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Comparative Analysis and Semiotic Approach to the 12-Year Animal Calendar of the Turks of Southern Siberia and the Kazakhs as a Cultural Artifact

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Abstract

Research problem: The article provides a semiotic-comparative analysis of nomadic forms of chronology of the Turkic peoples of Southern Siberia and the Kazakhs. To date, it is relevant to study the ideological basis of the 12-year-old Nomad-Turkic animal calendar - Tengrianism which has complex socio-cultural forms of regulation of human relations that promote interpersonal, interethnic solidarity and cooperation. One of the little-studied problems is a comparative study of the 12-year animal calendar of the Turkic peoples (Teleuts, Tuvans, Kazakhs), which is not only a complex system of cultural adaptation of the life of these peoples to the environment, but also acts as one of the important cultural regulators of the daily life of the Turkic peoples. The aim of the study is a comparative and semiotic analysis of the genesis of sacred time in the form of a 12-year animal calendar of the Turkic nomadic peoples of Southern and Western Siberia. The novelty of the research lies in the comparative and semiotic analysis of the concept of sacred time in the Turkic culture based on the identification of common and different in the forms and ways of organizing their cultural life and in the intercultural communication of the Turkic peoples (Teleuts, Tuvans, Kazakhs). Theoretical and methodological approach: in this article uses comparative and semiotic approaches, the method of cultural relativism, the remote method (R. Benedict), the indigenous methodology of research (C.K. Lamazhaa), as well as methodological studies of Turkologists (Abaev N.V., Mongush B. B., etc.) Research results: Research implemented in 2 thematic blocks "Sacred time in the cultural life of Teleuts and Kazakhs" and "12-year animal calendar as a regulator of the everyday culture of Tuvans, Teleuts and Kazakhs", the following provisions are proved: the genesis and role of the 12-year calendar in the everyday culture of the Teleuts, Tuvans, Kazakhs is substantiated on the basis of identifying typical features, features of the functioning of the model of sacred time in the context of the culture of these peoples, the uniqueness, the manifestation of the sacred time in their daily life is determined by the features;; comparative, semiotic analysis of traditions, customs and holidays, age groups, family life of the Turks of Southern and Western Siberia, based on a 12-year-old animal on the calendar corresponding to the biorhythms of nature. The 12-year animal calendar of the Turkic nomadic peoples of Southern and Western Siberia, having an archetypal unity of origin, after the adoption of Islam by the Kazakhs and the penetration of Buddhism into the Sayano-Altai Highlands was transformed into the corresponding ideological systems.

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Introduction

We are all used to the fact that the 12-year animal calendar is Chinese, Tibetan but not Turkic. In fact, this is not the case. There is a historical documentary mention that the Teleutes used a 12-year animal calendar in the book "Traditions and Crafts of the Bachata Teleutes" (T.I.Kimeeva and L.I.Tydykova, 2011) [Traditions ..., 2011]. To a certain extent, all Chinese astrology, geomancy and medicine are also based on the 12-year animal calendar. Some Tibetan texts indicate that information about the animal calendar of the Turks is taken from Chinese sources. But for the sake of justice, it should be noted that there are nuances of the 12-year animal cycle that are absent in Chinese sources, but have been preserved by the Tibetans, or vice versa have been preserved by the Chinese and lost by the Tibetans. This suggests that either the Chinese lost them and the Tibetans retained them, or the Tibetans also actively adopted knowledge from the Turkic-Mongolian tribes or their ancestors. There are moments on some issues of the 12-year animal calendar, where Chinese and Tibetan sources fundamentally contradict each other. This suggests that the human factor played a role, there was an error, a typo when rewriting, translating the text or misunderstanding in the case of oral transmission of information.

The ancestors of the Teleutes and Altaians are among the founders of the 12-year animal calendar. The 12-year animal calendar in the Altai Republic is included in the state register, the Turkic peoples of Siberia and Altai were at the origins of the creation of the republic. The Teleut songs narrate that the Teleuts roamed from Baikal to the Volga and the 12-year animal calendar is their great heritage which unfortunately, was partially lost. The task is to collect bit by bit all the knowledge concerning the 12-year-old animal calendar which are scattered around the globe. This calendar is the basis of ethnic spiritual and material culture, the foundation of the culture of all Turkic peoples and indeed of all mankind. Successful countries that use a 12-year animal calendar: China, Japan, Korea and others. We have no complaints about these countries, on the contrary, this unique ideology needs to be popularized and disseminated to improve the quality of life both materially and spiritually.

Materials and Methods

Despite the extensive literature devoted to the 12-year animal calendar in Central Asia, special studies of the calendar in this region have become known thanks to the works of the following scientists: Y.N. Roerich (1902-1960), B.I. Kuznetsov (1931-1985) and L.N. Gumilev (1912-1992), K.M. Gerasimova (1919-2011) and others. Among Western researchers, the works of the French tibetologist and sinologist Rolf Stein (1911-1999), who studied epics, including Gesar, the Italian scientist Giuseppe Tucci (1894-1984), the British Tibetologist David Snellgrove, are important for studying the problem of the 12-year animal calendar. Also, together with the head of the Bon community in exile, he published the book "The Nine Ways of Bon" - excerpts from "Gzijid", Norwegian Tibetologist Per Kvaern (b. 1945), who studied Dzogchen practices and the Bon version of the wheel of existence.

Valuable for our work are the works of the Austrian Tibetologist Rene Nebeski-Wojcovicz (1923-1959) who studied in detail the cult of Tibetan Gods and Demons, as well as the American anthropologist Johan Reinhard, who studied Nepalese shamanism in connection with beliefs about possession by spirits. The texts of various schools of Tibetan Buddhism and Bon religion have been translated by the American researcher A. Benzin. Dedicated to Tantra, Kalachakra and Dzogchen. Tibetans themselves pay attention to the study of the religion of their country. Among the most famous authors should be noted the writings of contemporary figures considered to be the exponents of Tibetan traditions, Tenzin Wangyal Rinpoche, who gives a description of Bon practices. Lopon Tenzin Namdak, who practiced Dzogchen, Namkai Norbu, who studied the Bon tradition and Dzogchen practice [Kuznetsov, 1998: 95].

