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ANCIENT TURKIC FLOOD MYTHICAL LEGENDS

The paper surveys flood myths of Turkic people. Even though, the flood myths were the object of research by many scholars, Turkic myths on this theme are left with no consideration. The first time most Kazakh myths related to deluge were compiled together and analyzed from new cultural perspective. The authors compare different versions of flood myths of Kazakh people and analyses their genesis. Kazakh myths are divided into two stages: before Islam and after Islam. In this article myths before Islam are analyzed in relation to the ancient Aryan civilization and compared to myths in Zoroastrianism. In the result of the analysis it was revealed that Kazakh myth on deluge has its own uniqueness and specific plot development. Authors believe that folkloric and cultural analysis of this topic would be one of the initial steps for further analysis in this direction and will help to preserve Kazakh oral literature on deluge. Noteworthy features of these myths include geographical names specific to the entire Turkic and Kazakh people.

Key words: Qazighurt, Ararat, Noah's flood, Prophet Noah, Islam, Aryans, Zoroastrianism.

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Топан су жайлы байырғы түркілердің мифтік аңыздары

Бұл мақала әлемге кең тараған топан су жайлы аңыздарды саралай келе әлі күнге шейін көптеген зерттеушілерге белгісіз болып келген түркі халықтарында да сақталған топан су жайлы аңыздың бар екеніне тоқталады. Алғаш рет су тасқыны тақырыбындағы қазақ мифтерінің көпшілігі топтастырылып, олар жаңа мәдени көзқарастан талданды. Түркі халықтары арасында, әсіресе, қазақ фольклорында сақталған топан су жайлы аңыздың бірнеше нұсқаларын келтіре отырып, ол аңыздардың шығу генезисіне жан-жақты талдау жасайды. Қазақ аңыздарын исламға дейінгі және исламнан кейінгі аңыздар деп екі топқа бөліп қарастырады. Исламға дейінгі аңыздардың ежелгі арий тайпалармен байланысы бар болғандығына тоқталып, зороастризм дініндегі аңыздарға салыстырулар жүргізеді. Талдау нәтижесінде су тасқынына байланысты қазақ мифтерінің өзіндік бірегейлігі мен сюжет ерекшеліктері бар екені анықталды. Авторлардың пікірінше, бұл фольклорлық және мәдени талдаулар осы бағыттағы алғашқы қадамдардың бірі болады деп сенеді және су тасқынына қатысты қазақ ауыз әдебиетін сақтауға көмектеседі деп санайды. Бұл мифтердегі айта кететін ерекше жайт оларда барлық түркі және қазақ халқына тән географиялық атаулардың аталуы.

Түйін сөздер: Қазығұрт, Арарат, Нұх пайғамбардың су тасқыны, Нұх пайғамбар, ислам, ариялықтар, зороастризм.

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Древние тюркские мифические легенды о всемирном потопе

В статье рассматриваются мифы тюркских народов о всемирном потопе. Несмотря на то, что мифы о потопе были объектом исследования многих ученых, тюркские мифы на эту тему остаются без рассмотрения. Впервые большинство казахских мифов по теме потопы были собраны вместе и проанализированы с позиций нового культурологического подхода. Авторы сравнивают разные версии мифов казахского народа о всемирном потопе и дают анализ их генезиса. Казахские мифы условно можно поделить на две стадии: до ислама и после ислама. В этой статье доисламские мифы анализируются в сравнении с древней арийской цивилизацией и противопоставляются мифам о потопе в зороастрийских текстах. В результате анализа выяснилось, что казахский миф о потопе имеет свою уникальность и своеобразный сюжет развития. Авторы считают, что фольклорный и культурный анализ этой темы станет одним из первых шагов для дальнейшего анализа в этом направлении и поможет сохранить казахскую устную литературу о потопе. К примечательным особенностям этих мифов можно перечислить географические названия, специфичные для тюркского и казахского народов.

Ключевые слова: Казгурт, Арарат, потоп Ноя, пророк Ной, ислам, арийцы, зорастрим.

