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PROBLEMS OF ACCULTURATION IN TURKISH-SLAVIC RELATIONS AND THEIR
REFLECTION IN THE "HEAVEN AND EARTH" MYTHOLOGEME

*Abay K. KAIRZHANOV*¹

¹Department of Turkology, L.N. Gumilyov Eurasian National
L. N. Gumilyov Eurasian National University
010000, 2 Satbayev Str., Astana, Republic of Kazakhstan
kairzhanov@list.ru

*Nazira NURTAZINA*²

²Department of the History of Kazakhstan
Al Farabi Kazakh National University,
020000, Almaty, Republic of Kazakhstan
Nazira.nurtazina@mail.ru

*Aiman M. AZMUKHANOVA*³

³Department of Oriental Studies
L. N. Gumilyov Eurasian National University
010000, 2 Satbayev Str., Astana, Republic of Kazakhstan
Aiaz67@mail.ru

*Kuanyshbek MALIKOV*⁴

⁴Department of Kazakh Linguistics
L. N. Gumilyov Eurasian National University
010000, 2 Satbayev Str., Astana, Republic of Kazakhstan

*Karlygash K. SAREKENOVA*⁵

⁵Department of Kazakh Linguistics
L. N. Gumilyov Eurasian National University
010000, 2 Satbayev Str., Astana, Republic of Kazakhstan
Sareke.kk@gmail.com

**Abay K. KAIRZHANOV¹, Nazira NURTAZINA², Aiman M. AZMUKHANOVA³,
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Annotation

The relevance of the study in this article is determined by the fact that long and constant contacts between the ancient Turks and Slavs formed significant cultural components in the

context of communication between peoples. In the interaction of carriers of culture not only a certain shift of cultural paradigms take place, but also ethnic groups enter into complex relationships, while in the process of acculturation of each of them finds its identity and specificity, are mutually adapted by borrowing some of the cultural traits of each other. The article examines the problems of acculturation between the studied ethnic groups, which led to a certain shift in the cultural paradigm in the field of mythological representations. However, the deep value orientations of culture in both ethnic groups are preserved. The purpose of the study is: to examine equipollent worldview ideas (the “Heaven and Earth” mythologeme) of an ancient period, on the one hand, what changes have occurred with the original Slavic pre-Scandinavian pagan deities as a result of acculturation, on the other, the most ancient names of mythological deities inherent to the ancient Turks. To achieve this goal, we apply the methods of historical and philosophical methodology, which made it possible to single out the categorical status of acculturation and the conceptual scheme of this process as tools for studying the mythology “Heaven and Earth”. In addition, the use of comparative methods allowed conducting a diachronic analysis of pagan deities. Research study gave such results: equipollent mythological deities of the upper, middle and lower worlds in the worldview of the studied ethnic groups. These results are of practical importance, especially for the analysis of mythological representations of other nations who find themselves in a constant and prolonged contact to a specific historical period. As a result of this process the functional unity of both contacting ethnic groups was broken, over a period of time was established a new balance, which was reflected, first of all, in the worldview of peoples. Exactly this balance is described in the article: some equipollent similarity took place in the name of the original pagan deities in the compared cultures. These phenomena have been found in narrative sources, in which we observe some preserved reflexes and rudiments of past relationships in the cultures of these nations.

Introduction

The *relevance* of our study lies in the fact that we are subjecting to examine the ancient Turks and Slavs’ mythology of “Heaven and Earth”. This mythologeme had been formed through a millennium, and is the result of a long and constant contact of ancient Turkic-speaking ethnic groups and Slavic tribes at the turn of two eras. We understand that these contacts did not proceed smoothly: armed clashes arose between them, but there was also a time of peaceful coexistence, when trade and other ties set a precedent for the acculturation process. The researcher faces problems in this ancient acculturation area: it is necessary to trace equipollent mythological images in the structure of the studied mythologeme. We are aware that this mythologeme in its essence became a certain worldview paradigm for the ancient Turks and Slavs: it gained great globality and got wide spread in the studied cultures.