"Children of Atlantis" is a unique essay on the history of the ancient Turks.

D. Rahmati writes in a peculiar way about the eastern Turks (Huns, Saks, Massagets, Uighurs, Karluks, Teleuts, Kyrgyz, Kurykans, Turkyuts, Kipchaks, etc.) and Western Turks – descendants of the Guz (Oguz). He refers to the Western Turks as Turks, Turkmens, Azerbaijanis, Crimean Tatars, Gagauz, Volga-Kama Bulgars. In his opinion, the modern language of the Kazan Tatars is strongly "Kipchakized", but still retained the Guz substratum (trace of the Western Turks). Racially, the Kazan Tatars of D. Rakhmati belong to the "red race" (Mediterranean type). He also counts the Chuvash among the Western Turks – the Chuvash are the result of mixing the ancient Turks (Suas) whose language is related to the ancient Yakut) with the ancient Mari. Moreover, the "Suas" came to the Volga region a thousand years earlier than the Bulgars. And they came directly (via the Caucasus, the Caspian Sea) from Asia Minor. D. Rahmati proves that if the "Huns" and "Eastern Scythians" are ancient Turks, then the "Sumerians" are the oldest Turks whose only written monuments are 4.5–5 thousand years old. And the ancestral homeland of the Turks is not Altai, but the Mediterranean. Central Asia is the new homeland of the Turks. Atlantis which perished in the World Stream, was inhabited by Atlantean Turks [Rahmati, 1999. 49 p.].

Samten Gyeltsen Karmay, found in Russian literature as Murat Khan, writes about the Tibetan roots of the origin of the 12-year-old animal calendar [The Decree of the Khro-chen King, 1991:9]. N.V. Abayev rightly connects it with the mountain Zhuns, the ancestors of both the Huns, Turks, Mongols, and part of Tibetans, and writes that Hashin was founded by "Gesar people" and this ethnotoponym may have Khakass origin (from the East Khakass toponym Kachinsk, probably etymologically related also to the Buryat Kachug on the territory of ethnic Buryatia in the Irkutsk region) or is associated with the second part of the ethnonym hak-khas and with the theonym Geser: Hashin//Hash//Khas//Gas//Ges-er [Abaev N. V., 2017]. Orientalist, Tibetologist, linguist professor Yu.N. Roerich, having analyzed many Tibetan sources in connection with the search for the Gesar country, whose history is intertwined with both Shan-Shung and Western Xia, comes to the conclusion that there is a permanent and ancient tradition linking the name of King Kesar with the people of Dru-gu (Gru-gu), the name by which the Turks are known to Tibetans [Roerich, 1999].

Discussion

Genesis of the 12-year animal calendar (Sacred time of the Turks)

Our ancestors divided time into external, internal and sacred (secret). External time is the seasons of the year: spring, summer, autumn and winter. Internal time is how much a person looks like. He looks older than his age, younger than his age, or corresponds to his age. Sacred time is a time outside of time. Sacred time (secret time) is the most important section in astrology. Sacred time prompted our ancestors to create a calendar in order to organize time and calculate sacred time points more accurately. It is necessary to know this time in order for spiritual practice to be more fruitful and effective. In the sacred time, a person progresses quickly, successfully and qualitatively on the spiritual path. Sacred time leads a person to spiritual realization in a short time, in one lifetime. Spiritual realization refers to a person's achievement of a rainbow body or a body of light. When a person does not die but transforms his physical body into light.

In the sky, the main luminaries are the Sun and the Moon (Month). Therefore, the calendar of the Tengrians was Solar-Lunar. Solar and lunar eclipses are the strongest sacred points in the mandala of time. After solar-lunar eclipses, the next most powerful are the four sacred points of the Solar Year. They are also called New Year's points for all four castes.

For the priests, the New Year began on December 21-22 and this is the day of the winter solstice, after which the day began to be added. From that moment, the day of the Gods began, which lasted exactly six months, until June 21-22 – this is the day of the summer solstice. After June 21-22, the day was shortened and a period called the night of the Gods came which also lasted

exactly six months. For the warriors, the new year came on March 21-22 on the day of the vernal equinox. For merchants, the new year came on June 21-22 – the day of the summer solstice. For commoners, the new year came on September 21-22 – the day of the autumnal equinox.

If a person dies on the Day of the Gods, when a sunny day is added and when the Moon grows from new moon to full moon, then it is easier for the Soul-Spirit of such a person to reach the higher spiritual worlds. When the solar day is shortened and the Night of the Gods comes, and the Moon wanes from full moon to new moon, it is very difficult for the Soul-Spirit to reach the higher spiritual worlds when leaving the physical body.

The moon also has its four sacred points in the lunar month. They are in third place by the power of sacredness. The first phase of the moon is morning and spring and the time of the warrior caste. The full moon is the day and summer is the time of the merchant caste. The fourth phase of the moon is evening and autumn is the time of the commoner caste. The new moon is night and winter is the time of the priest caste. The monthly 4 phases of the moon last 7-8 days. The lunar New Year is calculated in two ways. Both methods point to the same date. The first method is to calculate the first new moon after January 20. The second way is to calculate the second new moon after December 21-22, after the winter solstice. Provided that the Sun is in the constellation Aquarius.

Along with the lunar month, there is also a solar month that also has four sacred points. The first day, the eighth, the fifteenth, the twenty-second. The 12 animals of the lunar month do not coincide with the 12 animals of the solar month. We must and simply must adjust our lives and everyday life to the biorhythms of nature. The phases of the Sun and Moon are the reference points that we need to look up to. It is necessary to time all our holidays precisely for these biorhythms of nature. As our distant ancestors did. Absolutely all modern world spiritual traditions have their roots in the pagan very first ancient spiritual traditions.

