

# טנג'רי

## טנג'רי – שמיים כחולים - הבמה

[www.habama.co.il/Pages/CinemaFilm.aspx?...4...](http://www.habama.co.il/Pages/CinemaFilm.aspx?...4...) Translate this page

TENGRI, טנג'רי – שמיים כחולים. בימוי: מארי-ז'אול דה פונשוויל. שחקניות: לימבק קלמורטוב ...

טנג'רי - שמיים כחולים (יח"צ). תמונות, היכן ומתי. לאחר שעבד מחוץ לארצו חוזר טימור אל ...

טנג'רי: שמיים כחולים לצפייה ישירה עם תרגום מובנה Tengri - סרטים ...

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Tengri תקציר : לאחר שעבד מחוץ לארצו, חוזר טמור אל: שמיים כחולים / טנג'רי - Mar 21, 2013

כפר אבותיו הקטן בקירגיסטן. למרות שמשפחתו כבר לא שם, בני הכפר מקבלים אותו ...

טנג'רי: שמיים כחולים « טריילר – סרטים

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Tengri - לאחר שעבד מחוץ לארצו, חוזר טמור אל כפר: שמיים כחולים, טנג'רי - Mar 21, 2013

אבותיו הקטן בקירגיסטן. למרות שמשפחתו כבר לא שם, בני הכפר מקבלים אותו כאחד ...

Cinematheque :: Films :: טנג'רי — שמיים כחולים - סינמטק ירושלים

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... פסטיבלים - מאגר מידע - השכרת אולמות - הסינמטק - צרו קשר - עמוד הבית; < ; סרטים; <

טנג'רי — שמיים כחולים. טנג'רי — שמיים כחולים. מארי-ז'אול דה פונצ' ... שם באנגלית: Tengri ...

טנג'רי | סינמטק הרצליה

[www.hcinema.org.il/node/1445](http://www.hcinema.org.il/node/1445) Translate this page

טנג'רי. tengri. (קירגיסטן/גרמניה/צרפת, 2008). במאי/ת: מארי-ז'אול דה פונשוויל. דרמה. סיפור

אהבה באווירה פולקלוריסטית, המגובה בצילומי נוף נדירים לצילי מוזיקת עולם סוחפת.

# تنغري

## Tengri, maître - Reverso Context

[context.reverso.net/traduction/francais-arabe/Tengri,+maître](http://context.reverso.net/traduction/francais-arabe/Tengri,+maître)

... Traductions en contexte de "Tengri, maître" en français-arabe avec Reverso Context

«كنت لا أزال بحاجة لـتنغري» "ربّ السماء الزرقاء" ليكون نصيري".

## the Blue Sky - Reverso Context

[context.reverso.net/الترجمة/الإنجليزية-العربية/the+Blue+Sky](http://context.reverso.net/الترجمة/الإنجليزية-العربية/the+Blue+Sky)

... Lord of the ... Be strong... ..and ask our Lord

of the Blue Sky, Great Tengri... ..to help you. ... كن قوياً، و... ..

## موسيقى: Tengri FM iPhone iPad تحميل

[ar.forios.net](http://ar.forios.net) Translate this page

Tengri FM - تنغري FM - شبكة البث الوطنية تغطي 18 من المدن الكبرى في كازاخستان، والطرق السريعة الرئيسية

والمنتجات. هذا الشكل الفريد الذي يشمل جميع الفئات ...

## I bow - الترجمة إلى العربية - أمثلة الإنجليزية | Reverso Context

[46.105.236.17/الترجمة/الإنجليزية-العربية/I+bow](http://46.105.236.17/الترجمة/الإنجليزية-العربية/I+bow)

أيها العظيم (تنغري يا ربّ السماء الزرقاء)، Great Tengri, Lord of the Blue Sky! I bow before you.

Lord of the Blue Sky, Great Tengri! I bow before you. أركع قبالتك

# تنگری

خان تنگری - ویکی‌پدیا، دانشنامه آزاد

[fa.wikipedia.org/wiki/خان\\_تنگری](https://fa.wikipedia.org/wiki/خان_تنگری) ▼ Translate this page Persian Wikipedia ▼

Peak of Khan Tengri at sunset.jpg ... خان تنگری که در زبان اویغوری «اریاب روح‌ها» و «اریاب

آسمان‌ها» و در زبان‌های ترکی، «فرمانروای آسمان‌ها» معنی می‌دهد قلمای در ...

نثری (در فارسی به صورت تنگری) (

[www.encyclopaediaislamica.com/madkhal2.php?sid...](http://www.encyclopaediaislamica.com/madkhal2.php?sid...) ▼ Translate this page

نثری (در فارسی به صورت تنگری) ، نام خدای آسمان در زبان ترکی قدیم . ... نور (نام مغولی : نام - تسو ) دریاچه

تنگری در مغولستان ( < دایرة المعارف دین > ، نیل "Tengri" ) .

امپراتوری وحشت - آفتاب

[www.aftabir.com/articles/view/art.../امپراتوری-وحشت/](http://www.aftabir.com/articles/view/art.../امپراتوری-وحشت/) ▼ Translate this page

خالخاها همچون ترکان باستان، تنگری Tengri را می پرستیدند که خدایی جنت مکان بود و برایش - Jan 1, 1970

اسب قربانی می شد. ارواح و خدایان دیگری که آسمان و زمین را ...

موسیقی Tengri FM iPhone iPad: دانلود

[fa.forios.net](http://fa.forios.net) ▼ Translate this page > نرم افزار

Tengri FM - تنگری FM - شبکه های رادیو و تلویزیون ملی یوتش 18 شهرستانها عمده در قزاقستان، بزرگراه

های اصلی و استراحتگاه. این قالب منحصر به فرد است که شامل ...

# تنگری

انگری in English | Page 2 | Urdu English Dictionary ...

[www.urduenglishdictionary.org/Urdu-To-English.../انگری/Page-2.htm?...1](http://www.urduenglishdictionary.org/Urdu-To-English.../انگری/Page-2.htm?...1)

UrduEngilshDictionary.org - Online Urdu Engilsh Dictionary, Web Directory, Urdu to

English Dictionary, Urdu to English Lughat, انگری in English, انگری on Urdu ...

پå Engelska | Urdu-Engelska Översättning | hablaa ...

[swe.hablaa.com/urdu-engelska/انگری/](http://swe.hablaa.com/urdu-engelska/انگری/) - Translate this page

Hablaa Urdu-Engelska översättaren ger dig betydelsen av تنگری på Engelska. Du

kommer att få rätt Urdu till Engelska översättning av تنگری.

