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NEVRUZ FESTIVAL IN TURKIC PEOPLES AND TURKEY

Abstract.

Although mythology, that is, shorthand for unknown times, unusually conveys everyday life with the help of symbols, it cyclically tells about the creation of the world and the apocalypse. The mythology of the steppe peoples also transmits their early times from generation to generation in the form of oral culture. This oral culture is a product of a nomadic lifestyle with livestock farming. Steppe peoples have their unique perception of time and the universe in their mythologies. Nauryz culture also reflects their perception of the universe and time. The purpose of the article is to reveal the content of the Nauryz holiday, personifying spring and fertility, the new year, and the beginning of the year, in the culture of the Turkish people, which is filled with meanings and elements symbolizing spring, the joy of life, water and sacred purification, renewal, abundance, fertility, and awakening of nature. The time of the awakening of nature has been celebrated at various times in agricultural and livestock societies since ancient times. Nauryz is a widely celebrated holiday among the peoples of Eurasia, who devote their lives mainly to animal husbandry. Although the Turkic peoples living throughout Eurasia celebrate Nauryz in different ways and continues to exist as a common value.

This study will examine the origins of the Nauryz holiday among the steppe peoples and the Turkic world, as well as its development among the Ottoman Turks and Turkey in the light of some archival documents, as well as research and source studies.

Key words: Nauryz, Engi Kyun (new day), Hydyrellez, steppe peoples, Turkic world, Turkey, Sabantoy, mythology, cosmology.

Introduction.

The main problem that needs to be discussed here is the origin of Nevruz celebrations, when, where, and how they started. Another issue is to comparatively evaluate the situation of Nevruz celebrations among the steppe peoples, especially among the Turkic peoples. It is also an examination of the development of these celebrations in the Ottoman Empire, which went to the westernmost point of Europe, and its heir, Turkey.

Nomads, with their flexible and portable cultures, determined policies, and social achievements, were not only a power in Inner Asia but also left permanent traces in the history of civilizations [1].

The data of contemporary anthropology show us that nomadism and animal husbandry emerged simultaneously with settled agriculture in the social and economic evolution of humanity. The great progress made by man in the field of agriculture and animal husbandry from the earliest times, especially in the Neolithic Age, through extensive plant and animal breeding, is incompletely described only as the agricultural revolution. However, this process also includes a large-scale livestock revolution [2].

There is a consensus that the nomadic economy was based on animal husbandry and this remained unchanged for centuries. Sinologist W.Eberhard classifies the nomads, who carry the ethnic and cultural influences of the period, according to the means of production of the livestock economy. According to this, Indo-Germans and Turks were differentiated by horse breeding, Mongolians by cattle, Tibetans by sheep, and Tunguses by pig breeding [1. – 8].

Materials and methods of research.

Navruz is the most universal among all famous folk festivals: both on a natural basis and according to cultural archetypes. The universality of Navruz as an astronomical phenomenon is

obvious: it is the equinox, which is reflected in all known systems of solar chronology (from the Mayan calendar to the “Jaloli era” created by O. Khayyam). The phenomena of the equinox were not discovered by the Iranians (it was first discovered by the Greek astronomer Hipparchus in the second century BC, and the medieval Arab astronomer Sobit ibn-Kurra contributed to its scientific study). The tet in the designation of the vernal equinox as the beginning of the new year also does not belong to them (the Sumerians and Babylonians did this before them). But the Iranians spiritualized the equinox: they organically incorporated it into their polyphonic tradition, which grew up at the junction of civilizations of the East and West Al-Biruni, speaking about the ancient holidays of the Iranian peoples, notes two of their kinds: “Among the holidays there are those whose cause is worldly affairs, and there are and those whose cause is the works of faith”. The first of Al-Biruni calls the spring festival the secular holidays – Nooruz – Navruz – Nauryz.

The history of its origin is unknown. According to Iranian mythology, the hero Siyavush, who was killed by the Turanian Afrasiyab, was buried on this day. This legend is mentioned in the Avesta (Ard. Yasht 17:42). It is described in more detail in Firdowsi's Shah-Nama “From the sources that have come down to us, it is clear that the day of Siyavush's funeral was named “Navruz” and is celebrated annually as a holiday”.

Results and its discussion.

