The Specificity of the Uzbek Shaman Ceremony Folklore

Olim Sadiriddinovich Kayumov
Doctor of philological sciences, professor, Tashkent applied Sciences University
olimq@mail.ru

Abstract: In this article, the characteristic features of shamanic ritual folklore, the role of shamanism in the cultural life of the Uzbek people, and its impact on the development of artistic thinking have been determined. Information about shaman sayings and Uzbek shamans, mythological patrons of Uzbek shamans and acceptance of shamanism, factual information about Uzbek shaman rituals are provided. The uniqueness of Uzbek shaman ritual folklore is revealed.

Key words: Shaman, image, myth, patron, folklore, myth, genre.

I. Introduction

It is known that the Turkic peoples who lived in Central Asia believed in the existence of spirits since ancient times. The Turkish people's reliance on the help of spirits and their belief in the control of the world by spirits indicate that they obey shamanism. According to the sources, the people who acquired the profession of shamanism among the Turkic peoples and were known as great shamans among their people were initially men. A number of scientists have noted that a separate study of the verbal aspect of rituals related to shamanism is important in studying the gradual improvement of human artistic thinking [Novik, 1984. S. 237; Direnkova, 1949, - .107,190; Bulatov, 1991, S.115-125]. In this article, we will focus on revealing the unique aspects of the folklore of rituals performed by Uzbek shamans. Uzbek shaman ritual sayings were selected as the object of our research. We present our conclusions on the basis of comparing the folklore materials of the Uzbek shaman ceremony with the folklore materials of the shaman ceremony of the Turkic peoples. After all, shaman rituals with their verbal aspects are important in determining the emergence and development of oral literature, the genesis of existing literary genres.

II. Literature review

The acquisition of the profession of shamanism by men is noted among the Turks and Turkmens living in Siberia. Among the Turkic peoples living in Uzbekistan, it is observed that the profession of shamanism is mainly occupied by women. Only in the video footage of the "Boysun Bahori" international festival, kept in the personal archive of Professor M. Joraev, it was recorded that the old shaman fell into zikr and performed a performance by pressing a heated kapkir on his tongue. It is interesting that the performer has objects such as a whip, an amulet, and a knife inherited from his grandfather. However, the ecstasy in the process of summoning the spirits, directing them to a certain goal is a state of ecstasy in the process of chanting by the shamans, and it spiritually attracts all the participants participating in the ceremony. In shamanism, zikr is performed in order to remember the souls of the departed. The state of remembrance of ancient shamans laid the foundation for the appearance of dance art in our national art. As in other spiritual visions, imagining music as a gift from the unseen world is characteristic of shamanism. Because the shamans call the spirits by playing tunes on the tambourine. In 1996, in the information recorded by us from Tolganoy Mirzaeva, a starling living in Jaloyir village of A. Yorlakabov company farm, Khatirchi district, Navoi region, it was
noted that the starling calls fairies by chirping. 1

III. Analysis

Acceptance of shamanism by men is a rare phenomenon among people living in Uzbekistan. However, there is a profession of witchcraft-prayer and azaimkhan, and it is observed that the owners of these professions use spells in order to cure patients and ease people's problems. V.N. Basilov provides information about male shamans in the Fergana Valley, known as Toshmat bola, who wears women's clothes, male porkhan from Khorezm who wears women's clothes, identified by Samaylovich, Avaz porkhan from Kungirat, Kazakh Islambek Bakhshi [Basilov, 1992 P. 93-97]. It is worth noting that the tradition of healing patients with the help of word magic, finding lost things, and saying magic words to facilitate difficult tasks is widespread not only among the Turkic peoples living in Central Asia, but also among the Turkic peoples of Siberia and the Caucasus. According to A.O. Bulatov, Kumuks and Avars refer patients whom doctors could not treat to "alim"-scientists.

And the scientists drive away the demons that have settled in their bodies with the help of powerful spells [Bulatov A.O. 1991, S. 218]. The fact that scientists who deserve the respect of the public are men has something in common with the fact that magicians such as Azaimkhan and Eshan are men among the Uzbek people. In addition, it was observed that Aslidiin Kushnoch living in Sh.Rashidov area of Khatirchi District of Navoi Region and Sevdiyor Kushnoch living in Abranon village of Karmana District called the spirits, performed alas and exorcism ceremonies accompanied by a circle of Kushnoch. 2

N.P. Direnkova, observing the belief of Teleut shamanism, noted that among the Altaians, men have accepted shamanism since ancient times, and that the most important person of the nation was also considered a shaman, and this tradition was also recorded at the beginning of the 20th century [Direnkova N.P. 1949, C. 107].

