



## IMPORTANCE OF CELESTIAL ELEMENTS IN PRE-ISLAMIC PERIOD TURKISH COSMOLOGY CONCEPT

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### ABSTRACT

Heavens which is one of the layers of cosmic thought, and whose design was defined in the human mind, contained the only God, the creator, and the sacred beings, the good spirits and even the evil spirits that belonged to the underworld. According to thought of people, heavens has all means to meet their requirements and necessities which are crucial to survive on earth. The heavens is a place where people seek help throughout their entire lives, that is why, they have called it as illuminated world. Human curiosity has been dense for heavens which is believed to be God's residence. Besides, people's curiosity about heavens has increased since the visible heavens has harbored the Sun, Moon and stars. Light and heat of the sun and the moon's light are examples of these. Celestial bodies have their own function and these functions are used when describing the characteristics of heroes in the epics.

In this article, the cosmological meanings of the heavens and its elements will be presented within the framework of the pre-Islamic period Turkish cosmology concept. After these presentations, we will focus on the value of these elements and their function in the cosmological sense.

**Key words:** universe, heavens, Sun, Moon, Pole Star.

### 1. INTRODUCTION

Chou people has nomadic origin, and these people likened the universe to a cylindrical tent or to a two-wheeled car with an tent or umbrella. The umbrella with 28 slices represented 28 signs in Chinese astrology, and the two wheels of the car represented Sun and Moon. In China, sky was likened to a large dome<sup>1</sup> and earth was likened to a four or eight-sided plain floating on the sea. The dome of the sky was believed to be consisted of nine palaces. Pole Star which was known as the palace of the God of Heavens (*Altun-Temür Kazguk*) in the center, four in the main direction, and the other four in intermediate directions. These palaces were in the dome and the dome was carried by the mountains which were placed in the center and spread to four directions (Esin, 2001: 39; Çoruhlu, 2002: 92-93; Ögel, 2014, C. II: 583). The Pole Star was considered as a kind of a pillar of the sky (Eliade, 1999: 293). It was believed that all the planets and stars, including the earth, were moving around the Pole Star which is stable (not moving) (Ögel, 2014, C. II: 214).

The concept of the universe in Chou period was likewise similar to those of the Eastern Turks of Kök Türks (550-745) and Uighur (745-1212) khanates period, and the heavens was likened to cylindrical shape khan tent. It was believed that the heavens were made of green-blue stones and the stars were made of white jade stones (Ögel, 1982: 4; Esin, 2001: 40; Çoruhlu, 2002: 89; Günay-Güngör, 2003: 87;

<sup>1</sup> The Turks clearly separated the "air" from the other celestial beings. The air was not as holy as the sky. As the earth was created for people and other creatures to live, the air was created for the birds to live. Therefore, the air was as if a part of the earth (Ögel, 2014, C. II: 194).

Ögel, 2014, C. II: 316). Again in an Uighur text, the universe was depicted as a tent and it is stated that an eight-cornered pole that looks like a tree column in the middle of the tent supports the earth which was above the water (Esin, 2001: 40-41)<sup>2</sup>.

According to Chinese astrology, position of heavenly God (the ruler of heaven), was supposed to be the Pole Star, the stars around this star were likened to the ruler's family and to the people around him. It was recorded that the ursa major was considered as the cart of heavenly God and it moves in the sky during the seasons and the Pole Star was the guide of that movement. Thus the annual calendar was formed. The best reflection of this idea is the Turkish Calendar of Twelve Animals, covering a period of twelve years. As Pole Star moves during the year, the Turks perform a religious ceremony by lighting a candle on a specific day of that year (Esin, 2001: 41). There are stone reliefs on the tombs in China. These reliefs depicts the ursa major as a God's cart (God was mounted on the cart). A Kök Türks grave drawing shows that the Sun and Moon gods also mounted on this cart. Two-wheeled carts (ox-carts) are assigned only for Gods and monarchs in China. They were also used by Kök Türks khans (Esin, 2001: 42).

