



CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY

Journal homepage: <https://cajssh.centralasianstudies.org>



Tracts of Ancient Religious Beliefs in Traditional Livestock Farming of Surkhan Oasis People

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Abstract:

In this article, the issues of ancient beliefs related to the traditional animal husbandry of the inhabitants of the Surkhan oasis, including the elements of beliefs related to animism, fetishism, totemism, and shamanism, are analyzed.

ARTICLE INFO

Article history:

Received 09-Sep-23

Received in revised form 15-Sep-23

Accepted 30-Oct-23

Available online 11-Nov-2023

Key word: pastoralism, cult, custom, sorcery, shamanism, fetishism, totemism, patron, pir, ritual.

Introduction

During several thousand years of human history, there have been various rituals. Each ritual is undoubtedly formed under the influence of a certain ethnos or ethnic group. Among various ethno-rituals, scientists single out rituals related to agriculture and animal husbandry. First of all, when we say a ceremony, we mean a celebration, a gathering held in connection with religious or traditional customs: religious ceremonies, wedding ceremonies, funerals, etc. [1].

When we look at the nature of customs and rituals related to cattle breeding, in most of them ancient religious beliefs such as totemism, fetishism, shamanism, and sorcery are the priority before Islam. We make sure that it is aimed at protection against animals and thieves. Some of their manifestations have been preserved in the way of life of the population until now. The analysis of the collected data shows that the traditions and ceremonies related to cattle breeding can be conditionally divided into the following groups: 1) related to views about the origin of the cattle species; 2) related to the animal itself or some of its body parts (horn, skull) and accessories (saddle, rope); 3) related to —pir-sponsors in livestock industries; 4) related to the "livestock account" calendar; 5) animal husbandry is related to labor tools (shepherd's staff, whip); 6) related to livestock products (milk, meat); 7) related to

livestock breeding and reproduction; 8) customs and rituals related to the treatment of livestock [2].

Totemistic views are preserved not only in clan names, but also among the population, in their views. According to the ethnologist I. Jabbarov, the worship of the horse and the consumption of its meat, the use of feathers and limbs of sacred birds (pigeon, muscovy) and other animals in the form of amulets, the hanging of sheep's horns on houses and vineyards, and the use of horseshoes on the thresholds of the houses of the settled population as a sign of the evil eye and various There were various totemistic concepts that protect against calamities.

In the Surkhan oasis, bones, hooves and wool of some animals are used as amulets, sheep, cattle, horses are venerated and sanctified, and some birds are treated with insults.

Among the animals, special respect is shown to the sheep. Residents of the oasis burned "incense" in barns and barns to clean their cattle from the sexes before they let them out to the pastures in the spring.

Before the cattle were released to the pasture, the "is" ceremony was held for Cho'ponota, who was considered the shepherd's pir, and the animal was slaughtered in honor of the pir. At the end of the ceremony, the mullah of the village recited verses from the Qur'an and blessed the shepherds. In these rituals, it is possible to see that ancient religious ideas and Islamic views are mixed [3].

Among the herdsmen, the udums related to the shepherd and his staff are also noteworthy. The shepherd's staff was mainly made from a ripe branch of a fruit tree (almond, hawthorn, gingle, irgai).

For all herders, the staff of the shepherd was considered sacred, they believed in its magical power and treated it with respect. Usually, it is forbidden to step over a shepherd's staff lying on the ground. If someone accidentally stepped on it or walked over it, it is recommended to lift the stick from the ground with two hands and kiss it three times. Otherwise, there was a concept that the animal would get a disease and be killed [4].

Among the residents of the oasis, the custom of leaving a legacy to one of the sons of the shepherd to continue his profession - the ceremony of "handing over the stick" was held. This ceremony was usually held in autumn, when the shepherd returned the cattle from the pasture. This event was considered a celebration of dedication of young disciples to shepherding. During the ceremony, several sheep were slaughtered, a feast was organized, and then the shepherding ceremony was held. The young shepherd took the staff with gratitude, kissed it three times and touched his forehead. After that, the young shepherd became an assistant and received training from experienced shepherds for several years.

Materials and Methods.

