

Karatayev O.¹, Umaraliev E.²

¹Professor, Doctor, University of Kastamonu, Turkey, Kastamonu, e-mail okaratayev@gmail.com

²Lecturer, Aspirant Osh State University, Kyrgyzstan, Osh

CULT UMAI-ENE AMONG THE KYRGYZ

Umai is an ancient female deity of the Turkic peoples, who occupied the second place after Tengri. She is still known among the modern Turkic peoples, such as Kyrgyz, Khakas, Altai and Bashkirs. She was a specially honored female deity of the earth for good spirit, pregnant women and as patron of children. Before birth, in order to protect the mother and the baby, Umai stood at the entrance on the left side of the Yurt, which was considered clean. The personification of the female principle is reflected in the very name of Umai, which means the mother's womb, uterus and also cutting the umbilical cord. In honor of Umai at the front corner of the Yurt her doll was hung made of blue cloth together with other images. If the child was sick, she was fed with gruel. Infants and babies at lullaby age were under her special protection. It was on the Cradle on which she rocked, and then it was kept up until the child was six years old and able to stand on his feet. It depended on the life and health of the child, because she was protecting her/him from evil forces and spirits.

Key words: Umai, Kyrgyzes, religious Pantheon, Enisei.

Қаратаев О.¹, Умаралиев Е.²

¹Кастомону университетінің докторы, профессоры, Түркия, Кастомону қ., e-mail okaratayev@gmail.com

²Ош мемлекеттік университеті лекторы, аспирант, Қырғызстан, Ош қ.

Қырғыз халқындағы Ұмай-ана культі

Ұмай – Тәңірінен кейінгі екінші орында саналған, түркі халықтарының ежелгі әйел бейнесіндегі құдайы. Қазіргі заманғы түркі халықтарының арасында қазақ, қырғыз, хакас, алтайлықтар, башқұрт, т.б. халықтарға белгілі. Жер бетінде әйел бейнесіндегі құдайдың аса құрметтісі, жағымды күш, босанатын әйелдер, балалар мен отбасының қамқоршысы, тілеушісі. Ұмай босанатын әйел мен туылатын баланы қорғау үшін, таза деп саналған киіз үйдің сол босағасында отырған. Әйел бастауларының қамқоршылығы Ұмай есімінен, яғни атынан да көрініс тапты, бұл есім ана бастауы, ана жатыры, баланың кіндігі мағынасын берген. Ұмай ананың құрметіне киіз үйдің төргі бөлігіне көк матадан жасаған қуыршақ қойған, егер үйде бала ауырып қалса, сол қуыршаққа тамақ қоятын ғұрып болған. Жаңа туылған нәрестелер мен бесікте жатқан балаларды тербеткен, сондай-ақ балалар алты жасқа келгенше Ұмай ананың аса үлкен қамқорлығында болған. Ұмай ана балаларды зиянкес күштерден қорғап тұрған, олардың өмірі мен денсаулығы да Ұмайдың қамқорлығымен байланысты болды.

Түйін сөздер: Ұмай, қырғыздар, діни пантеон, Енисей.

Каратаев О.¹, Умаралиев Е.²

¹профессор, доктор Университета Кастомону, Турция, г. Кастомону, e-mail okaratayev@gmail.com

²лектор, аспирант, Ошский Государственный университет, Кыргызстан, г. Ош

Культ Умай-эне у кыргызов

Умай – древнейшее женское божество тюркских народов, занимало второе место после Тенгри. Среди современных тюркских народов известно у кыргызов, хакасов, алтайцев, башкир и др. Особо высокопочтимое земное женское божество, доброжелательный дух, покровительница детей и рожениц. Перед родами, охраняя роженицу и младенца, Умай располагалась у входа на левой стороне юрты, считавшейся чистой. Олицетворение женского начала отразилось и в

самом имени Умай, что означало чрево матери, матку и даже отрезанную пуповину. В честь Умай в переднем углу юрты подвешивали вместе с другими изображениями куколку, сшитую из синей материи, которую кормили кашцей, если ребёнок заболел. Под её особой защитой находились новорождённые и дети колыбельного возраста, зыбку которых она качала, а затем оберегала ребёнка до шести лет, пока он не встанет на ноги. От неё зависели жизнь и здоровье ребёнка, так как она охраняла его от злых сил и духов.

Ключевые слова: Умай, кыргызы, религиозный пантеон, Енисей.