اردو لغت - Urdu Lughat - تنگری - Urdu Lughat - اردو لغت

[urdulughat.info/words/101514-انگری/](http://urdulughat.info/words/101514-انگری/) ▼ Translate this page

تنگری. ( تنگری ). تصویلات. فیس بک - گوگل پلس - ٹویٹر. صفحات. سرورق فہرست الفاظ مفصل ثلاث اردو فونٹ

تجاویز و آرا رابطہ - فیس بک گوگل پلس ٹویٹر.

# Tengri

From Wikipedia, the free encyclopedia

**Tengri** (Old Turkic: 𐰽𐰺𐰍; Modern Turkish: Tanrı; Proto-Turkic *\*teŋri* / *\*taŋri*; Mongolian script: ᠲᠡᠩᠭᠡᠷᠢ, *Tngri*; Modern Mongolian: Тэнгэр, *Tenger*), is one of the names for the primary chief deity since the early Turkic (Xiongnu, Hunnic, Bulgar) and Mongolic (Xianbei) peoples.

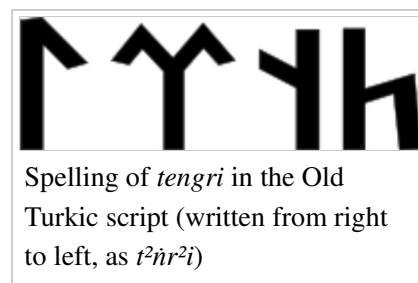
Worship of Tengri is Tengrism. The core beings in Tengrism are Sky-Father (Tengri/Tenger Etseg) and Earth Mother (Eje/Gazar Eej). It involves shamanism, animism, totemism and ancestor worship.

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## Name

The oldest form of the name is recorded in Chinese annals from the 4th century BC, describing the beliefs of the Xiongnu. It takes the form 撐犁 */Cheng-li*, which is hypothesized to be a Chinese transcription of *Tängri*. (The Proto-Turkic form of the word has been reconstructed as *\*Teŋri* or *\*Taŋri*.)<sup>[1]</sup> Alternatively, a reconstructed Altaic etymology from *\*T`aŋgiri* ("oath" or "god") would emphasize the god's divinity rather than his domain over the sky.<sup>[2]</sup>



The Turkic form, *Tengri*, is attested in the 11th century by Mahmud al-Kashgari. In modern Turkish, the derived word "*Tanrı*" is used as the generic word for "god", or for the Abrahamic God, and is used today by Turkish people to refer to God. The supreme deity of the traditional religion of the Chuvash is *Tură*.<sup>[3]</sup>

Other reflexes of the name in modern languages include Mongolian: Тэнгэр ("sky"), Bulgarian: Тангра, Azerbaijani: *Tanrı*. The Chinese word for "sky" 天 (Mandarin: *tiān*, Classical Chinese: *tīn*)<sup>[4]</sup> and Japanese Han Dynasty loanword *ten*<sup>[4]</sup>) may also be related, possibly a loan from a prehistoric Central Asian language.<sup>[5]</sup>

According to Dimitrov (1987), Aspandiat is the name given to Tengri by the Persians.<sup>[6]</sup>

## History

Tengri was the national god of the Göktürks, described as the "god of the Turks" (*Türük Tängri*).<sup>[1]</sup> The Göktürk khans based their power on a mandate from Tengri. These rulers were generally accepted as the sons of Tengri who represented him on Earth. They wore titles such as *tengrikut*, *kutluğ* or *kutalmysh*, based on the belief that they attained the *kut*, the mighty spirit granted to these rulers by Tengri.<sup>[7]</sup>

Tengri was the chief deity worshipped by the ruling class of the Central Asian steppe peoples in 6th to 9th centuries (Turkic peoples, Mongols and Hungarians).<sup>[8]</sup> It lost its importance when the Uighuric kagans proclaimed Manichaeism the state religion in the 8th century.<sup>[9]</sup> The worship of Tengri was brought into Eastern Europe by the Huns and early Bulgars. It lost its importance when the Uighuric kagans proclaimed Manichaeism the state religion in the 8th century.<sup>[9]</sup>

Tengri is considered to be the chief god who created all things. In addition to this celestial god, they also had minor divinities that served the purposes of Tengri.<sup>[10]</sup> As Gök Tanrı, he was the father of the sun (Koyash) and moon (Ay Tanrı) and also Umay, Erlik, and sometimes Ülgen.

## Mythology

Tengri was the main god of the Turkic pantheon, controlling the celestial sphere.<sup>[11]</sup> Tengri is considered to be strikingly similar to the Indo-European sky god, \*Dyeus, and the structure of the reconstructed Proto-Indo-European religion is closer to that of the early Turks than to the religion of any people of Near Eastern or Mediterranean antiquity.<sup>[12]</sup>

The most important contemporary testimony of Tengri worship is found in the Old Turkic Orkhon inscriptions, dated to the early 8th century. Written in the so-called Orkhon script, these inscriptions record an account of the mythological origins of the Turks. The inscription dedicated to Kul Tigin includes the passages (in the translation provided by the Language Committee of Ministry of Culture and Information of the Republic of Kazakhstan (<http://irq.kaznpu.kz/?lang=e&mod=1&tid=1&oid=15&m=1>)): "When the blue sky [Tengri] above and the brown earth below were created, between them a human being was created. Over the human beings, my ancestors Bumin Kagan and Istemi Kagan ruled. They ruled people by Turkish laws, they led them and succeeded" (face 1, line 1); "Tengri creates death. Human beings have all been created in order to die" (face 2, line 9); "You passed away (lit.: 'went flying') until Tengri gives you life again" (face 2, line 14).

In Turkic mythology, Tengri is a pure, white goose that flies constantly over an endless expanse of water, which represents time. Beneath this water, Ak Ana ("White Mother") calls out to him saying "Create". To overcome his loneliness, Tengri creates *Er Kishi*, who is not as pure or as white as Tengri and together they set up the world. *Er Kishi* becomes a demonic character and strives to mislead people and draw them into its darkness. Tengri assumes the name *Tengri Ülgen* and withdraws into Heaven from which he tries to provide people with guidance through sacred animals that he sends among them. The *Ak Tengris* occupy the fifth level of Heaven. Shaman priests who want to reach *Tengri Ülgen* never get further than this level, where they convey their wishes to the divine guides. Returns to earth or to the human level take place in a goose-shaped vessel.<sup>[13]</sup>



Seal from Güyüg Khan's letter to Pope Innocent IV, 1246. The first four words, from top to bottom, left to right, read "möngke tngri-yin kücündür" – "*Under the power of the eternal heaven*".