The emergence of acculturation as a process and as a research method, first of all, is associated with the works of Franz Boas and his students (M. Mead, A. Kroeber, E. Sepir, J. Greenberg, R. Benedet, etc.) in the field of cultural anthropology [1 ; 2]. The term “acculturation” was introduced by R. Turnwald in 1932, which investigated the problems of psychological compatibility between different groups of people [53; 54]. In the first half and in the middle of the 20th century, American cultural anthropologists began to develop the study of acculturation processes; they were the students and successors of the teachings of F.Boas and R. Turnwald: R.

Redfield, R. Linton, M. Herskovitz and others [16]. In the study of acculturation appear new directions; first of all, social anthropologists who focused on the problems of intercultural contact and cultural change, and sociologists were interested more behavioral aspects. Although ethnologists themselves perceived acculturation as a learning process, they, unfortunately, were not aware of putting the individual at the center of the research process (ideas of anthropocentrism). Social scientists began to decide this problem, so didactic concept had become more distinct shape. In the second half of the 20th century, sociologists began to understand that significant differences appeared between acculturation at the individual and collective levels [55]. According to this concept, the process of acculturation in the individual plan is characterized by a change in human psychology (behavioral stereotypes), and in the collective one - by a change in the group's culture, that is, a shift in the paradigm of culture is observed [55; 56, p.7]. From the very beginning, American cultural anthropology had developed a tradition of interpreting acculturation not as a specific state, but as a process and as a method of cognition [53; 54, p.136]. American social anthropologists interpreted the concept of acculturation due to problems of cultural change and diffusion, but not in the previous cultural and historical, and in a new functional sense. However, some researchers tried to draw a distinction between these concepts, they argued that there was ample reason to identify acculturation with a cultural change, caused not by independent development (independent invention), but caused only by diffusion [57, p.626]. Therefore, we believe that diffusion is the process of the penetration, for example, of some ideas into the host society, but this is not enough to cause a shift in the mental world of a person, and for this we consider important the phenomenon of dispersion. The current state of studying the problems of acculturation is related to social anthropology, a number of works on migration problems have been created, a complex methodology for studying this process has not received further distribution in this area, which until recently has been dominated by sociological schools. The notion "acculturation" was replaced by other terms "adaptation" and "assimilation", and qualitative research methods were supplanted by quantitative indicators. All this led in the second half to the crisis of acculturation as a process and as a method of cognition. This crisis in sociology is connected, primarily, with a passion for quantitative indicators to the detriment of qualitative generalizations. In fact, the sociological approach has lost the ability to interpret reality. Later, it was overcome owing to a wide borrowing of methods and approaches from social anthropology. Returning of the term acculturation to the scientific vocabulary in the 1990s is not occasional. In order to understand the reality sociology has been forced to turn to culture study in its diversity, it has ceased to be a positivist science that constructs a model of reality. Therefore, in the second half of the 20th and beginning of the 21st centuries, J. Berry began to apply the acculturation methodology in his works and in the MIRIPS (Multicultural Ideology in Plural Societies) project [17]. J. Berry was able to distinguish various *variables* characterizing acculturation. The variables were divided into three stages of

cultures interaction: 1) conditions of acculturation, 2) acculturation orientations and 3) results of acculturation. The conditions of acculturation are the basic settings, which imply that the basic characteristics of the host society are determined. Acculturation orientations - are slow structuring of the acculturation process; on the one hand, preservation of key aspects of one's own ethnic culture, and on the other, a slow process of assimilation and adoption of key aspects of another ethnic culture. The result of acculturation may be the degree of the acculturation process success: successful assimilation and new features of another culture, which is a dependent variable. During a long and constant contact appears a new type of culture, manifesting itself in a certain area of the situation. The results of acculturation, according to J. Berry, consist in the success of the acculturation process (in the broadest sense). These are indicators such as psychological well-being and socio-cultural competence, including the nature of interaction with the host society, successful behavioral skills in the new culture, and academic and labor success. Despite that sociocultural competence focuses on competence in a dominant culture, from a theoretical point of view it is also important to refer to the level of competence in own ethnic culture (for example, interacting with representatives of one's own nationality and maintaining "ethnic" behavior skills), and the changes in this competency that are being examined as a dependent variable.

