

Some Features in the Kyrgyz Ethnoculture

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Abstract

This article is investigating the Kyrgyz people ethno culture, the values transferred from generation to generation through words, blessings such as "manaschylyk", "tokmo akyndyk", "tabypchylyk", which has a magical effect on people's souls. A Kyrgyz people miracle includes various features of Kyrgyz ethno culture, people worldview and national sacred values. The cultural environment and the historical process of individuals' socialization have the greatest influence on the values formation since these phenomena of social life existence can act on human psychological fundamentals.

Keywords: Kyrgyz value, ethno culture, blessing, ritual, spiritual worldview, indigenous nation, national values, creator, eye, word, life, freedom, happiness, wealth, woman, son, Kyrgyz worldview, etc.

1. Introduction

The ethno culture of ancient Kyrgyz people, which has come a long way in many centuries, faces the fate of generations, national values, conditions, national culture, traditions, customs and traditions of the past. The value is a thousand facets, a thousand mysteries. Kyrgyz people understanding values as an important factor in preserving and developing them as indigenous people, as a civilized nation, from ancient times to the present day.

Study of Kyrgyz nation building ethnocultural aspects is continuing to be an important scientific problem of humanities. In spite of a number of studies on formation and development of Kyrgyz people in Soviet and post-Soviet historiography, there are complex scientific issues that need to be researched in this direction. In scientific and socio-political discourse Kyrgyzstan and in the research circles of foreign countries, there are different positions on the Kyrgyz nation development level (Kochkunov, 2020). Kyrgyz people professed various religious beliefs and religions in its nomadic lifestyle centuries-old history. Religious beliefs, religious images, customs played consolidating, reinforcing role in the public relations formation. Moral values expressed in proverbs and sayings, dominated people in their everyday life (Tokpayeva, 2013).

The intergenerational transmission of historical, cultural, ethnic traditions among the Kyrgyz is of particular importance in the younger generation's socialization and ethnicization (Asanov, 2018).

The Kyrgyz people ethno culture closely linked to the concept "value". Values, value orientations and their systems are determining conditions, society and individual characteristics in general. The concept of "value" as a fundamentally important component including in the structure a number of social sciences concepts and humanities (philosophy,

sociology, social psychology, cultural studies, etc.). D.A. Leontiev conceived that "there are three forms of values existence, passing one into another: 1) social ideals developed by public consciousness and present in it generalized ideas about perfection in various spheres of public life; 2) the substantive embodiment of these ideals in action works of specific people; 3) personality motivational structures ("models of what should be") that encourage it to materialize in their activities of social value ideals (Elishev, 2011). Values determine and influence the course and results of historical processes, cultural and social transformations and predetermining the general condition of socio-cultural sphere life (Dorzhieva, 2009).

The word "value" determines "tradition, procedure and behavior", according to Barpy Alykulov, "Kyrgyz people value is great that is respecting guests" (Musaev & Turdugulov, 1999). It is from these folk traditions, customs, rituals and customs that one can learn about the Kyrgyz people ethnoculture, national values and their peculiarities. Kyrgyz people value is evident in the nation words. The speech is especially valuable, as it reflects the people's thinking, worldview and understanding of world, life problems, values, good hopes and aspirations for the future. The word is "mental code" (Musaev, 2014). The word "... serves as a formative, constructive ...guiding public opinion" (Marazykov, 2005). That is why the Kyrgyz people have a proverb "The highest art is eloquence" (Yudakhin, 2006). Kyrgyz people values and culture are transferred and experienced from generation to generation through words and continue the nation great migration. Thus, both value and culture begin with the word, and through the words reaches the people, affects the souls of their descendants including whole nation worldview.

From this point of view, the tradition of blessing in the Kyrgyz people culture is one of the most important ethno cultural ceremonies. Blessing is the basic fundament in the Kyrgyz spiritual worldview (Zhumabaeva & Abdullaeva, 2021; Bekmuratova et al., 2021; Bozhonov & Abdullaeva, 2021).

2. Research materials and methods

General scientific methods in philological research are used in this article such as description of historical events and facts, analysis and interpretation of scientists' opinions with comparative analysis of main concepts of value, blessing and explanation of proverbs with sayings in the Kyrgyz people ethno culture.

3. Results and discussions

All ancestors spiritual heritage was transmitted in oral form and assumed the

presence of social memory in oral folk art, epos "Manas", legends, tales, proverbs, sayings, etc. (Satybaldieva et al., 2017). Epic "Manas" is a genuine work, broadly displaying not only history, but also all aspects in the Kyrgyz people life: their ethnic composition, economy, lifestyle, customs, mores, aesthetic tastes, ethical standards, judgments of human dignity and vices, ideas about the environment, religious concepts, medical, geographical and other knowledge, poetics and the language of the people (Koldoshev, 2016). An example are the akyns and professional storytellers' art including zhomokchu with manaschi works (Tolonova et al., 2020). Through their improvised art and personal experiences, ancestors' spiritual experience passed on from generation to generation verbally form historical events, heroes' actions and symbolic meaning (Figure 1).



