The Hungarian-Mongolian expedition observed the traces of this custom. Every morning after milking the animals, the house-wife sprinkles milk in the direction of the rising sun with the nine-holed sacrificial spoon, however without reciting any texts.

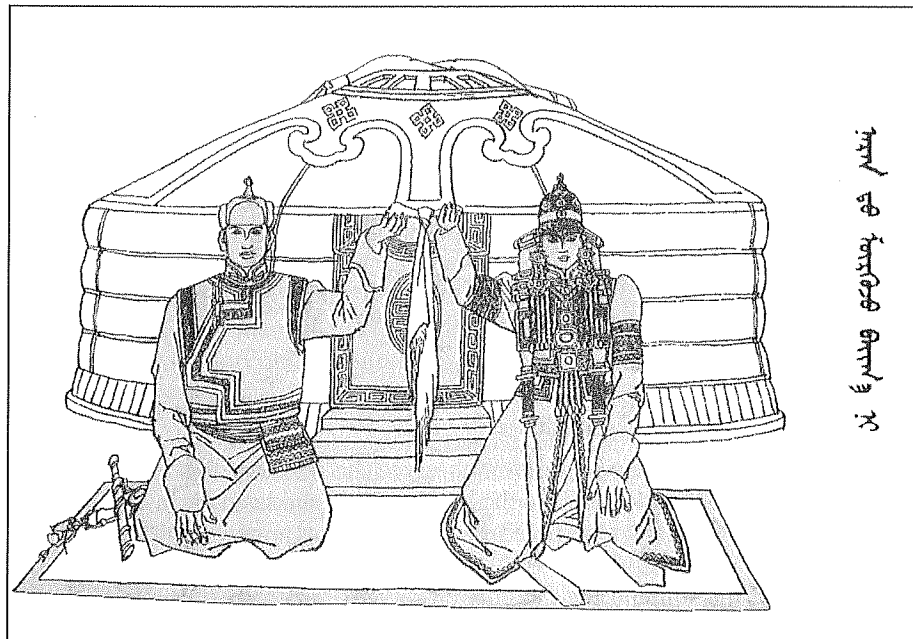
The cult of the sun and the moon is preserved ‘in disguise’, hidden in different cult texts as part of other ceremonies. During the *čayan sar-a*, New Year celebrations, an *obo* is made by most families and dedicated to the rising sun.

A sacrifice to the sun and the moon forms part of the marriage ceremony, as well. When the newly married couple arrives at the house of the parents-in-law,

21 Birtalan, *Mythologie*, p. 1014.

22 *Arban jüg-ün qamuy orod-i
Aburan geyigülügēi gegen genel-tü
Aldrasiysan degedü naran saran-du
Ariyun takil-ıyar takin mörgümüi
Üneger kündülen takıju mörgügēi
Öglige-yin efen edeger бүкілi-dür
Ürgülji tusıyan ögčü
Üyiles bügüde-yi bütügen soyurq-a
Todorqai geyigülügēi degedü naran
Tonumal gegen saran tıgri a
Tusatu sayin-i inaysi iregül (Qurčabayatur, pp. 221–222).*

they are seated on a white carpet. There is a drawing of the sun on the right side and one of the moon on the left side. The bridegroom is seated on the figure of the sun and the bride on the moon. They have to bow thrice towards the rising sun and say: we bow to the yellow sun. They also have to keep the tibia and anklebone in hand.²³ This custom indicates that the sun was supposed to correspond to the male and the moon to the female side.



“Salute to the sun.”

From *Mongyol jang üile-yin nebterkei toli*. Ulaganqada 1999, p. 154

Another presentation of the ceremony states that the praise of the sun and the moon during the marriage ceremony is not chanted by a family member, but a

lama is called to carry out the duty.²⁴ When the newly-married couple arrives at the yurt of the bridegroom’s parents, they are placed on a white carpet and made to bow to the sun. Then, a lama in a nicely controlled voice reads out the song praising the sun and the moon.

Another marriage ceremony connects the custom of bowing to the sun and the moon with the khans of India, Tibet, and with the Mongols and shows later Buddhist influence. The text emphasizes that this custom was introduced by Chinggis Khan, when he put the *boytag*, a hat, on the head of Börtegeljin *qatun*. The poem presented by Inner Mongolian colleagues speaks about Naran *tingri*. It sounds as follows:

Saint Chinggis khan, who is
the descendant of the khans of India, Tibet and the Mongols
and who is the transformation of Brahma
the prosperous white god,
introduced this custom for the first time
when he married [put the *boytag* on her head]
supreme and brave queen Börtegeljin.