Introduction

One of the most popular myths worldwide is the flood myth. This theme was object of research of many scholars from diverse spheres of science. The popularity of this myth is reasoned by the fact that many ancient myths became part of world religions. Cultures, which converted to Abrahamic religions transformed religious tales and myths about prophets, who rescued the humanity from the great flood, into the part of their folklore. Religious myths played great role in enriching folklore. Myths on creation of the universe became one of the significant myths in the folklore of many nations worldwide. Even some legends about flood, which were created by separate nations, later transformed into the part of the religious myths. Almost in all deluge myths the flood is described as the creator's retribution for human sin. According to religious myth all creatures were destroyed because of humanity sins. On the other hand, prophet on the ark is identified as the savior of all plants' and animals' and as a person, who started the new generation of humanity. The main idea of the myth is to warn people from committing a sin and to show the prophet as a founder of a new life in the universe, after the rebirth of humanity. The most popular version of these myths is the myth about Noah's flood. In this myth prophet's great ark saves humanity from disaster. Noah built the great ark. Everything and everyone was left under the water, except the Noah's ark. This is one of the religious ideas about apocalypses. Creator will punish people,

who committed sins. The heavy rain will wash away the universe. All creatures stopped their existence, except those who were in the ark.

Main body

Philosopher and historian of religion Mircea Eliade states that the basic idea of the religious flood myths is about renewal of the universe and acceptance to the heaven of only chosen people: «There is a Judgment, a selection: only the chosen will leave in eternal bliss. The chosen, the good, will be saved by their loyalty to a Sacred History; faced by the powers and temptations of this world, they remained true to the Kingdom of Heaven.

Further, in distinction from the cosmic religions for Judaeo-Christianity the End of this World is part of the Messianic mystery. For the Jews the coming of the Messiah will announce the End of the World and the restoration of Paradise. For the Christians the End of the World will precede the second coming of Christ and the Last Judgment.» (Eliade, 1998: 65)

The myth about flood is not based only on sacred books. Many nations had similar myths in their mythology. Many scholars on this theme underline ethnical significance of this myth and revealed that it is not directly related with religious myth: «The method of building the ark is also similar... According to estimates of the ethnologist Andre in 1891 there were known about eighty versions of these legends. Presumably, today there must be known more than a hundred versions. What is more,

that sixty-eight of them are not related to the biblical origins. Thirteen different myths originated from Asia; four from Europe, five from Africa; nine from Australia and Oceania; thirty-seven from the New World: sixteen from North America; seven from Central and fourteen from South America. German historian Richard Hennig noticed that in different nations «flood duration varies from five days up to fifty-two years (the Aztecs).» (Nepomniashi, Nizovski, 2007: 48).

One of the most dangerous natural disasters is the flood. Due to this, for many cultures rituals of sacrificing to the god of water can be found in many legends and myths. It seems that the most remembered natural disaster in the memory of people was flood. Other disasters, occurred in the Earth, were not remembered for so long period. Russian writer and geologist Balandin notices that the idea of this myth has the great power to attract listeners. «The idea of the Flood proved to be extremely attractive either for the clergies (so be people were afraid of the wrath of the gods!), and for philosophers and naturalists. In a common sense it is impossible to believe that so much water fell from the sky, and covered the entire earth up to the highest mountains. In the Bible, the highest peak is Ararat, and it shows the extent of the geographical knowledge of the authors of this version of the legend. The natural philosophers tried to justify a compromise stating that floods have occurred repeatedly and distributed in more or less limited areas» (Balandin, 2003: 58).

Frazer is one of the prominent scholars, who examined flood myths about Noah in the Torah and the Bible. Scottish anthropologist Frazer analyzed genesis of this myth in his book «Folk-lore in the Old Testament». He concludes that these myths existed much earlier before the Torah in different times and in different regions of the world. Even though he was a theologian, he considered works from folklore approach: «I have approached the subject from a different side, namely, from that of tradition. It has long been known that legends of a great flood, in which almost all men perished, are widely diffused over the world; and accordingly what I have tried to do is to collect and compare these legends, and to inquire what conclusions are to be deduced from the comparison. In short, my discussion of the stories is a study in comparative folk-lore. My purpose is to discover how the narratives arose, and how they came to be so widespread over the earth; with the question of their truth or falsehood I am not primarily concerned, though of course it cannot be ignored in considering the problem of their origin» (Frazer, 1988: 105).