According to K. D. Utkin, shamanism in the Yakuts is connected with the emergence and development of the rule of the paternal clan, and its formation was shaped by the ideas and traditions of the people of the Neolithic and Paleolithic eras [Utkin, 1994. S. 11]. Also, the researcher believes that relying on the images of male shamans, ancestral spirits, and people wearing spirit masks depicted in the paintings on the Baikal rocks will give us the basis to come to a more accurate conclusion about when the belief in shamanism appeared in the Siberian Turkic peoples. We find similar comments in the studies of A.P. Okladnikov. According to A.P. Okladnikov, "the set of shamanistic ideas has very ancient roots and goes back to Paleolithic ideas" [Okladnikov, 1949. P. 32].

IV. Discussion

It can be seen that A.P. Okladnikov and N.P. Direnkova made a conclusion based on the materials about the shamanic faith of the Turkic peoples living in the northern regions. In our opinion, among the Turkic peoples living in Central Asia, the shaman was originally a matriarch elected by women. Because the tradition of shamans giving hands only to women has been preserved until now. Among the Uzbeks, male shamans appeared during the rule of the paternal clan, and with the introduction of Islam, they became almost rare. In the Turkic peoples, in particular, in the Turkic peoples of Siberia, cases of men taking the profession of shamanism are still observed.

During the observation of the expedition carried out in 2003, 2004 in the Sarmishsay gorge in Navbahor district of Navoi region, we witnessed the presence of images of ancient people gathered together and mentioned


Copyright (c) 2022 Author(s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY). To view a copy of this license, visit https://creativecommons.org/licenses/by/4.0/
among the pictures carved on the rocks of Sarmishsay during the Middle Paleolithic period.

We believe that these monuments should be studied not as examples of ancient practical art, but as the first source of information about shamans of the primitive era.

The shaman's acquisition of the profession of shamanism is one of the widespread genres of shamanic folklore. However, shamanic legends, although they are about shamanism, are not performed during shamanic rituals. Shaman's communication with invisible mythological patrons, such sayings, which express the news about unnatural events that happen in the presence of mythological patrons, are called shaman's legends.

Legends about Uzbek shamans can be grouped according to their content as follows:

a) shaman legends explaining how a person acquires the profession of a shaman. Khatirchilik Jangil Bakhshi Akhmedova suffers from a severe illness before she accepts shamanism, and the gods appear to her in the form of a black ram with curly horns, indicating that she should sacrifice a ram and take her hand;

b) shamanic legends explaining the sacred essence of shamanic tools (whip, whip, amulet, knife, book). As soon as Shamsiya, a fortuneteller from Karmana, gets hold of a book inherited from her mother when she was a child, a Turkmen fairy enters and drives the girl crazy. Later, his relatives, who noticed him, performed a bakim (shaman ritual) on Shamsiya and put him to death. After leaving Chilla, he acquires the profession of fortune-telling with the permission of the spirits. A similar adventure can be found in the plot of the legend of the shaman, told by Momo Bakhmal, a black bird living in the village of Tim, Nurabad district, Samarkand region. In her thirties, Momo Velkhal takes out the whip and whip left by Momo Khushnoch.

From that day on, he suffers from severe pain in his legs and arms. For a long time, he suffers from chronic pain. After a few years, he dreams of killing a mummy, invites him to the mummies' circle and tells him that he will slaughter an animal (an animal, for example, a sheep) and make a sacrifice, and that he should organize the "momoshi" ceremony. After that, Baxmal Momo, following the instructions of those who were present in the dream, gets well and becomes a shaman. In legends of this type, the strange power of the shaman's tools, the sacred essence of these tools and the shaman's connection with the spirits are leading;

c) Legends about shaman patrons;

D) Legends about deceased shamanic spirits.

In the shamanic legends, formed on the basis of mythological images related to shamanism, the shaman is interpreted as a historical person chosen and educated by spirits. Shaman's acquisition of the profession of shamanism involves great difficulties and hardships, severe pain and dealing with death, and in the end, the spirits extend a helping hand to the patient, bring him back to life, and, in return for these favors, entrust him with the responsibility of performing shamanic practices; motives lead in the formation of the plot of the myth.

