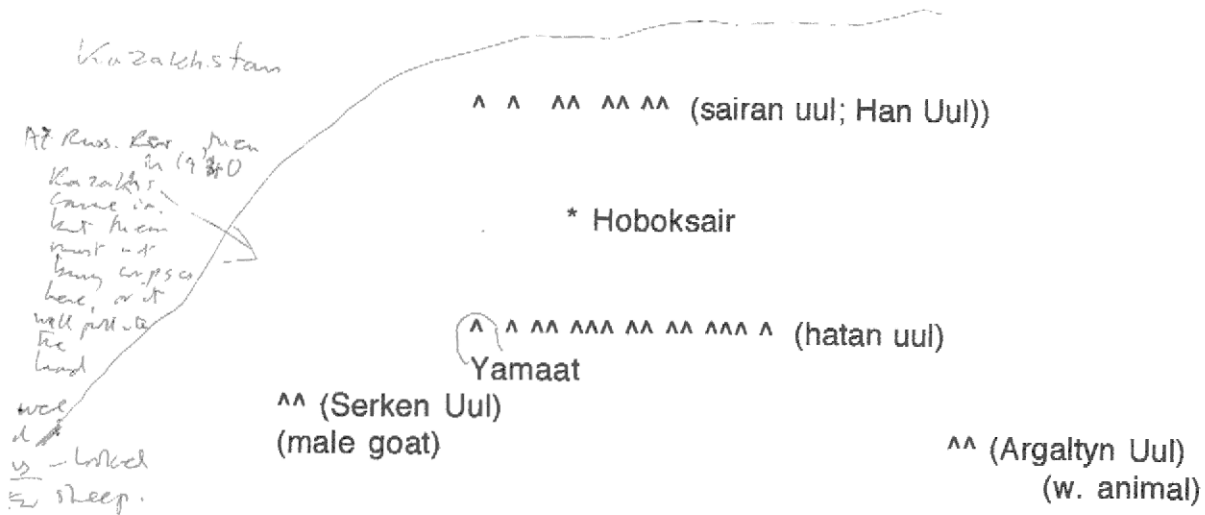


Notes on mountain worship

1) There is a mountain called Yamaat, (with goat), at Hatan Uul mountain range, to the west of Hoboksair,



At the top of the Yamaat is a large flat stone, balanced on the top of the peak. The top of the mountain is so high, they cannot reach it. And at the bottom of the mountain is one big flat stone at the south side. In July (?14th) one family, on behalf of all Hoboksair, makes a goat sacrifice. The goat must have a white forehead (mangnai) and a black body (har halzan). They have been doing this for seven generations. They take the goat and kill it, and after reading a prayer, take all the innards out and with cooking them, put them on the stone and run away back, must not look round. The body of the goat is thrown away. This ritual is to oppress the Kazakh impressiveness (Kazakh sur-i darna). Is there a spirit in the mountain or not? This ritual of sacrifice to mountain is not related to oboo. Stopped in the Cultural Revolution, but began at beginning of 1980s. Yamaatyn takhilag (i.e. sacrifice to Yamaat Mountain).

A similar sacrifice to this is also done in Western Mongolia, by Dorvod Mongols, against the Kazakhs of Bayan Olgii (Telenged).

2) There is a place called Naryn Hobog, a narrow valley of Hobog River. There is a hill with a settlement before it. A teacher, called Chimiddorj - now about 40 - , came to build a house there. Then an old Chinese woman arrived and said (predicting), "If a Mongolian builds a house here it will be unfortunate, because she saw, coming from Yamaat Mountain in the morning a Kazakh woman flying, she came and sat on the hill, and in the evening went flying back. She was wearing a white headdress." For this reason, a Mongol should not live here - there will always be misfortune. The old Chinese woman died, but her son is still alive.

The Yamaat may be replacement for the sacrifice of a Kazakh captured by Arans also to oppress the Kazakh sur. (to tag = flag)

Suns = spirit

Why was the "sur" of Kazakh a woman? Maybe connected with fact that among the Kazakh a woman can sit in hoimor. Our Kazakhs have clans: Kereid, Mergid, Bargu (Barag), Naiman. Originally, they were the same clans as Mongols. Why are they now against the Mongols? "Buruud" (Buraad) they are called by old Mongolian people. Special Mongolian woman, whose uncle-in-law has name was Hasg (Kazakh) is called in taboo language (seer) Buruut (Brat). (I.e. wrong, not rain).