According to Mahmud Kashgari, Tengri was known to make plants grow and the lightning flash. Turks used the adjective *tengri* which means "heavenly, divine", to label everything that seemed grandiose, such as a tree or a mountain, and they stooped to such entities.<sup>[14]</sup>

## Placenames

- A pyramidal peak of the Tian Shan range between Kazakhstan and Kyrgyzstan, is called "Khan Tengri." The Tian Shan itself is known in Uyghur as the *Tanri Tagi*.
- The Tangra Mountains on Livingston Island in the South Shetland Islands of Antarctica are also named after the deity.
- The Bulgars named a large mountain in the Rila mountain range after Tangra, although it was renamed in the 15th century to Musala ("Mountain of Allah") by the Ottoman Turks.
- Otgontenger, the highest mountain of the Khangai mountains in Mongolia.
- Tengger Desert, a desert in Inner Mongolia, China.



the Khan Tengri pyramidal peak

## Modern revival

"Tengrism" is the term for a revival of Central Asian shamanism after the dissolution of the Soviet Union. In Kyrgyzstan, Tengrism was suggested as a Pan-Turkic national ideology following the 2005 presidential elections by an ideological committee chaired by state secretary Dastan Sarygulov.<sup>[15]</sup>

## See also

- Mythology of the Turkic and Mongolian peoples
- *Wolf Totem* (Chinese novel)
- Dingir, a Sumerian word (meaning *deity*) that may have a similar etymology<sup>[16]</sup>
- Tengger Cavalry, a Chinese folk metal band named after Tengri.

## Notes

- <sup>^</sup> <sup>*a*</sup> <sup>*b*</sup> Jean-Paul Roux, *Die alttürkische Mythologie*, p. 255
- <sup>^</sup> Sergei Starostin, Altaic etymology ([http://starling.rinet.ru/cgi-bin/response.cgi?single=1&basename=/data/alt/altet&text\\_number=2306&root=config](http://starling.rinet.ru/cgi-bin/response.cgi?single=1&basename=/data/alt/altet&text_number=2306&root=config))
- <sup>^</sup> Tokarev, A. et al. 1987–1988. Mify narodov mira.
- <sup>^</sup> <sup>*a*</sup> <sup>*b*</sup> Starling Etymology ([http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=%5Cdata%5Cchina%5Cbigchina&first=1&off=&text\\_character=%E5%A4](http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=%5Cdata%5Cchina%5Cbigchina&first=1&off=&text_character=%E5%A4)

%A9&method\_character=substring&ic\_character=on&text\_reading=&method\_reading=substring&ic\_reading=on&text\_ochn=&method\_ochn=substring&ic\_ochn=on&text\_cchn=&method\_cchn=substring&ic\_cchn=on&text\_wchn=&method\_wchn=substring&ic\_wchn=on&text\_echn=&method\_echn=substring&ic\_echn=on&text\_epchn=&method\_epchn=substring&ic\_epchn=on&text\_mpchn=&method\_mpchn=substring&ic\_mpchn=on&text\_lpchn=&method\_lpchn=substring&ic\_lpchn=on&text\_mchn=&method\_mchn=substring&ic\_mchn=on&text\_fanqie=&method\_fanqie=substring&ic\_fanqie=on&text\_rhyme=&method\_rhyme=substring&ic\_rhyme=on&text\_meaning=&method\_meaning=substring&ic\_meaning=on&text\_oshanin=&method\_oshanin=substring&ic\_oshanin=on&text\_shuowen=&method\_shuowen=substring&ic\_shuowen=on&text\_comment=&method\_comment=substring&ic\_comment=on&text\_karlgren=&method\_karlgren=substring&ic\_karlgren=on&text\_go=&method\_go=substring&ic\_go=on&text\_kanon=&method\_kanon=substring&ic\_kanon=on&text\_jap=&method\_jap=substring&ic\_jap=on&text\_viet=&method\_viet=substring&ic\_viet=on&text\_jianchuan=&method\_jianchuan=substring&ic\_jianchuan=on&text\_dali=&method\_dali=substring&ic\_dali=on&text\_bijiang=&method\_bijiang=substring&ic\_bijiang=on&text\_shijing=&method\_shijing=substring&ic\_shijing=on&text\_any=&method\_any=substring&sort=character&ic\_any=on)

5. ^ The connection was noted by Max Müller in *Lectures on the Science of Religion* (1870).[1] ([http://books.google.com/books?id=l0Vx\\_SuD5MsC&pg=PA92&dq=Mongolian+tengri&hl=en&ei=HMjVTMXhHMXNswa6-8iNCA&sa=X&oi=book\\_result&ct=result&resnum=8&ved=0CE0Q6AEwBw#v=onepage&q=Mongolian%20tengri&f=false](http://books.google.com/books?id=l0Vx_SuD5MsC&pg=PA92&dq=Mongolian+tengri&hl=en&ei=HMjVTMXhHMXNswa6-8iNCA&sa=X&oi=book_result&ct=result&resnum=8&ved=0CE0Q6AEwBw#v=onepage&q=Mongolian%20tengri&f=false)) Axel Schüssler (2007:495): "Because the deity Tiān came into prominence with the Zhou dynasty (a western state), a Central Asian origin has been suggested, note Mongolian *tengri* 'sky, heaven, heavenly deity'" (Shaughnessy *Sino-Platonic Papers*, July 1989, and others, like Shirakawa Shizuka before him)."
6. ^ D.Dimitrov. Prabylgarite po severnoto i zapadnoto Chernomorie, Varna, 1987) English summary of the monograph of Bulgarian historian Dimityr Dimitrov on the Early Medieval history of the Proto-Bulgarians in the lands north of the Black Sea ([http://groznijat.tripod.com/p\\_bulgar/p\\_bulg1b.htm](http://groznijat.tripod.com/p_bulgar/p_bulg1b.htm))
7. ^ Käthe Uray-Kóhalmi, Jean-Paul Roux, Pertev N. Boratav, Edith Vertes. *"Götter und Mythen in Zentralasien und Nordeurasien"*; section: Jean-Paul Roux: *"Die alttürkische Mythologie"* ("Old Turkic Mythology") ISBN 3-12-909870-4
8. ^ "There is no doubt that between the 6th and 9th centuries Tengrism was the religion among the nomads of the steppes" Yazar András Róna-Tas , *Hungarians and Europe in the early Middle Ages: an introduction to early Hungarian history*, Yayınçı Central European University Press, 1999, ISBN 978-963-9116-48-1, p. 151 ([http://books.google.com/books?id=I-RTt0Q6AcYC&pg=PA151&dq=hungarians+tengrism&hl=tr&ei=5dfbTfyDNsSUswwbr43wDg&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CCsQ6AEwAA#v=onepage&q&f=false](http://books.google.com/books?id=I-RTt0Q6AcYC&pg=PA151&dq=hungarians+tengrism&hl=tr&ei=5dfbTfyDNsSUswwbr43wDg&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCsQ6AEwAA#v=onepage&q&f=false)).
9. ^ <sup>a</sup> <sup>b</sup> Buddhist studies review, Volumes 6-8, 1989, p. 164.
10. ^ Kaya, Polat. *"Search For the Origin of the Crescent and Star Motif in the Turkish Flag"*, 1997. [2] ([http://www.compmore.net/~tntr/crescent\\_stara.html](http://www.compmore.net/~tntr/crescent_stara.html))
11. ^ Abazov, Rafis. *"Culture and Customs of the Central Asian Republics"*. Greenwood Press, 2006. *page 62* (<http://books.google.com/books?id=MrjiisjS4AIC&pg=RA1-PA62&dq=tengri+sky+god&hl=tr&sig=RMa8iOhXvoejfKxv0ntcQHv2pE>)
12. ^ Mircea Eliade, John C. Holt, *Patterns in comparative religion*, 1958, p. 94.
13. ^ Göknil, Can. *"Creation myths from Central Asia to Anatolia"*. Yapı Kredi Art Galleries, 1997. [3]

