

LIFE AND TIME IN ORKHON-YENISEY MONUMENTS

DILBER JAMALI

*researcher, doctoral student, Institute of Linguistics named after Nasimi
of the Azerbaijan National Academy of Sciences*

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Abstract. *The Turks, who have the steppe culture, also thought about these questions and reflected their worldviews in the monuments. They had certain ideas and beliefs about the existence, formation and creation of the universe. The ancient Turks had certain ideas and worldviews about life, set a measure for time, used the Turkish calendar with twelve animals, and this is widely reflected in the language of the monuments. The fact that the calendar with twelve animals reflects the Turkish culture and some sources confirm it suggests that the calendar belongs entirely to the Turkish way of thinking. A calendar with 12 animals was developed in the language of the Orkhon-Yenisei monuments. In the article, it is known that the concepts of life and time and cosmogony were formed in the world view of the ancient Turks.*

Keywords and expressions: *life, time, Orkhon, Yenisei, monuments, calendar*

Аннотация. *Чўл маданиятига эга бўлган турклар ҳам шу саволлар устида ўйлаб, дунёқараишларини ёдгорликларда акс эттирган. Уларда оламнинг мавжудлиги, шаклланиши ва яратилиши ҳақида маълум гоёлар ва эътиқодлар мавжуд эди. Қадимги туркийларда ҳаётга оид маълум тасаввур ва дунёқараишлар бўлган, вақт ўлчови ўрнатилган, ўн икки ҳайвон билан туркий календардан фойдаланган ва бу ёдгорликлар тилида кенг ўз ифодасини топган. Ўн икки ҳайвонли тақвим турк маданиятини акс эттиргани ва баъзи манбалар бунни тасдиқлаганлиги тақвим бутунлай туркий тафаккурга тегишли эканлигини кўрсатади. Ўрхон-Енисей ёдгорликлари тилида 12 ҳайвондан иборат календарь ишлаб чиқилган. Мақолада маълумки, қадимги туркларнинг дунёқараишида ҳаёт ва замон, космогония тушунчалари шаклланган*

Таянч сўз ва иборалар: *ҳаёт, замон, Ўрхон, Енисей, ёдгорликлар, календарь.*

Аннотация. *Турки, имеющие культурное наследие, отразили эти вопросы и отразили свое мировоззрение в памятниках. У них были некоторые идеи и убеждения о существовании, формировании и сотворении Вселенной. Древние тюрки имели некоторые представления о жизни, формировали свое мировоззрение, измеряли время и использовали дюжину турецких календарей животных, которые широко отражались на языке памятников. Тот факт, что 12 календарей животных отражают турецкую культуру и что некоторые источники подтверждают это, разумно сказать, что календарь полностью турецкий. Календарь с 12 животными был разработан на языке орхон-енисейских памятников. В статье известно, что представления о жизни и времени и космогонии формировались в мировоззрении древних тюрков.*

Опорные слова и выражения: *жизнь, время, Орхон, Енисей, памятники, календарь.*

Introduction. There are concepts of linguoculturology. A *concept* is a French word that is an abstract and general description of a particular concept or thought in a mind. Subjective elements of culture realized in language are called linguoculturological concepts. *“The object of linguoculturology is a concept. This word is a very close idea to both "conception" and "category" and is a global as a unit of thought. While studying the linguocultural aspects of Karabakh folklore, Kazimov mentioned more than ten linguocultural concepts. For instance: "homeland", "world", "love, affection", "mind and thought", "good, evil", "family, household", "human", "labour", "home", "debt", "death", "time", "guest" and so on.*¹ The more an individual's system of concepts, lifestyle, and thinking is extensive, the more this list can be expanded. Of course, here we will focus only on the concepts that play an essential role in human life. The textual content of the Orkhon-Yenisei monuments can give us certain concepts: life and time, family, faith, birth and death, and so on.