Figure 1. Manas on the "Chon Kazat" hunting.

The Umai mother's cult survived until today in the Kyrgyz people beliefs, as

Kyrgyz midwives addressed Umai ene and healers, uttering a spell during childbirth and in the treatment of children: "Not my hand,

but the Umai mother's hand" (Mamasheva et al., 2021; Oruzbaeva & Sayakbaev, 2015).

The world mythical representation distinguished by anthropomorphism, personifies nature forces and closely related to religious beliefs, and at the same time contains the sum of knowledge about nature and human society, accumulated in the process of centuries of experience. Kyrgyz people mythology is an important component of original spiritual culture and closely connected with the ancient Kyrgyz people cattle breeding occupation (Zhumagulov, 2018). Myths reflected in such epics as "Manas", "Er Toshtuk", "Zhanysh Bayysh" are important sources in the Kyrgyz ancestral myths reconstruction (Zhamgyrchieva et al., 2020).

From this point of view, the blessing traditions for Kyrgyz people are important ethnocultural ceremonies and fundamental understanding in the Kyrgyz people spiritual worldview such as "manaschylyk", "tokmo akyndyk" and "tabypchylyk". Therefore, concept of "blessing" is sacred for Kyrgyz people. This concept diversified and in this regard a very important phenomenon. For example, the word "blessing" means "a ceremony of expressing good wishes in connection with the beginning or end of an event, or in general in order to say goodbye" (beggar spreads both hands and blesses) and "good intention, thanks, good wishes" (raising hands in prayer, blessing). In addition, the word "blessing" has several other meanings. The blessing ceremony is reflecting Kyrgyz people worldview, especially ceremonies, national values that are considered as sacred including the value concept. To explore such ethnocultural features and nature of the blessing, let us turn to a blessing given by the Kyrgyz people:

Almighty!

Protect from the cold eye,

Protect from the sad word,
Protect from untimely death,
Protect from foolish bride,
Protect from tasteless salt,
Protect from naughty girl,
Protect from sudden pit,
Protect from cruel tyranny,
Protect from spring without rain,
Protect from unfortunate baldness.
If you give garden, make it with adornment,
If you give wealth, do it virtuous.
If you give a woman, make her lovely,
If you give a son, make him senior,
Give bride with beauty.
Give wish for our lives,
Give paradise for deceased.
Do not break this wish.
Amen! (Zhusupov & Omuraliev, 2003).

For example, in this blessings valuable concepts in the Kyrgyz worldview, such as "creator" (almight), "eye", "word", "life", "bride", "salt", "freedom", "charity", "spring", "destiny", "happiness", "wealth", "woman", "son", "daughter", "wish for life", "peace in the world" are expressed.

For example, in everyday life, Kyrgyz people always worship to creator. He recognized in people mind as "almighty" with great respect. All events, parties and rituals begin with a praying to the creator. There is also a tradition of invocation to creator in blessing. Usually, when blessing, the motive of turning to creator and wishing him good luck comes true. Praying to creator for realization of pure intentions is the main communicative direction in the blessing tradition. This vision helps the blessing to have a mysterious, magical power. In this regard, there is a Kyrgyz proverb: "Blessing makes people prosper, rain makes the earth grow with grass." This proverb shows that Kyrgyz people believe in blessings power. It expresses faith in the creator and deep respect to him. In connection with these, in the Kyrgyz worldview, the blessing created by creator

and the blessings expressed to the creator are also considered as sacred.

According to the Kyrgyz people's understanding of the world, the eye is the main body part that often secretly reflects people inner world, moral, psychological, physiological condition, character, attitudes, and unspoken inner desires of people. Kyrgyz people attach great importance to eyes, such as "big eyes", "dog eyes", "hungry eyes", "living eyes" and so on can be seen from the meanings of these phraseologies. These paremias are expressing different conditions of a person through the eyes. The blessing in the above example emphasizes the concept "cold eyes" (protect from cold eyes). The cold eye is "a stranger with bad intentions and an evil mind, an enemy" (Kyrgyz language explanatory dictionary, 2016a). Here, "Protect from the cold eye" means "Protect from the enemy." The phraseology «cold eye» has such connotative meanings as "hatred", "resentment", "anxiety", "fear" and "worry".

The blessing of desire to avoid enemy, to stay away from it, symbolizes Kyrgyz people good hopes and goals, who strive to live in peace and harmony. There are proverbs on this issue: "The key to happiness is friendship", "the depth of friendship is success". From this, it can be seen that the pursuit of peace and harmony is the mental value of the Kyrgyz people.