According to the custom of bowing
to the sun and the moon that brighten this world
I bow with faith to the three victorious jewels
who are the protectors of those whom it is difficult to protect.
who always change into strong liquor the fiery bitter things,
who manifestly turn the poisonous water into medicine.

I bow with true faith and belief
to the shining bright sun-god,
who always walks firmly with the wind of the firmament,
who greatly brightens all the world,
who is the khan of uncountable ten thousands of stars,
the relative of the *kumuda*²⁵ flower
growing in the transparent ocean.

By the blessing of the matchless three jewels and
by the power of praying to the sun and the moon
let there be peace and happiness
for the distinguished parents of god origin.²⁶

24 *naran saran-du mörgükü irügel-i kedüiyiber uruy qurim-un üy-e-dü keregledeg bolbaču qurim-un kelemürçid uyangyalan dayudaqu bisi qarin lama quvaraytad erkilen güyiçedkedeg-iyer-iyen eng-ün uruy qurim-un aman irügel-tei-ben ilyay-a-tai bayiday* (Ar’jasüren and Njambuu, p. 1139).

25 “le lotus blanc, le lotus rouge”, Tib. *ku-mu-da* (Kowalewsky p. 2611).

23 *sin-e beri qadam-un yadan-a iremegče ber-ün emün-e čayan isegei debisčü : buday-a-bar barayun üjügür-tüni nara-yi dürsülen jegün üjügür-tüni sara-yi dürsülen jirun-a : köü-yi naran-u dürsüi-yin deger-e sayulyan šhayamtu čimügen-ü büdügün üjügür-i köü-dü narin üjügür-i beri-dü qudqyulun . qoyayula-yi uruqu naran jüg-tü qanduyulju . sir-a naran-du mörgümü geju kelegülüin naran-du yurbanta mörgügüldeg jangsıl : egin-i basa šay-a čimüge adquyulqu gedeg : (Ar’jasüren and Njambuu, p. 154). The holding of the tibia and anklebone is perhaps a reference to the custom that the bride brings with herself the tibia of the sheep slaughtered at the time of her birth and preserved till the marriage (cf. Szynekiewicz, *On Kinship Symbolics*).*

This text speaks about the sun as a khan indicating its male character. It is also stated that the sun rules over the stars and is a relative of the lotus flower of the ocean.

Bayatur published a praise of the sun and the moon collected in the Alashan territory.²⁷ This invocation must have been part of a marriage ceremony:

Om. Let there be peace!

When building a yurt with a smoke-hole
We are expecting the benefit of the day
When making the hair-dress of the bride²⁸
We are considering the benefit of the month.
We respect the teaching and law
For the sake of our growth
Like that of the excellent *kalpa-vrksha* tree
For the sake of happiness

- 26 *erkim yurban erdeni-dür bisirel-iyer mörgümüi*
enedkeg töbed mongyol yurban qayad-un ijayur-ača indüsülen
eseru-a badarangyui čayan ngri-yin qubilyan sutu boyda Činggis qayan
erkim čing joriytu Börtegeljin qatun-i boytolan bayulyaysan čay-tu
eng olan-u törö-dür yosu jirum-i uduridču
ene yirtinču-yi geyigülüğči naran saran-a sögüdin örgügsen yosuyar
ibegeküy-e masi berke-yi yekede ibegegči
imayta yal-un sorbuy-i sarqud-tur uduridqui
ile qoortu uthe sun-i em bolyan urbayuluyči
ilayuyusan yurban erdeni-dür sögüdin mörgümüi
gegen oytaryuy-yin key-ber nasuda batu yabuyči
kelkü orčilang bükün-i masida geyigülüğči
gegen gereltü naran ngri-dü
ketürkey-e süstüg bisirel-iyer sögödin mörgümüi
toyalasi ügei tüg tümen odud-un qayan
tungyalay dalay-yin dotoraki kümuda-yin uruy
tonumal delgeregsen naran ngri-dür
todorqa-ya süstüg bisirel-iyer sögödin mörgümüi
tengsel ügei yurban erdeni-yin adistad kiked
temdeg-tei naran saran-dur mörgügsen-ü küčün-iyer
ngri ijayur-tu engke abayai-tan-a
tegsi amuyulang jiryalang-iyar jiryan atuyai (Ar'jasüren and Njambuu, p. 1139).
- 27 Bayatur, *Alaša-yin irügel maytayal-un tegübüri*, Öbör mongyol-un soyul-un keblel-ün qoriy-a, Kölün buyir sinqud bičig-ün delgegür 1988.
- 28 *sabaytu gejiye-yi südürdeged* “combing her glued twig” – a reference to the horn-like hair-dress of the new bride. Cf. Berger and Bartholomew. *Mongolia. The Legacy of Chinggis Khan*, pp. 108–116.