Frazer gathered all possible flood myths and thoroughly analyzed them. However, Turkic myths on deluge were not covered by him and by other scholars. Flood myths existed among Turkic people from the ancient times. But they were not the object of research of European scholars. As cited from Academic Berdibai (Berdibai, 2005: 326) «Frazer widely examined reasons of the origin and truthfulness of the myth about flood and about survived species and men after the flood, about their further evolvement. After comparison of many myths with Jewish version, he concluded that all of them were originated in one direction. It is worth to mention that flood myth was known among Kazakhs as well. The myth has similar plot, where Noah's ark was able to survive from the flood and the humanity started their new life in the earth after the end of the flood. In the most popular version of the myth it is believed that Noah's ark stopped in Qazigurt Mountain. The question of origin, time and the ways of how it was spread is another angle of this question».

The fact, that Turkic flood myths and Kazakh myth about Noah's ark in the Qazigurt Mount were not included in the works of such well-known scholars as Frazer, proves that the folklore on flood myth was not fully collected. In 2000 Noah's ark's monument was built in the Mount Qazyigurt in the Qazigurt district on the basis of this myth.

The fact that flood myths exist all over the world, in mythology of many nations, was already scientifically proved. The basis for creation of this myth lies on the idea of separation of the sky from the earth, similar to myth about chaos. Hence, we may claim that flood myth has mythical basis. Consequently, revealing impact of this myth to world religions and finding out its genesis is of great importance. There is no evidence in the Torah, in the Bible, in the Quran or in Islamic religious legends to prove that Noah's ark stopped in the Mount Qazigurt. But according to Kazakh myth Noah stopped in this mount and Creator ordered him to stake there. To stake in Kazakh sounds as «Qaziq ur». The name for the mount Qazigurt is derived from this word. After that the life in the earth started in this place (Ergobek, 1995:131).

Several myths about Qazigurt Mountain are known among Kazakh people. In one of them it is said that Noah's ark stopped in the Mount for a while. It has following plot: «When the sky's and earth's locks were unlocked and the Earth was flooded, Prophet Noah, peace be upon him, stopped in one mountain. Then he brought out livestock and animals from the ark. At this time the huge wave shattered the ark and Noah told people:

– Qaziq ur (Stake), – but the strengths of wave was so huge that the ark could not resist and could not stop at this mountain. It drifted to the mount Uhud and stopped there» (Tazhyiev, 2010: 9).

As seen according to Kazakh myth Noah's ark first stopped in the Qazigurt Mountain and then drifted to Arabian lands stopping in the Uhud Mountain. Uzbeks also have similar myth. It says that the ark stopped in the Nurata Mountain. The myth has the following plot: «When the earth was covered by flood, mountains competed to be chosen by Prophet Noah, so be peace upon him, and called him saying «We are higher, stop in our top». But Prophet Noah, so be peace upon him, received a message from Almighty Creator to stop in one of the low mountains.

Prophet Noah, be peace upon him, directed to the Mount Zhuda in Arabia, thinking that it should be the lowest mountain. However, angles whispered him that it was not the right choice. Then he drifted to the Mount Ararat. Angels again let him know that this was not the right direction. After this he drifted to the Qazigurt Mountain. But, again, angels made him drift further. In the end, Noah got to the Mount Nurata in Bukhara and stopped there. Hence this mount is considered as sacred for Uzbeks (Qasqabov, 1984: 129-130).

In Kazakh myth Noah's ark first stops in the mount Qazigurt and then drifts to Arabian lands and stops in the Mount Uhud. In Uzbek myth the ark does not stop in any of Zhuda, Ararat or Qazigurt, but stops in the lowest mountain Nurata. In both myths the ark stops in a low mountain. It is obvious that these two myths have Islamic origin. Hence, we suggest that the ancient Turkic flood myths were later adapted to Noah's flood myth and its initial version was lost.

There is a Kazakh poem which describes how the Kazakh lands were blessed by sacredness of mountain Qazigurt and became the land of prosperity for humankind, animal and birds. The first two lines of the poem is repeated several times, which sound as following: «The ark stopped in the Mount Qazigurt. Would it stop there if the mount was not sacred»? In the end it says that domestic animals and livestock started their second life in that mountain. In this poem, which is known from ancient times, Prophet Noah is not mentioned. However it is clear that this poem was also created after conversion to Islam. The poem has names of Saint Qambar, Saint Uais, Saint Seksek, who are the well-known saints in Sufism. After arrival of Islam those Sufi scholars replaced the mythical Turkic personages, who were supporters of livestock. The poem does not have anything about Prophet Noah. The poem repeats

several times the words «The ark stopped in the Mount Qazigurt». Hence, according to the ancient Kazakh myth the Ark stopped in Qazigurt Mountain. It says that all living species derived from survived animals in the Mount Qazigurt. Not all myths include the name of Prophet Noah.