The meaning and importance of life, the reason for the creation of human beings and the universe, and how they came into being are among the questions of philosophy. The Turks, who have a Bozgir culture, also thought about these questions and reflected their worldview in the monuments. The divine Turks, who had certain ideas and beliefs about the existence, formation, and creation of the universe, believed in the creation of the earth, the sky, and the "son of man," the human race, by a divine force, while the shamanistic Turks believed it was by Ulga or Bay Ulga. According to them, life consisted of birth, creation, war, struggle, and death. The cause of death was the order of the "öd tengri".

In the old Turkish faith, we are confronted with the "tree of life" about the source of life. It is a "tree cult" that is seen as a source of life among shamanistic Turks and Turks of other religions too. This tree serves as a tool for shamans to travel from the earthly world to other worlds. It has eight or nine branches. Birds landing on their branches indicate that they carry the spirits of the dead. Generally, this sacred tree is considered a birch tree. Shamans make instruments from birch wood. A holy and helpful spirit named Umay also descends to the earth with a birch tree. According to Turkish mythology, the first man was created under a nine-branched tree. In Turkish thought, the "Saint Tree" is a way to be reunited with God. In short, the tree is a symbol of the beginning of life. In the system of shamanism, the most sacred tree is the birch tree. This is most often seen in the Altai Turks.

In the Orkhon-Yenisey monuments, the word "ıǵaç" (tree) is used twice (BX, c, 11, T, shm, 25): *“Çıntan ıǵaç kelürip öz yaraş”* (*“Sandalwood has brought a crop...”*) (BX, c, 11)²

First, the Chinese emperor, who had sent 500 envoys and soldiers to Bilga Hagan's funeral, had sent "çıntan ıqaç," or sandalwood, along with the valuable gifts³. Of course, the "çıntan ıqaç"(sandalwood), which is not present in Turkish culture, belongs to the Chinese tradition. According to the general opinion in Turkology and V. Thomsen, *“this word, which is a valuable type of tree, is derived from the Chinese word "chandana" of Sanskrit origin”*. In accordance with E. Aydın's research, *‘this plant, which is used as "incense" at the funeral, is a tree to show good intentions by sending a delegation of mourners to the Chinese ambassadors who took part in the*

¹ Kazimov, İ. B. Qarabağ Folklorunun Linqvokulturloji Aspektləri // Qarabağ Folkloru: Problemlər, Prespektivlər mövzusunda II Respublika Elmi Konfransının materialları, Ağcabədi şəhəri, 15 noyabr, 2013.-s. 203-213, – Bakı : 2013. – s.206

² Rəcəbli, Ə.Ə. Qədim türk yazıtı abidələri/Ə.Ə.Rəcəbli: [4 cildə]. Bakı : Nurlan, – c. 1. 2009. – 324 s.

³ Thomsen, V. Orhon Yazıtları Araştırmaları (Çev. Vedat Köken)/ O.N.Tuna. – Ankara: TDK Yay. – s.66



mourning ceremony on the sad day of the enemies of the Chinese emperors'⁴. Most likely, the tree would be burned during the mourning ceremony, and smoke would be released from it to form spirit. *We know from history that Bilge Kagan was inclined to Buddhism, but with the wisdom and smart policy of his vizier and father-in-law Bilge Tonyukuk, he was carried away from this idea*⁵.

We did not find in the monuments the fact that the tree was considered a cult and worshipped and referred to as a living being. In general, we can say that belief in any natural forces, worshipping them as sacred and holy are separate concepts, and we came to the conclusion that the ancient Turks did not worship the tree, but simply considered it a blessed and valuable being.

*"It should be noted that in the KDQ, there is a fact of Kazan khan received information about his land from wood, worms and so on."*⁶

It is not always easy to clarify the meaning and purpose of some words used in ancient Turkish written monuments. The concept of a tree is one of them. The sanctity of the tree is part of many religions or belief systems. Animism, Judaism, shamanism, divinity, Christianity, ancient Egyptian beliefs, Zoroastrianism, Indian, Turkish and Mongolian beliefs has the image of a "tree of life". Furthermore, in the belief of Azerbaijani Turks, trees are not cut on the day of ancestral spirits. Even cutting down a young tree is considered a sin, as equally killing someone. Taking as a sample, the saying "The ones who cut wet or head, will not live long" used in the Azerbaijani language confirms this. In Dada Gorgud, the expression "let not the coarse tree dry up" shows the greatness and sanctity of the tree. In Anatolian Alevi, the custom of visiting trees and bowing to an old tree is proof of belief in a tree.