Note that the ancient Tengrian equilateral cross was a symbol of the Five Primary Elements, the Five Elements and the Five Spirits of the Elements. Four equal rays and a center. Each of the five elemental spirits has its own distinct characteristics. These characteristics are reflected in the material culture of all peoples. They manifest themselves in the color and shape of dwellings, the color and shape of ornaments, jewelry, clothing. They are also represented by the shape, color, taste and smell of food. Each of the spirits has its own direction to the cardinal directions. In man, these spirits of the elements live in certain internal organs. Each season has its own dominant spirits. Today we will analyze this in detail.

The first five spirits are the spirits of the five primary elements:

1. Ether – The Spirit of Space and Time – Tengri. The shape is dome, the color is white. This is the main Spirit, in the hierarchy of spirits from which everything came out and in which everything is located. In the human body, the ether corresponds to the head.
2. Air or Wind Spirits. The shape is elongated, phallic, the color is green. They are responsible for creativity. In the human body, the right leg corresponds to the wind.
3. The Spirit of Fire. The shape is triangular, the color is red. Responsible for the transformation. In the human body, the right hand corresponds to fire.
4. The Spirit of Water. The shape is a circle, the color is black, all shades of blue and light blue. Responsible for the association. In the human body, the left leg corresponds to water.
5. . The Spirit of the Earth. The shape is square, the color is yellow. Responsible for balance, stability and stability. In the human body, the left hand corresponds to the earth.

Sacred Time in Tuvan Culture

For comparison, let us turn to the sacred time of the ancestors of modern Tuvans. The picture of

the world in the cyclic calendar is presented as the initial global image of the world, which underlies the human worldview, representing the essential properties of the world in the understanding of its bearers and is the result of all human spiritual activity [Serebrennikov etc., 1988: 21]. The world, presented as a picture of the world, is nationally colored and conditioned by the peculiarity of ethnic worldview and worldview. The national picture of the world has universal features and unique for each nation, since it reflects individual life experience.

Linguists also use the term natural time to define cosmic time. A person's sense of time is generated by the perception of changes in the world. The main source is cosmic time – the change of the times of the day, seasons of the year, etc. Since then, the chronology and, in general, time representations have been based on the natural-cosmogonic creative act and biocosmic rhythms, according to which the economic, family, labor and other life of a person was built [Mikheeva, 2003: 108-112].

S. M. Tolstaya believes that natural (physical) time is not separable, it is continuous infinite (more precisely: it is divided only by recurring events, such as sunrise and sunset, phases of the moon, change of seasons) but a person divides it into some stricter segments, introduces structure and organization into it, orders the flow of time, models it. The circle serves as a model of natural time and the life of nature seems to be an endless repetitive movement in this circle. The idea of a circle and repetition is suggested to man by nature itself: the repetition of sun sunrises and sunsets, winter and summer, night and day [Tolstaya, 2011: 152]. So, the natural time includes the seasons and parts of the day.

Some researchers attribute rural time to natural time. For example, according to A. Gurevich, rural time is a natural time, not an event which is why it does not need accurate measurement and does not lend itself to it. This is the time of people who have not mastered nature but obey its rhythm [Gurevich, 2007: 96].

And according to L. Mikheeva, rural time is not eventful (people have not yet mastered nature and obey its rhythm), oppositions day-night, summer-winter had ethnic coloring ("Day in sins, and night in tears"). Spring was associated with the period before harvest and winter with the completion of agricultural work, the dying of nature [Mikheeva, 2003: 184].

A closed annual circle and a daily circle are also exclusively natural phenomena, then the division of these circles into time segments, into periods is a matter of the mind, perception and human experience. It can be noted that the division of the day into two parts – day and night. It is also a purely natural phenomenon and consciousness and language only fix and designate it, but the further, more fractional division of the day, as well as the year, is already dependent on human consciousness and the language reflecting it. These ideas, like language, are ethnically (emotionally) colored, i.e. they are associated with a certain ethnic group of their speakers, and just like language, they are changeable, transformed in the course of historical development [Tolstoy, 1997: 17].

In our work, natural time is interpreted as a cyclical model of time, which denotes not only the change of seasons and parts of the day, but also folk signs presented in the folk calendars of a particular people.

The correlation of natural and cultural time is evident in the folk calendars of the Turks of Siberia. Altaians, Khakas and Tuvinians reflected their seasonal hunting, farming, gathering, etc. in the names of the months. Phenological observations are recorded in names such as the month of great heat, the month of great frost, the month of the cuckoo, the month of the chipmunk, etc. Thus, for the bearers of traditional culture, the season was important, the fullness of time with specific activities, and not the month in its modern sense [Traditional..., 1988: 52].

As the analysis of the texts of the Turkic languages has shown, the principle of dividing the year into two periods, winter and summer, has not been lost to date. Representatives of the older

generation continue to correlate natural phenomena and cultural events with two seasons, one of which begins on November 8 and the other on May 6. The days within each of these periods have a continuous numbering. For example, the New Year (December 31) falls on the 54th day of winter, on the 60th day a snowdrop breaks through, on the 70-80 th a colchicum blooms, on the 100th vineyards are cut, on the 105th, 112th and 119th warming begins in the air, in the water and on the ground accordingly (cemre düşüyor "warming is coming" (lit. "the heat is falling", from cemre "heat; burning coal")), a strong wind blows on the 144th (kirlangıç fırtınası "swallow storm + her"), etc. [Napolnova, 2010: 51]. So, each Turkic language has own peculiarities regarding the change of seasons.

As the People's Writer of the Republic of Tyva Eduard Mizhit notes, in the consciousness of a Tuvinian who was brought up in line with the traditional worldview, from early childhood the idea of the inseparable connection of the Universe was born and consolidated, starting from the sky, stars, sun and moon, ending with the life of an ant or a blade of grass, in other words, cosmic consciousness [Mizhit, 2004: 236]. Archaic cosmological ideas of Tuvans are connected, first of all, with the traditional way of life, the indissoluble connection of the nomad with nature, observations of celestial and natural phenomena, etc.