Like that of many powerful lords.
We make her grasp the tibia and
Bow to the yellow sun, jee!
By the power of bowing to the sun
Let them prosper like the sun
And become wonderfully beautiful
Like the rainbow stretching across the sunny sky.
We offer the best of nice food
To the jade moon that suppresses stormy wind
With its beautiful white light, jee.
By the power of bowing to the sun
Let our lifetime become long
Similar to the branches and leaves
Of the thick sandal tree.
At the end of nice times
Tasting the immense nectar of the Teaching
We bow and make a supreme sprinkling offering,
To heaven without the Milky Way
To the sun without any obscurity
Sparkling like the sparks of white fire
To Khormusta and to the thirty-three gods
By the power of bowing to the gods
Let us be fortunate equally to gods
Let us be very lucky,
More than people
We bow to the supreme thirty-three gods
And to the lower many dragons
To the eight intermediate sections
To the protectors of the greatly fortunate lords,
To the greatly trustworthy protectors of the teaching
During the twenty-four hours of day and night
Always, without interruption.
To the protectors who follow the father and mother, jee
By the power of bowing to the protector
Of father and mother,
Daughter-in-law with good appearance
Son-in-law with nape
Along the great white²⁹ road
We have galloped to your grand white palace
And dismounted there.³⁰

29 *kilayan* = *čayan* (explanation of Bayatur).

30 *Naran saran-du mörgükii irügel*

Om. sayin amuyulang bolqu boluyai :
edür-ün sayin-i
erijü küliyejü
erüketü ger-iyen bariyad
sara-yin sayin-i
sakiju küliyejü
sabayatu gejiye-yi süikürdeged
belgetü jalbarayça modun metü
nemegdekü-yin tusatu
erketü olan sayid metü
jiryaqu-yin tulada
sajin törö-yi kündülejü
šaya čimüge-yi adquyulju
sir-a naran-du mörgügülmü, čoo.
naran-du mörgügsen-ü küčü-ber
naran metü manduju
naratu oytaryui-bar tataysan solongy-a metü
you-a sayiqan üeskiüeng-tü boluyad
sayiqan čayan gege-ber-iyen
salkin qui-yi daruyçi qas saran-du
sayiqan idegen-ü degeji-yi ergün
asran erdeni-dü mörgügülmü, čod :
saran-du mörgügsen-ü küčü-ber
saylayar candan modun-u
salay-a nabči-yin adali
nathe sun següder urtudču
sayin čay-un ečüs-tü
čayan jal-un ali metü badaran
čaylasi ügei nom-un rasiyan amsayad
oyusur ügei naran
oyudal ügei tngri
degedü yučin yurban qan Qormusta tan-a
degeji sačuli ergün mörgügülmü . čod
tngri-dü mörtgügsen-ü küčü-ber
tngri-lüge tegsi yeke jayay-a-tai
tengčel-ün kümün-eče
ülemji sayiqan buyan-tai bolju
degedü yučin yurban tngri-ner ba
dooradu olan luus-un
jabsar-un naiman ayimay
jayay-a yeketü ejed-ün sakiyusu
tayilyar yeke nom-un sakiyusu-nar
edür söni-yin qorin dörben čay-tur
ürgüljide alyasal ügei
nököčen yabuqu-yi dayadqan

Khorchin and Ordos folk legends tell that the sun and the moon are the two children of heaven. The brother (the moon) is walking at night, while the sister (the sun) is walking at daytime, as she is afraid of darkness.³¹ An incense offering to the Eternal *tngri* invokes the sun and the moon as follows: golden sun and crescent moon!³² A praise of the Khentei mountain mentions the sun as the mother of the mountain and the moon as its father.³³

An invocation to *tengri* also mentions the sun and the moon:

Supreme guard,
 Powerful Eternal *tengri*
 Highest of all
 Eternal Khan *tengri*
 Khan of earth and water
 ten thousand stars
 round sun
 crescent moon!
 I offer a sprinkling offering
 on this fortunate day
 seeking the rising of your day and
 the good of your month.³⁴

ečiye eke-yin sakiyusu-du mörgügülmü : čod :
ečiye eke-yin sakiyusu-dur mörgügsen-ü küčü-ber
sinji sayitu beri
sili sayitu kürgen
ayuu kilayan jam-iyar
ayudam čayan örgügen-degen morilažu bayubai (Bayatur, pp. 45–47).