In nomadic Turkish culture, such activities as cattle-breeding, horsemanship, and hunting were reflected. They lived in tents or rooms made of felt. *"For grazing animals, they were moving to pastures and wetland"*⁷. Thus, at the Bay Bulun monument, we see that the deceased is proud of his "quadrupedal", i.e. fast-running herds, while he is alive. The Turks had the ability to organize by managing large herds in the steppe. Perhaps this was the reason why the urban and sedentary Chinese could not overpower the nomadic Turks.

In addition to meat, the Turks also used milk and skin of animals. The Turks traded silk, fur of horses, sable, squirrels and other animals with the Chinese. The use of "Kök tiyin", blue squirrel skin, i.e. fur, is reflected in the monuments (BX, c 12)⁸. Thus, E. Aydın notes that *the word "kök" - "göy" here means grey or ash colour along with blue and green*⁹. Because it is obvious that the word 'göy' -'blue' does not apply to squirrels. Of course, we are not interested in the colour of the squirrel, but in what purpose its name is used on the monument. Therefore, it is impossible not to touch on the socio-economic life of the Goy Turks.

In some Goyturk cities on the historic Silk Road, trade, especially fur, played a fundamental role. At the Barga monument (the erection date of the monument is unknown), a person who went to Tabgaj khan at the age of 15 said that he had gained gold, silver, and əgritəb (camel) power.

⁴ Aydın E. Eski Türk yazıtlarındaki çıntan ıgaç "Sandal ağacı" üzerine, //– Ankara: Ahmet Yasevi Üniversitesi Müteveilli Hayat Başkanlığı, Bilig dergisi, 2011. № 56, – s. 29

⁵ Taşağıl, A. Göktürkler: [3 cildde] /A.Taşağıl. – Ankara: Türk Tarih Kurumu Basımevi, – c.3. – 2004. – s.45-46

⁶ Kitabı Dədə Qorqud / tər.ed.Ş.Cəmşidov. – Bakı: AE NPB Türk, –1995. – s.34-35

⁷ Ögəl, B. Türk Kültür tarihine giriş / B.Ögel. – Ankara: Kültür Bakanlığı yayınları, – 1991, s. 163

⁸ Rəcəbli, Ə.Ə. Qədim türk yazısı abidələri/Ə.Ə.Rəcəbli: [4 cildde]. Bakı : Nurlan, – c. 1. 2009. – 324 s

⁹ Aydın, E. Bilge Kagan Yazıtında Geçen kök teyeñ hayvan adı üzerine, //– Ankara: Bilkent Üniversitesi Büyük Türk dili Kurultayı Bildirileri, Bilkent Yayınları, – 2006. № 1, – s.349



The word "əgritəb", which is used only once in monuments, is used to mean a camel (*one or two protrusions formed from a pile of fat on the back of the animal*). This is a sign that the Turks use camels in social life.

The Turks, who had a certain idea of time, had already reached the level of calculation of it. For this reason, they made extensive use of the twelve-animal calendar. The historical roots of this calendar, known to our modern world as the Chinese calendar, are connected with the Turks. There are different opinions about this in Turkology.

French turkologist J.P. Rox claims this view: "The Chinese twelve-animal calendar was undoubtedly used systematically by the Turkic peoples at very early times. *This calendar was presented to the Turks by the Chinese in 568 lavishly. However, the calendar was used by the Turks even before this presentation*"¹⁰. Thus, J.P. Rox writes that the creation of the calendar is based on a legend. According to legend, the twelve animals on the calendar are based on a ruler gathering animals and crossing a large river. As the mouse was the first to cross the river, it is counted as the first year in the calendar, and the other eleven animals are ranked by years according to the sequence in which they crossed the river. H.N. Orkun also states that V. Thomsen thinks that the calendar belongs to the Chinese¹¹.