There was a belief among cattle breeders that the body parts of various animals have healing properties. It is also common to believe in various superstitions in the treatment of the disease. For example, when sheep were infected with smallpox and died, the shepherds immediately slaughtered the infected sheep and burned their skins.

Then, he performed a special ceremony to eliminate the disease. According to the order of the ceremony, two wooden poles were buried upright in the ground, the poles were tied together with a rope, the holy book of Islam was hung on the rope, and all the sheep were driven between these wooden poles. Residents believed that livestock can be saved from disease through this ritual.

It is known that the health of livestock was considered important for shepherds. When the livestock died due to some disease, the shepherds were driven to their holy shrines and the graves of the saints, which the herdsmen have been visiting since time immemorial. When the livestock were sick, the inhabitants of the oasis took them to cemeteries and places of pilgrimage, turned them over three times, and coins and money were thrown there as offerings. After this action, the calamity that came to the cattle was eliminated [5.125].

In addition to cattle, traces of faith in the horse totem have been preserved in the traditional way of life of the oasis residents. In order to protect the horse from the eyes and eyes, the cattle-breeding population wore amulets made of hawthorn branches, written with surahs of the Koran and holy prayers. In most cases, amulets are placed in cloth sewn in the shape of a triangle and worn on the horse's forehead, waist and tail [6. 91–92].

Also, there is a custom of seeing from a horse demon if a rider or a horseman has a serious illness. It was believed that a wrestler's whip has the power of a giant horse. Similar customs are observed in other regions of Central Asia. In particular, according to B. Karmisheva's information, if a horse breeder falls ill and dies while walking among the flocks, it is believed that this calamity was sent by the horse demon. Such rituals are performed in the process of selling or buying a horse. Also, the equipment of the horse was not given to the buyer even if it was old and unusable.

Results and discussion.

The traditions of the Surkhan oasis related to animal husbandry were compared with the traditions of the Okdarya and Payariq districts of the Samarkand region. In his research, Kholmammatov N studied folk traditions related to sheep breeding, which is the most important branch of cattle breeding in Okdarya and Payarik districts. It is known that the sheep was considered the most sacred animal among the Turkic peoples. According to Ye.M. Peshereva, a Russian philologist, the people of Central Asia treated him as a divine animal that protects him from calamities. For example, in the "Avesta texts" the patronizing deity of small cattle is mentioned as Frodat-Fshova, and in the "Horda Avesta", which is considered to be somewhat later parts, there is information about the celebration of "Ayatrima", i.e., "the return of cattle to the herds". In the imagination of the inhabitants of the ancient Egyptian city of Thebes, sheep considered a sacred animal. In Egypt, the god Amon is depicted in the form of a sheep and a ram. Ethnographer GP Snesev writes about the religious connection of the ram with the idea of the human body: "There is not much left of the developed cult of this animal, and it was already assimilated into Islam. The ram is primarily a sacrifice to Muslim mythology and traditions entered as an animal, he notes. In the ancient Zoroastrian religion, the ram is interpreted as a divine deity who protects the owners of the house and their health. The practice of fighting a ram at Uzbek weddings has been preserved for many centuries. Regarding its origin, the information of ancient historians about the inhabitants of Eastern Bukhara is explained as follows: In the New Year, ram, horse and camel fights were organized for seven days in order to determine whether the year would be fruitful or not. There was a sheep-shaped ornament on the neck of the statue of Koykirilan Castle in the district of Ostadon, near Ellikkala, Republic of Karakalpakstan. Also sheep bones and sheep-shaped jewelry from tombs and tombs by itself, it shows that local peoples worship sheep [6]. From ancient times, Uzbeks among the Turkic peoples also valued the sheep as the most sacred animal and believed in it as a totem, that is, in the scientific literature among the Turks, there were also clans related to the sheep totem, such as kozichi, kozakhhor, kokkhorch, koyin, koyinchi [7.100].

Conclusion.

So, traces of ancient and religious beliefs can be found in many cases even in the livestock farming of the inhabitants of the oasis. On the basis of such beliefs, it is possible to see the mutual symbiosis of views related to animism, fetishism, shamanism and totemism.

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