(<http://www.cangoknil.com/english/essays/creation.html>)

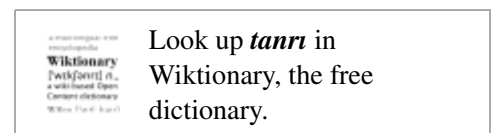
14. ^ Baldick, Julian. *Animal and Shaman: Ancient Religions of Central Asia*. I.B.Tauris, 2000. [4] (<http://books.google.com/books?id=JhQtVH4-fW8C&pg=PP1&dq=Animal+and+Shaman&sig=9FC6T0djNtmPYj56Y4uw-JpSrxM>)
15. ^ Erica Marat, Kyrgyz Government Unable to Produce New National Ideology (<http://www.cacianalyst.org/?q=node/126>) , 22 February 2006, CACI Analyst, Central Asia-Caucasus Institute.
16. ^ Mircea Eliade, John C. Holt, *Patterns in comparative religion*, 1958, p. 94. The connection of *dingir* and Old Turkic *tengere* was made by F. Hommel in *Grundriss der Geographie und Geschichte des alten Orients* (1928). P. A. Barton in *Semitic and Hamitic Origins* (1934) suggested that the Mesopotamian sky god Anu may have been imported from Central Asia to Mesopotamia. The similarity of *dingir* and *tengri* was noted as early as 1862 (i.e. during the early phase of the decipherment of the Sumerian language, before even the term "Sumerian" had been coined to refer to it), by George Rawlinson in his *The Five Great Monarchies of the Ancient Eastern World* (p. 78).

## References

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- Georg, Stefan. „Türkisch/Mongolisch tängri “Himmel/Gott” und seine Herkunft“, "Studia Etymologica Cracoviensia 6, 83-100
- Bruno J. Richtsfeld: Rezente ostmongolische Schöpfungs-, Ursprungs- und Weltkatastrophenerzählungen und ihre innerasiatischen Motiv- und Sujetparallelen; in: Münchner Beiträge zur Völkerkunde. Jahrbuch des Staatlichen Museums für Völkerkunde München 9 (2004), S. 225–274.
- Yves Bonnefoy, *Asian mythologies*, University of Chicago Press, 1993, ISBN 978-0-226-06456-7, p. 331 ([http://books.google.com/books?id=r4I-FsZCzJEC&pg=PA331&dq=Mongolian+tengri&source=gbs\\_toc\\_r&cad=3#v=onepage&q=Mongolian%20tengri&f=false](http://books.google.com/books?id=r4I-FsZCzJEC&pg=PA331&dq=Mongolian+tengri&source=gbs_toc_r&cad=3#v=onepage&q=Mongolian%20tengri&f=false)).

## External links

- Tengri Teg Tengri Created Türk Bilge Kagan (<http://gokturkanitlari.appspot.com>) (Orkhon Inscriptions)
- Excerpt from *Tengrianizm: Religion of Turks and Mongols*, by Rafael Bezertinov ([http://aton.ttu.edu/OLD\\_TURK\\_DEITIES.asp](http://aton.ttu.edu/OLD_TURK_DEITIES.asp)) (2000)
- Andrei Vinogradov Ak Jang in the contextof Altai religious tradition (<http://library.usask.ca/theses/available/etd-01192005-154827/unrestricted/tezispdf.pdf>) (2003)
- Hasan Bülent Paksoy, Tengri on Mars (<http://www.eumed.net/entelequia/pdf/2010/e11a14.pdf>) (2010)
- Virtual Temple of Tengri (<http://www.Tangrim.org>)
- Tengri (<http://drakenberg.weebly.com/tengri1.html>)



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| [Sky and weather gods](#) | [Turkic mythology](#) | [Ethnic religion](#)

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# Tengrism

From Wikipedia, the free encyclopedia

**Tengrism** (sometimes stylized as **Tengriism**), occasionally referred to as **Tengrianism** , is a modern term<sup>[1]</sup> for a Central Asian religion characterized by features of shamanism, animism, totemism, both polytheism and monotheism,<sup>[2][3][4][5]</sup> and ancestor worship. Historically, it was the prevailing religion of the Turks, Mongols, and Hungarians, as well as the Xiongnu and the Huns.<sup>[6][7]</sup> It was the state religion of the six ancient Turkic states: Göktürks Khaganate, Avar Khaganate, Western Turkic Khaganate, Great Bulgaria, Bulgarian Empire and Eastern Tourkia. In *Irk Bitig*, Tengri is mentioned as *Türük Tängri* (God of Turks).<sup>[8]</sup> The term is perceived among Turkic peoples as a *national* religion.