*Y.Choruhlu tried to explain these disputes based on foreign sources and said that V. Eberhard confirms that the calendar belongs to the Turkish culture with the symbol of the dragon there*¹². He mentions that this based on Chinese sources, but does not show substantiated evidence. Evidence that this calendar passed from the Turks to the Chinese is also reflected in their way of life. It is also a convincing fact that the nomadic Turks, who lived with animals and believed in a celestial religion, created a calendar that combined the sun with animals. The Turks, who spread over large bozgir steppes, had a more agile lifestyle than the Chinese because of their nomadic lifestyle. For this reason, they observed celestial events and celestial bodies in order to keep their time in the field in memory, to plan their migrations, and to find their way. It should not be overlooked that the nomadic lifestyle of the Turks, as well as their livestock or hunting, may be one of the reasons for this calendar.

As the basis of our opinion, N. Biray notes, "Turks, nomadic in the bozgir steppes, collectively follow the movements of celestial bodies, by observing events in the sky, they associated it with animals and used time in a systematic way when migrating to the plateau in spring and winter quarters in winter"¹³. Later, they even named the years after those animals.

The Kazakh Turks call this twelve-year system "yıl sürüş" (year-round), the Turkmen "jıl övürmək", and the Kyrgyz "cıl sürü". It would be fair to say that the calendar was created out of the need to systematize and record historical memory. This calendar is even used in the Manas saga. In fact, what is essential here is not to whom the calendar belongs. The main thing is that the ancient Turks understood the concept of time and used it. While informing about the calendar, M.

¹⁰ Raux, J.P. Eski Türk Mitolojisi, (çev. Musa Yaşar Sağlam) / J.P.Raux. – Ankara: Bilgesu, – 2011. S.147

¹¹ Esin, E. Eski Türkçede bazı ünvanların yapısı üzerine//– Ankara: Ahmet Yasevi Üniversitesi Mütevelli Heyet Başkanlığı, – 2006. № 16.

¹² Çoruhlu, Y. Türk mitolojisinin anahtarları/ Y.Çoruhlu. – İstanbul: Kabalcı yayınevi, – 2000. – s. 169

¹³ Biray, N. 12 Hayvanlı Türk Takvimi-Zamana Ve İnsana Hükmetmek // – Ankara: Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü Türkiyat Araştırmaları Enstitüsü Dergisi Taed 39 Prof. Dr. Hüseyin Ayan Özel Sayısı, – 2009. s. 2



Kashgari also spoke about the calendar as the "*Turkish calendar*"¹⁴. Thus, he said that non-Muslim Turks in cities, divided the year into four and gave a name to every three months (yenigün, oğlaq ay, ulug oğlak, uluğ ay). The Turkologist even wrote that according to this calendar, they determine the character and destiny of children according to their birth in any calendar year, and make assumptions about how the year will pass. *M. Kashgari connects the history of the calendar with the Uyghurs and narrates even an Uyghur legend about the origin of the calendar*¹⁵.

Akay Kina from Tuva, one of the shamans living in Yakutia, says the following about the twelve animal calendars of the Turks: "*The Chinese adopted the twelve animal calendars of the Turks and made their name. However, the animal calendar was more in line with the lifestyle of the nomadic Turks. The twelve animals here (sıçğan, öküz, bars, tabışğan, lui, yılan, at, koy, biçin, tağıu, it, lağzın) are the animals of the middle world according to divinity. Instead of the monkey official in the Chinese calendar, there is a human figure in the Turkish calendar. This man in the ancient Turkish calendar holds a golden jug in his hand, and the person who makes contact with the sky holding the golden jug in the calendar is a Turk*"¹⁶.

Although this calendar later lost its function, it was actively used again in the 13th century after the Mongol invasions. B. Ögel, who studies Turkish culture, language and history from Chinese sources, writes: "*The twelve animal calendar is the common property of Chinese and Turks. Decorated with animals, this calendar is alien to Chinese thought and tradition. Animals and animal style are a feature of Central Asian culture full of life and struggle*"¹⁷. The researches of O.Turan, N.Biray and R.Kulju on the fact that the calendar belongs to the Turks also prove it. R. Kulcu writes: "*Since the Turks were nomads and engaged in animal husbandry, this calendar could have been more specific to them. Because this calendar is not used by the Turks in modern times, and as the Chinese now use the calendar, the 12-animal calendar is accepted as the Chinese calendar in world science*"¹⁸.

