

THE EMERGENCE AND EVOLUTION OF WOMEN'S SYMBOLS

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ABSTRACT

This article explores the views of the ancient cult of the female cult in shamanism, totemism, animism, and Zoroastrianism. The article analyzes the initial notions of female symbols, their genesis and evolution on the basis of ethnographic materials. The women who visited the tombs of the saints, wishing for children, slowly clicked on the horn, believing that if ants fell on the sacred tomb of the saint, the woman would have a child. That is why, like other ethnic groups in the world, the traditional way of life of the peoples of Central Asia is formed by different views and customs related to the human body.

KEYWORDS: *Female Cult, Animism, Shamanism, