טנגרי

Tengri, maître - Reverso Context
context.reverso.net/traduction/francais-arabe/Tengri.+maître
... Traductions en contexte de "Tengri, maître" en français-arabe avec Reverso Context
(ככתי לא זאל בנהיגה ל"טגרי" " зуб הכסף, שלה שבעה וחמש קאברים של כוכבים")

the Blue Sky - Reverso Context
context.reverso.net/الترجمة/البوليزي/العربي
... أيها الملك (טגרי) يا رب السماء الرفقة، أرك بنالك”). Lord of the... Be strong... ...and ask our Lord of the Blue Sky, Great Tengri... ...to help you...

تحميل Tengri FM iPhone iPad:
ar.forio.net - موسیقی و برنامه‌های
موسیقی و برنامه‌های
FM - Tengri FM
... Tengri FM

Reverso Context - الترجمه إلى العربية - أمثلة الإنجليزية | I bow
I'm the emperor (Tengri) by the seven companions of the sky, your protector.

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

خان تنگری - ویکی‌پدیا، دانشنامه‌آزاد
fa.wikipedia.org/wiki/خان_تنگری

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تنگری (تنگری) - تصاویر، توصیفات، فیس‌بک، گوگل پلس، ثوپر، صفحات. سرویس فیسبوک ست. فالوئر تلخادر تنگری فیس‌بک گوگل پلس ثوپر.
Tengri
From Wikipedia, the free encyclopedia

Tengri (Old Turkic: ᠠᠮᠥᠨ ᠣᠢ: Modern Turkish: Tann; Proto-Turkic *teŋri / *taŋrɪ; Mongolian script: мэнэр, 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撑犁/Cheng-li, which is hypothesized to be a Chinese transcription of Tāŋrì. (The Proto-Turkic form of the word has been reconstructed as *Teŋrᵊ or *Taŋrᵊ.) Alternatively, a reconstructed Altaic etymology from *T'angirᵊ ("oath" or "god") would emphasize the god's divinity rather than his domain over the sky.[2]

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.[3]

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: thîn[4] and Japanese Han Dynasty loanword ten[4]) may also be related, possibly a loan from a prehistoric Central Asian language.[5]

According to Dimitrov (1987), Aspandiat is the name given to Tengri by the Persians.[6]
History

Tengri was the national god of the Göktürks, described as the "god of the Turks" (*Türük Tängrisi*).[1] 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, kutlug* or *kutalmysh*, based on the belief that they attained the *kut*, the mighty spirit granted to these rulers by Tengri.[7]

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).[8] It lost its importance when the Uighuric kagans proclaimed Manichaeism the state religion in the 8th century.[9] 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.[9]

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.[10] As Gök Tanrı, he was the father of the sun (Koyash) and moon (Ay Tann) and also Umay, Erlik, and sometimes Ülgen.

Mythology

Tengri was the main god of the Turkic pantheon, controlling the celestial sphere.[11] 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.[12]

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.[13]
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.[14]

**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.

**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.[15]

**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[16]
- Tengger Cavalry, a Chinese folk metal band named after Tengri.

**Notes**

1. ^a^b Jean-Paul Roux, *Die alttürkische Mythologie*, p. 255
2. ^ Sergei Starostin, Altaic etymology (http://starling.rinet.ru/cgi-bin/response.cgi?single=1&basename=/data/alt
   /altet&text_number=2306&root=config)
4. ^a^b 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
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) 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)."

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) 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)."


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*, Yayıncı Central European University Press, 1999, ISBN 978-963-9116-48-1, p. 151


Look up tanrı in Wiktionary, the free dictionary.


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

- Georg, Stefan. „Türkisch/Mongolisch tängri “Himmel/Gott” und seine Herkunft“, "Studia Etymologica Cracoviensia 6, 83-100

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) (2000)
- Virtual Temple of Tengri (http://www.Tangrim.org)
- Tengri (http://drakenberg.weebly.com/tengri1.html)
Tengrism

Tengrism (sometimes stylized as Tengriism), occasionally referred to as Tengrianism, is a modern term for a Central Asian religion characterized by features of shamanism, animism, totemism, both polytheism and monotheism, and ancestor worship. Historically, it was the prevailing religion of the Turks, Mongols, and Hungarians, as well as the Xiongnu and the Huns. 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 Tängrisi (God of Turks). 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). 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 Tengrism is also known as the Göktanrı dini, "Sky God religion", 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.[7]

Tengriism is actively practiced in Sakha, Buryatia, Tuva and Mongolia in parallel with Tibetan Buddhism and Burkhanism.[11]

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 Tengriism. 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 Tengriism. 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 Kirklama or Kurk çıkarma.[12] On that day, baby is taken in a special bath called Kirk 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 Kirk uçurma evi. This first visit is believed to be very important. Grandparents give the baby a specially-prepared basket of gifts called Kirk uçurma sepeti.