In Oğuz Khan Epic there are expressions and affiliations about the celestial realm. Oğuz's face being in the color of sky when he was born reflects his character and emphasizes that Oğuz was under the protection of beings resides in heavenly realm (Ögel, 2014, C. I: 133). It was the reflection of "*tengri tek tengride bolmuş- God-like, became Türk Bilge Khan out of God*" concept in Bilge Khan monument<sup>3</sup>. The celestial elements that complement Oğuz's superior qualities and equipment appear during his first marriage and expeditions. "*I One day when Oğuz Khan was begging to God, suddenly darkness set in and a light came down from heaven. It was brighter than the sun and the moon ... There was a beautiful girl in the light. Fiery and bright spot on her head was like Pole Star. That girl was so beautiful that if she laughs God would laugh and if she cries God would cry. Oğuz Khan loved her and chose her as his wife. When the day was lit up, a ball of light such as the Sun entered their tent. A big male wolf whose hair like color of the sky came out of that light... and said "O Oğuz, you want to walk on Urum, I want to walk in front of you"* (Arslan, 2005: 67-68). It is understood that the sky is behaving in a guiding and protective manner to the hero from this point of view, the sky is acting in a guiding and protective manner.

Spiritual people communicate with the celestial realm by using tools such as light, dream, *bozkurt* (a mythological sacred animal), wise old man. The integration of Oğuz with the sky was completed with his three children named *Kün*, *Ay* and *Yıldız* who were from his wife who descended from the sky in the light. This is due to the idea that human has the power of the earth and the heaven in itself, which is present in the existence idea of the Oğuzes. In this thought, the highest layer and the most abstract is the sacred heaven. This is the piece that completes the earth. They pray only to Holy Sky and also to *Tengri* (God) in order to maintain the materialistic life of the world, the desire to live in the ideal order and to be successful. Because the sky is the ideal example of universal law and order. There is no irregularity in this place, which is the position of the god of heaven.

In Oğuz Khan Epic the sky was perceived as an objective part of the universe. The phrase which he told his folk and in his great aim "*The sun become plume, the sky become tent*" and name of his children from his second wife are sky, mountain and sea which is believed to be sacred, confirms the thought which is mentioned in the sentence above (Arslan, 2005: 68). The sky or sky dome considered as matter. And this matter considered as a tent that covers the earth. Milky Way considered as stitches which holds tent together and stars are considered as holes of the tent where the light penetrates through them. When the winds blow through the tent it was believed that superb people are rising up to the holy sky by gliding from the tent as a blow of the wind (Eliade, 1999: 292).

To sum up, the sky has two functions. First, it is a sacred space that accommodates God and souls, second, it is the ideal form and source of universal law and order with its central position in the formation of the universe. In the epics, the sky is often portrayed as a space with mountains, seas, rivers, and trees

<sup>2</sup> Eight-cornered universe concept was an old thought of Indian cosmology.

<sup>3</sup> The sanctification of carrying a trace from the heavens has reached the present day with the effect of changing social-cultural conditions in form of evil eye talisman.

in its infinite depth. The universe in the sky is running through a hierarchical system that is like on earth. But this system operates in the ideal law and order. Generally, the heroes in the epics, strive for dominance of order of the sky on the earth.

## 2. IMPORTANCE OF CELESTIAL ELEMENTS IN CHOU PEOPLE

The Chou people used to perform the sky ritual on winter solstice when -water element reached its peak and fire begins sparkling. Fire was an import element during the ritual. Indeed, performer priests were wearing red attires with fire colors. At that time among these people male calves are considered as the most precious sacrifice to the God. So they used to chose a red colored male calf to sacrifice it to the God. The best parts of sacrificed animal's meat was burned in the fire. The sky ritual was held outside the city and in the south which is the direction of the fire (Esin, 2001: 107-108).