In Kyrgyz ethno culture, word is valued as a vibrant, sacred and powerful phenomenon, for example there are a number of proverbs on this issue: "The highest art is eloquence", "A snake comes out of hole when speaking warmly", "Sweet words and bitter words", "Words kill, words revive", "Bullet wounds end, words wounds do not end". Supreme blessing also emphasizes the word importance, which is the mirror of people soul. It says, "Keep

away from bad words." "Gossip" (Kyrgyz language explanatory dictionary, 2016b). "Beware of slander" means to avoid gossip and lies. Such a wish in the Kyrgyz blessing is a sign of destructive power recognition of lies. This constant meaning is further expressed in the Kyrgyz proverb "Mountains and rocks are destroyed by floods, words are destroyed by people." Thus, in Kyrgyz ethno culture, both eyes and words are of great importance for which these Kyrgyz proverbs can be a complete proof "Universe beauty opens the eyes, words are the man beauty."

In the Kyrgyz mentality the categorical notion "life" is very valuable in the proverbs sense" such as "There is no wealth beyond life", "Wellbeing is a great bag", "Unharm overcomes evil". Life is the essence of revive and prosperity. For Kyrgyz people, life is a very valuable category that forms base of everything in nature. Life is an endless hope. The proverb says, "Save us from untimely death," and "Pray for our lives."

For Kyrgyz, a girl is a woman tomorrow and a bride is a mother tomorrow. Loving women can more effectively transmit national values to the younger generation the ancestral traditions with national education. Mothers' role is great in the establishment of child future. In this regard, there is a Kyrgyz proverb: "A person whose mother is bad will never recover." The blessing reflects the Kyrgyz people values, women wisdom and education of brides and girls. For example, the phrases «Protect from foolish bride», «If you give a woman, make her lovely» and «Protect from a naughty girl» show that for Kyrgyz people it is important that a woman, bride and a girl should be intelligent, honest, cultured and with knowledge is main requirement in the Kyrgyz ethno culture. In this case, the word «foolish bride» means a «stupid, careless» woman (Kyrgyz language explanatory dictionary, 2016b).

Complying with these requirements and respecting the Kyrgyz people traditions, valuable women, brides and girls have always been highly valued and respected everywhere. On the contrary, women who did not respect customs and traditions were hated by the people as «foolish women» and girls as «naughty girls». According to the concept of value, such a phenomenon is perceived as a great intellectual, both spiritual and cultural. Therefore, the phrases in blessing, such as "Protect from foolish bride," "Protect from the naughty girl," "If you give a woman, make her lovely," and "Give bride with beauty," are central to the basic Kyrgyz value.

The phrase «protect from tasteless salt» in blessing also has a figurative meaning. The word "tasteless" means "unworthy, worthless, meaningless, bad, unpleasant" (Kyrgyz language explanatory dictionary, 2016b). From this metaphorical expression, an expression can be seen that Kyrgyz people lived by refusing to do trivial, meaningless, bad, unpleasant actions. This phenomenon is also a feature in Kyrgyz ethno culture.

Liberty is a sacred concept in Kyrgyz people etno culture, as valuable as life. Kyrgyz can tolerate both prosperity and lack, but they cannot stand the sight of their liberty being violated. This is evidenced by the Kyrgyz proverb: "It is better to die standing than to live on one's knees."

It is known that the concepts "charity", "happiness" and "wealth" desired in blessing are also sensitive and respectful for Kyrgyz people. Charity is a symbol of harmony and prosperity. Therefore, it is not in vain to pray to the creator in blessing, "Save us from the cruel tyrant." Happiness and wealth are a sign of goodness, success, joy and pleasure. In this regard, the Kyrgyz people always wish happiness to be local, stable, wealthy and useful to others.

According to Kyrgyz people's convictions, son is continuing generation, creating future, and thus contributed to the great values preservation and continuation, inexhaustible culture, deep intellect, high wisdom, spiritual and material values. That is why the son's birth is always a great celebration. However, the blessing says, "If you give a son, make him great," which means, "Give a righteous, knowledgeable son," emphasizing his qualities in wishes. Because only highly intelligent sons will bring blessings to nation, fill in the gaps and fulfill imperfections. In the Kyrgyz ethno culture, the gift of such a valuable, mysterious and intelligent son is very important. This is the pure wish of every parent, the noble hope.

Natural conditions create the peculiarities of people's living conditions. It is known that these objective factors again create certain values in the people ethno culture. For example, in the Kyrgyz worldview, spring is a vital value in the blessing phrase "Save from a rainless spring." Spring is a new life beginning, when the earth surface is softening and the grass sprouts, cow milk comes out of the udder.

Conclusion

The use of the phrase "baldness without destiny" (beware of baldness without destiny) in blessing has a symbolic indirect meaning. The word "bald" in this context means "emptiness" in this context. As a result, the word "bald without destiny" implies "a person who lives in a dishonorable void, looking into other people eyes without a good life outlook and destiny expectation. The blessing is that "creator will protect us from such rude people." Thus, in the Kyrgyz tradition and mentality, one of the main values is that everyone is a full-fledged person. In summary, blessing

ceremony reflects the various features of Kyrgyz ethno culture. It is very important inclusion of Kyrgyz people worldview and national sacred values.

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