However, although these views are outdated, the view that the nature of nomadism is determined by the animal species that nomadic tribes specialize in breeding is valuable. Although certain tribes specialized in raising certain animal species, the nomadic economy's reaching economic efficiency in itself required the use of other means of production, especially agriculture and hunting. The steppe empires themselves needed trade with the settled agricultural societies, and they also made the agricultural societies surrounding the steppe belt from the south a part of their economic order. The nomads had their unique habitats, based on the principle of migrating according to the seasons, in their winter pastures on the plains in winter and in their high plateaus in summer. However, these were limited to the living areas of other tribes. Depending on the type of animal they have, some communities, especially horse herders, had places where they migrated in the fall and spring, apart from winter quarters and summer pastures. Khazanov, who extensively studies nomadic anthropology, examines nomadism under four types. Unlike the last two of these, Middle Eastern and East African nomadism, it divides nomadism in the Eurasian steppes into two branches the Northern and Eurasian steppe types. The Eurasian steppe type in which the steppe states are embodied geographically occupies the huge steppes, semi-deserts, and deserts of the temperate zone stretching from the Danube (Hungary) to Northern China [3].

1. In fact, the nomads' migration route stretched along the Siberian forests' southern borders, between steppes and deserts, rather than the Silk Road.

This was the Northern Route from Inner Mongolia to Kyrgyzstan, and then via Kazakhstan, across the northern Aral Sea, to Eastern Europe. This road was another route of the land road connections, where most tribes flowed [4].

Nomads specializing in animal husbandry filled the vast gap between the oases of civilization that spread along the Eurasian coastal regions, ensuring a permanent relationship between them [5]. Thus, the steppe peoples became the protective masters of the trade routes. The activity of the steppe peoples, which spread over this wide area, allowed them to establish relations with many civilizational environments. In this way, besides being the carriers of various cultural elements of ancient civilizations, they also made them a component of their own culture [2. – 8]. This is also reflected in the cosmology and mythology of the steppe peoples.

Cosmology is concerned with the nature of the universe in general. The main part of cosmology, which concerns social sciences, including the science of history, is its belief and mythological dimension. This dimension is based on the creation myths and the apocalyptic (eschatology) traditions that have gained an anonymous nature alongside the esoteric narrative. In this respect, it feeds on mythologies that contain myths about the existence and functioning of man

and the universe. These myths describe natural events and their existence by giving personality. The steppe culture, which forms the cultural base of the Turkic peoples, has been formed over thousands of years, starting from early times. Mythology is the product of a nomadic lifestyle with an animal husbandry economy. Steppe peoples have their specific perception of time and the universe in their mythology [6]. Nevruz culture is also the product of their perception of the universe and time.

2. The Roots of Nevruz Celebrations in Turkic People

Here, with a general view, it draws attention that there are almost no apocalyptic/eschatological myths about the end of the world in the mythology of Turkic peoples [7]. The eschatological myths that are found, albeit few, were acquired and produced as a result of contact with the settled world and agricultural societies.

The main reason why Turkic mythology is devoid of apocalyptic myths should be sought in the Turkic people's unique perception of the universe and non-linear time. As a result of their simple lifestyle in harmony with nature, they saw themselves as an inseparable part of nature. Life experiences, a product of the cyclical perception of time, fueled by optimism and pragmatism, were not fit to wait for an eschatological end. We can see beliefs such as the “return of the great shaman spirit”, which symbolizes rebirth and renewal, as a manifestation of this understanding of time [8].

The narrative in the Turkic Inscriptions, “The sky pressed from above, the earth is pierced below” is a depiction of the apocalypse, again linked to a cyclical natural disaster. Here, there is a secularism that sees the deterioration of the state and tradition/ceremony as related to this disaster, addressing the Turk Oghuz chieftains [9].

The awakening of nature has been celebrated by the steppe peoples as the official and holy holiday of the state, on the axis of the “Ancestors cult”, starting from the Hun period. Celebration rites were held during Spring (March 21), Summer (in May), and Autumn (in August). Ancient Turks and other nomadic communities used the phenological calendar, which was based on the repetition of times of natural events. In the phenological calendar, the periods of developmental stages in living things are calculated very precisely [10].

Describing the Twelve Animal Calendar as a Turkic calendar might be an exaggeration. However, its apparent connection with both the cyclical understanding of time and the way of life based on animal husbandry allows us to think that this calendar is the product of the universe and time perception of the steppe peoples. Edouard Chavannes also states that he is of this opinion [11]. Another indicator of this is the Nowruz culture.