Drums were played on the rituals that were performed for heavens, the celestial bodies and the ancestors. There were instruments of various sizes according to the priorities of the rituals. Great drums, which sounded like thunder, were used for celestial ritual. As stated above, if the weather gets dark and rain starts during the rituals, it was understood that the gods and souls attended those rituals. At that time, the young *alpler* (soldiers) and the ruler wearing a ram hide and holding a shield and an ax in their hands, danced in order to please the gods and souls. During the dance women sprinkled flowers (Esin, 2001: 108).

In the Summer Solstice as a reflection of his perception of "*God khan's power is in the Sun and in the south*", it was believed that God of the Sky generally resides in the Sun during this period. The herald of the summer solstice was about the legendary person and the celestial ruler who burned the first fire in the last month of spring, and it was understood by the emergence of the *Sin Star*, which is the heart of the Pole Star constellation, in the sky.

When the Sin Star was seen, the scrubs were ignited and the army goes for a battle. W. Eberhard sees these rituals as a tradition of northern nomads. Because the northern nomads, burns the vegetation on the mountain when the dragon-shaped star appears in the sky (Esin, 2001: 108-109). Ibn al-Esir narrates that, a similar ritual was held in Isfahan in 934 by Mardâviç who is the ruler of Deylem and Turks in his service:

*"In that year (year zero), at the night when the fire was set, (Mardâviç) ordered people to gather wood from the mountains and the districts. Pile should be as tall as domes and minbars. This was done in all the honorable mountains of Isfahan. There were so much wood that, when these trees were burned, the whole mountain would melt. Numerous torches were burned... Crows had been caught... There were over a thousand birds and they would pour naphtha to these birds' feet and set them on fire and let them fly in the air. Mardâviç ordered that a huge table of feast to be prepared... after the feast, Mardâviç joined the wine drinkers and the fires were lit and watched."* Mardâviç insulted the Turks who made all this and the Turks killed him (İbnü'l-Esir, 1991: 248-251).

In ancient China, within the three months of the summer which starts after the burning of the shrubbery a sacrifice was given to the Month of January. The Goddess of January was considered as a beautiful woman who cooks first and wears a red dress (Esin, 2001: 109).

In China, before the birth of Christ, children born in the Summer Solstice, when the fire reached its peak, were stronger, taller than the others. Besides they are either good warriors or people who are inclined to rebellion. For this reason, children born at the time when the fire was at its peak would be offered as a sacrifice to the heavens. In particular, girls were left on door sills in line with the belief of the Sill God and were given to the owl who was believed to be the representative or daughter of the God of Heaven. M. According to Granet, the owl was the totem of the God of War (Ch'ih-yo) (Esin, 2001: 110-111).

After the summer solstice, people's show more respect to the water as they get close to the Winter Solstice. It is known that the altar where celestial rituals took place during the Chou period, was located in a lake or pool. During this ritual, people were sacrificed to the water gods who are thought in form of dragons (Esin, 2001: 111).

### 3. THE IMPORTANCE OF CELESTIAL ELEMENTS IN HUNS

Chinese defeated a Hun ruler and entered his headquarters after a battle in B.C. 121. As Chinese were plundering the headquarters, a gold idol was seized. According to the Chinese storytellers, the ruler of the Huns present his sacrifices to the God of Heaven before this idol (Yıldırım, 2004: 66; Kafesoğlu, 2013: 298; İnan, 2013: 2)<sup>4</sup>.

Huns perform their heavenly rituals on top of a mountain and in places called *Gök Göl* (Sky Lake). Shansi, Shensi and Kansu are mountains that have lake on their summits. Also some mountains on the T'ien-shan mountain range has lakes. It is thought that Lung-ch'eng Castle and its city, which is the capital of the state during its glorious days, was located in the Ötüken region, where the Rivers of Ongin and Temir rivers are met on a lake. Meaning of the word "*lung*" is the reason why the Chinese call Hun rituals as "*Dragon Ritual*". But outside the meaning of this word, the fire and water-scattering the dragon was already considered as a symbol of the sky and earth in Huns (Esin, 2001: 111-112; Çoruhlu, 2002: 133).