As a modern revival, Tengrism has been advocated among intellectual circles of the Turkic nations of Central Asia, including Tatarstan, Buryatia, Kyrgyzstan and Kazakhstan, in the years following the dissolution of the Soviet Union (1990s to present).<sup>[9]</sup> It is still actively practiced and undergoing an organised revival in Yakutia, Khakassia, Tuva, and other Turkic nations in Siberia. Burkhanism is a movement kindred to Tengrism concentrated in Altay.

*Khukh* and *Tengri* literally mean "blue" and "sky" in Mongolian and modern Mongolians still pray to "Munkh Khukh Tengri" ("Eternal Blue Sky"). Therefore Mongolia is sometimes poetically referred to by Mongolians as the "Land of Eternal Blue Sky" ("Munkh Khukh Tengriin Oron" in Mongolian). In modern Turkey Tengriism is also known as the *Göktanrı dini*, "Sky God religion",<sup>[10]</sup> Turkish "Gök" (sky) and "Tanrı" (God) corresponding to the Mongolian *khukh* (blue) and *Tengri* (sky), respectively.

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## Background

In Tengriism, the meaning of life is seen as living in harmony with the surrounding world. Tengriist believers view their existence as sustained by the eternal blue Sky, Tengri, the fertile Mother-Earth, spirit Eje, and a ruler who is regarded as the holy spirit of the Sky. Heaven, Earth, the spirits of nature and the ancestors provide every need and protect all humans. By living an upright and respectful life, a human being will keep his world in balance and maximize his personal power Wind Horse.

It is said that the Huns of the Northern Caucasus believed in two gods. One is called *Tangri han* (that is *Tengri Khan*), who is thought to be identical to the Persian Aspandiat and for whom horses were sacrificed. The other is called *Kuar*, whose victims are struck down by lightning.<sup>[7]</sup>

Tengriism is actively practised in Sakha, Buryatia, Tuva and Mongolia in parallel with Tibetan Buddhism and Burkhanism.<sup>[11]</sup>

In Turkey, *nazar* are extensively used by almost everyone in their houses, in/on vehicles, baby clothes and even on buildings. Dropping lead onto a person's head (*Kurşun dökme*) is popular especially in eastern provinces. People observe traditions like hanging rags on trees; dropping water on someone's moving car wishing them to return very soon (like saying, "go like water, come like water"); knocking on wood three times with your right hand when an unwanted situation occurs, to prevent bad spirits from hearing about it; the importance of the number 40; wearing a red ribbon-headwrap (*lohusa tacı*) right after a woman gives birth; doing special ceremonies for beloved persons on seventh (*yedisi*), fortieth (*kırkı*) and fifty-second (*elli-ikisi*) days after their death are some examples linked to Tengrism. An idiom in Turkish which is used when one feels ashamed of something — "Yerin yedi kat altına girdim" which means "I have gone into the seventh floor of the ground" — is linked to Tengrism. An idiom in Bulgarian has a positive meaning and is used when one feels euphoric and very glad: "на седмото небе съм" which means "I am in the seventh sky".

For 40 days after birth, the newborn baby and his/her mother are required to stay in the home. On the fortieth day, a special ceremony is done that is called *Kırklama* or *Kırk çıkarma*.<sup>[12]</sup> On that day, baby is taken in a special bath called *Kırk banyosu* (bath of 40). Forty stones which were collected from 40 places are dropped into the water with a gold coin to give the baby a nice fortune. This water is taken 40 times and then dropped again onto the water while cleaning the baby's head. After the bath, special clothes are put on the baby for a special visit to the house of the grandparents called *Kırk uçurma evi*. This first visit is believed to be very important. Grandparents give the baby a specially-prepared basket of gifts called *Kırk uçurma sepeti*.

Drinking Turkish coffee with your friend is believed to be worth 40 years of friendship. (The expression 'Bir fincan kahvenin kırk yıl hatırı vardır' means 'Drinking one cup of Turkish coffee together with your friend will not be forgotten for 40 years.'<sup>[13]</sup>) There is a convectional rainfall type in Turkey called *Kırkikindi*



Spelling of *Tengri* in the Old Turkic script (written from right to left, as *t²nr²i*)



A scene from *Kırk banyosu* (bath of 40) in Turkey.



*Kurşun dökme* (Turkey)

(Kırk+ikindi, where ikindi means mid-afternoon) which is believed to fall 40 days.

In Turkey, among children, Moon is called *Ay Dede* (Moon The Grandfather) who is considered to be the moon-god living in the sixth floor of the sky. At nights, tales are being told about him to children by their parents for them to go to sleep. The nursery rhyme *ay dede ay dede, senin evin neredede?* (Grandfather Moon, Grandfather Moon, where is your home?) is popular among children.

The word *Kyrgyz* means *We are forty* in the Kyrgyz language. Regarding the importance of the number, Kyrgyzstan's flag has a symbol of 40 uniformly spaced rays. A legendary hero called Manas is believed to have 40 regional clans. Tengrist Khazars aided Heraclius by sending 40,000 soldiers during a joint Byzantine-Göktürk operation against Persians.

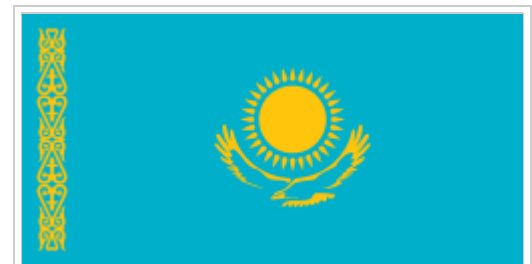
A number of Kyrgyz politicians are actively pushing Tengrism, to fill the ideological void. Dastan Sarygulov, secretary of state and formerly chair of the Kyrgyz state gold mining company, has established Tengir Ordo (tr) (Army of Tengri) which is a civic group that seeks to promote the values and traditions of the Tengrism.<sup>[14]</sup>

There is a Tengrist society in Bishkek, which officially claims almost 500,000 followers and an international scientific center of Tengrist studies. Both institutions are run by Dastan Sarygulov, the main theorist of Tengrism in Kyrgyzstan and a member of the Parliament.