According to the legend of the shaman, which was recorded by us in 1996 from Khatirchik Tolganoy Mirzaeva, it is said that when Tolganoy turns 16, his limbs will stop working. A specific diagnosis is not observed in the examinations carried out by medical personnel. Each doctor treats with medicine according to his knowledge. The patient's condition is getting worse day by day. The patient's teeth fall out. He will suffer in this condition for eight years. One day, his brother Samad took pity on his sister, who was lying paralyzed at home, and took her to the porch.

When he says that he feels better, his brother goes to water his cattle. Meanwhile, no one stays in

---

Recorded on October 12, 1996.

Informant: 77-year-old mother Bakhmal was recorded in 2007.
front of Tolganoy for several hours. A group of fairy girls appear in front of the lonely girl and caress her limbs. The fairies tell him that he needs to get a circle, keep a tent, and treat patients like him and disappear from sight. The next day, Tolganoy begs his mother and appears in the garden. Bakhshi, after seeing a fortune teller, tells him that fairies are familiar to him, that through him he is a guardian of otherworldly representatives, and that he is afflicted with pain because he was chosen by the spirits and did not obey them. After performing the Bakhshi ceremony and chilling, the patient begins to recover slowly. In particular, when he has completely mastered shamanism, he walks away\(^5\). The shaman's exposure to spirits, his entry into the chilla due to severe pain, is a symbolic expression of his symbolic death and his recovery from the chilla and his resurrection.

From the above legend, it can be seen that the hero's illness caused his soul to be taken away by spirits and brought up by representatives of the unseen world. According to N.A. Alekseev, the same situation is observed in ruby shamans [Alekseev, 1975. P.108]. How long the future shaman will be educated, that is, he will be a patient, is determined only by the representatives of the unseen world. After the period set by the shamans for the summoning spirits, the patient recovers, has the ability to see the past and possible events in the future, enters into constant communication with the representatives of the unseen world, and his patron spirits. will be able to send it to any place. A shaman acts as a spiritual mediator between gods, spirits and people. As noted by A. N. Veselovsky, psychological parallelism lies in most folk rituals. Such parallels act as a call to action and give the word a magical power through its strong meaning. When the concept of divinity appears in the process of the ceremony, actions arise from it, the harmony of speech, imitation and action is noticeable [Veselovsky, 1989. P.180-181]. In shamanic rituals, shamanic actions, ritual utterances, combination of words and actions acquire both mythological and poetic essence.

The shaman predicts the health of people, the influence of evil spirits, the future, happiness and tragedy, the whereabouts of lost people or things, and it is imagined that the spirits will help him along the way. Shamans always invite spirits to perform their deeds. Even if they do fortune-telling to find something, they will definitely invite the patron spirits and discuss the matter in their circle. From Navai Bakhsh Nasiba invites her aunts, uncles and grandfathers by ringing her circle during fortune-telling. When his "dear ones" visit, he communicates with them and discusses the issue. For example, if a person asks a question about the future, the speaker will describe the future reality in the language of the author (like they said, they told).\(^6\)

Sometimes, while summoning the guardian spirits, the shaman forces himself to enter their form. Shaira Haqberdieva, a resident of Navbahar district, calls her grandmothers and fairies and curls up like an old woman during a ceremony. Khatirchilik Tolganoy Mirzaeva performs Indian dance moves while invoking Hindu fairies.

According to folk beliefs, shamans are helped by many spirits. During the folklore expeditions conducted by us, interesting information was recorded about the number and names of patron spirits of Uzbek shamans, as well as their duties. Charity giver T. Mirzaeva stated that she has more than two hundred thousand patron spirits, i.e. fairies. And Sh. Haqberdieva from Navbahar mentioned the names of twenty-seven patron spirits.

Mythological characters of a demonological nature such as alvasti, sarikiz, mortu, jin, ajina, which exist in Uzbek mythology, actually appeared as an evil force, an evil spirit that leads people to destruction. A. Ashirov stated that "the ancestors of the Turkic people strongly believed in the existence of gods, fathers, and mothers, as well as in the existence of giants and demons" [Ashirov, 2007. P.29].

\(^5\) Author's folklore expedition materials. Khatirchi District, Navoi Region. Recorded on March 18, 1996 from informant Tolganoy Mirzaeva.