31 Qurčabayatur 1999, pp. 219–21.

32 Coloo 1999, p. 13.

33 *Qan Kentei ayula-yin ejen-ü dayudaly-a:*

Naran eke-tei nayaču-tai
Saran ečiye-tei yarbal-tai
Qaldun modun susiyutai
Qan Kentei sakiyusu (Qurčabayatur 1999, p. 217).

34 *Tengri-dü takil ergükü sačuli orosiba*

Omog-ün degedü
Erketü Mongke tngri
Qamuy-un degedü
Qan Mongke tngri
Qan yajar uthe sun
Tümen odun
Togorik nara
Alman sara-du
Edür-ün čini ogede-dü

It is no wonder, that the incense offering to the protector of nature, *Čayan ebügen*, mentions the sun, the moon and the stars: "I make a pure offering to the sun *ngri*. I make a pure offering to the moon *ngri* and to the Well Gone Buddha. I make a pure offering to all the highest ten thousand stars."³⁵

A benediction of the yurt begins with the invocation of several gods, among them the sun and the moon:

You, who instructs the world,
Powerful Eternal God,
Mother earth!
You, who instruct everything,
Powerful Eternal God,
Khan of Land and Water,
Crescent moon, golden sun,
Ten thousand stars,
Circular moon!³⁶

A ritual for increasing the offspring of cows mentions the offerings to the sun and the moon:

We make nine sprinkling offerings to the golden sun twice
We make nine sprinkling offerings to the moon twice.³⁷

The texts attribute the introduction of this cult to Chinggis khan and emphasizes that it should be practiced every evening by the master or mistress of the house.

A sprinkling offering for horses also invokes the sun, the moon and the stars. It is titled: "Great white sprinkling offering with kumis to the mares of Saint Činggis":

Sara-yin čini syin-du tatan bayıju
Oljaitu edur ene kifu sačunam (Nima 1999, p. 62).

- 35 *Čayan öböğöni sang oršibo* (West Mongolian)
naran tengri-dü ariyun takil takimoi
saran tenggeri sayiber oduqsan-du ariun takil takimoi (Heissig 1966, p. 136).

- 36 *Delekei-yi medegülügsen*
Elketü Möngke ngri
Etüge eke,
Qamuy-i medegülügsen
Erketü qayan Möngke ngri,
Qan Ğaĵar uthe sun
Alman sara altan nar-a
Tümen odun tögürig sara (Rintchen, *Matériaux* I, p. 5).

- 37 *altan naran-a qoyar yisü sačunam*
alman saran-a qoyar yisü sačunam (Rintchen, *Matériaux* I, p. 35).

Round the moon
Golden sun
Crescent moon
Pure stars!³⁸

And again, a text of fire ritual invokes the sun and the moon together with the other gods:

Ninety-nine powerful gods, up, you all, come!
Give alms to the many living beings of the world!
Seventy-seven mother earths, down, you all, come!
Ruler of the ocean treasure house, Ĵambala,
give alms to this living being!
Together with the golden moon and
the round sun, you all, come!³⁹

Again we read in a fire ritual: the blessing of the bright light of the sun and the moon is mine.⁴⁰ Another fire ritual published by Prof. Heissig: [we ask for] the fortune of the Eternal *ngri*, for that of the seventy-seven Mother Earths and for that of the sun, the moon, stars and planets.⁴¹ The Buriats compare the fireplace being round and fiery as the sun.⁴²

Analysing the written sources it can be stated that the cult of the sun and the moon appears in them. Although there are only few texts written directly to praise the sun and the moon, a lot of texts, chanted at different occasions, invoke the heavenly phenomena to support the undertaking.

38 *Činggis boyda-yin gegün-ü sačuysan örgen yeke isüg tarıun takil čayan sačuli orosiba.*

Tögürig saran

Altan naran

Alman saran

Ariyun odud (Rintchen, *Matériaux* I, p. 54). Another sprinkling offering for the off-spring of horses was published by Heissig: *altan naran-a düğüreng saču: alaman saran-a düğüreng saču* (Heissig, *Volkreligiöse Texte*, p. 228).

