DOI: 10.33876/2311-0546/2022-4/266-278

Original Article

© Svetlana Tyukhteneva

HOW DOES A HUNTER TURN FROM A PREDATOR INTO A PREY? THE INTERACTION OF A MAN AND THE GUARDIAN SPIRIT IN THE CONTEMPORRAY BELIEFS OF THE ALTAIAN HUNTERS

Death is rarely mentioned in everyday life. However, the Altaians eagerly speak about the causes of death, unless these are illness or accident. Such stories about the guardian spirits' punishments for the immoral behaviour are rarely seen as mystical or supernatural, which is typical for the Altaians. This article is an attempt to explore the modern Altaians' beliefs about the ways of interaction of humans and the guardian spirit of Altai. The hunting practices, which, according to Russian and foreign scientists' research, have rather ancient roots, are passed from the older to the younger generation. Importantly, the complex of beliefs about the guardian spirits of Altai existed among all the peoples who lived within this mountain system, which is currently divided by the borders of four states: Russia, Kazakhstan, China and Mongolia. Similarly, all the peoples of the Great Altai believed or still believe that the guardian spirit could punish for unrighteous conduct. The cultural norms of the Altaians, in particular, suggest only one way to safely interact with Altaidyn Eezi: follow the rules of reciprocity, avoid poaching, sing praises to Altai, protect life in every manifestation.

Keywords: Altaians, hunting, master spirit of Altai, perspectivism, non-human property

Author Info: Tyukhteneva, Svetlana P. — Doctor of History, ethnographer, independent researcher (Russian Federation, Gorno-Altaysk). E-mail: kerel63@mail.ru ORCID: https://orcid.org/0000-0002-3306-1091

For citation: Tyukhteneva, S. P. How Does a Hunter Turn From a Predator Into A Prey? The Interaction of a Man and the Guardian Spirit in the Contemporary Beliefs of the Altaian Hunters. *Herald of Anthropology (Vestnik Antropologii*). 4: 266–278.

References

Broz, L. 2007. Pastoral Perspectivism: A View from Altai. *Inner Asia* 9 (2): 291–310. https://doi.org/10.1163/146481707793646566

Broz, L., and R. Willerslev. 2012. When Good Luck Is Bad Fortune: Between Too Little and Too Much Hunting Success in Siberia. *Social Analysis* 56 (2): 73–89. https://doi.org/10.3167/SA.2012.560206

Dampilova, L. S. and Zh. M. Iusha. 2021. Mifologicheskii obraz khoziaina Altaia: funktsii i semantika [The mythological image of the Altai host: function and semantics]. *Sibirskii filologicheskii zhurnal* 1: 24–36. DOI 10.17223/18137083/74/2.

- Khalemba A. E. 2006. Altaitsy. (Religioznye predstavleniia; Telengity) [The Altai people. (Religious beliefs; Telengits)]. In *Tiurkskie narody Sibiri* [The Turkic peoples of Siberia], edited by D. A. Funk and N. A. Tomilov. Moscow: Nauka. 429–431; 512–532.
- Potapov L. P. 2001. *Okhotnichii promysel altaitsev (otrazhenie drevnetiurkskoi kul'tury v tradit-sionnom okhotnich'em promysle altaitsev)* [Altai hunting (reflection of ancient Turkic culture in traditional hunting of Altai people)]. Saint-Petersburg: Peterburgkomstat. 166 p.
- Potapov L. P. 1929. Okhotnich'i obriady i pover'ia u altaiskikh turok [Hunting rites and beliefs among the Altai Turks]. In *Kul'tura i pis'mennost' Vostoka* [Culture and written language of the East], edited by Ya. A. Ratgauzer. Vol. 5. Baku: V.C.K.N.T.A. 123–149.
- Tokarev, S. A. (1936) 2012. *Dokapitalisticheskie perezhitki v Oirotii* [Pre-capitalist remnants in Oirotia]. Gorno-Altaisk: Ak Chechek. 152 p.
- Tyukhteneva, S. P. 2011. Imushchestvo i sobstvennost' u altaitsev: predstavleniia i sovremennye praktiki [Property and ownership among the Altai people: perceptions and current practices]. *Mongolovedenie (Mongol sudlal)* 5: 109–125.
- Tyukhteneva, S.P. 1995. O kul'te gor na Altae [On the Cult of the Mountains in the Altai]. In *Shamanizm i inye rannie religioznye verovaniia i praktiki. Sbornik statei, posviashchennykh 90-letiiu d. i. n., professora L. P. Potapova* [Shamanism and other early religious beliefs and practices. Collection of articles dedicated to the 90th anniversary of Doctor of History, Professor L. P. Potapov], edited by D. A. Funk. Moscow: Institut etnologii i antropologii RAN. 173–179.
- Viveiros de Castro, E. 1998. Cosmological deixis and Amerindian perspectivism. *Journal of the Royal Anthropological Institute* 4 (3): 469–488. https://doi.org/10.2307/3034157
- Viveiros de Castro, E. 2009. *Kannibal'skie metafiziki. Rubezhi poststrukturnoi antropologii* [Cannibal metaphysics. The frontiers of post-structural anthropology]. Moscow: Ad Marginem Press. 139 p.