Consequently, myths about Qazigurt Mountain can be divided as pre-Islamic and after Islamic myths. The latter is the list of myths on Turkic myths and legends about Qazigurt Mountain and flood, and the myth about Noah's ark stopped in the Mount Qazigurt, which was spread after conversion to Islam. After creation of eastern religious versions of myths about Prophet Noah, most Turkic initial myths were lost. There were preserved in ancient Kazakh myths related to flood called «Ancestor Qazigurt» and «Saintly Zhayik khan». They should be considered as myths of Kazakh ancestors, who practiced shamanism. Even though several centuries passed, and people converted to Islam, many myths were preserved in the memory of people. Undoubtedly, we cannot claim that they stayed without changes. Their initial version was forgotten. But the basics of those myths are preserved. It means that the myth about the ark in the Qazigurt Mountain can claim to be included in the world catalogue of religious and mythological myths about flood myths. For this we have to collect elaborately all myths related to Qazigurt Mountain and to systematize them scientifically and to show their uniqueness from other myths. Only if myths known among Kazakhs about Prophet Noah before Islam and after Islam will be analyzed, it will be possible to find out unique myths about prophets of each nationality.

Myths about Qazigurt and Zhayiq khan can be considered as the ancient myths. The main feature of these myths is that Kazigurt and Zhayiq khan are described as wise ancestors, who save people from disasters, famine and illness. They save people from catastrophes and described as men, who were born to serve for people's benefit. One of these myths has the following plot: «Once upon a time in the mountain lived a protector of people Qazigurt ata. He was the saint, who helped poor and ill people. Hence, everyone respected him and asked him to be a judge in conflicts. People were saved from many conflicts with wise advice of Qazigurt Ata.

Tomb of Qazigurt Ata is in one part of the mountain, which is called «Keme kalgan» (Where the ark stopped). Usually, everyone who goes up to the mountain leaves a stone to this part of the mountain. Even though many people ascend the mountain, the quantity of stones stays unchangeable. It does not become more or less» (Balabekov, 2009:59).

This myth can be considered as one of the ancient myths about Qazigurt Mountain. People believe that the reason why the quantity of stones in the mount does not change is related to its sacredness. On the other hand remnants of archaic myth are preserved in this belief. The universe is created from chaos, from separation of the sky and the earth from endless sea. As a result the first thing, which appeared after the chaos was the top of the mount Qazigurt, livestock and animals? It is believed that the beginning of life in the universe is related to this mountain. Many cultures have similar myths. Academic Qasqabasov explains the reasons of creation of myths about creation of the universe from the chaos: «Usually in archaic myths the universe is described as chaos before separation of the sky and the earth. Chaos is described as an endless darkness, night or as endless gaping abyss, or as huge ocean. The appearance of regulated cosmos is identified as transformation of darkness to light, water's transformation into dry land, endlessness into the thing» (Qasqabasov, 1984: 84).

The myth about Qazigurt also has this basis for creation. Therefore, it is an archaic myth, which was created before impacts of religions. It does not have direct relationship with Prophet Noah, mentioned in the Torah and the Bible, because name of the prophet came to Kazakh territories with Islam. Since the plot of religious myth is very similar to ancient myth, the ancient Turkic myth was replaced by new one. As result, the myth about Qazigurt Mountain with ark was transformed into the myth about the Prophet Noah. From archeological findings and from other sources it is known that people, who were settled in Qazigurt Mountain, were in Zoroastrianism. Cross symbol of Zoroastrian religion was found in the top of the mountain. Khashimov wrote about this: «However, the remnants of Zoroastrianism, can also be found in the territory of southern Kazakhstan. I think that the low mountain Qazigurt in the South Kazakhstan region is considered sacred among the locals. A huge cross stone was found there. When this giant structure was measured, it was revealed that the length of each crossbar of this equilateral cross was equal to – 47 meters, with width of 2 meters. It is located inside of the stone structures of concentric circles with a diameter of 100 and 120 meters. According to Goryanov, a senior research executor of the Shymkent Regional Museum, this cross was a Zoroastrian ritual structure of followers of the Prophet Zarathushtra.» (Hoshimov, 2005: 84-85).