In the Tuvan phenological calendar, the time is counted by nine days, which are grouped into four temperature cycles coinciding mainly with the four seasons of the year. The countdown starts from the winter solstice, after which the day begins to add. Winter cold nine days is the time of the "birth" and "dying" of heat. The spring period (March 14-June 22) is characterized by the "maturation" of leaves and the singing of cuckoos. Autumn (September 15 – December 22) is the time of yellow leaves and the "time of the sun for the elderly", they bask in the sun and say goodbye to it.

The most recent cycle of these autumn nine-days (November 20-December 23) is called the "sun of old women" [Traditional..., 1988: 52]. To measure time intervals, astronomical phenomena related to the movement of celestial bodies were used: the Earth, the Moon, the Sun, etc. Of great practical interest was the study of the diurnal movements of stars in the firmament and the apparent movements of the Sun, Moon and planets between the stars. Therefore, the reference points in the daily time were the sun, moon and stars. The phenomenon of time in outer space in the prose of K.-E.K. Kudazy is reflected in the description of the following celestial objects: the Sun, the Moon and the names of the stars. These objects characterize "the interweaving of cosmological and anthropomorphic code, focused on the deep unity of man and the universe" [Tsivyan, 2006: 6].

Buddhism has modified the Tuvans' idea of the animal calendar. The first written sources of Tibet date back to the VII century. But in all these even contradictory historical chronicles, it is indicated that the 12-year animal calendar was brought to Tibet from outside. Historians have many versions on this issue. These versions are very different, which leads to even more confusion. It should be noted here that five schools of religious orientation coexist in Tibet. The first is the ancient religion of Bon. According to some sources, it is 30,000 years old, according to other sources it is 18,000 years old. This may not correspond to reality, it's just that at all times it is believed that the more ancient, the more correct and authoritative. This religion is also called shamanic. Plus the four schools of Tibetan Buddhism are Nyigma, kagyü, Sakya and Gelug. By the way, all five schools use a 12-year-old animal calendar.

It is stated that "Tonpa Shenrab came from Mount Meru" or Sumeru. Mount Meru or Sumeru is the same name. In India and Tibet, some sources write Meru in others Sumeru, meaning the same mountain. The only mountain on the globe with this name is located on the territory of Russia, in the Altai Republic, in the Ust-Koksinsky district. According to Teleut and Altai, it is called Uch Sumer. In Russian it is called Belukha. Belukha Mountain is the highest point in the south of western Siberia - 4506 meters. Now consider the instruction - "came from the Garuda country." Garuda is the king of birds. It is a well-known fact that the king of birds is an eagle or

a vulture. If you take the archaeological exhibits found in the mounds of Altai and Siberia, you will find a lot of images of eagles and griffins.

Even on the national emblem of Russia depicts emblem of the Golden Horde – a double-headed eagle. Few people know that Genghis Khan's great-grandfather was called Man-Garuda Khan. You can find this information in Alexey Vasilyevich Tivanenko's book "The Search for the Lost Kingdom: The Death of the Merkit Tribe". In this book, he consistently sets out the Genghis Khan family tree. Here's another proof for you. Further, it is indicated "the Basin came from the locality" [Tivanenko, 1998]. The word "Taz Iik" among the Teleuts is divided into two words "Taz" – an empty sparsely populated place, and "Iik" or "Iikter" is an area inhabited by spirits. Also, "Iik" is translated as a place of power or a sacred, holy place. There is also an expression like "Iik Pelek" – denoting a parallel world. Indeed, according to the legends of the Teleuts, spirits live in nature where there is little human fuss. It is also indicated "in the area the Basin beats and flows a lot of springs." The territory of Altai and Siberia abounds with springs, especially there are many of them in the vicinity of the mountain "Uch Sumer". Listening to the course of Tibetan astrology, geomancy and medicine, I discovered that Tibetans borrowed a lot of words from the Turkic, Teleut language. From all of the above, we can safely conclude that the birthplace of the 12-year-old animal calendar is the territory of Altai, Siberia.

We mentioned above that according to some Tibetan sources, the Bon religion is 30,000 years old, according to other sources it is 18,000 years old. It should be noted that the 12-year animal calendar, both in China and in Tibet, was depicted and is depicted in the form of a turtle. And now get acquainted with such a historical artifact. In Russia, on the banks of the stormy Bely Ius River in the Kuznetsk Alatau, during the excavations of the settlement of Malaya Sonya, a stone star map was found which is more than 30 thousand years old! This can serve as another proof that astronomy is the oldest of the earthly sciences. On a small sculptural image of a turtle, more precisely on its shell, ancient astronomers carved and tinted deep holes with red and dark cherry colors. If you mentally connect them, you will get the contour of the Big Dipper bucket. It is probably not by chance that the turtle became the bearer of the star map: after all, in Asian mythology, it symbolized the northern sector of the sky with the famous "axis of the universe" of the ancients – the Polar Star.

An integral part of the 12-year animal calendar is the doctrine of the five primary elements and the five basic spirits of nature. The doctrine of the five primary elements exists in India. All Indian Astrology, Geomancy and Medicine are based on this teaching. Vedic knowledge is imbued with the doctrine of the five primary elements. Indian chronicles say that in immemorial times, the nomadic livestock-breeding people of the Aria came from the North. These Arias brought Vedic knowledge to India. In the Vedas again we find mention of Mount Meru or Sumeru. Hindus do not use the 12-year animal calendar but actively use the doctrine of the five primary elements. In Indian Astrology there are such concepts as 12 nidanas and 12 astrological houses, 12 constellations. These concepts are easily intertwined, mutually defined and complement each other with the 12-year animal cycle as puzzles of one picture of the world. Therefore, we can talk about the influence of the ancestors of the Turko-Mongols on Vedic culture. Studying Chinese, Tibetan, and Indian culture in the field of three priestly sciences: astrology, geomancy, and medicine, I began to better understand my Teleut culture and more consciously perceive the cultural traditions of other peoples. The globalization of this process is mutually enriching all peoples. Therefore, my wish is that these three priestly sciences should be taught from kindergarten, then school, colleges and universities. People should adopt this knowledge. People of all countries will benefit from this both in the spiritual and in the material sphere.