When the Hun State in *Ötüken* was demolished in A.D. 85, Huns were able to hold their ground in Kansu. They continued their rituals in a sky mountain.

Twelve metallic statues in the form of a man who has dragon scales were found in a mountain in Kansu. These statues took place in sky rituals and described the celestial bodies or the celestial ancestors. It is thought that the bells placed next to these statues during the ritual, were stolen. Besides, the temple of god of war which is in the form of a sword, is in the same place these statues were placed<sup>5</sup>.

### 4. THE IMPORTANCE OF CELESTIAL ELEMENTS IN KÖK TÜRKİS

Kök Türks khans believed that authority to govern people was given them directly from the heavens in other words from the God itself. But from time to time, they wondered about this and wondered what the sky was like. This sacred sky was either a god-like sky or a normal sky (Ögel, 1988: 576)<sup>6</sup>.

Chinese *T'ie-le* and *Kao-ch'e*<sup>7</sup> are the oldest rumors about rituals of the tribes accepted as Turks. These rumors are about ox-cart tribes who were left nomadic life style and settled down in 429. Before they settled down they were migrating by high wheeled carts. 5 of these tribes, gathered all together in 420 and organized a sky ritual which even the female shamans were participated. They hymned during the ritual and sacrificed horse (Esin, 2001: 114).

According to Chinese sources, the Kök Türks would perform the sky ritual in the summer solstice (May), next to the *Temir River* and offer a sacrifice to the God of the Sky from one of the rams or horses (Esin, 2001: 114; Taş, 2002: 41). Since there is no available source, there is no information about organization of this ritual. But it can be estimated that the Chou and Hun rituals are similar. Probably this sky ritual was also performed near a water basin. Kök Türks also considers lakes on top of mountains which Chou people and the Huns called as "*gök göbeği*" (center of the sky). Various Arab sources written between 9th and 11th century confirms this information. For example, the following record is available in Biruni's work "*Āshār'ul-bākiyye*" (Esin, 2001: 115).

*“There is a fresh water spring in Kimek province. According to story, even the armies drink from this spring, its water does not diminished...Around this spring, prostrating people's palm, fingers, feet and knees' traces are seen. There are also traces of children's feet and horseshoes in this place. Oghuz Turks prostrate whenever they see this place.”*

<sup>4</sup> This idol, which was found in the palace of a Hun prince, was product of Chinese religion; it was imported and placed here.

<sup>5</sup> *Tabgaç* people placed 49 wooden statues and a *tuğ* (tail) around the area where they would perform the sky ritual. These statues had silk dresses and turban-like headdresses (Esin, 2001: 112-113).

<sup>6</sup> Uighurs tried to look at the sky with more concrete evidence and divided it into sections. According to them, the sky above was a material asset. Apart from this sky, there were separate skies where different suns, moons and stars moves inside them. Therefore, the word sky is not used in the singular sense, but in the plural sense. The sky in which is the God's residence was above the all the heavens.

<sup>7</sup> The Chinese, called the Central Asian Turkish tribes as *T'ie-le* or *Kao-ch'e* since the 5th century. Meaning of these Chinese words were the tribes with high wheeled (Ögel, 1971: 151; Ögel, 2014, C. I: 20). The high-wheeled cars gave them advantage under those geographic conditions. In order to manufacture big wheels distinguished craftsmen and advanced technical knowledge were required.

## 5. THE IMPORTANCE OF THE POLE STAR IN THE UNIVERSE CONCEPT

According to Turkish universe concept, the sky was conceived as a dome. It was considered that the Pole Star works like a pile and held this dome up and fixed it up. According to work of Kaşgarlı, the Turks called the Pole Star "*Temur Kazuk*" (Kaşgarlı, 2006, C. III: 40). The Turks compared the stars of the sky to the herd of horses. The spot where this herd was tethered was the Pole Star (Eliade, 1999: 293). Used stake to tether their horse herds. Likening stake to Pole Star shows social elements has cosmic qualities. The Turks also likened this star to the stakes on which they tied the four sides of their tents. These analogies are the inevitable traces of equestrian culture.