Hence, the flood myth about Qazigurt Mountain can be related to Zoroastrianism. In the above men-

tioned myth about Qazigurt ata it is not described the flood and the ark, but it is about his deeds to save people from disaster and his call of people to seek for rescue from creator by repentance. There is known another myth about him with similar plot: «When Qazigurt was old aged the people settled in the Alatau mountain had to face a disaster. People started to steal each other, to be violent to each other and stopped obeying the creator. As the punishment creator sent them snakes and scorpions and poisonous rain. As such people, who were sinful, tasted creator's anger. Many people were dead. Those who left alive moved to western part of Alatau and came to Saint Qazigurt. They repented for their actions and asked forgiveness from god and begged for mercy from him. Creator accepted prayers of Qazigurt and forgave people. Qazigurt led people to a right way. The mount, where he lived, was called Qazigurt after him» (Petrosyan, 1977: 132-133).

Turkic people practiced worshipping ancestors' spirits since ancient times. This belief is still practiced. For nomadic style of life it is peculiar to regard property as common for the whole tribe. Significance of aqsaqal (old respected man) was enormous in the community. Members of the community did not take any actions or measures without permission of an aksakal. Everything was done collectively including sharing the same place for living, eating common repast, sharing meat and milk. Consequently every decision was taken after collective consideration. This feature was also reflected in the flood myth. This is common for all Turkic flood myth, including Kazakh folk-tale. For example, in the myth about Qazigurt ata helpless people come to Qazigurt ata and seek help from him. In Bashkirians myth «Ural-Batir» Homai and animals come to Ural-batur to seek help (Shafikov, 2005: 420):

Although he could not catch Zarkum,
So he got off with a whole skin.
Homai told of this betrayal,
Of this mystery to Ural.
And he thought in great affliction
That his brother was his enemy.
Soon the raging torrent dried up,
For the tolpar turned out mightier

Ural batir fights with the god of darkness in his Akbuthat and saved the people from the catastrophe. Presence of shamanism and Zoroastrianism is clearly seen in Bashkir epic-poems.

In Kazakh flood myth «Taqua Zhaiq khan and the world flood myth» Tangri Zhaiq lives with people. The great Tangri orders him to build an

ark from sandal tree. He orders his sons Sozun-ul, Sary-ul and Baliqshi to built the ark at the top of a mountain. When the ark was ready all living creatures entered to the ark and when the water raised up to eighty qulash (Kazakh traditional unit of distance measurement) the ark started to float. After fourteen days Zhaiq-Nama asked his son Sozun-ul to open the cover. But nothing was seen. Then they again opened the cover after several days. There they stopped in a mount. This mount was Qazigurt. Zhaiq-Nama let a male raven to fly out, and then he let a female raven to fly out. None of them arrived to the ark. In the third day he let a magpie to fly out. It did not arrive too. In the fourth day he let a pigeon, and it arrived with a branch of a tree in its mouth. When Zhaiq-Nama asked the pigeon about the other birds it replied that the male raven was pecking an eye of carrion, the female raven was pecking back of that carrion and the magpie was pecking the back of a dead horse. Zhaiq-Nama made them all to do the same things until their death. People started to call Zhaiq-Nama «The Creator» after the end of the flood. People used to do sacrifices for him after his death. His sons were blessed by the great Tangri and were named as Tau aulie (Saint Mountain), Sahu aulie (Saint valley) and Tirlе (the one who resurrects). All Turkic people used to sacrifice white sheep in spring in the high mountain for Zhaiq-Nama calling him Zhaiq khan.

If someone dies, a yurt is fumigated in the fortieth day and everyone prays to Zhaiq khan. Cock used to be tied up to the bed of a dead as a sign of a death. People used to pray Zhaiq khan when livestock did not increase, because they believed that dead relatives take away with them the livestock. They believed that in case if sacrifice is made to Zhaiq khan he brings back livestock with flood water» (Tazhyiev, 2010: 97-99).