The 12-year calendar and the mushel (12-year cycle of chronology) in Kazakh culture.

Chronology. The 12-year calendar serves as a national code in the traditional Kazakh culture. Among the scientists who have studied this problem, were Shokan Valikhanov [Ualikhanov,

2007], Alkey Margulan [Margulan, 1985], Abdeshe Toleubaev [Toleubaev, 1991] and many others. The Kazakh people had a calendar of nomadic life, but it was not recorded and not studied. The book of M. Iskakov "National calendars" [Iskakov, 1960] (second edition 1980) is of great importance here. We see that the Kazakh calendar was originally born in connection with the pastoral and agricultural life of our people. In particular, the time of year and the weather forecast were directly related to the life of society. Accordingly, it was necessary to solve such pressing problems as a hotel at a convenient time, pruning, searching for pastures and saving animals from cold and hunger. Without this, it would not be known how the fate of the entire nation would have developed. Many years ago, when people who once lived only on pastures were left without food in winter. Therefore, experienced forecasters, counting on a change in the weather, thought about "Zhut zheti agayyndy" (jute has seven brothers) and how to avoid it.

The Kazakh calendar was greatly influenced by the Zoroastrian chronology of Iran and Turan. On March 22, according to the calendar of the Turks and Iranians of Central Asia, day and night are equal, the stars will converge in calculations. The calculators observed the equinoxes of day and night in connection with the alignment of these stars. The light and warmth of a new day (Nauruz) displace the harsh winter and warm the earth. After a day, the sun belt (the path of the sun) rises above the horizon. The onset of Nauruz (the equinox of day and night) is also noticed by folk astronomers by the behavior of animals. In the Western region of Kazakhstan (Atyrau, Mangystau region) on March 14, a yellow-blue bird leaves its nest, and if it is cold, it will not leave the nest as the main concept in the Zoroastrian calendar. In order not to expose animals to either cold or heat, they think not to succumb to the deceptive trick of the sun. The shepherd updates pastures and livestock habitats in a timely manner. At night, the stars provide landmarks in the blue dome, and during the day, natural signs are used as a time limit when contacting animals. Shepherd knows that day and night are equal, looking at the time when the three stars in the blue dome line up along a straight line. By measuring the approach of these stars to the horizon, the shepherd also calculates how many days are left until summer. There can be no doubt that the inhabitants of Central Asia and the Sahara have known from time immemorial when day and night are equal, and from what time the day becomes longer and the night shorter. The lengthening of the sun, the shortening of the darkness of the night and the entry of its light, the warming of the earth's surface and the appearance of greenery seem to be a sign of rejuvenation. The earth is being freed from ice and snow. The earth is the direct sunlight that creates the world. As the heat of the day comes and the green blanket turns yellow, black velvety clouds pour rains abundantly. But then the thirsty and parched earth will become a desert and the surface of the earth will change even more. This is a representation of the real world in the form of a "text" consisting of a sequence of semiotic symbols formed in the process of perceptual-sensory perception in the consciousness of the nomad Turk. But before the first month of the year, full of the bustle of the pastoral community, begins in March. Sheep begin to calf in large numbers from mid-March. Shepherds come to take the born lamb to the barn, cut the umbilical cord to the newborn lamb, lift it to its feet and place it in a warm place. The first lambs of March are cherished and taken care of, they are not sold or given away [Alimzhanova, Shaimerdenova, 2016].

In Kazakhstan, ethnomusicologist, folklorist, nomadic scholar, Doctor of Art History A.I. Mukhambetova wrote a number of articles about the 12-year animal calendar, reincarnation, etc., where she says that the 12-year animal calendar has been used by Kazakhs and other Turkic peoples since time immemorial and was referred to as the mushel calendar [Mukhambetova, 2012]. For Kazakhs, the beginning of the year begins on March 22. Twelve years – one Mushel. The beginning of the year is considered "mouse". If the year of the "boar" began in March 1983, then it came again in March 1995. The table shows the current year and the old year. Thus, everyone will be able to find out the year of their birth and the number of members according to the old Kazakh method of counting years. The first tiger is 13 years old. If you add twelve years to it, the next tiger will appear. To calculate the year of birth as the year of the tiger, a person

adds 9 to the year of birth and divides this number by 12, and the remainder is the number of years of the tiger. For example, if a person was born in 1940, to find out the year in which a tiger is counted, add 9 to it and it will be 1949 and if you divide it by 12, you will have 5 leftovers. This means that he was born in the year of the snail.

Mouse	1924	1936	1948	1960	1972	1984	1996	2008	2020	2032	
Cow	1925	1937	1949	1961	1973	1985	1997	2009	2021	2033	
Leopard		1926	1938	1950	1962	1974	1986	1998	2010	2022	2034
Hare	1927	1939	1951	1963	1975	1987	1999	2011	2023	2035	
Snail	1928	1940	1952	1964	1976	1988	2000	2012	2024	2036	
Snake	1929	1941	1953	1965	1977	1989	2001	2013	2025	2037	
Horse	1930	1942	1954	1966	1978	1990	2002	2014	2026	2038	
Sheep	1931	1943	1955	1967	1979	1991	2003	2015	2027	2039	
Monkey		1932	1944	1956	1968	1980	1992	2004	2016	2028	2040
Chicken		1933	1945	1957	1969	1981	1993	2005	2017	2029	2041
Dog	1934	1946	1958	1970	1982	1994	2006	2018	2030	2042	
Wild boar		1935	1947	1959	1971	1983	1995	2007	2019	2031	2043

Note. The beginning of the year begins on March 22.