Among the celestial elements in the cosmic sense, the Pole Star is the most important star after the Sun and the Moon. The Pole Star's function is as important as the Sun and the Moon (Esin, 2004: 60). The feature that distinguishes the Pole Star from the other stars is that it reigns in the sky at night by standing steadily and gathering other stars around itself. The size of the Pole Star is slightly larger than the other stars.

The Pole Star is one of the seven stars of the Ursa Minor. The Yakut People resembled the Ursa Minor to two horses pulling a cart. According to belief, these two horses are running thanks to seven wolves. These wolves are Ursa Major. According to Turkish mythology, the seven wolves chase cart pulling horses. But this chase is an endless cycle. As a matter of fact, when the wolves caught the horses, it was believed that the ideal order in the universe would end and the skies will fall (Ögel, 2014, C. I: 50).

These people believed that Pole Star holds the sky like a pile, thus they believe that it was in the center of the universe. In order to establish a communicative bond with the Pole Star, they will also characterize any position on the earth as the center of the universe. Because first microcosm of a nomad is his/her tent, pile of their tent would be the center of their world.

By resembling the tent to the sky, they can reach this center. The subconscious shape of this is the understanding that people can directly communicate with the celestial realm. In macro cosmic level, their communication with celestial sphere, conducted through pole, mountain, tree, etc. But when we consider the case from micro cosmic level, this communication conducted through middle pole of the tent or from the tent's upper opening (Eliade, 2003: 16).

In the Oğuz Khan Epic rather than other stars the Pole Star is emphasized. "*One day when Oğuz Khan was begging to God, suddenly a light came down from heaven. It was brighter than the sun and the moon. There was a beautiful girl in the light. Fiery and bright spot on her head was like Pole Star.*" (Bang-Rahmeti, 1936: 13). The reason why the Pole Star is emphasized here is that it is the center of the earth and the center of the sky. That is why it was interpreted as the door of the sky. With this marriage, Oğuz Khan shows that he will rule in the two realm or he can make a connection between them. As a matter of fact, after this marriage Oğuz started preparations for world dominance.

The Pole Star which was seen as the center of the two realms, has taken its place in the Turkish state tradition and concept. According to this, the ruler considered as the shadow of the God sitting on the throne and he was likened to the Pole Star (Küyel, 1990: 737). From this point of view, we can say that state concept in Turks is a reflection of universe concept.

Pole Star is the residence of God. The ruler's residence *ordug* was located in the center of the intersection of the four direction lines. In line with the universe plan, in this center, there were city, pavilions and temples surrounded by walls (Küyel, 1990: 736-737).

## 6. THE SUN AND THE MOON AS A SYMBOL OF SOVEREIGNTY

The Moon, in central Asian myths is often thought of as a blue-bearded bull (*gök sakallı boğa*). Golden bull-head seals which were found in the *Altın-Tepe* excavations and belongs to 3rd and 2nd Centuries B.C. confirms this thought. Shape of the moon made of turquoise stone on bull's head is noteworthy. The usage of the Moon in this way is a reflection of the concept of the Central Asian myth in the pre-classical period (Bayat, 2007, C. 2: 63-64).

During the Ay (Moon) Hun era, the bull was used as an worship object. According to G. Ksenofontov, Huns had worshiped to Oğuz Khan, but the aristocracy had worshiped to heavenly white horse. In the light of this information, Mete must be seen as a bull (Bayat, 2007, C. 2: 67). Bulls and horses were

depicted as Gods. But Turks were monotheist people. Here, the bull and the horse are mythological elements; these should be considered as sons of God.

Sun and Moon were important in the lives of nomadic Turks. The sun was an object that illuminates and warms the world every day and gives life to the living things and the moon was the object that illuminates nights of nomads (Gömeç, 2011: 48)<sup>8</sup>.