Mainly among the Turkic peoples and tribes, the pantheon of religious beliefs has common roots and the fact that its philosophy is very rich in modern science. Landscape and nature, flora and fauna, similarity of linguistic, cultural, and domestic way of life became the basis for similar philosophical and religious beliefs in the ethnogenetic system of Central Asia. Therefore, amongst modern Turkic-speaking peoples (including Turkish and Mongolian) one can trace the common pantheon of ancient religious beliefs. The migration of Turkic-speaking peoples to a new ethnic space and settling there led to the adoption of some elements of local ethnic, cultural and religious beliefs. In addition, world religions (Islam, Buddhism, Christianity) had a huge impact on the widespread area of Turkic tribes. Certainly, today we can trace the ancient ethnogenetic parallels Buddhism in Tuvanians, and shamanism among the Yakuts. At the same time, it should be noted that, through ethnographic parallels, Oguz-speaking Turkmens, Turks in Turkey and Gagauzians share common roots with Kyrgyz. Turkish-Mongolian people's religious syncretic concepts associated with various religious doctrines and cultic grounds. This, of course, deeply associated with the range of ethnic, religious, cultural and linguistic phenomena.

The ancient Turkic peoples and their way of life, state structure, religious beliefs are reflected in Chinese chronicles, Arabic script, in the epitaphic monuments of Orkhon-Yenisei. Science confirms that the ancient Kyrgyz believed in the shamanistic pantheon of deities Kok – Tenir (Blue Heaven), Umai-Ene and Zher-suu (Ydyk Yer-sub = «holy land and water»). The overwhelming majority of scientists include into this pantheon Erlik and Ulgen, widespread deities of the southern peoples of Siberia (Potapov 1991:294-306). In 1878 A.Korchakov, a Russian farmer, in the territory of modern Khakassia, near the villages of Yudin and Monok, discovered two large black tombstones. Later it became known that these epitaphic monuments belong to the well-known Kyrgyz kagan Barsbek and to the Kyrgyz ambassador to Tibet Eren-Uluk, who had not returned. In the Kyrgyz kaganate, the highest shamans were awarded the title «Ambassador» and they had

the right to carry out diplomatic tasks. On the stella dedicated to Barsbek registered for the number E-29 it is written: «...I was not satisfied with courage or bravery). You were a great man, sharp, strong, the wolf flew away (left us), the leopard left without turning around. These are our names Umai Bek, we are from the tribe of great brave heroes (The texts of the Orkhon-Yenisey, 1982:170)».

Such kind of written evidences about Umai ene occurs more than once in written sources of Kyrgyz. In comparison we can consider the monument dedicated to the Turkish prince Kültegin. Monuments belonging to the Kyrgyz and Blue Turks and monuments (Kültegin and Barsbek monuments) located at far long distance from each other but covers nearly the same historic era and period. There is every reason to believe that epitaphic inscriptions were carved at the same period of time. Meanwhile it is known that Kültegin Barsbek, Tonkuiuk, Bilge kagans, they were contemporaries. Turkish prince Kültegin memorial cites: «...I have started to put balbals for Kyrgyz kagans. Inscribed the glory, the name of the Turkish nation, my father kagan, my Umai-ene (woman) and Tengri...». Further in the 31st line there is such information: «To my Queen mother's happiness, that is like Umai-ene, my brother got brave name Kültegin (title). When he was sixteen years old my brother kagan strengthened his power». In ancient Turkish language it is written: «Умай-тәр өгәм катун кутына инім күл-тәрин әр ат болды» (The texts of the Orkhon-Yenisey, 1982:64).

On the monument in the honor of Tonkuiuk (in the first quarter of the VII c. A.D.) «...I am Tonkuiuk have climbed over Altyn-Zhysh, crossed the river Irtysh, (they called us) the giants. Tuybadı (they did not understand). Tengir, Umai, Holy Zher-Suu gave us the victory, why should we run away» (The texts of the Orkhon-Yenisey, 1982:89).

Thus, the ancient Turkish written monuments, as a pantheon of gods, name Tengir, Umai, Holy Zher-Suu. Along with Tengir, and Holy Zher-Suu Kyrgyz and Turkish kagans considered Umai as their supporter and protector. «Tengri Umai, and Holy Zher-Suu gave us victory», meant that the power to Turkish kagans was given by the gods and they supported their nation and state.

V. V. Radlov while carrying out investigations on the first Turkic written monuments of Kültegin translated Umai as a «goddess». He came to such conclusion after research of Shorians' religious beliefs. Finalizing the description of Umai he translated it like «goddess» and male «name» (Radlov 1893:3).

P. M. Melioranskii in his studies of ancient Turks offered the parallel consideration of goddess Umai and Altai Shamanism notion. He wrote that: «she was widely known in Altai amongst Shorians as goddess, now she has become a supporter of newly born children» (Melioranski 1899:16).