Valuable data on the 12-year calendar can be found in the educational and methodological literature and research published in recent years by the culturologist T.H. Gabitov. Let's pay attention, for example, to the electronic textbook on cultural studies [Gabitov, 2021].

There are various legends about the origin of the mushel: for example, according to Mahmud Kashgari (XI century), when the khan of the ancient Turks asked about the date of the previous significant war, people could not guess. Then Khan suggested that the twelve signs of the zodiac should be based on a period of twelve years. According to another legend, another khan went hunting, and his followers drove wild animals at him. Apparently, he established the order of counting the years by observing the wanderings of animals that passed through the water [Gabitov, 2017: 270 p.].

According to the third legend, thirteen animals quarreled over the name of the year. Then the mouse got up and suggested: "Let's get up early tomorrow and look for a new sun. Then let the first one who sees the sun be the beginning of the year, and let the rest have the name of the year in the order that they saw the Sun." Everyone agreed, and when the time came, the mouse deftly climbed onto the camel's head and was the first to see the Sun. After that, eleven animals who saw the Sun received the name of the year, and the camel, who believed that "no one could see earlier than me," thus remained untitled.

According to another legend, the camel was not left empty-handed. According to this, all the aforementioned twelve animals came together and shared the camel's limbs. It is said that mouse ears, tiger chest, rabbit lips, snake yarn, cow hooves, horse mane, sheep paw, monkey buttocks, chicken head, dog limb muscles, boar tail [Gabitov, 2021].

Twenty-five years is the first stage of maturity. This is the time when a man grows physically, matures and gains strength. Man will make a donation to this mushel and be safe until the next mushel.

Thirty-seven years is the most important bushel in a person's life. It is believed that a person is

over forty. This is the time when a man becomes a man, begins to find reasonable solutions to problems and looks at the world at the same time with envy and jealousy.

Forty-nine years is the time when a person enters into the power of wisdom. This is the time when people love their grandchildren, but do not give in to old age and say: "I don't want to get old, I'll still play and laugh until I get old."

Sixty-one years is the time when a person becomes wiser, looks critically at his descendants, distinguishes between good and evil and repents. This is a time when a person fully looks at the world in a completely different way and pays little attention to the recognition of old age.

Seventy-four years is the time when a mushel climbs on a person's neck, tucks his legs, it is difficult for him to move, sits down, sleeps, sighs and sleeps with a sigh.

Eighty-seven years is a time when a person often has a headache, behaves like a child and complains about his relatives that he did not eat what he ate. That's why people say, "If you laugh, then laugh at the old man." When he is depressed, he will be confused, sometimes he will only feel the beating of his heart in his chest.

There are many situations in life. These are: marriage, the birth of children, family joys and musheltoy (mushel celebration). Muslims did not avoid such events. However, the most important joys for this man are shildehana and gone. Each person donates "zhety shelpek" (seven cakes) when he gets older [Gabitov, 2020]. Thirteen, twenty-five, thirty-seven and forty-nine years old invite friends and spend a mushel together. Of course, everyone should do as much as they can, and if they can't, they just give alms. In some countries, a mushel is considered not twelve years old. It is claimed that the human body changes every thirteen years.

Comparative Analysis

Results

Semiotics of the Tengrian time.

Let's analyze where the spirits of the five elements are represented in the Turkic nomadic space and time. Let's take for example the classic dwelling of nomads yurt. The spirit of Space and Time – Tengri (Sky) – is symbolized by the white color and a domed, hemispherical shape. Please note that the white yurt is covered with a nightmare and the yurt itself has the shape of a dome, the shape of a hemisphere. This suggests that the inhabitants of the yurt are predisposed to Spiritual practices and conduct material activities in a Spiritualized space and time. Remember that Teleut dumplings are shaped like a dome, a hemisphere. They are made of white dough. And it was in them that coins were hidden and wishes were made. A summer cap in the form of a dome, a hemisphere, was called "tag'aya" by the Teleuts. Also, the traditional nomadic bowls – bowls have a domed, hemispherical shape.

It turns out that the one who eats from bowls automatically spiritualizes all food. Traditional nomadic cauldrons also have the same domed, hemispherical shape. They are metal cauldrons, and we have already said that Space and Metal, one by their rarefaction, and the other by their hardness, permeate all five primary elements and five elements. The blacksmith of our ancestors was not in vain equated with the priestly caste of yarlykchi and kamdarga. The blacksmith worked with the element metal. The Bible and the Koran say the Firmament of Heaven. Why the sky and suddenly the firmament? Because Space and Time – Tengri gave birth to everything and everything will return back there, and the firmament, because it is the foundation, is the foundation, and the foundation is always firm in its immutability. All Vedic knowledge, as well as Taoism, Buddhism, Bon, Shintoism are imbued with the doctrine of emptiness. Emptiness is a characteristic of space but the bright symbol of space is the Sky.

There is a central energy channel in the human body. Penetrating a person through, it enters the top of the head and exits into the perineum goes parallel and close to the spinal column. There

are many symbols pointing to this central energy channel in spiritual literature. This is the World Mount Meru – Sumeru, this is the world tree. Among the Turks, two trees served as a symbol of the world tree – these are Ak Kain (Birch) and Bai Terek (Poplar). Also a hitching post – chaks. All peoples in ancient society and the Teleuts, including men, wore braids and plaited this braid from the top of their heads just from the place where the central energy channel enters. The scythe served as the Soul-Spirit's road to the Sky – Tengri when a person was dying. Remember the Indians of America, they scalped their enemies. The scalp is the scalp with a hairline. Why, why, why did they do it? Because they cut off the enemies' hair so that they could not ascend through their hair to the higher spiritual worlds with their Soul-Spirit. When a person is just dying and his dead body is slowly cooling down, you can feel where the Soul-the Spirit of a person has gone. The body cools down unevenly everywhere. If the Soul-Spirit of a person has gone through the head into the higher, upper spiritual worlds, the head is warm, and the whole body is cold. If the Soul-Spirit of a person goes out through the crotch and legs, into the lower, hellish spiritual worlds, then the legs are warm, and the whole body is cold. If a person stays in the middle world, then the heart area is warm and the whole body is cold.