Nowruz, a Persian word, means “New Day/ Yengi Kün”. Nevruz celebrations, which are almost like a museum of intangible cultural heritage, are a more visible common cultural element among the peoples of Eurasia as they move from Turkey to the east and go back to the past [12]. The new day, which is accepted as the beginning of spring and when nature wakes up after long winter days, is celebrated with different rituals and ceremonies among all the peoples of the world. Although the date of this celebration changes since nature wakes up on different dates according to the regional climatic conditions, March 21, when the Sun enters the “Aries” sign and the night and day become equal, has gradually settled as a common date. Because the name Nevruz is Persian, it is inconsistent with the facts to say that it has an Iranian origin. It is stated that the Turks and Steppe peoples did not have intense contact with the Iranian world, and it was widely celebrated in the Chinese sources, especially in the periods before the 5th century [10. – 61].

The gray wolf and Ergenekon legends are associated with Nevruz in Turkic mythology. After staying in Ergenekon for 400 years, the departure day is considered Nevruz. Abulgazi Bahadur Khan confirms this as the exit of the Kıyan and Nüküz tribes from Ergenekon [13].

Due to the migration of Turkic communities to Iran and Front Asia, they used the Shamsi and Hijri calendars simultaneously, fusing them with Iranian and Islamic traditions [14]. The Jalali calendar, which was organized by a committee under the chairmanship of Omar Hayyam on behalf

of the Seljuk Sultan Malik Shah, and counting March 21 as the first day of the year, is a good example of this. According to Old Turkic beliefs, which are estimated to be influenced by Iranian dualist beliefs, the summer and winter seasons arise from the struggles of benevolent and evil forces with each other. The arrival of spring means that the light overcomes the darkness. Nowruz celebrations herald the day when the light, which is the symbol of goodness, overcomes the darkness, which is the symbol of evil. In this process, Semitic and Islamic beliefs were completely mixed with Nowruz traditions. Some of these are as follows: Nevruz is the day the first human Adam was created and met Eve in the holy land. Nowruz is the day when Prophet Jonah came out of the stomach of the fish and out of the dungeon. Prophet Moses crossed the Red Sea with his staff on a day of Nowruz and came to the opposite shore. Nevruz is the day when the Prophet Muhammad was given the good news of prophethood, went on pilgrimage, and his horse went out to graze. The birthday of Hazrat Ali, the day of his marriage to Hazrat Fatima, and the day he became the caliph, is also Nowruz [15].

Among the Turkic peoples, the Kazakhs are the ones who keep the Nevruz traditions best. Kazakhs have their own unique, day-long Nowruz celebration traditions. Among these traditions, cooking the soup called (Naurız Köje) comes first. Again, they greet each other with a hug; (Körisu), where young boys present gifts to girls; (Salt Yetkizer), and young girls prepare the table for the boys (Yuku Aşar) to draw attention. They have rituals such as visiting the graves of ancestors during the day, jumping from the fire (Ottan Sekiru), cleaning the migration with fire (Köşti Alastau), drinking fresh water, lighting double candles, breaking a pumpkin (Kauak Sındıru) [16].

The famous historian, ethnographer, and traveler Kurban Gali Halidi, who lived from 1829-1913, lived in the city of Chöchek (Chügüchek) of the Tarbakatay province of East Turkestan, where Kazakhs were densely populated, and assumed the duty of imam and kadi. He was given the name "Chala Kazakh" because he learned Kazakh later. In his voluminous work known as *Tevârih-i Hamse-i Şarkî*, which was published in Kazan in 1910 with 797 pages, Kurbangali gives important information about Kazakh folklore, history and culture, mostly based on his observations. In this work, where we also find information on Kazakh cosmology and Nevruz; He says that Kazakhs call the first month "Birdiñ Ayı" and they celebrate Nowruz after the twentieth of this month. He states that Nevruz sometimes coincides with the end of January and sometimes the beginning of February. He says that they celebrate Nowruz as New Year's and according to their customs, the most remarkable celebration is to meet with each other. Kurbangali lists the Kazakh months, compiled from the region where he lived, as follows: *Birdiñ Ayı* = March, *Kökek* = April, *Mamur* = May, *Childe* = July, *Tamuz* = August, *Mizam* = September, *Kazan* = October, *Characha* = November, *Zheldi Toksan* = December, *Qañtar* = January, *Üç Dâñ Ayı*=February [17].