So that, the calendar is based on the solar year. The year consists of 365 days and 5 hours.¹⁹

According to the calendar, the sequence of years is as follows: sıçqan yıl (year of the mouse) (year 1), ud yıl (year of the ox) (year 2), bars/pars yıl (year of the tiger) (year 3), tabışğan yıl (year of the rabbit) (year 4), lüi yıl (year of the dragon) (year 5), yılan yıl (year of the snake) (Year 6), (year of the Horse) (year 7), koy yıl (Year of the Sheep) (8th year), biçin yıl (monkey year) (9th year), tağıku yıl (chicken year) (10th year), dog year (11th year), lağzın yıl (pig year) (12th year)

¹⁴ Kaşğarlı, M. Divanü-luğat- it -turk./ çev. B. Atalay: [4 cildde] M.Kaşğari. – Ankara: Türk Dil Kurumu Yayınları, – c. 1. – 1986, s.344-346

¹⁵ Kaşğarlı, M. Divanü-luğat- it -turk./ çev. B. Atalay: [4 cildde] M.Kaşğari. – Ankara: Türk Dil Kurumu Yayınları, – c. 1. – 1986, s.344-349

¹⁶ Arpacı, G.Y. Gök-Tanrı inancının bilinmeyenleri Akay Kinenin bilgileri ışığında/ G.Y.Arpacı. – İstanbul : Çatı Kitapları, – 2012. – s. 199-200

¹⁷ Ögel, B. Dünden bu güne türk kültürünün gelişme çağları/ B.Ögel. – İstanbul: Türk dünyası araştırmaları vakfı- 1988, s. 298

¹⁸ Külcü R. Türklerin kültür mirası "12 hayvanlı türk takvimi" <http://dergipark.gov.tr/download/article-file/286479>. 5

¹⁹ Külcü R. Türklerin kültür mirası "12 hayvanlı türk takvimi" <http://dergipark.gov.tr/download/article-file/286479>, 2

[125, c.1, p. 16]. There is a simple formula to find out which animal year you are in. Add 9 to the year you are in (AD) and divide by 12.

The monuments contain a calendar of frequent historical events. Of the 12 animal calendars, 10 were recorded in Turkish and 2 in Chinese. So let's look at some examples of calendar use:

1. *Siçqan yıl / Year of the Mouse* - Although the historical event of the year of the mouse is not recorded in the monuments, it is considered to be the beginning of the year in the ancient Turkish calendar. "People born in this calendar year have strong 6th sense and become capable and agile people",²⁰

2. *Ud year / ox year*- It should be noted that no historical events or story have been recorded in the monuments related to this calendar. Although other monuments mention the year of the khagan's death or burial, or the history of conflicts and battles with any tribes, we do not find a record of the year of the ox.

3. *Bars/pars yıl- Year of the Tiger* - "Bars yıl, ekinti ay bis yigirmike"(on the fifteenth of the second month of the year of the tiger) (IB, 67) In the Irk Bitig monument, the date of the monument was marked as a calendar year because it coincided with the year of the tiger.

4. *Tabışgan yıl- / rabbit year-* "Keyik yiyü, tabışgan yiyü olurur ertimiz" (*We sat and eat deer and rabbits*) (T, s., 8)²¹. According to the Altai Turks' calendar of twelve animals, 6 months of 12 months are believed to be easy and comfortable, and 6 months will be difficult. The year of the rabbit is also one of the easy and convenient years²².

5. *Lüi yıl / Dragon year* - "Üzə teñri kan lui yilka yetinç ay küçlig ap kağanımda adıralu bardınız" (*Above, god khan, you left my strong brave khagan in the seventh month of the year of the dragon*) (O, 12)²³. We should mention that the word *lüi* is in Chinese.

6. *Yılan yıl / Year of the Snake* - "Yılan yıl onınc ayka İnöz İnənçü Besbalıka barıpman.."(*In the tenth month of the year of the snake, I am going to Inoz Inencu Besbalik*) (HT,24)²⁴. According to the belief of the Altai Turks, it is one of the most difficult and bad years in the calendar.