Sun rituals in the Vernal Equinox and the Moon rites in the Autumnal Equinox, were the sovereign symbol of Chou. The sun rituals was related with the fire and it was performed in the east of the Capital; the moon was related with water and it was performed in the west of the capital. The bull which was sacrificed for the sun, the moon and stars were cooked on fire and then served (Esin, 2001: 147).

The symbol of Chou ruler and his flag, which represents the meeting of the Sun and the Moon at the summit (*kün-ay*), was celebrated in early spring. As we understand from Li-chi, the Chou people and their affiliates, present sacrifices to *Tengri* (God of the Sky) and founder of the Chou during this ritual. This ritual was held outside the capital and Nobles of Chou participate this ritual on a ox-cart which was carrying the twelve flag on top of it (Esin, 2001: 148).

As being the person who was resembled to the Sun and the Moon, by leaving his tent, the Hun ruler yields to salute the Sun every morning (Ögel, 1988: 703; Günay-Güngör, 2003: 87; Ögel, 2014, C. II: 237) and the Moon every evening (Taş, 2002: 23; Ligeti, 2011: 47; İnan, 2013: 2). When they yields to salute, they turned their left hands to the east, and their faces to the north (Ögel, 1988: 90). In the mornings, they salute the rising sun three or nine times. Other times, during the day, they only salute to the East (Ögel, 1988: 207). Hun rulers were believed to be appointed by the Sun and the Moon (Taş, 2002: 23).

The Turks looked at the stars and the status of the moon when they were going to made an expedition against the enemy. When the moon was in the form of a full moon or crescent, they started their raids. When the moon began to sink, they stop their raids and they started the retreat. This was perhaps a practical battle technique performed in the moonlight (Ögel, 1988: 90; Günay-Güngör, 2003: 46).

The Sun, the Moon, and *kün-ay* (the Sun and the Moon at the summit) was considered as symbol of sovereignty in Kök Türks (Esin, 2001: 148). Tent of the Kök Türks khans on the Ötüken Mountain was opened to the east (Ögel, 1988: 166; Roux, 2001: 110; Esin, 2003: 127; Ögel, 2014, C. II: 237). Because the khans would respect the direction from where the Sun was rising (Ögel, 1988: 704; Esin, 2001: 152; Ögel, 2014, C. II: 237)<sup>9</sup>. A ceremony was conducted when the ruler who took *kut* (divine approval) from the Sky, the soil and *kün-ay* when he takes the throne. When we look at the details of these ceremonies in the sources, they took place at the edge of a river.

During the ceremony, under the leadership of those who had the highest rank within the state, a wolf-headed flag, a mehter team and a two-wheeled ruler ox-cart (*kanglı*) made of gold was assigned to the new ruler. Khan who was on a felt carpet lifted to the air by lords (Esin, 2001: 149), turned around the khan tent for nine times in the direction of west. The khan tent was considered as the universe (Ögel, 1988: 163; Esin, 2003: 120; Ögel, 2014, C. II: 206). After each turn, those who participated the ceremony yielded before the Khan. Coronation ceremony for the wives, who were likened to the moon, took place just like the khans ceremony. But the wives were carried on a armchair, not on the felt carpet (Esin, 2001: 150). After the ninth turn, the last stage of the ceremony was started. With a silk wrap, the throat of the Khan was squeezed (Ögel, 1988: 164)<sup>10</sup>, then they asked the fainted khan how many years he would reign (Esin, 2001: 150).

<sup>8</sup> As The Sun always keeps its volume and shape, it has a slightly superior position than the Moon whose shape grows, shrinks and disappears in time.