\(^6\) Materials of the author's folklore expedition, Navoi city, Navoi region. Recorded from 42-year-old fortuneteller Nasiba Khaitova on October 9, 2008.
This belief led to the formation of shamanistic imaginations, which later brought to the field the image of various fantastic events in artistic thinking. On November 4, 2006, a 70-year-old, middle-educated mother Aydin, who lives in the village of Sevrni, Nurabad district, Samarkand province, recorded by us, in the saying of the shaman initiation ceremony "Surpa yangilash", the motive of the appeal to the mythological patron of the shaman, Sarikiz momo, is given:

*Sariqiz momo sardorim,*
*Eshigingga qul bo'ldim.*
*Tuzligingga tuz momo,*
*Botim-botim joylarga,*
*Botmonlatib oldim men.*
*Moyib bo 'Igan joylarga,*
*Qonlar berib oldim men.*
*Zulm bermang o'zimga,*
*Kasr qilmang ko'zimga.*
*Yo, Sariqiz momo sardorim,*
*O'zing madad bargin.*
*Man sig'indim Sariqiz momomga*
*Olloh yordam bersin bandamga.*

[My yellow mommy captain,
I became a slave to your door.
Salt to your salt momo,
To deep places,
I got it.
To the damaged areas,
I gave blood.
Do not oppress me,
Don't look down on me.
Yo, Sarikiz momo captain,
Help yourself.
I worshiped Sarikiz Momma
May God help my friend.]

In this context, even though the shaman worships Sarikiz Momo, he does not forget her negative role, but the fact that he heals his injured places by giving blood, i.e. by offering sacrifices, Sarikiz Momo is an injustice to himself, to the eyes of the Shaman; it is felt that the feeling of fear of the fraction is leading. Due to the influence of the yellow mother's power on the shaman, the shaman considers himself a slave at her door. It is emphasized that the shaman is subservient to the mythological patron and strictly follows the instructions of the patrons in return for using his divine power.

From the above, it can be seen that the most common mythological characters in Uzbek mythology are: fairy, demon, wrinkle, hellcat, sarikiz, mortu, giant, Khizr, as well as the spirits
of saints and the spirits of the deceased, and the plots related to them is the basis of our mythological imagination. This shows that the role of shamanism in the formation of Uzbek mythology is also very important. Mythological images play an important role in the development of oral poetic creativity and poetic thinking in general. As a result of the evolution of mythological characters, that is, their transition from one state to another, their magical power was absorbed into the epic and lyrical works created orally in different periods, the artistic properties of literature became richer and matured.

The analysis of the words contained in the folklore texts of Uzbek shaman rituals reveals the peculiarities of the shamanic faith, clarifying the ideas related to shaman objects and shaman patrons, the etymology, semantic meaning and purpose of pure Turkic words. Clarification of linguistic problems, such as the scope of goods, is one of the pressing issues facing the linguistics of the Turkic peoples living in Central Asia.

The lexical composition of the sayings of the shaman rituals of the Turkic peoples is distinguished by its attractiveness and magical essence. The sphere of consumption of sacred words with a mythological meaning is limited and is characterized by their use only in the process of rituals. The lexicon of the shamans of the peoples of Central Asia has not been systematically studied so far. Only ethnographers: V.N. Basilov, S.A. Tokarev, S.N. Abashin, well-known Turkologist S.E. Malov's researches contain places where the explanation of sacred words is clarified [Basilov, 1970; Tokarev, 1964. S. 27; Tokarev, 1959; Malov, 1916; Qondibay, 2008].

The research conducted by the Kazakh scientist S. Qondibai is important because it reflects the interpretation of words in Kazakh mythology. The well-known Uzbek folklorist M. Joraev also explained the words in the texts of Uzbek ritual folklore [Joraev, 2013. P. 64-67]. A separate study of the layer of words related to the shamanic faith of the Turkic peoples of Central Asia allows to determine the shamanic rituals and their magical and social essence.

V. Conclusion

The folklore of Uzbek shaman rituals as a separate system of the oral poetic creation of the Uzbek people, with its artistic-aesthetic and mythological significance, is unique in the following ways:

a) the folklore of Uzbek shaman rituals is a system of poetic texts in the form of prose and songs, which are performed by the shaman during the shaman ritual, acquiring a sacred essence;

b) in Uzbeks, shaman ritual statements are performed by male and female shamans. In the performance of the shaman's sayings, the accompaniment of the shaman's accent instrument (circle) is observed;

c) folklore genres of the Uzbek shaman ceremony artistically express the essence of the process of curing diseases, easing problems, finding lost things, and shaman initiation;

d) Uzbek shamans: Bakhshi, porkhan, kushnoch, black kushnoch, kinnachi, badikkhan, fortune teller, ilgir, ilchi, they are the main performers of folklore of shaman rituals.

References:


Informants:

1. Tolganoy Mirzaeva, bakhshi. Navoi region, Khatirchi district. 35 years old, with secondary education.