According to ancient Turkic belief the one who sends the flood was Zhaiq khan. Especially Siberian and Altai Turkic people believed that Zhaiq khan was a creator. Qondybai (Qondybai, 2008: 323) writes: «Zhaiq (Yaik) is a Creator Tangri in the mythology of the Southern Altai people. Yaik kan (or Talai-kan) is mentioned in the list of «yer-su» Altai Turkic mythology, which means that he is a virtuous god. Alike Dzalchi Yayashi is also heaven tangri, creator, created from nothingness, creator of everything, god of man's destiny, the owner of the heaven's will to send prosperity, success, happiness, wealth and protector of livestock. In Tyvan kizhi mythology Zhaiq (Yaiiq) is a son of the greatest Tangri Ulgen.

In the myth about Zhaiq he is known as a savior of all living creatures. In shaman belief he is regarded

as the tangri-owner of all creatures. There is known other myth titled: «Legend about Taqua Zhaiq-Nama and his older son». It starts as following: «Except Balyqshi Taqua Zhaiq had Sozan-ul and Sari-ul. The Great Tangri blessed them and told: «Your descendants will be scientists, prophets, rulers and kings. I will take away to the heaven to me Sozan-ul after his death». Then He looked at Sari-ul and said: «I will send you the ruler from the heaven. He will be the ruler of rulers. No hero will be stronger than him. He will not fight against rulers. Everyone will obey him on their own will. He will have three brave heroes Telegey batir (sea, the owner of the great strength), Tolim batir (Tilbesh) and Tenen-ul».

When Zhaiq-Nama became an old man his wife advised him to kill every person and animal which were saved by him during the flood. She assured him that in this case those, who entered the other world before him, would become the nation under his reign. After persistent persuasion of his wife taqua Zhaiq-Nama starts to believe in it. His son Sozun-ul notices this situation, but he could not tell about his mother's wrong intentions. He just told his father once:

– I saw a black-blue cow, which wanted to eat people alive. Only its shin was left outside. Taqua Zhaiq-Nama understood the meaning of these phrases and killed his wife with a sword. Then he tells his son Sozun-ul:

– I will take you to the Heaven with me. Then he raised high above and disappeared. After three days Sozun-ul also disappeared. Creator Zhaiq-Nama turned his son into constellation consisting from five stars.

Zhaiq-Nama serves as a messenger between the great Creator and people. He delivers people the great Tangri creator's blessings and teaches people to the secrets of curing illness» (Tazhyiev, 2010: 99-100).

This legend also related to rain, to creator's punishment of sinful people. It also has reflection of Shaman belief to bury a ruler together with his slaves and horses. It was believed that in the other world his slaves, assistants and horses will help him. Shamanic belief about Zhaiq god exists among Altai Turkic people as well. According to Altai people's belief the earth is experiencing its second life. Its plot is as following. Blue goat with iron horn gives a sign of about flood. The ground quakes seven days long, the mounts burned seven days long. Seven days long it hailed, seven days long it snowed. Then people called seven saints to stop this. The oldest of them were Erlik and Ulgen. Ulgen's status was equal to god. Brothers built ark and took

there one pair of each species of animals, birds and reptiles. When flood finished, Ulgen let a cock to go, but it died because of frost. Second he let go a duck. It did not come back to ark. Third time he let a crow go and it did not arrive back. It found carrion and ate it... Seven saint brothers came out from the ark» (Anokhin, 2006: 17). Altay Turkic people believe that this ark stopped in the mount Zhal-Monke. Some of them claim that it stopped in the Ijik mount near Qos-Agash.

One of the differences of Turkic deluge myth is that people die from from, which is common for northern regions. In the myths originated from southern regions all creatures die because of water from the flood. Zoroastrian myth has some commonness in plot with Turkic myths. Kazakh myth is very similar to Zoroastrian myth about ruler Yima (Zhamshid) and the deluge. The legend describes Aryans invasion to the south regions: «To that meeting came Ahura Mazda, in the Airyana Vaejo of high renown, by the Vanguhi Daitya; And Ahura Mazda spoke unto Yima, saying: «O fair Yima, son of Vivanghat! Upon the material world the evil winters are about to fall, that shall bring the fierce, deadly frost; upon the material world the evil winters are about to fall, that shall make snowflakes fall thick, even an aredivi deep on the highest tops of mountain. There thou shalt make waters flow in a bed a hathra long; there thou shalt settle birds, on the green that never fades, with food that never fails. There thou shalt establish dwelling-places, consisting of a house with a balcony, a courtyard, and as gallery. Thither thou shalt bring the seeds of men and women, of the greatest, best, and finest on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest on this earth. There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals. [And Yima did as Ahura Mazda wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay]. In the largest part of the place he made nine streets, six in the middle part, three in the smallest. That Vara he sealed up with the golden ring, and he made a door, and a window self-shining within. O Maker of the material world, thou Holy One! Who is he who brought the Religion of Mazda into the Vara which Yima made? Ahura Mazda answered: 'It was the bird Karshipta, O holy Zarathushtra!» (Peterson, 1898: 11-15).