Throughout history, Nevruz has been celebrated in a wide geography from Egypt to the Middle East, the Turkic world, and India. That these celebrations existed before Islam is understood from the fact that there was a monastery and an old site called Navbahar in Balkh, Afghanistan. For this reason, Nevruz is not only a festival of certain people or geography. During the Sassanid period in Iran, kings organized big festivals for Nevruz. People would take to the streets, light fires, and make water jokes. These jokes and entertainment have turned into a tradition over time. In Iraq and Egypt, this tradition continued under Islamic rule. Nevruz is celebrated not only in Iran but also in other cultures, meaning 'new year or a new phase of life'. Those who attended the celebration wore new dresses. On the day of Nevruz, which is believed to be the end of winter, it is celebrated in Iran by placing seven foods that start with the sound "s" on plates and lighting a candle on top of each plate. These foods were apples, garlic, sumac, jujube, samanu (a type of confectionery), vinegar, and vegetables (greens). The plates were placed on a cloth spread on the flat ground in front of a mirror, and a candle was lit on each plate. Nevruz is also written as 'Nayruz' in Arabic sources. There was no such day in the Islamic Lunar calendar. But in

Iran, it was considered the first day of the Persian Solar year. In the Achaemenid state of Iran, the official year started with Newroz. On this day, crops were planted and tribute was collected. According to the calendar of the Seljuk sultan Melikşah and Persian astronomers, Nevruz is the 'spring equinox'. Nowruz was a pre-Islamic tradition that symbolized the arrival of spring. With the advent of Islam, this tradition was tried to be put into an Islamic form in certain geographies. For this reason, differences emerged in the celebrations.

3. Newroz Celebrations in Turkey

As for the Ottoman view of Newroz: The Ottomans officially define this day as Nevruz-ı Firuz (meaning auspicious, happy Newroz). Official congratulations are made among the dignitaries, and servitude to the sultan is expressed. It is a day when everyone gives gifts to each other hierarchically. Sultans give gifts (akça) to their first imams on this day. Clothing money is distributed to civil servants. This is called a Newroz gift in official correspondence. Gifts are given especially to doctors and financial officers. In terms of Ottoman financial history, Nevruz is a 'financial New Year'. On this day, dated accounts and budgets are prepared or calculated. It is also an important day for Ottoman land and sea soldiers. The Ottoman navy usually set sail on Newroz, the soldiers gathered before Newroz, and the bridges were started to be built after Newroz, as floods and rains decreased [18].

Sometimes Nevruz holidays were celebrated by giving gifts along with prayers to the sultans by the viziers. In one of them, Admiral Silahdar Yusuf Pasha (1604-1646) presented gifts to Sultan İbrahim (1640-1648) with the wish that "every day would be like Nevruz", and these gifts were accepted by the sultan [19].

Ottoman intellectual Ahmet Cevdet Pasha (1822-1895), in a letter dated February 14, 1876, sent to his son Ali Sedat, mentions that Nevruz is not known enough. He celebrates his son's Newroz day with excitement [20].

Nevruz celebrations became less and less important for the Ottoman Turks after the 16th century. In addition to changing production relations, the society gradually gained a more cosmopolitan character when Mehmed the Conqueror transformed the state into a large centralized empire in the 15th century [21]. Due to the deterioration of the Ottoman territorial order at the end of the 16th century, the effectiveness of the Tımarlı sipahis, which formed the basis of the army, in state life gradually decreased. The conditions of the agricultural society became decisive as the nomads who made up the Ottoman rural life were settled over time and became settled peasants [22]. While Nevruz is a seasonal holiday that marks the time when nomads take their animals to the plateau, Hıdırellez, the seasonal holiday of agriculturalists, celebrated in May, when the fields are plowed, has started to be celebrated more. Sıraç Alevis, known as Beğdili Turkmens, who continue the tradition of Ahmet Yesevi and Hacı Bektaş-ı Veli in Central Anatolia, celebrate the arrival of spring every year on February 25. It is called "Gilavan Spring Festival" or "Çiğdem Gezdirmek". They also celebrate the Ficenk Festival in the last week of April [23].

Similarly, one of the seasonal holidays that replaced Nevruz is "Sabantoy", celebrated as a national holiday by Tatars and Bashkirs. While Sabantoy used to be celebrated in the last weeks of May or the first weeks of June before the planting work started, today it is celebrated after the planting work is completed.