Based on this review, we put forward the *goal* of our work: to consider the cultural and historical ties and relationships in the field of ancient forms of mythology (the mythologeme "Heaven and Earth") between the Eastern Slavs and the ancient Turks.

We believe that each culture has its own, original, based on a certain historical development "functional unity" of the culture (M. Kherskovitz) [16]. However, in the process of acculturation this unity is violated and only after some time a "new balance" of culture is established. We are exploring this "new balance", formed as a result of acculturation, both among the Eastern Slavs and the ancient Turks, formed at the beginning of the first millennium, which manifested itself not only at the beginning of the second millennium A.D., but also took place in subsequent time.

Materials and study methods

The materials of our study are the following narrative sources: Atlas of the Orkhon monuments [49], publication of Turkic written monuments [32;35;], ancient Slavonic chronicles [11;45], the Sumerian logograms and cuneiform records [20;21], and archaeological evidence [33;34;58;59]. To achieve our goal, we, along with the *methodology* of cultural-anthropology (acculturation method), involve methods of semantic description and historical knowledge: diachronic analysis of narrative sources and some methods of comparative-historical linguistics. We adhere to the following research principles: the principles of concreteness and systematicity, historicism and reliance on historical sources [38; 39; 40; 41; 42].

To investigate the use of acculturation method that is understood by us as: within long and constant contact of one ethnic group of individuals with another, changes of some cultural paradigms of both groups take place

[1, 2]. Nevertheless, the valuable ethnic orientations of the contacting ethnic groups do not undergo changes and transformations.

Results of the study

In this section we consider the equipollent worldview paradigms of the ancient Turks and Eastern Slavs cultures. Unfortunately, science does not have detailed information on how events took place until 988 A.D. on the territory of the Eurasian steppes [43; 44; 45; 46]. Extremely discrete evidence of their relationship has been preserved. In addition, the aberration of the distance of bygone time makes it somewhat difficult to disperse the dense haze of genuine events that took place between the studied nations. Therefore, we analyze written sources and use the experience of archaeological research materials. When there's a necessity, I resort to interpolation techniques that help fill some gaps in the process of acculturation. We understand that some generalizations are hypothetical, but, apparently, we have no other way, since many narrative sources of a bygone era have sunk into oblivion.

Let's try to discover the true relationship between the ancient Turks and Slavs. In traditional orthodox science, there was an idea that in Kievan Rus (historically, the Kiev Kaganate) [12] even at the beginning of the 10th century a system of "dual faith" took place. Was it in reality? N.I. Tolstoy and S.M. Tolstaya, speaking at the VIII International Congress of Slavists, claimed that it is appropriate to talk here not about "dual faith", but about "trove belief": "The medieval and traditional spiritual culture of the Slavs consisted of three genetically different components: 1) Christianity associated with church dogma brought from outside from Greek Byzantium (...); 2) paganism inherited from the pre-Slavic period, native to its carriers, and 3) "anti-Christianity" (...), most often again paganism, but of non-Slavic origin "[14, 366-367]. Note that the first and third components penetrated the spiritual sphere of the Slavs in the process of acculturation. Let us consider in more detail the third component of "trove belief," which is the result of the changed cultural paradigm of various ethnic entities that were part of a larger superethnic association in the so-called Hunnic period and at a later one too.

