

**THE BURYATS** TRADITIONS  
AND CULTURE

**БУРЯТЫ** ТРАДИЦИИ  
И КУЛЬТУРА



**SOYOL**

# THE BURYATS



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# БУРЯТЫ



ТРАДИЦИИ И КУЛЬТУРА

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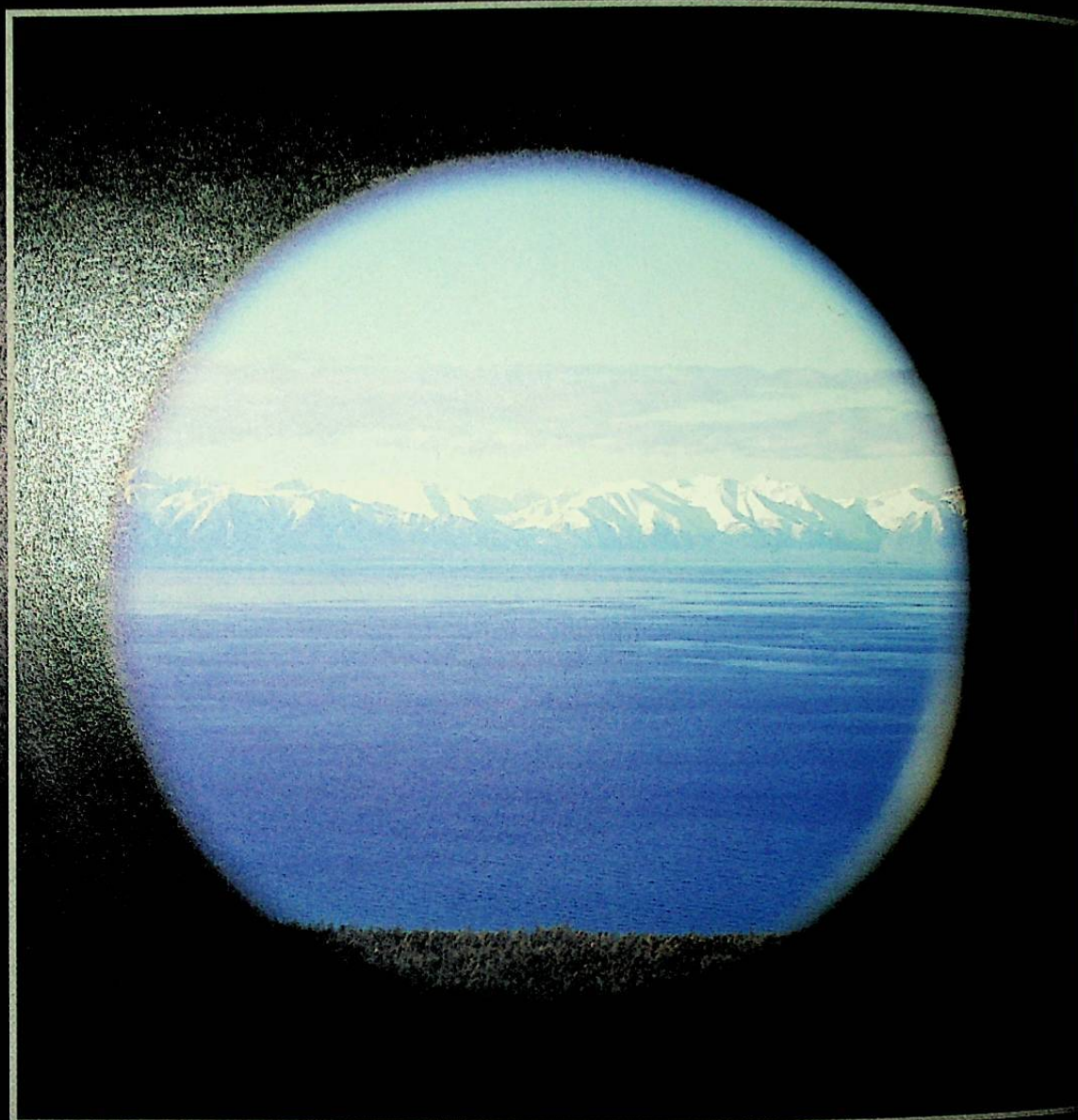
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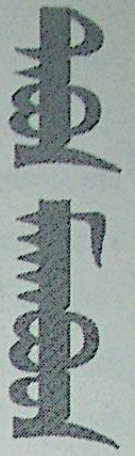
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“Heaven-Father, Earth-Mother!”—exclaimed the man dismounting from his horse and straightening the grass by sacrificial stone and solicited heaven-born tengries and ezhins-spirits for their permission to step upon their land. He begged the master of water for successful fishing, the master of forests and trees for rich hunting, so that there would be fire in the hearth and happy children would run about, and so that the ezhin of fire, Sahyaady-nojon and his wife Sakhali-khatan, would look at the children and smile. It was by bonfire that the dallaga-shaman made his invocations:

Thanks to the embrace of High Heaven  
Widely—spread mother—Earth  
A, khury!

Thanks to the rays of the golden sun  
And radiance of the diamond moon,  
A, khury!

Thanks to the wealth of our native land  
And the udder of our Earth,  
A, khury!

Thanks to clean streams of running water  
And tips of growing grass,  
A, khury!

Thanks to flames of the hot fire  
And foundation of four altars,  
A, khury!

There is boundless wealth  
And great happiness,  
A, khury!

There is Heaven-Father and Earth-Mother and a Man between them. But he is not weak and helpless. Even according to the elementary notions of the ancient community, man was much more important than heavenly-born creatures. It is on the earth that the epic Buryat hero Geser-khan was restored to life in the hut of a seventy-year old man and sixty-year old woman. He “descended from heaven for the sake of all people”, for the struggle with demons-mangakhays.

Sky, Earth, Water, Fire, Tree... There were rather complex relations between ancient inhabitants of Barghuzhin-Tokum and the surrounding forests, mountains, rivers and lakes. Each tribe had its own deities, masters of rivers, lords of mountains—“ezhins”, “ongons”, “khats”. They were called differently by Khoris and Tumats, Barghuts and Bulaghachins, Kuremechins and Khonkhodors, Ekhirits and Bulaghats ...

When and where, either on the shore of Baikal, in the taiga valley or during steppe migration, did a narrow-eyed, high cheek-boned tribesman ponder over the questions “Who am I?” and “Where am I from?”

The Buryat legend says: “... Long ago there was no Baikal-sea but there was earth. Then the fire-spitting mountain collapsing and turning