As noted by Kazakh scientist Sartkozhauly Karzhaubai, the construction and equipment of the underground mausoleum of Maikhan-uul in Central Mongolia is typical only for local Turkic peoples. And Chinese and Sogdian masters have nothing to do with it. This is evidenced by the peculiarity of drawings, sculptures, drawings, patterns and ornaments of masters. "Chinese wall paintings have been preserved only in cities located west of Dong Huang. Drawings of Western China belong to the IX-XIII centuries AD. The mausoleum of Maykhan-uula was installed in the VII century, so the wall paintings are the legacy of the Great Steppe. Of course, the influence of Chinese and Oriental culture is not excluded and I would even say, inevitable. But the historical and cultural values found in the underground mausoleum belong to us and are the national, cultural heritage of the entire Turkic world." the scientist concludes.

The spirits of the tree have always been revered by the Teleuts and all gentiles. Our ancestors never cut down trees in vain for the sake of pampering, profit. When there was an urgent need to cut down a tree, negotiations were always held with the spirits of the trees. They asked for permission, justified the need. The hitching post was made of wood and placed in the east in front of the entrance to the yurt. The Teleut hitching post is called "chaki". By hitching, our ancestors were guided in time. Because the hitching post cast a shadow from the sun. Time was determined by the movement of this shadow. In many Turkic peoples, the word "chak" is translated as an hour. Because our ancestors revered nature as a living, spiritualized entity. Our ancestors attributed the entire plant world to the Spirits of Trees. In clothes, any ornament similar to a plant symbolized the spirits of Trees. In the human body, tree spirits live in the liver and gallbladder. If there are problems in these organs, it is necessary to balance this class of spirits. Because they either weaken or become hyperactive.

Fire spirits are red in color and triangular in shape. The spirit of fire is a transformative energy. For example, the spirit of fire transforms food from raw to cooked. The spirit of fire can transform negative energy into positive energy. The traditional ritual of purification by fire "Alastau" was widespread among the Turkic Mongol tribes. In all spiritual traditions of all times and peoples, the traditional ritual of purification by fire has been used and is still used to this day. Everyone is burning ritual candles and bonfires. A fire was always lit in the center of the yurt. Fire has always been revered by the Teleuts and all gentiles. It has always been forbidden to throw garbage into the fire, objects that emit unpleasant odors during combustion. In order not to provoke the spirits of fire and the spirits of wood, air, wind. Traditionally, fire has always been tried to appease. Feed them with the food they ate themselves.

The traditional food for the Fire Spirits were ghee, milk, dairy products, kumiss (horse's milk), dairy arak, talkan(wheat grains). In the yurt, the wooden parts of the roof are folded in a triangular shape. Triangular shapes and red color symbolize the spirits of fire. Here the spirits of

fire on the roof, resist the spirits of water in the form of rain falling on the yurt. The inhabitants of the yurt are fenced off by the transforming energy of fire from the negative energies of the outer space. In women's teleut clothing, the spirits of fire are represented by a tieoshtek (bib) and a collar (tyaka), which traditionally have a red color. The pieces of material under the arms are also red. The inner part of the hem was wrapped with a red strip of cloth. The red edging on the body was not (clothes) and charyktarda (shoes) all had protective functions. All this is protection with the help of fire spirits. Since fire transforms negative energy into positive energy. Under the right armpit there are spirits of the father's kind, under the left armpit there are spirits of the mother's kind. In the chest is the heart, and in the heart dwells the soul and spirit of man. In the human body, fire spirits live in the heart, pericardium, small intestine and triple heater. If there are problems in these organs, it is necessary to balance this class of spirits. Because they either weaken or become hyperactive.

In all spiritual traditions of all times and peoples, traditional rituals associated with water spirits have been used and are still used to this day. Water is slandered, soaped, immersed in water, splashed with water. They drink holy water. Springs and water sources have always been associated with sacredness.

In clothes, water spirits are represented by round ornaments, ornaments, black and all shades of blue and light blue. In the human body, water spirits live in the kidneys and bladder. If there are problems in these organs, it is necessary to balance this class of spirits. Because they either weaken or become hyperactive. In nutrition, Water Spirits are represented by all kinds of liquid products.

The spirits of the earth are yellow in color and square, rhombic and cubic shapes. The spirits of the Earth carry the energy of stability, stability, fundamentality, balance. In the yurt, the walls are made of crossed wooden slats forming a diamond-shaped, square pattern. This gives the residents of the yurt a stable, stable development.

Spirits do not have a physical human body and an embodied spirit having a human body has five sense organs inherent in the physical body. This is the sense of smell, touch, hearing, sight, taste. But man has a subtle body of consciousness "Ezi-Ezi" and the spirit has a subtle body of consciousness "Ez-Ezi". A person with a physical body can feed through visualization through his physical five sense organs and transmit to the spirit or spirits through his subtle body of consciousness the smells and taste of food. Visualization through the subtle body of human consciousness is a link with the subtle consciousness of the spirit. When we feed the spirits, the spirits first of all see our visualization with you. When a person feeds spirits, he must mentally send an image of food, its smell, taste, auditory sensations, tactile sensations from contact with food. After that, we convey to the spirits a feeling of satiety with the food we have eaten, as well as a feeling of gratitude. When a spirit or spirits have received a feeling of gratitude, they are really grateful to us at this moment that we have fed them with our visualization. At this moment it is necessary to ask something from the spirits and as a sign of gratitude they will fulfill our request. Here we must remember that there is a traditional hierarchy when requesting.