The Huns were the forerunners of the Hunnu (Latin hunni, Sogdian hwn, Chinese sunnu) – it was a steppe clan empire, consisting of 24 clans (220 BC to the 2nd century AD), which actively waged war against the Han empire [18; 19]. Analyzing the history of this nomadic empire, we determined its following basic principles: 1. The supreme military Shanyu leader had an absolute power. 2. To realize it was used religion Tengrism, with the help of which happened the sacralization of this power. 3. If at first the decrees of the Shanyu were necessarily agreed upon by the council of 24 elders, later on the usurpation of the supreme power took place. 4. The population of the empire and the conquered nations became patrial of this empire. That was until the beginning of the II century A.D. and later, the single ethnic field of the Hunnu split into two parts: the northern and southern Hunnu. Exactly at this time that the northern Hunnu were forced to flee from the merciless horde of xianbi (ancient Mongols). Their leader, Tanshihai was from the north-east, and from the south the southern Hunnu (by the way, the latter fought with the northern

Hunnu on the side of the celestial empire) defeated the northerners. We consider that the southern Hunnu could not resist the charm of Chinese civilization, adopting a lot from them: a mental shift occurred, and above all the behavioral stereotype and quality of life of a person had changed. The Northern Hunnu, trying to preserve the nomadic culture of their ancestors in their original form, within three years overcame bloody rear-guard battles, overcame more than 3 thousand kilometers and ended up on the western slopes of Altai, and later in the south of the Ural. On the western spurs of Altai and in the Minusinsk depression inhabited Kipchaks (Chinese called them "Dinlins"). They were Caucasians of a special Kypchak trunk. Finno-Ugric tribes (or Ugric-Finns) lived in the north-west of modern Kazakhstan and in the southern spurs of the Ural. These were broad-faced Mongoloids. Under these conditions began an active process of mestization and assimilation. A new population entered the historical arena in the second half of the 4th century A.D. (370y.), when in winter they managed to cross the Ra river [13] and ended up in Eastern Europe [24, p. 160]. They became known in historical science owing to the Gothic historian Jordan and the Lombard historian Pavel Deacon [27; 25]. The ethnonym "Huns" was introduced in 1926 by K.A. Foreigners to distinguish between Asian and European Huns [28]. In the writings of the historian and diplomat Priscus of Panias, the Huns are mentioned under the name "Uns" [26]. The Huns managed to create a powerful confederation of tribal unions (apparently, "el"), defeating the Alans, later, the Herul, Burgundians, Goths, ended up in Central Europe. An analysis of narrative sources allows us to state that this confederation included not only Ostrogoths, but also numerous East Slavic tribes: Roxolans, Wolverines, Ants and Ases, who descend from the Sarmatian tribal union [59]. Apparently, from this time the countdown for direct and long contact of these peoples begins, and maybe even earlier, when, for example, the Ants at the turn of the two eras were on their "first" ancestral home in the western spurs of the Tien Shan [5], that is, the "first" favorable conditions for long and constant acculturation processes have developed.

Along with these historical phenomena, there were other conditions - the natural processes of the biosphere, designated by V.I. Vernadsky and L.N. Gumilyov as a "passionate" energy [29, 30]. In addition, it was necessary to take into account the following significant circumstances related to various natural factors and the social structure of the ancient nomads: 1) the formation of the horde (lat. *ordus* - «order») - the institute of the early-feudal military-democratic organization; 2) the changed landscape dictated its harsh conditions for the successful conduct of extensive nomadic cattle breeding (there were difficulties with the "winter grazing"). Exactly at this time during 1-2 centuries A.D. the Eurasian steppes suffered from the Great Drought, occurred due to a sharp movement of the Atlantic cyclones far to the north. They faced a dilemma: doom themselves in these conditions to a miserable existence and death, or advance to the West in order to survive, and this was possible if they defeated strong neighbors and took their land by force of arms. They chose the second way [31]. This path became successful, due to the third component - tough military organization and religion - Tengrianism, which has become a main factor in combining many ethnic groups into one super-ethnic integrity.