7. *At yıl / year of the horse*-Year of the horse is the name of the 7th year. It is not possible to give an example because we have not come across any historical events related to the year of the horse in the monuments. The word horse is used more literally in monuments. According to Turkish belief, the year of the horse was one of the best years

8. *Koy yıl / Year of the Sheep*:- *Koy yilka yorıdım* (I marched in the Year of the Sheep) (MC, n., 9) [64, c.1, p.427]; "*Kül tigin koy yilka yiti yegirmikə uçdı, tokuzınc ay yiti otuzka yoğ ertürtimiz*"(" *Kul Tigin died on the seventeenth of the year of the sheep, we buried him on the twenty-seventh of the ninth month* ") (KT, n. -w., 1)²⁵

9. *Biçin yıl - year of the Monkey* - Developed in connection with the calendar year in the monuments: *Barkın, bədizin bitig taş(in) biçin yilka yitinç ay yiti otuzka kop alkadı (mız)* (*Vault*,

²⁰ Biray, N. 12 Hayvanlı Türk Takvimi-Zamana Ve İnsana Hükmetmek // – Ankara: Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü Türkiyat Araştırmaları Enstitüsü Dergisi Taed 39 Prof. Dr. Hüseyin Ayan Özel Sayısı, – 2009. s. –6

²¹ Rəcəbli, Ə.Ə. Qədim türk yazısı abidələri/Ə.Ə.Rəcəbli: [4 cilddə]. Bakı : Nurlan, – c. 1. 2009, s.367

²² Külcü R. Türklerin kültür mirası "12 hayvanlı türk takvimi" <http://dergipark.gov.tr/download/article-file/286479>. 4

²³ Rəcəbli, Ə.Ə. Qədim türk yazısı abidələri/Ə.Ə.Rəcəbli: [4 cilddə]. Bakı : Nurlan, – c. 1. 2009, s.271

²⁴ Rəcəbli, Ə.Ə. Qədim türk yazısı abidələri/Ə.Ə.Rəcəbli: [4 cilddə]. Bakı : Nurlan, – c. 1. 2009, s.25

²⁵ Rəcəbli, Ə.Ə. Qədim türk yazısı abidələri/Ə.Ə.Rəcəbli: [4 cilddə]. Bakı : Nurlan, – c. 1. 2009, s.306

pattern maker, written stone monkey year)(KT, shm-shr, 1) ²⁶; According to the calendar, those born in this year are agile, far-sighted, cunning, creative people. The year of the monkey, biçin yıl, which is one of the twelve years, is described as a difficult year for the Altai Turks, and a year when many people will die and wars will take place. It was believed that there would be drought and famine too. ²⁷ It was discovered that the monument was erected in the year of the monkey at the Kul Tigin monument. Later, several other historical events related to the year of the monkey were recorded at the Moyun Chor monument and the Talas II monument: *Otuz oğlan sağdıışları piçin(a) altı yigirmi ər atım Kara Çor, ayağ adı Kara Yazmaz (Thirthy best men from sixteenth monkey year my name Qara Chor, honorary title Qara Yazmaz)* ²⁸

10. *Takiğu yıl - year of the chicken - "Takiğu"-chicken. Anta kısıra takiğu yılka .. bodun...un tüpüp"* (After that, in the year of the chicken ... the people ... heard) (MCh, shm, 10); *Takiğu yılka....(bermis)....yok kılmıs (In the year of the chicken ... gave ... destroyed.)* (MCh, q, 43) [64, c.1, p.394] From 12 animals in the calendar it is considered one. In the year of the chicken, the harvest was plentiful, but enmity arose among the people, because the hen was looking everywhere for food and eating grain. ²⁹

11. *It yıl / Year of the Dog-: Bunca kazğanıp kañım kağan it yıl onıñ ay altı otuzka uça bardı (My father Khagan had earned this much and died on the twenty-sixth of the tenth month of the year of the dog)* (BX, c, 10). An event related to the year of the dog is only recorded on the southern side of the Khagan monument in line 10.