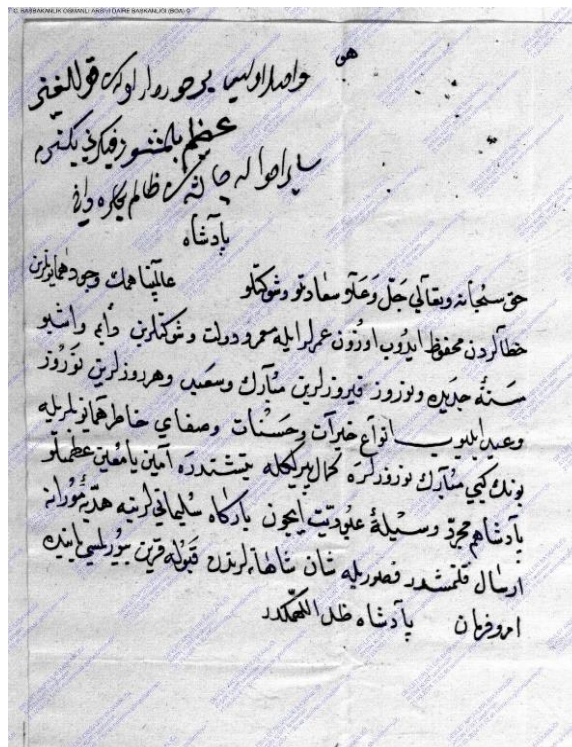
The Ottoman Empire was invaded and destroyed after the First World War. This struggle of Atatürk, who started the struggle for independence to save Turkey from occupation, was perceived as the holiday of leaving Ergenekon, that is, the Newroz holiday. During this period, Kütahya deputy Besim (Atalay) Bey confirmed this with his article titled "Ergenekon-Nevruz" in the Hâkimiyet-i Millîye newspaper. Also during this period, in 1921, the head of the government of the Azerbaijan Soviet Socialist Republic, Neriman Narimanov, sent a telegram to Mustafa Kemal Pasha stating that he celebrated the Newroz holiday. During this period and after the establishment of the Republic of Turkey, Nevruz was celebrated at the highest level as a national holiday [24].

Due to the emergence of the Turkic world after the collapse of the Soviets, Nevruz celebrations in Turkey began to be celebrated more clearly at the official and public levels.

Conclusion.

When we look at the origins of the celebration of Nevruz, we see that it does not originate from any one source, but is widely celebrated among all the peoples of Eurasia. Moreover, it has deep roots in the mythology and traditions of the steppe peoples who enthusiastically celebrate Navruz. His connection with the perception of the universe and the cyclical flow of time is striking. The celebration of Nevruz, traces of which can be found in the Ottoman Empire and Turkey, is becoming increasingly important today. There are many versions of the origin of this holiday, but our task is to, what we have tried to assess here, and a historical assessment of this amazing holiday, which united quite a large number of people, where the significance of this holiday has always played a very important role in their society. And even now Navruz has still retained its significance, especially among the Turkic peoples, this holiday is still very important in its symbolism and deep historical meaning.

Annex 1



Ottoman Archives (BOA): I am grateful to my dear student Aydın Kurt, who delivered the document to me.)

Reading of the document:

Hu. Vâsıl olub berhûdâr olasin kulluğın 'azîm-i bi'l-müsevvir fikrini beğendim sâyir ahvâle..

Hak subhânehu ve te'âla-yi celle ve 'alâ sa'âdetlû şevketlû pâdişah-ı 'âlempenâhımın vücûd-ı hümâyunları hatâlardan mahfuz idûb uzun ömürler ile muammer devlet ve şevketlerin dâ'im ve işbu sene-i cedîde ve nevruz-ı firûzların mübârek ve sa'id ve her ruzların nevruz ve 'ıyd eyleyüb envâ' hayrât ve hasenât ve safâ-yi hâtır-ı hümâyûnlarıyla bunun gibi mübârek nevruzlara kemâl-i birlikle yetiştiddire âmin ya mu'in 'azametlû pâdişâhım mücerred-i vesîle-i 'ubûdiyyet için bârgâh-ı süleymânîlerine hediye-i mûrâne irsâl kılınmışdır kusûriyle şân-ı pâdişâhânelerinden kabule karîn buyurılması bâbında emr ü fermân pâdişâh-ı zıllü'llahımındır.