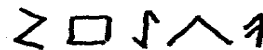
Let's try to trace the paths of acculturation under these circumstances, and in post-Hunnu era. Hunnu managed to bring their dominant cultures to the inhabitants of Southern Siberia. However, the natives of this territory, in their turn, had the same impact on them with their original culture. Archaeological researches have established that the natives of South Siberia made human sacrifices to the spirits of their ancestors. A.P. Okladnikov comes to the following significant conclusion that in the glazkov era, a new funeral ceremony appeared due to the idea of the existence of the other world into which the river of the dead leads and, as a result, the old ritual was replaced with a completely new one [10, p. 328]. Based on the analysis of archaeological materials, we believe that the lunar religion had given way to the solar cult. However, this change does not mean annihilation of the old sacredness, on the contrary, in our opinion, a new dualistic system has emerged: *Tengri (Blue Sky) - father - good and Umai (Earth) - mother - death (Erklig)*. We consider that this dualistic system was preserved in subsequent cultures of the Slavic and Turkic-speaking peoples as rudiments, which is reflected, first of all, in the reflection of the language [47]. For example, we find these rudiments in the language of the ancient Turks and Kypchaks (Polovtsy, Kumans) [48; 49]. So, for example, in the Yenisei runic writing monuments we find a high frequency of the following paremia: «Älim qanım sizä bökmädim, **kün-ai** ölürtim (Second monument from Kyzyl-Chir) - «*My state and my khan, I did not enjoy you, I stopped feeling the sun and moon, alas!*» [32].

Note that the "sun" as a symbol of Tengri was designated with the help of "disks" and "rings" with the image of a point in the center. Similar images were discovered as a result of archaeological works in different places of Eurasia. For example, in Ukrainian steppes numerous spearheads with ancient Turkic runes were found (the analyzed artifact is stored in the Museum of Western and Eastern Art of Kiev) [33]. Let's look at such of these tips related to the IV century A.D.

At the top:



At the bottom:



Transcriptopn with transliteration:

At the top: [Täŋri]

At the bottom: [küš š^ančī]

Translation: «Tengri [helps] pierce [prick] with force [through to the core]

»

(decryption of authors).

Namely, in the IV century A.D. the headquarters of the Huns horde was in the Northern Black Sea region. In the Huns confederation (in a super-ethnic association), the language of war and communication was Turkic. The Turkic component in this multiethnic formation was predominant. The upper inscription of the spear tip is noteworthy - the image of the solar symbol \odot - is "God of the Sun." This logogram was a Tengri symbol and can ascend in its form and content to the Sumerian logogram. The cross and circle depicted by the ancient inhabitants of Altai (the Minusinsk basin) had a meaning of

perpetual motion and were the solar symbols of the “God-Sun”, which later on evolved into the symbol of Tengri. A circle, a circle with a dot in the middle, or images of the cross were placed on arms or carved on rocks. They initially were the constituent elements of the charms of one or another Turkic tribe, clan, and secondly, they were tamgas of a certain Turkic clan, which were knocked out on the stones in the meridian direction and carried only obsessive semantics. Many of them are tamga of several Kypchak clans, which left a noticeable mark in the history of the Great Steppe. For example, as we find western Cuba-Kipchaks had an image of a square banner with a cross - □, for Kerei - a cross †, for Uysuns - a square with a cross □, for Argyns - two rings ○○, for Dulats - one ring ○, for Shektitsa - a swastika [34].

Tengri sacrificed a white deer (or a white horse in a deer mask) so that the sexual potency of the sacrificial animal passed to the supreme deity possessing powerful cosmic energy. To a latecomer community with a sacrifice, Tengri sends to the Earth (Umai) drought, hunger and death. We find fragments of evidence of this solar religion in Herodotus, who pointed out that «Of the gods [Scythians (recent studies show that the hypothesis of V.I. Abaev does not stand up to criticism, in fact, the ethnonym «Scythians» incorporates not only to Iranian-speaking ethnic groups, but also to other nations, including Proto-Turkic tribes [23])] honor only the sun, to which horses were sacrificed. The meaning of this sacrifice is that the fastest of all Gods befits the fastest animal» [4]. Apparently, the meaning of this sacrifice was not understood by the father of history Herodotus. We believe that the true meaning, of course, is different. They don't sacrifice any horse, but a white stallion, as the Sun is not just a daylight, but God-Tengri, in Slavic - Belobog, who gives life, is its main essence. It is the giver of life, possessing cosmic potency for this. Compare the meaning of the runic token siq (‘fertilizing male’) (deer, white stallion), excised on the surface of a bone plaque (barrow near the Bobrovoe village, East Kazakhstan region). Probably already in the late Proto-Turkic era, the sacrificial white Deer was replaced by a white horse-producer. The distribution area of Iranian-speaking, Slavic and Turkic Scythians can be represented as follows: the northern highlands of modern Iran, the basin of the Oks and Yaksart rivers, Tien Shan, Pamir and Altai, the Northern Black Sea region and Crimea.