The famous ethnographer and siberian scientist L.P. Potapov paid great attention to transformation of title Umai into the goddess of highest importance in religious pantheon (Potapov 1991:283). Turpan medieval text («Golden Yarug Sutras», X c.), and the «Dictionary» of Makhmud Kashgari (XI c.), Umai was not mentioned as one of the Shaman's gods. The source disclosed it in the meaning «Umai» – the womb, place where there is a child in the mother's womb.

In Uighur language Buddhistic religious reference («Golden Yarug Sutras»), and in Turkish, Arabic-language versions (Makhmud Kashgari) the meaning of Umai was the same word. It is interesting, the people have a right to discuss further questions! There is the question, did the religious-philosophical concept for the main goddess in the religious pantheon «Umai of Turkish tribes, peoples and states transform?»

«Umai» – means «mother» in Tibetan, Mongolian-speaking peoples imply the meaning «womb». Some turkologists associated the origin of this term with of the ancient Indo-European (Indo-Iranian) word «Khumai». Mythological term «umai», means «a bird which brings grace» or «phoenix». The medieval Arabian works it also explained the meaning «bird». Mostly in Kyrgyz language the notion of «Kumaiyk» means «bird-dog». At the same time, «umai» is a fantastic bird that nests in the air. In addition, the Kyrgyz patterns (carpets, etc.) «umai» describes a flying bird. But the descendants of Enisei Kyrgyz, Khakas, use Umai ene portray on women's badge, it is written in the work of Professor V. Ya. Butanaev (Butanaev 1984:93-105). Ethnographer L. P. Potapov stated that the Altai-Sayan peoples «Умай енезі», «Умай енчезі», «Умай ічезі» – a supporter of small children, as well as an angel that takes the dead children's souls (Potapov 1991:285). Khakassians (Sagais, Shorians, Beltirs) call «umai» the soul of a child from birth until the age of 5-6.

V. V. Radlov mentioned that Siberian Shorians called «umai» a supporter of children with a positive image of an angel – and called her as an angel that took the soul of the dead (Radlov: 1893:193). For Altaic Teleuts «mai anaci» or «mai anazi» etc is children's guardian angel. At the same Teleuts, Altaic Kuu-kijiler (lebedintı) and Tuvans called a good angel «pajana».

The Buryats who speak Mongol language accept Etugen, the Goddess of Harvest like Umai-ene who favors the birth of children, cultivating the soil, and growth of the cattle. According to researchers Etugen's difference from Umai-ene is she was not the Goddess of pantheons (Potapov 1991:29). At the same time the Buryats' worshipping to «ehyn umai» (womb of a mother); caves; some natural objects; asking for a child can be met. These kinds of relict scenes can be encountered in the life of present days of the Kyrgyzs. This ethnographic parallel is widely spread in Uzbek culture too. The source of given relict parallels goes back to the ancient times of Turkish genealogic history. The Chinese historians (618-917) wrote about the episode which described the emergence of the Turkish, the legendary father of the tribe Ashina who was fed by wolf.

S. M. Abramzon mentioned that first Umai ene was the Goddess of women and children, and later this concept was transformed. The author based on the ethnographic field material writes that Kyrgyz women worshipped Umai-ene very much (Abramzon 1999:193).

M. S. Andreev mentioned in his works that the Kyrgyz, inhabited in Arashan valley had prayed to Umai ene coming to the stone where the image of Buddha was carved (Abramzon1990: 293). For instance, the khorezm Uzbeks accepted Ambar ene as a helper during giving birth. Of course, worshipping to Ambar ene was connected with the sky, lake, field an etc. It must be mentioned that Ambar ene is in the centre of customs connected with giving the birth. Therefore, from the ancient times of Turkish era there the basis exists that the image of Goddess Umai embodies the harvest in nature, and the cult of clan continuation.

For example, Umai ene helped when Manas was born:

Angel Umai ene
Spanked the child
«Come, be quick!
Listen to me»
Child didn't bear the spank
Gave the answer
«Show the right way,
Is there the means for my living in this world?»

Superior Umai-ene continued spanking (Manas. Encyclopedia, 1995:312).

According to ancient Turkish era, one of the main gods was Umai, who has had a significant transformation of certain elements into a relict phenomena today that the Kyrgyz people to incarnate their faith. Umai ene is the supporter of the birth, further the life of children, the mythological mother (Karataev, Eraliev, 2005:423). At the same time, she protects women during maternity disaster belief is widespread. Umai ene helped cutting the umbilical cord, and also protected the child, took care of him, washed, cleansed his lashes (Potapov 1991:285).