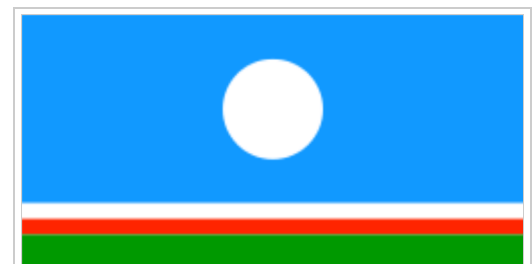
Publications committed to the subject of Tengrism are more and more frequently published in scientific journals of human sciences in Kyrgyzstan and Kazakhstan. The partisans of this movement endeavor to influence the political circles and have succeeded in spreading their concepts into the governing bodies. Kazakhstan's President Nursultan Nazarbayev and even more frequently former Kyrgyz president Askar Akayev have mentioned that Tengrism is the national and "natural" religion of the Turkic peoples.

## Some symbols related to Tengriism

- Umay - Goddess of fertility and virginity
- Bai-Ulgan - Highest deity after Tengri
- Erkliğ - God of space
- Erlik - God of death
- Flag of Sakha Republic
- Flag of Kazakhstan
- Flag of Chuvashia
- Flag of Turkey
- Göktürk coins
- Tree of Life
- Öksökö



Kazakh Flag



Flag of Sakha Republic

## Mountains and lakes related to Tengrism

- Ak Deniz (White sea)  Turkey (Cardinal direction: West)
- Kara Deniz (Black sea)  Turkey (Cardinal direction: North)

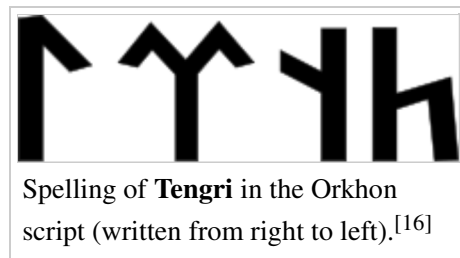
- Kara Sea (Black sea)  Russia (Cardinal direction: North)
- Tangra Mountains
- Beydigin Mountains  Turkey
- Gökırmak (Sky river)  Turkey
- Kızılırmak (Red river)  Turkey
- Tian Shan  China
- Khan Tengri  Kazakhstan
- Kyzyl-bash  Kazakhstan
- Altai Mountains  Mongolia
- Ötüken  Mongolia
- Issyk Kul:  Kyrgyzstan
- Musala  Bulgaria
- Perperikon<sup>[15]</sup>  Bulgaria



Ötüken yış is regarded as the residence of Tengri and capital city of Turks in Irk Bitig.

## Historical Tengri

Historical Tengrism surrounded the cult of the sky god and chief deity **Tengri** and incorporated elements of shamanism, animism, totemism and ancestor worship. It was brought into Eastern Europe by the early Huns and



Spelling of **Tengri** in the Orkhon script (written from right to left).<sup>[16]</sup>

Bulgars.<sup>[17]</sup> It lost its importance when the Uighuric kagans proclaimed Manichaeism the state religion in the 8th century.<sup>[18]</sup>

Tengriism also played a large part in the religious denomination of the Gok-Turk Empire and the Great Mongol Empire. The name “Gok-Turk” translates as “Celestial Turk” which directly points out to the devotion to Tengriism. In the 13th century, Genghis Khan and several generations of his followers were also Tengrian believers until his fifth generation descendent Uzbeg Khan turned to Islam in the 14th century.

The original Great Mongol Khans, although they were followers of Tengri and believed to have received a heavenly mandate to rule the world from him, were nonetheless known for their tolerance towards other confessions.

<sup>[19]</sup>Möngke Khan, the fourth Great Khan of the Mongol empire, said: “We believe that there is only one God, by whom we live and by whom we die, and for whom we have an upright heart. But as God gives us the different fingers of the hand, so he gives to men diverse ways to approach Him.” (“Account of the Mongols. Diary of William Rubruck”, Religious debate in court. Documented by W. Rubruck in May 31, 1254.). In the context of the modern revival, the term is sometimes used in a much wider sense of the mythology of the Turkic and Mongolian peoples and Central Asian shamanism in general.



Chuvash flag

Turkish coin

Tree of Life on a flag and a coin.



Khan Tengri (Kazakhstan)



## Tengrist movement in Central Asia

A revival of Tengrism has played a certain role in modern-day Turkic nationalism in Central Asia since the 1990s. In its early phase, it developed in Tatarstan, where a Tengrist periodical, *Bizneng-Yul*, appeared from 1997. The movement spread through other parts of Central Asia in the 2000s, to Kyrgyzstan and Kazakhstan in particular, and to a lesser extent also to Buriatia and Mongolia (Laruelle 2006).

Since the 1990s, it has also become usual in Russian language literature to use the term Тенгрианство (variously rendered *tengrianism* or *tengrianity*) in a much more general sense of "Mongolian shamanism, to the inclusion of all "esoteric traditions" native to Central Asia. Buryat scholar Irina S. Urbanaeva developed a theory of such "Tengriantist Esoteric Traditions of Central Asia" during the years following the collapse of the Soviet Union and the resulting revival of national sentiment in the former Soviet Republics of Central Asia.<sup>[20]</sup>

While the Tengrist movement has very few active adherents, its discourse of the rehabilitation of a "national religion" reaches a much larger audience, especially in intellectual circles. Presenting, as it does, Islam as being foreign to the Turkic peoples, adherents are mostly found among the nationalistic parties of Central Asia. Tengrism can thus be interpreted as the Turkic version of Russian neopaganism. Another related phenomenon is that of the revival of Zoroastrianism in Tajikistan (Laruelle 2006).

By 2006, there was a Tengrist society in Bishkek, and an "international scientific centre of Tengrist studies", run by Kyrgyz businessman and politician Dastan Sarygulov. Sarygulov has also established the civic group "Tengir Ordo" ("army of Tengri"), his ideology incorporating strong features of ethnocentrism and Pan-Turkism, but his ideas did not find large support. After the Kyrgyzstani presidential elections of 2005, Sarygulov received the position of state secretary, and he also set up a special working group dealing with ideological issues.<sup>[21]</sup> Another Kyrgyz proponent of Tengrism, Kubanychbek Tezekbaev, was put on trial for inciting religious and ethnic hatred in 2011 because of statements he made in an interview, where he described Kyrgyz mullahs as "former alcoholics and murderers".<sup>[22]</sup>