Traces of the common sacredness of the ancient Turks and other peoples are found in the Minusinsk depression of Altai. These are the oldest cave paintings and runic manuscripts to them [35]. They date from the first millennium B.C. We offer our version of reading of one runic inscription and a scene of a round-robin hunt on the same stone with a bluish tint: a deer hunting scene, where two horsemen on both sides surround a ring of four deers. In the foreground is a deer mortally wounded by an arrow, the other is struck by a spear. Two deer males manage to break through the ring of encirclement, they rush along the road and, apparently, will fall into the set nets and will be betrayed to the God-Sun.

Pay attention to the runic inscription for this scene:

NONNIY◇

Transcription with transliteration: [m^aŋ siq j^ol] (translation of authors).

We have studied this inscription, and we attribute it to the 5th century B.C. It shows us that even in the first millennium B.C. the language of one of the

proto-Turkic dialects was at the incorporating level of its evolution. This is evidenced by the literal translation of this inscription: «Running + deer + road», which means “Running deer along the road” (see, in detail: [8, p. 50]).

The permanent struggle and the successive victory of the light and dark forces of nature is most visibly reflected in the ancient ideas of the Slavs about the cycle of the seasons. Compare, for example, the Turkic seal “Baba-Ata”, on the circumference of which there are 12 animals serving as symbols of the twelve-year cycle. The Slavs called the God-Sun - Kupala, Yarilo and Kostroma [50]. A round dance was performed on the vernal equinox, simulating the circular motion of the Sun. During archaeological excavations were found vessels and identified that they were used for ceremonies conducted at the springs and associated with the virgin goddess, the patroness of fertility. Compare, the ancient Turkic female fruiting principle - the goddess Umai, symbolizing fertility and thereby incorporating the concept of the "biosphere".

The rudiments of the solar symbol are also found in the works of ancient Russian literature. For example, in “The Word about Igor’s Regiment” was mentioned the eclipse of the Sun [36]. We can compare those pieces with the “Monument in honor to Kul-tegin”, where Tengri and Umai refuse to help Turkic soldiers mired in endless internecine wars [37].

In the era of the Great Migration of Peoples, the Slavs began to designate solar deities by other names - **Dazhbog** and **Khors** [46].

In our opinion, F.E. Korsh and A.L. Pogodin were close to the truth in determining the origin of the name Dazhbog. As it is known, the Huns, Ostrogoths, Antes were members of the Hun confederation, so we consider that the borrowing of this name by the Slavs was as follows. F.E. Korsh and A.L. Pogodin deduced the first part of this word from the Old German **dags* ('day') [10]. Compare, the Aryan pro-form **dāhas* ('fire, heat'). We believe that the first part of this word is a Slavic semantic tracing from the ancient Turkic lexeme **Tengri** (literally means 'daylight'), which, in turn is equipotent in form and content to the Sumerian word *Dingir*. In Sumerian exists the word [𒀭𒌆AN] 'sky, heaven; God AN' [21, p.10], apparently, in ancient Turkic mythology Tengri was declared the supreme deity «Blue Sky», that means there arose a combination of the solar symbol and the arch of heaven in general. However, M. Fasmer, Vyach. Ivanov and V.N. Toporov is inclined to consider that the first part of this word came from the old Russian imperative mood of the verb «give» + god ('happiness, prosperity') [15, I, p. 482; 6, p. 169-170]. However, the opinion of the above scholars, unfortunately, do not convince us for one simple reason - the German-speaking *dag-* in the Slavic languages gave the word **dazh**, which became the basis for the formation of this name (palatalization of the velar in front of a short vowel of anterior formation).