Umai ene attracts the child and educates him in her speech. They understand each other very well. As a proof, while the child was asleep or awake, he begins to smile. However, in some cases when the child becomes troublesome, concerning about a child's sleep, and it is considered that temporarily she went into the air. It was believed a mole of the child's body as a good sign. This mole was considered as Umai-ene left her mark. Umai 's natural support was in contact with the world of ghosts and infanticide. Babies were considered to be able to communicate with the gods and other representatives of the next world as they were considered high. Umai was a big supporter of the heroes of women. With the help of Umai-ene foals were chosen, then the hero stud foals that will be a source of water to feed, adopted at special pastures, in the name of a hero of the future the saddles were made. Mother at the Kyrgyz yurts in order to be protected while giving the birth, she and her baby were placed in the left side which was considered to be clean, then the cord of baby was cut (Karataev, Eraliev, 2005:423). Pregnant woman had been treated very carefully, it was told that giving a birth was her second death.

There is the question, what does the most ancient and indigenous image of Umai-ene mean? In spite of people live in a variety of ethnic, cultural, and religious societies, Umai-mother's image can be seen through a young child and maternal patron protector detected in worship and sacrifice. Obviously, the scientific opinions of Umai-ene's original style dates back to the ancient era of trusting in God. This image has been survived in Sakha-Yakut religious beliefs. These elements are kept on religious beliefs of the characters and the peoples of Central Asia, the Altai-Sayan (Kyrgyz, Uzbek, Kazakh, Altai, Tuva, etc.).

The image of the Sun god conveys the picture of a bird. A cult of fire started to form out of the image of that Sun god. Of course, that cult may continue to be a cult of life, brightness, and was related to

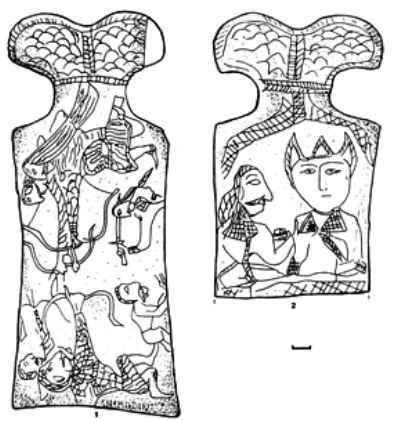
warmth (Karatayev 2013:213). In the notion of Turkic people Umai-ene played the role of renewal and fruitful harvest, as well as the soul of the dead children also fulfilled the angelic role. Although today Turkish-speaking people call Umai-mother differently, the same functions are performed in its philosophical and religious content. Umai-ene's symbolic image was usually given in the form of a small cradle, bow and arrow which conveyed the meaning of the supporter of women and saved a mother and a child.



Drawing 1 – The image of a fertility goodness Umai- ene is on hanging golden bells, silver and gold earrings. Burial Koibaly. Kyrgyz Khaganate. V-XIII cc. Khakassia



Drawing 2 – A hairpin in the form of a winged woman (Umai-ene). Kyrgyz Khaganate. VI-XIII cc. M.Martyanov Museum. The city of Minusin, Novosibirsk region. Russian Federation



Drawing 3 – The image of Umai ene (mother) carved on the bone found in the grave Suttuu Bulak of Kochkor Valley. Narin region. A. Anke, M. I. Moskalev, O. Soltobaev, K. Tabaldiev. 1997



Drawing 4 – Umai ene signature spots. In scientific literature, «also known as the Mongolian birthmark»



Drawing 5 – Conveying Umai ene's portrait in Kyrgyz ornaments



Drawing 6 – They said that mark on baby's buttocks was left by his Umai mother. This concept was common to Turkic-Mongolian people.

References

- Potapov L. P. (1991). Shamanism in Altai. Moscow. 321 p.
The texts of the Orkhon-Yenisey. (1982). Frunze. 1982. 200 p.
Radlov, V. V. (1893). Story dictionary of Turkskish dialect. T.I. Sankt- Peterburg.
Melioranski, P. M. (1899). Memorials in honor of Kultegin. Sankt -Peterburg.
Butanaev, V. Ya. (1984). Khakasian cult of the goddess Umai // Ethnography of Siberia people. Novosibirsk, p. 93-105.
Abramzon S. M. (1999). The works on the history of Kyrgyzstan and Kyrgyzstan selective works. Bishkek. 198 p.
Abramzon, S. M. (1990). The Kirgiz and their ethnogenetical and historical-cultural ties. Bishkek, 480 p.
Manas. Encyclopedia. (1995). T II. – Bishkek. – 560 p.
Karataev, O. K. Eraliev S. (2005). Kyrgyz ethnographic dictionary. Bishkek, 500 p.
Karataev, O. K. (2013). Origin of the Kyrgyz, area of propagation and ethno-cultural relations. Bishkek. 290 p.