Drinking Turkish coffee with your friend is believed to be worth 40 years of friendship. (The expression 'Bir fincan kahvenin kırk yıl hatını vardır' means 'Drinking one cup of Turkish coffee together with your friend will not be forgotten for 40 years.'[13]) There is a convectional rainfall type in Turkey called Kırkikindi.
(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 nerede? (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.[14]

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 Tengrism

- 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

Mountains and lakes related to Tengrism

- Ak Deniz (White sea)  Türkiye (Cardinal direction: West)
- Kara Deniz (Black sea)  Türkiye (Cardinal direction: North)
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 Bulgars. It lost its importance when the Uighuric kagans proclaimed Manichaeism the state religion in the 8th century.

Tengrism 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. Môngke 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.
Tengrist movement in Central Asia

A revival of Tengristism 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 Buriaatia 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 "Tengristian 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.[20]

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.

Tengristism 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.[21]

Another Kyrgyz proponent of Tengristism, Kubançebek Tezakbaev, 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".[22]

**Tengriïism 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 (Суу) 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..."
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.”

Nestorianism and Tengriism

Tengriism is often called as Nestorianism by Christian devices. 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. When and by whom the Bible or any part thereof have been translated into Turkish for the first time, is completely in the dark. Most of these written records in the pre-Islamic era of Central Asia are written in the Old Turkic language. 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.
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
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=en&sa=X&ei=OBlKT6-9MNDOsgaEtdGUBQ&ved=0CEIQ6AEwAg#v=onepage&q=Tengrianism&f=false) in the context of the nationalist rivalry over Bulgar legacy. The spellings Tengrism 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=GeRVAAAAAYAAJ&q=Tengriism&dq=Tengriism&hl=en&sa=X&ei=HVBLT4yGBImhOtPRtf8N&redir_esc=y). Tengricilik is also found from the 1990s. Mongolian Інгр 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=OBlKT6-9MNDOsgaEtdGUBQ&ved=0CEIQ6AEwAg#v=onepage&q=Tengrianism&f=false) in the context of the nationalist rivalry over Bulgar legacy. The spellings Tengrism 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=GeRVAAAAAYAAJ&q=Tengriism&dq=Tengriism&hl=en&sa=X&ei=HVBLT4yGBImhOtPRtf8N&redir_esc=y). The Turkish term
   - "[...] The ‘imperial’ religion was more monotheistic, centred around the all-powerful god Tengri, the sky god."

   - "[...] a profound combination of monotheism and polytheism that has come to be known as Tengrism."


8. Jean-Paul Roux, Die alttürkische Mythologie, p. 255


11. Balkanlar'dan Ulu Türkistan'a Türk halk inançları Cilt 1, Yaşar Kalafat, Berikan, 2007


15. A Spell In Time: Bulgarian Myth and Folklore (http://www.spellintime.fsnet.co.uk/Folklore.htm)


19. Osman Turan, The Ideal of World Domination among the Medieval Turks, in Studia Islamica, No. 4 (1955), pp. 77-90


22. RFE/RL (http://translate.google.ch/translate?hl=de&sl=en&u=http://www.rferl.org/content/kyrgyz_religious_hatred_trial_throws_spotlight_on_ancient_creed/24469022.html&ei=lCRKT93TBsLGswaBnPmUBQ&sa=X&oi=translate&ct=result&resnum=1&ved=0CDAQ7gEwAA&prev=/search?q=3%Fq%3DKubanychbek%2BTezekbaev%26hl%3Dde%26prmd%3Dimvns) 31 January 2012.


28. Volker Adam, Jens Peter Loud, Andrew White, Bibliography old Turkish Studies, Otto Harrassowitz Publishing, 2000, p.40


References


External links

- Virtual Temple of Tengri. (http://www.Tangrim.org)
- Tengri (http://drakenberg.weebly.com/tengri1.html)


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