So, we assume that the word Belobog [51] is formed due to the semantic tracing of the word dag-, which, in turn, is formed from the Sumerian term through the Iranian-Turkic link: [𒀭 UTU (UD), DINGIR] 'sun; shine; day; time; weather; storm, gale (demon), the sun as a deity' [20; 21; 22]. Thus, Belobog and Dazhbog are in the same synonymous row.

In the views of ancient people, man was interpreted as a descendant of the Sun (Tengri, «grandchildren of Dazhbog»). This sacred idea arose in the ancient era, and then it passed on to the Huns, Turkic peoples, Slavs, Ostrogoths and others. After all, in the mythology of ancient Turks and Slavs people appeared as a result of the union of the Sun (Tengri, Dazhbog) and the Earth (Umai for ancient Turks, mother-damp earth and the goddess-maiden among the Slavs) [52]. So, pagan deities, like in the ancient Turkic-speaking peoples, and among the Slavs, possessed one global idea and could not have anything else. Therefore, attempts to etymologize this name even from the «Rigveda» are doubtful, because the Vedic texts were created when the Indus valley was already captured by warlike Aryan nomadic tribes. The Indigenous people of the Indus Valley were forced to flee to the banks of the Ganges, and the newcomers laid the foundation upon which the complex ramified Vedic sacred doctrine arose. In the pre-Aryan civilization of the Indus Valley writing existed, but, unfortunately, their inscriptions on clay tablets and on cylindrical seals are still not deciphered [3].

And the last, as for the Slavic solar symbol Khors. It is known that Khors (Хърсъ) was first mentioned in the Tales of 980. It was introduced by Nikon, who learned about this deity in Tmutarakan. In the ancient Russian tradition Khors stands next to Dazhbog. We believe that it is associated not with the sun, but with the moon. This is evidenced by an excerpt from the "Tale of Bygone Years", which tells of Prince Vseslav, who «(...) самъ въ ночь влькомъ рыскаше: изъ Кыева дорискаше до куръ Тмутороканя, великому Хръсови влькомъ путь прерыскаше» [11].

Although some modern scholars of Slavic paganism continue the tradition of the Tartu school in this matter [7]. We think that Khors was a purely natural, lunar deity, moreover of clearly non-Slavic origin [6]. However, Khors dates back to the Aryan base and means 'shining moon', but not the sun.

Using the palindrome method, we restored the evolution of this word: $\circ > \text{st-r}$ (Isis character) > *st-'or > 'or-st (the aspiratory vowel [o] in Ross gave [h]) > hor-st, in the Russian language hors (kros) means 'cross'.

So, before us is the solar symbol of the moon, which the Eastern Slavs borrow through the Aryan medium from the ancient nomads of the Great Steppe. The ancient Turkic-speaking peoples, in their turn, borrowed from the ancient Aryan tribes by means of semantic tracing of the lexeme *xuršēt* ('shining sun').

Compare, in the Sumerian root morpheme [𒌦𒌦𒌦 AR] means 'lighten; shine' [21, p.11]. So, to the Eurasian Aryan tribes, this idea, perhaps, penetrated from Ancient Mesopotamia. It is likely that in ancient times this token was used to denote a lunar deity. This was the deity of the ancestors' spirits, which was subsequently removed from the ancient Turks by **Tengri**, and from the Slavs by **Belobog (Dazhbog)**. However, the combination with the sun was preserved in a stable and highly idiomatic combination in the Turkic language: *kün aï kör* ('see the sun and moon', that is, 'live').

Discussion of the study results

Thus, examining the mythology of "Heaven and Earth" in Turkic and Slavic mythology, and taking into account linguistic patterns and extralinguistic factors we obtained the following results:

1. Between the studied peoples arose acculturation processes, on the one hand, it happened during the great migration of people at the turn of the two eras, on the other, in the early and late Middle Ages, which initially created a negative attitude towards newcomers from the East: arose conflicts, military clashes. But later, favorable or neutral (consumer) conditions were created for constant and prolonged contact. Namely at this time that conditions became suitable for the assimilation (tracing) of certain mythological phenomena and images of each other, which is reflected in the mythologeme "Heaven and Earth" of the ancient Turks and Eastern Slavs.