<sup>9</sup> The Turks turned their doors and corpse's heads to the east. When they were finding their direction, they again turn their faces to the east. The Turks, who turns to the east, called east as "forward". They sometimes used the term "*gündoğusu*" (indicates direction of east and where the sun rises) instead of forward (Ögel, 2014, C. II: 187). There was "-re" suffix in Old Turkish. For example, this suffix is seen in Modern Turkish words such as "*ile-ri* (forward), *ge-ri* (back), *üze-re* (on), *son-ra* (then)". All these suffixes are the ones that remained to us from the old Turkish grammar.

<sup>10</sup> It is not logical to think that they squeeze the Great Khan's Throat. This must have been recorded to reveal the democratic understanding of the time.

The coronation ceremony of the khan is a belief like the ascension ceremony. According to the Turks, the sky had nine layers (Roux, 2001: 108; Gömeç, 2011: 28; Ögel, 2014, C. II: 205). Thus, by turning the khan nine times around his tent, it was aimed to approach him to the God, and let him get the God's kind and support. He also sworn to serve to the God (Ögel, 1988: 163).

Chinese source stated that the Kök Türks had built solid houses or temples in the places where they worshiped to the Sun. Under the light of this information we understand that the Sun and the khan ritual, repeated annually (Eberhard, 1996: 87; Kafesoğlu, 2013: 298)<sup>11</sup>.

## 7. CELESTIAL ELEMENTS IN MYTHS AND THEIR IMPORTANCE

In the Uighur version of the Oğuz Khan Epic, when narrating the Oğuz's birth, it is stated his mother Ay *Hatun* (Lady Moon)'s eyes were shining when she was giving birth to Oğuz Khan. After birth, Oğuz's description was made with light elements. Apart from Ay *Hatun*, we also see light elements in his marriage with the girl who came from the sky. Here, Ay *Hatun* and his wife, who came from heaven, represented the Pole Star. As a matter of fact, the names of the children of Oğuz, who are from his first wife, Day, Moon and Star include the celestial elements which are the source of light.

There are light elements in the Oğuz Khan's campaigns which he had started in order to provide the ideal order on earth. Indeed, in the epic, during his campaign he ordered his man to set his tent on banks of *Muz Tağ* (Mountain) and while he was sleeping in his tent, a wolf whose mane was in the color of sky entered his tent when it is close to sunrise. The wolf told Oğuz to follow him during his campaign. Show up of the wolf at sunrise shows Sun's meanings of sovereignty and conquest. As a matter of fact, the wolf here should be considered as the sun's lights that float into the tent. We can say that the wolf is the matter form of these lights. In fact, the Turks expressed the meaning of sovereignty and conquest with the red color of the Sun. The light entering into the tent has a kind of compromise mission between God and Oğuz.

## 8. RESULT

The importance given to celestial elements in the Chou people, the Huns, and the Kök Türks is manifested in the sky rituals. Ruler's participation and even sometimes administration of the ritual itself shows the importance that is given to the heavens. Besides, these rituals were performed in places with high altitude in order to be close to God. Well-fed animals were sacrificed in order to gain the sake of God.

In the pre-Islamic period, according to the Turkish cosmology concept, the Pole Star was a stake which holds the sky. This star is used to determine the direction during the night migrations, which is a necessity of a nomadic lifestyle in steppes. That is why, it was inevitable to attribute cosmic meanings to the Pole Star, which is an important part of the lifestyle in steppes. Even this star has sometimes been envisioned as God's residence.

The Sun and the Moon which are the two important elements of the sky has an important position in the steppes. As a matter of fact, the Sun gives essential energy for natural life's vividness. The moon, on the other hand, illuminates travelers at night. These two elements, which are the sources of life, have a deep position in the cosmic sense and have also been used as the symbol of sovereignty. The Sun was greeted every morning and the moon was greeted every night with respect. These facts underline the importance of these elements.

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<sup>11</sup> Kök Türks temples were mentioned although Turkish belief system at that time that does not require the construction of any temple. The view which interprets the word "bark" as the evidence for existence of these temples is totally a misinterpretation.

As a matter of fact, throughout the Turkish history, the word "bark" mean only house, property, tomb and it has never referred to the temple.

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