## Tengriism in Arghun Khan's letter to the King of France (1289 AD)

Arghun Khan expressed the association of Tengri with imperial legitimacy and military success. The Majesty (*Suu*) of the Khan is a divine grace or stamp granted by Tengri to a chosen individual and through which Tengri controls the world order, in other words it is the special presence of Tengri in the person of the Great Khan. Note in this letter that the divine name 'Tengri' or 'Mongke Tengri' (Eternal Heaven) is always placed at the top of the sentence, even if the former sentence has to look like it is incomplete when the divine name is moved to top of the next sentence. In the middle of the magnified section, the sacred phrase 'Tengri-yin Kuchin' (Power of Tengri) stands completely separate from the other sentences, forming a sacred pause before being followed by the phrase 'Khagan-u Suu' (Majesty of the Khan):

“Under the Power of the Eternal Tengri. Under the Majesty of the Khan (Kublai Khan). Arghun Our word. To the Ired Farans (King of France). Last year you sent your ambassadors led by Mar Bar Sawma telling Us: "if the soldiers of the Il-Khan ride in the direction of Misir (Egypt) we ourselves will ride from here and



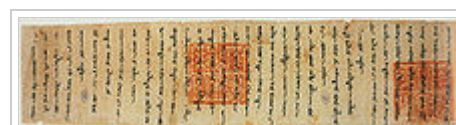
1289 letter of Arghun to Philip the Fair, in Mongolian language and classical Mongolian script, with detail of the introduction. The letter was remitted to the French king by Buscarel of Gisolfé.

join you", which words We have approved and said (in reply) "praying to Tengri (Heaven) We will ride on the last month of winter on the year of the tiger and descend on Dimisq (Damascus) on the 15th of the first month of spring." Now, if, being true to your words, you send your soldiers at the appointed time and, worshipping Tengri, we conquer those citizens (of Damascus together), We will give you Orislim (Jerusalem). How can it be appropriate if you were to start amassing your soldiers later than the appointed time and appointment? What would be the use of regretting afterwards? Also, if, adding any additional messages, you let your ambassadors fly (to Us) on wings, sending Us luxuries, falcons, whatever precious articles and beasts there are from the land of the Franks, the Power of Tengri (*Tengri-yin Kuchin*) and the Majesty of the Khan (*Khagan-u Suu*) only knows how We will treat you favorably. With these words We have sent Muskeril (Buscarello) the Khorchi. Our writing was written while We were at Khondlon on the sixth khuuchid (6th day of the old moon) of the first month of summer on the year of the cow."

## Tengriism in Arghun Khan's letter to Pope Nicholas IV (1290 AD)

Arghun Khan expressed the non-dogmatic side of Tengriism. (Note the divine name 'Mongke Tengri' (Eternal Tengri) is always at the top of the sentence in this letter, in accordance with Mongolian Tengriist writing rules):

"...Your saying 'May [the Ilkhan] receive silam (baptism)' is legitimate. We say: 'We the descendants of Genghis Khan, keeping our own proper Mongol identity, whether some receive silam or some don't, that is only for Eternal Tengri (Heaven) to know (decide).' People who have received silam and who, like you, have a truly honest heart and are pure, do not act against the religion and orders of the Eternal Tengri and of Misiqa (Messiah or Christ). Regarding the other peoples, those who, forgetting the Eternal Tengri and disobeying him, are lying and stealing, are there not many of them? Now, you say that we have not received silam, you are offended and harbor thoughts of discontent. [But] if one prays to Eternal Tengri and carries righteous thoughts, it is as much as if he had received silam. We have written our letter in the year of the tiger, the fifth of the new moon of the first summer month (May 14th, 1290), when we were in Urumi."



Letter from Arghun, Khan of the Mongol Ilkhanate, to Pope Nicholas IV, 1290

## Nestorianism and Tengriism

Tengriism is often called as Nestorianism by Christian devices.<sup>[23]</sup> Turkish Nestorian manuscripts, that have the same rune-like duct as the Old Turkic script, have been found especially in the oasis of Turfan and in the fortress of Miran.<sup>[24][25][26][27][28][29]</sup> When and by whom the Bible or any part thereof have been translated into Turkish for the first time, is completely in the dark.<sup>[30]</sup> Most of these written records in the pre-Islamic era of Central Asia are written in the Old Turkic language.<sup>[31]</sup> Nestorian Christianity also had followers among the Uighurs. In the Nestorian sites of Turfan, a fresco depicting the rites of Palm Sunday has been discovered.<sup>[32]</sup>

## Principles of Tengrism

- There exists one supreme God, Tengri. He is the unknowable One who knows everything, which is why Turks and Mongols say 'Only Tengri knows' /*gagtskhuu Tenger medne!*. He is the Judge of people's good and bad actions, which is why it is said 'Tengri will be angry if you sin' /*Tenger khilegnene!*. Tengri can bless a person richly but can also utterly destroy those whom he dislikes. His actions cannot be predicted. His ways are difficult to know.
- Tengri is the intelligence and power behind all of nature. Everything is ultimately controlled by him, from the weather to the fate of individuals and nations, which is why Genghis Khan says in the Altan Tobchi: *'I have not become Lord thanks to my own bravery and strength, I have become Lord thanks to the love of our mighty father Tengri. I have defeated my enemies thanks to the assistance of our father Tengri. I have not become Khan thanks to my own all-embracing prowess. I have become Lord thanks to the love of our father Khan Tengri. I have defeated alien enemies thanks to the mercy of our father Khan Tengri.'*
- There exist many other spirits or 'angels' besides Tengri. These spirits are diverse. They can be good or bad or of mixed temperament. They can be gods residing in the upper heavenly world, wandering evil spirits from the underworld, spirits of the land, water, stars and planets or spirits of the ancestors. They can be in charge of certain tribes or of certain nations. Under Tengri these spirits all have some limited influence, but it is nearly impossible for normal people to contact them. Only chosen people can contact them. Chosen people can also do the same thing these spirits do, like send destructive thunderstorms on enemy soldiers (as occurs in the *Secret History of the Mongols*).
- The spirits can harm people or act as agents in transmitting a message or prophecy about the future. In the *Secret History of the Mongols*, it is said the spirits of the land and water of Northern China were angry about the slaughter of the local population and harmed the Mongol Ogedei Khan with an illness that left him in bed unable to speak. In the Secret History, a spirit called Zaarin transmits a prophecy about the future rise of Genghis Khan.
- There is no 'one true religion'. Humanity has not reached full enlightenment. Nonetheless Tengri will not leave the guilty unpunished and the virtuous unrewarded. Those upright in spirit and righteous in thought are acceptable to Tengri, even if they followed different religions. Tengri has given different paths for man. A man may be Buddhist, Christian or Muslim, but only Tengri knows the righteous. A man may change his tribal allegiance but still be upright. Tribal customs can be changed if they are harmful to people, which is why Genghis Khan did away with many previous customs in order to ensure orderly government.
- All people are weak and therefore shortcomings should be tolerated. Different religions and customs



Tuvan shaman, Ai-Churek (Moonheart died, 22.11.2010) during a ceremony at the fire in Kyzyl, Tuva, Russia

should be tolerated. Like the life of the nomads, peoples' lives are difficult enough and subject to the pressures of nature. No one is perfect before Tengri, which is why Genghis Khan said: "If there is no means to prevent drunkenness, a man may become drunk thrice a month; if he oversteps this limit he makes himself guilty of a punishable offence. If he is drunk only twice a month, that is better — if only once, that is more praiseworthy. What could be better than that he should not drink at all? But where shall we find a man who never drinks? If, however, such a man is found, he deserves every respect".

