

Вопросы науки и образования

№ 7 (53), 2019

Москва
2019





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НАУЧНО-ТЕОРЕТИЧЕСКИЙ ЖУРНАЛ
[HTTPS://SCIENTIFICPUBLICATION.RU](https://scientificpublication.ru)
EMAIL: [INFO@SCIENTIFICPUBLICATIONS.RU](mailto:info@scientificpublications.ru)

Главный редактор
КОТЛОВА А.С.

Издается с 2016 года. Выходит 2 раза в месяц
Журнал зарегистрирован Федеральной службой по надзору в сфере связи,
информационных технологий и массовых коммуникаций (Роскомнадзор)
Свидетельство ПИ № ФС77 – 65699

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ISSN 2542-081X



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"SURPA RENOVATION" AS A SHAMANIC RITUAL

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Abstract: *shamon rituals are of paramount importance as a unique reflection of artistic thought. The beliefs of Turkic people have been studied by Russian scientists. The article concludes with the semiconductor research that the ritual is based on ethnography and belief.*

Keywords: *shamanic rituals, Momo osho, folklore, surpa (linen).*

Indeed, in the candelabrum, besides word art, dance, movement, sign, music, paintings and sculptures, ceremonial dishes, and candles are used. The process and details of the candle rituals by the elders have been thoroughly studied. Drama may have formed under the influence of such ceremonies for spiritual bonding with the gods. The idea that Shaman rites were the basis of dramatic work. When we look at the point of view of the scientist's point of view, the unnatural natural resources of the other members of the world are only affected by those whom they have chosen.

Thus, the gifted artists in the field of art have been selected by representatives of the unseen world, and come to the conclusion that many of the people's ideas, vocabulary, music, dance, and many other artworks related to their use are derived from the creedal views of our ancestors, the spirits and the unseen views of the unseen world. If you get to know most masters of music, it's hard to notice that they have "back" [1, 393]. In the Buryat people, the spirit of the song compels people to fall from the sky to singing. People sang this song so deeply that they eventually got into the shadowy transom. With the help of spirit spirits, they play singing at an impenetrable point where others can not, or

perform dance movements at speeds and speeds that others can not handle. Generally, creativity, imagination, and unique images are part of a certain kind of art. When we consider the shamanic philosophy of his shrine, we realize how important our spirituality is for the development of our essence and our thinking.

There is a view of the Uzbek people that every profession has a great future. For example, David was the caretaker of the ironworkers, the master of the carpenters, the scribe of Joseph the Baptist. So, the tradition of giving a pyramid to the profession, and remembering the pyrene is characteristic. In the Kazakhs Korkut was noted by the chief caliphs. Shaman takes care of his pussies. The pearls have their own activities.

If we examine the Shaman ceremony as a whole, we will see the symbolic journey of the candle to the world of spirits. Shamon's dance, singing, strange movements, falling and getting up again, talking with spirits in an ecstatic atmosphere, and watching the participants in the same environment as the candles remind the true theater scene. Interestingly, in a theater show, actor may be confused with the realities of reality, but not all viewers are sincere in their experience. All the participants of the Shamon ritual follow the spiritual shamon.

When we observed the "Momo osho" ceremony at the Jangil Bakhshi Akhmedova's home in 2006, the participants repeated at the beginning of the rally, "Hello, welcome!" Then she told him about this state of affairs with the shawl. Suddenly, the rhythm of the circle grew accustomed, and the women gathered suddenly and began to despair. Some of them wept, and some of them danced as strangers without realizing it. I was taking a video camera outdoors outside the door. Before entering the exhaust mode of Bakhshi and participants, the camera's tab "Amen" appeared and the camera stopped recording. During the ceremony, it is desirable for the participants to adhere to the spirit of the shaman, and to realize that they do different things without knowing it, as the influence of the world of the unseen.

The preparation for the ceremony, the dishes of special dishes (brass, halvuchaur, leprosy, blood of the sheep, water, bread, sweets), as well as the burning of lamps are reminiscent of the

ornament. The folklorist E.S.Novik described this aspect of the candle ceremony as a ritual for the foundation of folk theater. The Shaman Rituals feature all theatrical components (scenarios, scenes, scenery, actor and patient, and watchmaker). During the ceremony, the song is played, the music is played, the dancing is accompanied by the fact that this phenomenon is considered to be a purely folk tyranny when viewed from the outside without the divine nature of the ceremony.

Shaman travels to the spirit world during every ceremony. They communicate with them. He asks for and uses help in dealing with some difficult task. In our opinion, under the influence of the ancient people, oral motives of the folk art have created the motif of the magic fairy tales, the motif of the mythical image and the hero's journey to the journey, the magic of the divine power to make a princess stronger. A scientist who studied the historical background of magic tales, V.Proppe also noted that mythological crossings play an important role in the evolution of magic fairy tales [1].