First of all, you need to ask for something for all the people of the earth, second of all, they ask for something for friends and relatives, and last of all, you need to ask for yourself. Then your requests will be fulfilled. In conclusion, The tyalama is torn into two parts along the width of the index and middle finger as long as the elbow, the tyalama is charged over the fire by driving three times clockwise and three times counterclockwise and usually tied on birch branches. Green tyalama is the signature and seal of the contract with the Spirits of the Tree, Wind, Air, which are tied on the eastern branches of the birch. At the same time, they pronounce the request and fix the contract between the person who fed the spirits with the knot of tyalam. Such a mutually beneficial principle works here "I am a man feeding you spirits and you spirits fulfill my desires, because spirits have supernatural abilities from birth." Also, systematic feeding of spirits through visualization serves as a kind of talisman for a person feeding spirits. For

example, you know that fishermen lure fish in one place. Pisces knows that there is always food in this place, for them this place is like a dining room. The fisherman knows that he can come to this place at any time and catch a fish.

The same thing happens between a person who constantly, systematically feeds spirits. The spirits of this person are no longer considered as an ordinary person, but as a kind of "dining room". Therefore, if someone from the people or from the spirit world begins to encroach on their "dining room", they automatically begin to protect this person using their supernatural powers. This is a very strong talisman for a person systematically, constantly feeding spirits with the help of visualization. Red tyalama is the signature and seal of the contract with the Spirits of Fire, which are tied on the southern branches of the birch. Black, dark blue and blue tyalama are the signature and seal of the contract with the Spirits of Water, which are tied on the northern branches of the birch. White tyalama is the signature and seal of the contract with the Spirits of Metal (Tengri) which are tied on the western branches of the birch. Yellow tyalama is the signature and seal of the contract with the Spirits of the Earth which are tied closer to the center, close to the trunk of a birch tree.

Similarly, with the help of visualization, it is necessary to feed the Souls of deceased people at the wake. Almost all ritual actions do not work without visualization. Only by performing visualization as a means of correction – the ritual will be effective. Only then will the ritual be useful. Without visualization, everything is futile, useless, and utterly meaningless. Only visualization gives the ritual power. It is not enough to bring food, water, put a candle, light incense, visualization is necessary. Because the spirits reside in the subtle body of the mind "Ezi-Ezi" and through our subtle body of the mind "Ezi-Ezi" they perceive our visualization. Any subtle body of the mind can work as a transmitting and receiving device for communication, both with the Spirit of Space and Time and with the hierarchy of Spirits located in this Space-Time.

Spirits are satisfied with our thought images and thought forms. For example, we imagine peace in visualization and transmit this peace to the Spirits, and they are pacified. This is really all starting to happen with Spirits. Because they reside in the subtle body of the mind. We influence their nature with our visualization, This can be done anytime, anywhere. The subtle body of the mind of both a person and any spirit works as a radio station and as a radio receiver.

Considering the objects of traditional decorative art, we sometimes perceive the ornament depicted on them as a simple-minded play of the imagination of folk masters, forgetting or even not assuming the presence of deep symbolic texts in it, included in the ornamental fabric by ancient mythological ideas about the world.

The pictorial stylistics of the Scythian mythological beasts will convey its sacred semantics to the era of Ossetian ornament. A fragment of a tattoo of a Scythian-Saka leader from the second Pazyryk mound. IV century BC, Highland Altai is the Scythian ornamental motif at all times was built on the opposition of two principles – dark and light. II Bashadar kurgan. Altai, V century BC. See the scene of torment from the first Pazyryk mound decorated with a saddle tire of the Scythian-Saka leader, V – IV century BC.

The Scythian-Saka pictorial stylistics of Scythian mythological beasts will convey its sacred semantics of ornament. The presence of geometric, numerical and color symbols is not, of course, an exclusive attribute of the artistic culture of Asia. However, it is only in it that such symbolism has acquired such a significant symbolic function against the background of the art of the peoples of the world, certainly approaching in this indicator to the actual artistic imagery [Gabitov, 2021].

Conclusion

There are 12 animals in the Turkic Solar-Lunar calendar. Each of the 12 animals corresponds to

a certain element. Leopard (Tiger), Hare (Rabbit) is the element of the Tree. The Snake and the Horse are the element of Fire. The Monkey (Mechin Constellation, Snowman) and the Rooster (Garuda, Bird) are the element of Metal. A boar (Pig) and a Rat (Mouse) are the elements of Water. Bull (Elephant), Dragon, Ram (Goat), dog is the element of the Earth. If your year of birth ends at 0-1, this year belongs to the element Metal. If your year of birth ends at 2-3, this year belongs to the element Water. If your year of birth ends at 4-5, this year belongs to the element Tree. If your year of birth ends on 6-7, this year belongs to the element Fire. If your year of birth ends on 8-9, this year belongs to the element Earth. 5 elements multiplied by a 12-year animal calendar give a 60-year cycle. The 12-year animal calendar applies to years, it also applies to the names of 12 months, the name of days and the name of hours. For example, if there is a year of a Rat, then there is a Month of a Rat, then there is a Day of a Rat, then there is an hour of a Rat. This was how the hour, day, month and year of a person's birth were designated, for the subsequent construction of a horoscope.

A genetic study confirming that North American Indians have Altaic roots was conducted by a group of anthropologists from the University of Pennsylvania in collaboration with researchers from the Novosibirsk Institute of Cytology and Genetics, as well as the Kazakhstan Institute of Genetics. An article about this study is published in the American Journal of Human Genetics. Its authors are Matthew Dulik, Sergey Zhadanov, Lyudmila Osipova, Aiken Askapuli, Lidia Gau, Omer Gokkumen, Samara Rubinstein and Theodor Shurr. "Altai is the homeland of North American Indians" - Theodor Schurr, professor of anthropology at the University of Pennsylvania, USA. The same opinion is expressed by I.A. Zakharov, Professor, Doctor of Biological Sciences, corresponding member. RAS is one of the leading geneticists in Russia: "It is important to note Academician A.P. Derevyanko that the Ustkarakol industrial tradition that developed in Altai in the Upper Paleolithic era spread from this region: "the promotion of carriers of this culture to the Aldan basin and further to northeast Asia and across the Bering Bridge to America marked the beginning of the settlement of America" [Zakharov, 2013]. We want to express our gratitude to them.

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