A man said: There was a man called Shabran Lam, and his zee (sister's son) called Tseren, he became dumb. The mother took the boy and visited Shabrang Lam. He said, 'You injured the luust when you went to [pasture the sheep. At the edge of the spring find an injured frog; if this frog jumps in the water, your son will die (i.e. it is a powerful luust); if this frog does not jump in, he will recover. The lama then killed the frog to protect the boy's life. Then he read a holy bnd the boy recovered.' Tseren was the man's younger brother.

Another case: there was a boy called Gomojabyn Ogaa, who fell ill with mental problems. This was caused by the fact that he fell into a well at the winter pastures, and it was said that he had angered the luust by this. He went to many different European and Chinese doctors, but it did not work. The lama told him he must sacrifice (takhilag) to the luust at 5 places in the winter pastures.

Now there are lamas, but no shamans (boo; udgan) at Hoboksair. However, there are domchi, and suns duudag khun, and tarinch; also bariyach (for bones), also. There was a young man who studied physics in Urumchi (a Bayangol Torgut); he was very well-qualified. His father was a bariyach. He had a st care for the old people who come to you with bones to set., But he didn't do it, an plagued with dreams. When they old people came, he started to cure them then the dreams stopped. The tarinch heats iron in the fire and then licks it, and spits on the sore place, or presses on it. However, there are shamans among the Altai Uiyanghai in Xinjiang, they are called baa bagshi.

Baiyachi: there was an old man called Baajaa, he was a poor man and a hunt One day he went hunting, and saw a silver animal on a high mountain. He killed it. He took off the skin, and put in inside his crotch, a polluted place. This made him very powerful, and all his descendants for several generations. They only trets of bariaychi to their own line. [Also different case - white and black fox: if killed and you don't put the skin polluted place, -esp. the women's crotch. the people will fall ill; if you put it there, the fox' spirit will weaken].

(3)

Domchi just before the cultural revolution, there was a woman who has many misnd her children died. After this happened, she was crying at the graveside. The Shabrang Lam took her from the grave to his ger, and she did not come for 7 days. He was teaching her. he said, "Soon a bad time will come when men cannot be lamas or shamans; but women can teach." Then she became so powerful; she was able to crrect the poision of children in the womb and make sure y were born alright.

Tsentshi

6

[anggir - is a nuudelyn shubuu - must not kill; in general, tehy don't kill any birds, except gorguul (?pheasant). These birds fly up and down 50 times, then they cannot fly any more.

They do not fish, they say they are luust, usny horhoi.

They do not eat mushrooms, called tengger huisen (tengger's tummy botton) or gazaryn uuzgai (land's penis). This latter term is also used for boys and girls who gond the place all day, flirting.

Potato - toms, on the way to Volga they reached Balhash, drank the salt ewater and stomach becme ill, In the morning, they died (some). Went on, and no food; a horse pawed the ground and found potatoes. They now plant and eat potatoes.

They do kill foxes; when they hear foxes howl, they MUST kill them, otherwise people will have bad luck.

A snake - if it comes at you from the right side, it may go in your breast of gown and kill you, so you must kill it; if it comes from the left, it will go past, and give good luck; tore you must scatter milk (us tsatsah, here su = us, ukeryn us; Kazakhs call milk su). A story about a snake: "Don't give your kindness to your enemy" - when a mans going along, he saw a snake when it was drooping and ready to hiberate. He was sorry for it and put it in his gown. But it bit him, and he died. So this story is used to expalin the saying.

The bird called torgon quail (brown, with tail, eats grain) has eggs which are all spotted. Children must not break the eggs, or they will come out in spots on the face. In Cult. Rev. children were made to break eggs (kill frogs, etc.) - because it eats grain. They had to report in school how many they broke. T's father, when he came back, was afraid he would become spotted. The old men said, "You must not dthis, if you put your hand in quail holes in river bank, a snake will bite your hand," ally true, became snakes eat these eggs. Although not all snakes are harmful, Mongol the same rules for all of them.

Mang mogoi - a huge, domog mogoi.