As you know, the ceremony is an object of study of folklore in its verbal terms. In the event of a ceremonial event that describes the meaning of the ceremony in the harmony of actions, objects and music, the ceremonies performed during the ceremony belong to a specific genre of oral art, depending on the place of play, play style and artistic features. The ritual consists of verbal and nonverbal components. At any ceremony, the word goes out. Shaman rituals aim at inviting spirits, treating the patient with spirits, missing predictions, predicting someone's destiny, and purifying certain objects from evil spirits. The ceremony of "Momo Ashi" is held in connection with the handshake or hand restoration. In some places it is also called the "Surpa (linen) Update".

Let us analyze the feedbacks of the 70-year-old Aydin, who lives in the village of Sivir in the Nurabad district of Samarkand Province. Surpa Renewal is a ceremony marking the renewal of Baha'is's hand. According to creed, the blood of slaughtered animals should not shed the ground. The right side of the

slaughtered food is cooked. The food is not given to the recipient, the head, the jaw, the tongue, the right leg:

*Кулдан бўлсанг, сувдан бўлсанг,
Сулаймондан кириб чиқ.
Арвоҳ бўлсанг гўрга бор,
Симён бўлсанг сувга бор
Момо бўлсанг бизга кел.*

There are two different types of lighting: the lamp is a flashlight, and the "lamp" is a lamp for various places, such as ash, bleeding, and so on.) The lamp is lit on the dashboard. He ordered the cats to sit around the doves. When the hedgehogs sat around the dove, all the crowd greeted the door and greeted them. When the ceremony ends, it turns out that the mommy-spirits are entering the mourning ceremony. Only the women of brave women can see the feats and spirits. When the bridegrooms gather around a dove, the paris play the circle. Some of the cats would fall without falling. According to the birds, only those who are wearing mothers and daughters are either coward or blasphemous. Sometimes it happens in the form of dreams, sometimes alone. A person who makes a sermon is exposed to a serious illness. No physician can cure this illness. This illness can only be solved by hand. The patient will be swallowed by hand. Bakhshi:

*Изхўрларга из қўйди,
Мойхўрларга мой берсин.
Манзилингни айтайин,
Борар жойинг айтайин.
Маконингни айтайин,
Қонсираган қассобга бор,
Бозордаги баққолга бор.*

-bleeds in the hands of the handiest. He continues to drive evil spirits in the process of bleeding:

*Чангиб қолган чўлга бор,
Қуриб қолган кўлга бор.
Етти ойлик ойга бор,
Олти ойлик жойга бор.*

After that, the grandmothers are turning round. Surpa turns seven times in circulation, five in the second, and three in the

third round. Bakhshi implements the following ayim according to his mother's circle:

*Сариқиз момо сардорим,
Эшигингга қул бўлдим.
Тузлигингга туз момо,
Ботим-ботим жойларга,
Ботмонлатиб олдим мен.
Мойиб бўлган жойларга,
Қонлар бериб олдим мен.
Зулм берманг ўзимга,
Каср қилманг кўзимга.
Ё, Сариқиз момо сардорим,
Ўзинг мадад бергин.
Ман сизиндим Сариқиз момомга
Оллоҳ ёрдам берсин бандамга.*

-ends the ceremony. The ceremony ended with the completion of Bakhshi.

The slaughtered beef is put on a fruit tree or on a gray hill, on the right with fruit juice, and on the left ash. The shamons imagine that at the start of the ceremony, they are surrounded by various spirits. That's why the scoop

*Кулдан бўлсанг, сувдан бўлсанг,
Сулаймондан кириб чиқ.
Арвоҳ бўлсанг гўрга бор,
Симён бўлсанг сувга бор
Момо бўлсанг бизга кел.*

In this text, spirits call out evil spirits, such as Arvoh and Simon. Bakhshi only cares for her mothers. When driving evil spirits, the chamois guide them:

*Чангиб қолган чўлга бор,
Қуриб қолган қўлга бор.
Етти ойлик ойга бор,
Олти ойлик жойга бор.*

According to Shamans, evil spirits reside in deserted places (like dry lakes, deserts, and tugai). The monsoon of the shamon's evil spirits can be seen in the seven-month-long moon, six months old, far from the earth's surface [2, 89].

Here are some of the peculiarities of the "Surpa Upgrade" ceremony:

1. The magic ceremony for the "Surpa Renewal" Ceremony, aimed at treating the patient with candlestick and taking over the candles;

2. Only women in the faith of Shaman participate in the ceremony;

3. Certainly, the sacrifice is required for the "Surpa Renewal" ceremony, and the donated blood of the donated blood is provided to the patient;

4. An experienced shoemaker who performs the "Surpa Upgrade" and performs the Shamon moths;

5. The place where the "Surpa Renewal" ceremony is held is on the slopes;

6. The "Surpa Renewal" ceremony is a food that is supposed to be a magical essence, without the addition of bitter products from the sacrificial animal.

The aforementioned ceremonial components consist of a single candle ceremony. In the process of the ceremony, the candles are quenched, the candles are called in the mood of the soul.

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«НАУЧНЫЕ ПУБЛИКАЦИИ»

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ИЗДАТЕЛЬ:
ООО «ОЛИМП»
УЧРЕДИТЕЛЬ: ВАЛЬЦЕВ СЕРГЕЙ ВИТАЛЬЕВИЧ
117321, Г. МОСКВА, УЛ. ПРОФСОЮЗНАЯ, Д. 140