Similarity of Aryan and Kazakh mythology is noticeable. According to mentioned Aryan myth, snow falls to the ground. The nature experience serious damage from this disaster. Kazakhs also have similar myth. It is titled «Umai» myth. It has the following plot: «Once upon a time people lived in the Altai Mount. They were settled in the forest and hunted for animals. One year heavy snow fell, and people were in disaster. Only Aiu (bear) brave was rescued, who covered himself with bear skin and went to hunting. He was in the deep cave during the catastrophe. After the snow fall stopped, Aiu brave comes out from the cave and started to look for survived people. Then he saw a wolf who was digging out a human's body from the snow. He screamed loud trying to scare the wolf. The wolf left the body and rised up to the heaven and disappeared there. Aiu saw that this was a body of a very beautiful girl. This was Aisulu, who were left lying in the snow covered in sheep's skin. She was still alive and the wolf did not harm her.

Aiu brave was happy and brought Aisulu to the cave. He waited for a long time until she opened her eyes. But she did not open her eyes as a dead body. Then Aiu brave got tired from waiting and went outside. There was an absolute silence and emptiness in the world. No one was there except of those two.

Aiu brave was upset and sadden and looked up to the heaven with grief. There in the heaven he saw two flying birds Umai and Humai. They flew closer and closer to Aiu and caressed him slightly and left two pieces of stones. One of the stone was white, the second was red. Aiu was astonished and stroke two stones together. These were firestones. The fire came out from their strike and its fire touched to the brushwood and junk in the cave.

This moment the bird Umai transformed into grey haired mother women and brought with her brushwood and fanned the fire making it bigger. Aisulu woke up with the warmth of the fire. She raised up her head and stood up and thanked the fire for making her survive and greeted Umai thanking her. Umai was admired with her actions and put her two palms up the fire and touched her face with her warm hands. Then she brought her hands to Aiu's hand and said: «Now you together have to become one. I wish you to have many descendants. So be your fire never stops to flame «Then she disappeared» (Alpysbayev, 2011: 47).

They ate frozen rabbits and survived until summer came. Aiu brave used to go to hunting. Aisulu gave births to twins twice. Their descendants became a big tribe.

Similarity of two myths is in heavy snowfall. In both myths the snow was the reason for humanity disappearance from the universe, not the flood. This is the reflection of the ice age. This element cannot be found in the flood myths of other cultures. Hence, we may suggest that Aryans brought this myth with them to India and Iran during their migration from north to south. It is a well-known fact that snow does not fall in India. Altai mount in Kazakh myth is the mountain situated in continental climate with heavy snows and long winters. As a result, Aryans and the ancient Turkic people could preserve some similarities in folk myths. It is historically proved fact that Aryans migrated from north to south. Balqybek (Balqybek, 2002: 3), whose object of research is Kazakh and Indian deluge myths, concludes: «We have one more suggestion about the name of Noah. «The Deluge of Genesis is a Phoenician, Semitic or Hebraic legend, and yet, strange to say, the name of Noah, which occurs in it, bears no appropriate meaning in those tongues, but is derived from Aryan sources; its fundamental root is Na, to which in all the Aryan language is attached the meaning of water - {Greek} na'ein, to flow; {Greek} na~ma, water;» (Donnelly, 2011: 102). For now it is a well-known fact about Aryan that they lived in the territory of current Kazakhstan, near the Caspian and Aral Seas (in about 1000-2000 BCE). If to suggest that the deluge myth of Aryans appeared amongst them before their migration, it would be clear the origins of the myth about prophet Zhylauyk among Turkic nations. Even if we do not consider Turkic people as direct descendants of Aryans, we cannot deny the fact that they had to be familiar with Aryan myth-legends, as the nations who located in the territories of Aryans after them.