I like the idea of the "perseverance" of slavery, that you may be successful and blessed, etc.

The bodies of Allah subhanahu wa ta'ala-i cella and the happiest and most cheerful sultan in the world are protected from mistakes with long lives and stable states and societies, and blessings and goodness in this new year and Nowruz. order and decree sent as a gift to the Solomons of Solomon for reaching the blessed Nauryz with perfect unity. belongs to the Great Sultan of God regarding his reception from their glorious Sultanate.

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ТҮРКІ ХАЛЫҚТАРЫ МЕН ТҮРКИЯДАҒЫ НАУРЫЗ МЕРЕКЕСІ

Аңдатпа.

Белгісіз уақыт стенографиясын білдіретін мифология, күнделікті өмірді таңбалармен ерекше түрде жеткізе, жаратылыс пен ақырзаманды циклдік түрде баяндайды. Дала халықтарының мифологиясы да олардың ерте дәуірін ауызша мәдениет түрінде ұрпақтан-ұрпаққа жеткізеді. Бұл ауызша мәдениет мал

шаруашылығымен көшпелі өмір салтының жемісі. Дала халықтарының мифологияларында уақыт пен ғаламды қабылдаудың өзіндік ерекшелігі бар. Наурыз мәдениеті олардың ғалам мен уақытты қабылдауын да көрсетеді. Мақала мақсаты: Наурыз мерекесінің түрік халқының мәдениетінде көктем мен құнарлылықты, жаңа жыл мен жыл басын шақыратын көктемді, өмір қуанышын, су мен қасиетті тазаруды, жаңаруды, молшылықты және құнарлылықты бейнелейтін мән-мағыналар мен элементтерге толы мазмұнын ашып көрсету. Табиғаттың оянған мезгілі ерте заманнан егіншілік және мал шаруашылығы қоғамдарында әр уақытта тойланып келеді. Наурыз – өмірін негізінен мал шаруашылығымен өткізетін Еуразия халқы арасында кең көлемде тойланатын мереке. Еуразияға тараған түркі халқы Наурыз мерекесін әртүрлі тәсілдермен тойласа да, Наурыз ортақ құндылық ретінде өмір сүруін жалғастыруда.

Бұл зерттеуде Наурыз мейрамының дала халықтары арасында және жалпы түрік әлемінде пайда болуы, Осман түріктері мен Түркиядағы дамуы зерттеу, деректану жұмыстарынан бөлек, кейбір мұрағат құжаттары аясында қарастырылады.

Негізгі сөздер: Наурыз, Еңгі күн (жаңа күн), Хыдыреллез, дала халықтары, Түркі әлемі, Түркия, Сабантой, мифология, космология.

ПРАЗДНИК НАВРУЗ (НАУРЫЗ) У ТЮРКСКИХ НАРОДОВ И В ТУРЦИИ

Аннотация.

Хотя мифология, то есть стенография неизвестных времен, необычным образом передает повседневную жизнь с помощью символов, она циклически рассказывает о сотворении мира и апокалипсисе. Мифология степных народов также передает их ранние времена из поколения в поколение в форме устной культуры. Эта устная культура является продуктом кочевого образа жизни с животноводческим хозяйством. Степные народы имеют в своих мифологиях свое уникальное восприятие времени и вселенной. Культура Наурыза также отражает их восприятие вселенной и времени. Целью статьи является раскрытие содержания праздника Наурыз, олицетворяющий весну и плодородие, новый год и начало года, в культуре турецкого народа, который наполнен смыслами и элементами, символизирующими весну, радость жизни, воду и священное очищение, обновление, изобилие, плодородие и пробуждение природы. Время пробуждения природы отмечалось в разное время в земледельческих и животноводческих обществах с древнейших времен. Наурыз – широко отмечаемый праздник среди народов Евразии, посвящающих свою жизнь преимущественно животноводству. Хотя тюркские народы, проживающие по всей Евразии, празднуют Наурыз по-разному и продолжает существовать как общая ценность.

В данном исследовании будут рассмотрены истоки праздника Наурыз у степных народов и тюркского мира, а также его развитие у турок-османов и Турции в свете некоторых архивных документов, а также исследовательских и источниковедческих работ.

Ключевые слова: Наурыз, Еңги Кюн (новый день), Хыдыреллез, степные народы, тюркский мир, Турция, Сабантой, мифология, космология.

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