## See also

- Heaven worship
- Manzan Gurme Toodei
- Mythology of the Turkic and Mongolian peoples
- Hungarian neopaganism
- Religion in China
- Native American religion

## Notes

1. ^ The spelling *Tengrism* is found in the 1960s, e.g. Bergounioux (ed.), *Primitive and prehistoric religions*, Volume 140, Hawthorn Books, 1966, p. 80. *Tengrianism* is a reflection of the Russian term, Тенгрианство. It is reported in 1996 ("so-called Tengrianism") in Shnirel'man (ed.), *Who gets the past?: competition for ancestors among non-Russian intellectuals in Russia*, Woodrow Wilson Center Press, 1996, ISBN 978-0-8018-5221-3, p. 31 (<http://books.google.ch/books?id=4iwHp8asmsdEC&pg=PA31&dq=Tengrianism&hl=de&sa=X&ei=OBiKT6-9MNDOsgaEtdGUBQ&ved=0CEIQ6AEwAg#v=onepage&q=Tengrianism&f=false>) in the context of the nationalist rivalry over Bulgar legacy. The spellings *Tengriism* and *Tengrianity* are later, reported (deprecatingly, in scare quotes) in 2004 in *Central Asiatic journal*, vol. 48-49 (2004), p. 238 (<http://books.google.ch/books?id=GeRVAAAAYAAJ&q=Tengriism&dq=Tengriism&hl=de&sa=X&ei=oBhKT9qIOsPitQb-w-WUBQ&ved=0CDMQ6AEwAA>). The Turkish term

*Tengricilik* is also found from the 1990s. Mongolian ТЭНГЭР ШҮТЛЭГ is used in a 1999 biography of Genghis Khan (Boldbaatar et. al, Чингис хаан, 1162-1227, Хаадын сан, 1999, p. 18 ([http://books.google.ch/books?id=OMIMAQAAMAAJ&q=%22%D0%A2%D1%8D%D0%BD%D0%B3%D1%8D%D1%80+%D1%88%D2%AF%D1%82%D0%BB%D1%8D%D0%B3%22&dq=%22%D0%A2%D1%8D%D0%BD%D0%B3%D1%8D%D1%80+%D1%88%D2%AF%D1%82%D0%BB%D1%8D%D0%B3%22&hl=en&sa=X&ei=HVBLT4yGBImhOtPRtf8N&redir\\_esc=y](http://books.google.ch/books?id=OMIMAQAAMAAJ&q=%22%D0%A2%D1%8D%D0%BD%D0%B3%D1%8D%D1%80+%D1%88%D2%AF%D1%82%D0%BB%D1%8D%D0%B3%22&dq=%22%D0%A2%D1%8D%D0%BD%D0%B3%D1%8D%D1%80+%D1%88%D2%AF%D1%82%D0%BB%D1%8D%D0%B3%22&hl=en&sa=X&ei=HVBLT4yGBImhOtPRtf8N&redir_esc=y))).



2. ^ R. Meserve, Religions in the central Asian environment. In: History of Civilizations of Central Asia, Volume IV (<http://unesdoc.unesco.org/images/0012/001204/120455e.pdf>), The age of achievement: A.D. 750 to the end of the fifteenth century, Part Two: The achievements, p. 68:
  - "[...] *The 'imperial' religion was more monotheistic, centred around the all-powerful god Tengri, the sky god.*"
3. ^ Michael Fergus, Janar Jandosova, Kazakhstan: Coming of Age (<http://books.google.de/books?id=jAu9ttUqiJoC>), Stacey International, 2003, p.91:
  - "[...] *a profound combination of monotheism and polytheism that has come to be known as Tengrism.*"
4. ^ H. B. Paksoy, Tengri in Eurasia (<http://historicaltextarchive.com/sections.php?action=read&artid=783>), 2008
5. ^ Napil Bazylkhan, Kenje Torlanbaeva in: Central Eurasian Studies Society (<http://books.google.de/books?id=FcQuAQAIAAJ>), Central Eurasian Studies Society, 2004, p.40
6. ^ "There is no doubt that between the 6th and 9th centuries Tengrism was the religion among the nomads of the steppes" Yazar András Róna-Tas, *Hungarians and Europe in the early Middle Ages: an introduction to early Hungarian history*, Yayıncı Central European University Press, 1999, ISBN 978-963-9116-48-1, p. 151 ([http://books.google.com/books?id=I-RTt0Q6AcYC&pg=PA151&dq=hungarians+tengrism&hl=tr&ei=5dfbTfyDNsSUswwbr43wDg&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CCsQ6AEwAA#v=onepage&q&f=false](http://books.google.com/books?id=I-RTt0Q6AcYC&pg=PA151&dq=hungarians+tengrism&hl=tr&ei=5dfbTfyDNsSUswwbr43wDg&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCsQ6AEwAA#v=onepage&q&f=false)).
7. ^ <sup>a</sup> <sup>b</sup> *Hungarians & Europe in the Early Middle Ages: An Introduction to Early ...* - András Róna-Tas - *Google Kitaplar* ([http://books.google.com/books?id=I-RTt0Q6AcYC&pg=PA151&dq=huns+tengrism&hl=tr&ei=orPFTfP0FI3sgakhKXjBQ&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CCsQ6AEwAA#v=onepage&q=huns%20tengrism&f=false](http://books.google.com/books?id=I-RTt0Q6AcYC&pg=PA151&dq=huns+tengrism&hl=tr&ei=orPFTfP0FI3sgakhKXjBQ&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCsQ6AEwAA#v=onepage&q=huns%20tengrism&f=false)). Books.google.com. Retrieved 2013-02-19.
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