Many scholars noticed that not all Kazakh myths have Islamic origins. As such, Qondybai (Qondybai, 2008: 147) in 5th volume highlighted that plot of Kazakh myths are closer to Indian myths, rather than to Islamic myths: «It is known, that so-called «Bible legends» on the deluge are geographically localized in the Middle East region, in the Mount Ararat that is in the north-eastern Turkey. Therefore, the existence of the Kazakh version of this myth requires explanation. Taking into account that the biblical legend of the deluge goes back to the Sumerian-Akkadian myth Ziusudra (Utnapishtim), about the witness of deluge, we can assume that Qazigurt version of the myth is not directly associated with the Islamic-Christian (biblical) myth, but rather related to Sumerian and ancient Indian (about Manu) sources.»

There is one more similarity of Aryan myths with Turkic believes. According to Aryan myth snowstorm and snowfall do not come from the creator, but it is considered as an act of evil shaman or wizard: «In Iranian mythology frosts and heavy rains, which caused deluge, were sent to people by wizard. But the first man Yima was notified about it in advance by Hormuzd and he took measures to save the mankind. Downpours (or snow) last 3 or 7 years (sacral marked period of time, which is characteristic to the mythological story), after which the people and creatures rescued by Yima again inhabit the earth. Downpour, which put an end to the old world, and marked the beginning of a new, can be considered as ancient eschatological motif (Christensen, 1934: 58), and to Yima is respectively assigned eschatological role. Description of construction by Yima built for the salvation of the world is, vara Iimkard (built by Yima), the best place with no disease and misery and human life lasts there 300 years (Chunakova, 1997: 18).

The ritual of attracting snow from the heaven existed from the ancient times among shamans. It is known that military of Genghis khan occasionally used this ritual. «Witchcraft, changing the weather with magical power, enchantment became popular amongst Turkic people beginning from 10th century. Some forms of witchcraft were described by Rashid-Al-Din. In 1220 Ogedei khan invaded to China. Chinese emperor Su-Se migrated to Nanjing. Tolui invaded Tibet and went there with people known as Dekele (with red hat). Military of Tolui went through desert and were starved, so they started to carrion. They occupied city Heon Chun near the river Qara Muren. But they are devastated and starved and lost the battle. Number of chasing people was too many. Then Tolui called his people and started to change the weather with magical power. Snow and rain went three days long and Chinese military started to die one after one. At that moment Tolui makes his military wear footwear from felt and attacked Chinese again; as a result Altinkhan lost the battle» (Qonyratbayev, 1987: 118).

Shamans' skill to attract snow and to cause snowstorms is also mentioned in the epic poem «Shahnama». Esfandiar, who mastered the skills of the prophet Zarathustra, started to fight against shamanic powers. In one of his conquests in the middle of hot summer the military of Esfandiar faced three days of snowstorm and snowfall because of shamans' spells. Esfandiar ordered his military to pray. As soon as they started praying the snowfall stopped. It is worth to mention that Turkic tribes practiced causing snowfall in summer using the

stone «zhadi». Al-Kashgari mentioned this fact in his work: «- jat – the stone used to attract the rain, wind and others. This ritual is highly popular amongst them. I saw this practice on my own in the city Iagmo. They attracted the rain in order to extinguish the fire. With the will of the creator snow fell at once and the fire was extinguished immediately» (Qoshqori, 1963: 8).

Conclusion

Hence, we may conclude that the myth about Noah's ark in the Mount Qazigurt has very ancient origins. Even though we can find Kazakh myths about Prophet Noah, not all myths about Qazigurt Mountain include his name. We consider myths about Noah as myths, which experienced influences of Islam, Christian and Islamic myths and were

much transformed from their initial plot. Myths before those impacts should be regarded as Aryan myths. The origin of deluge myth known amongst Kazakhs can be related to Zoroastrian religion. Particularly, those myths had to be created before Aryan migration when they were settling near the Aral Sea and in Southern Kazakhstan. Since myths, known in the Kazakh soils, were not preserved in written form and passed to next generations only in oral form, they could probably experience numerous transformations. Even though, we can see that myths about the Qazigurt Mountain could preserve some elements of their ancient origins and could be preserved in folk mythology. In the result of analysis of those several myths about Qazigurt we concluded that their origin is very ancient and that flood myths were created much earlier than Christian myths.

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