39 *Degere yeren yisün erke ngri yerünkei bügüdeger ayılad*
Yirtinčü-yin olan amintan-dur öglige baramid ög
Dour-a dalan doluyan Etüge eke dayan bügüdeger ayılad
Dalai-yin sang-un eĵen Ĵambala ene amitan-dur öglige baramid ög.
Altan saran-tan alman naran-tan aqui bügüdeger ayılad (Rintchen, *Matériaux* I, p. 25).

40 *naran saran qoyar-un egen gerel-iin buyan kesig minu* (Rintchen, *Matériaux* I, p. 31).

41 *Möngke tengri-yin buyan kesig qurui qurui*
Dalan doluyan etügen eke-yin buyan kesig qurui qurui
Naran saran odun kiged gray nagšadar-un buyan kesig qurui qurui (Heissig, *Volkreligiöse Texte*, p. 106). Also in a fire-ritual published by Coloo: *naran sar odod gerelt xovuun čı bujan xišgee og* (Coloo 1999 p. 71).

42 Birtalan, *Mythologie*, pp. 1014–16.

Bibliography

- Ar'jasüren, Č. and Njambuu, H.: *Mongol jos zanzšlyn ih tajlbar tol'. Tèrgüün bot'*. Vol I. Red. Čingel, Zuragč, Ž. Žam'jan. Ulaanbaatar 1992 [Handbook of Mongol folklore and customs].
- Berger, P. and T. Ts. Bartholomew. *Mongolia. The Legacy of Chinggis Khan*. San Francisco 1995.
- Birtalan, Á. "Die Mythologie der mongolischen Volksreligion." In: *Wörterbuch der Mythologie. VII/2. Götter und Mythen in Zentralasien und Nordeurasien*. II. Stuttgart 2000.
- Boyle 1958 = Juvaini, 'Ala-ad Din 'Ata-Malik. *The History of the World Conqueror*. Transl. from the text of M. M. Qazvini by John Andrew Boyle. 2 vols. Manchester 1958.
- Coloo, Zh. *Arvan gurban Altajn ariun sanguud oršivoj*. Ulaanbaatar 1999.
- Dawson, Ch. *The Mongol Mission*. London – New York 1955.
- Gō, M. – I. de Rachewiltz – J. R. Krueger – B. Ulaan. *Sayang Secen. Erdeni-yin Tobči ('Precious Summary'). A Mongolian Chronicle of 1662*. The Urga text transcribed and edited by —. Canberra 1990.
- Heissig, Walther. *Mongolische und volksreligiöse Texte aus europäischen Bibliotheken mit einer Einleitung und Glossar*. Wiesbaden 1966.
- Kowalewski, O. M. *Dictionnaire mongol-russe-francais*. Vol. 1-3, 1844-49; repr. New York 1964.
- Ligeti 1971 = *Histoire secrète des Mongols par Louis Ligeti*. Monumenta Linguae Mongolicae Collecta I. Budapest 1971.
- Nima. *Sünesii . ongyod . sitiülge*. Köke Qota 1999.
- Qurčabayatur Solongyod, L. *Zum Činggis-qayan-Kult*. Osaka 1999. (Senri Ethnological Reports 11.)
- Qurčabayatur, L. & C. Üjüm-e. *Mongyol-un böge mörgül-ün tayily-a takily-a-yi suyul*. Külünbuyir 1991.
- Rachewiltz, I. de. *The Secret History of the Mongols. A Mongolian epic chronicle of the thirteenth century*. Leiden – Boston 2004.
- Rintchen, B. *Les matériaux pour l'étude du chamanisme mongol. I. Sources littéraires*. Wiesbaden 1959 (Asiatische Forschungen).
- Szynkiewicz, S. "Geburt, Hochzeit, Tod – Der menschliche Lebenszyklus im Brauchtum der Mongolen." In: *Die Mongolen*, hrsg. W. Heissig. Innsbruck – Frankfurt 1989, pp. 196–204.
- "On Kinship Symbolics among the Western Mongols." In: *Religious and Lay Symbolism in the Altaic World and Other Papers*. Proceedings of the 27th Conference. Walberberg, June 12th to 17th 1984. Wiesbaden 1989, pp. 379–385.