2. As a result of this process appeared suitable conditions for the emergence of acculturation orientation, when the ancient Turkic mythological representations began freely penetrate the Slavic environment at first under the influence of diffusion, and then some of these representations were mastered as a result of the dispersion process. At the same time, Slavic mythologemes were also freely assimilated by representatives of Turkic ethnic groups. However, the primordial ethnic values of both ethnic groups did not undergo significant transformations. In our study, in contrast to the works of representatives of cultural (sociological) anthropology, we use the concept of dispersion. The paradigm can be represented schematically: there are favorable conditions for acculturation - diffusion; there is a process of violation of the "functional unity" among the contacting ethnic groups, then as a result of dispersion appears a "new balance", it is in this balance a shift in the mental world of man and society as a whole appears. Nevertheless the value orientations of both ethnic groups remain unchanged.

3. The result of a long acculturation process was the emerging equipotent mythological paradigm: «Heaven (Täŋri, Svarog), Sun (Kün-Aï, Belobog (Dazhbog), Hors) - Earth (Umaï, Är-Sub, Mother - damp earth) - death (Erklig, Chernobog)». This equipotent paradigm demonstrates us that, despite the certain shifts in the mythological paradigm the original values remained unchanged, as they were before the diffusion process.

Conclusion

Thus, for a long time, apparently at the turn of the two eras, there were long and constant contacts between the ancient Turks and Slavs, which initially took place as a result of a fierce clash, but in peacetime, living in a single nursing and enclosing landscape acculturation process found its start. A certain positive or neutral complementarity emerged to this contact, that is, non-hostile conditions for interaction were created, which made certain conditions for acculturation orientation. In the end of this interaction equipotent acculturation results had appeared, which is determined by the shift of some cultural paradigms of both ethnic groups. Thus, the Tengrianism of mythological consciousness manifested itself in various images: in the mythological union of Heaven and Earth. Among ancient Slavs, Heaven (God-Sun) is Belobog (Dazhbog), among the ancient Turkic-speaking - Tengri. Slavic «Mother-damp Earth» and Turkic Umaï appeared as a female fruit-bearing principle, and this Earth was irrigated by rain coming from Tengri (Belobog (Dazhboga)), and this phenomenon was perceived as an act of transferring the cosmic potency of the supreme deity to the producing womb of the Earth, followed by both life and death. In our opinion, this consciousness demonstrated, on the one hand, the anthropomorphic unity of nature and man, who has been dominated by syncretic social mythological

consciousness for a long time, and on the other hand, such isomorphic relations were formed in the relations of people that united the tribes into powerful alliances (el), and later were created great confederations of tribal unions. Formed integrity at the superethnic level, set by this sacredness tried to solve, first of all, pragmatic tasks: entering the historical arena, expanding the range of its habitat. Therefore, worship of the God-Sun was not only conceptualized as a source of energy and life, but first of all it acquired a great worldview and pragmatic meaning.

So, the results of a thousand-year acculturation that took place between the Slavs and the Turkic-speaking peoples show us that their worldview paradigms were equipotent (close, but had certain differences). This continued until there was a sharp turn in their destinies and history - an orientation toward new sacred systems, which began in 988 under Vladimir I. When the worldview paradigms changed, relations between the studied peoples were turned into an opposition state. This is evidenced by ancient Russian chronicles, for example, narrating about the relationship, as a sample relationship between Christian Slavs and Pagan Polovtsians. However, this evidence is beyond the scope of this article.

Our study shows that modern understanding of acculturation method has pragmatic meaning for the prospect of research. This method helps determine what kind of changes cultural paradigms undergo in contacting ethnic groups not at the stage of diffusion, but at the stage of dispersion process. At this time, not only people's behavioral stereotypes change, but also qualitative changes occur in the minds of a certain group of people. In our case, an equipotent paradigm has formed in the structure of the mythology "Heaven and Earth" among both ancient Turks and Eastern Slavs.

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