12. *Lazğın yılı / Year of the Pig - This lexical unit is of Chinese origin and is the Chinese version of the word pig. It is found in 3 places in the monuments - Bilga Khagan, Moyun Chor, Ihe-Ashete.*

In the Turkish calendar, the years of monkey, snake, rabbit, chickens, sheep and ox are considered difficult years. The reason for this is that in the Turkish way of thinking, the beak of a chicken, the claws of a horse, a pig, a sheep and an ox are rigid. The year of the snake is a kind of sign for drought. *The Kazakh nomads even called these years "jul" (absence, hardship) years*³⁰. *M. Kashgari mentions the year of the pig in the Turkish calendar as a year with a lot of snow and blizzards*³¹.

In monuments, we encounter other words and expressions that lexically represent the concept of time. These are: *ay, yıl, it, amtu (now), tün, kün, kün toqsık (tomorrow or sunrise), kün ortusu (once), kün bastık (evening), tün ortusu (noon), öd (zaman)* and so on.

"Öd tenri" - the existence of an auxiliary "god of time" as part of the religious the Goytanri religious beliefs (Minusinsk, in the monuments of the Altın Köldə) formed the idea that the Goytanri religious belief was polytheistic. *According to J.P. Rox, "God is the owner of the time, but, unfortunately, it is impossible to know whether the "öd tengri" is an independent being or a*

²⁶ Rəcəbli, Ə.Ə. Qədim türk yazısı abidələri/Ə.Ə.Rəcəbli: [4 cilddə]. Bakı : Nurlan, – c. 1. 2009, s.306

²⁷ Külçü R. Türklerin kültür mirası "12 hayvanlı türk takvimi" <http://dergipark.gov.tr/download/article-file/286479>. 4 s.3

²⁸ Rəcəbli, Ə.Ə. Qədim türk yazısı abidələri/Ə.Ə.Rəcəbli: [4 cilddə]. Bakı : Nurlan, – c. 1. 2009, s.311

²⁹ Kazımov, İ.B. Mahmud Kaşğari "Divan"ı və çağdaş türk dilləri / İ. B. Kazımov. – Bakı: Elm və Təhsil, – 2014 .s.57

³⁰ Biray, N. 12 Hayvanlı Türk Takvimi-Zamana Ve İnsana Hükmetmek // – Ankara: Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü Türkiyat Araştırmaları Enstitüsü Dergisi Taed 39 Prof. Dr. Hüseyin Ayan Özel Sayısı, – 2009. s. – 7

³¹ Kaşğarlı, M. Divanü-luğat- it -turk./ çev. B. Atalay: [4 cilddə] M.Kaşğari. – Ankara: Türk Dil Kurumu Yayınları, – c. 1. – 1986, s.344-349

manifestation of the God³². However, we think that the expression "öd tengri" mentioned here is God himself³³. In Old Turkish, the word "öd" has several meanings. A. Rajabli gives five meanings of the word "öd": gallbladder, to warn, to advise, time, fortune, destiny, to understand and comprehend. The god of time is the ruler of time. There is only one place where 'Öd tenri' is used in a sentence: "Öd tenri yasar, kisi ođlı, köp ölgäli (H.N.Orkun: ölüglü) törümis" ("God writes the fate of fortune, the son of man is all born mortal" (KT, shm. 10).

Here it is clear that 'öd' is time. Time is a lofty being that can rule a person's destiny and ultimately lead him to death.

Conclusion: As a result, it can be said that the ancient Turks formed certain ideas and worldviews about life, measured time, used the Turkic calendar with twelve animals, and this was widely reflected in the language of monuments. The fact that the twelve-animal calendar mirrors Turkish culture and some sources confirm this, suggests that the calendar belongs entirely to Turkish thought.



³² Raux, J.P. Altay Türklerinde ölüm/ J.P.Raux. – İstanbul: Kabalcı yayınevi. – 1999. s. 97

³³ Raux, J.P. Altay Türklerinde ölüm/ J.P.Raux. – İstanbul: Kabalcı yayınevi. – 1999. s. 97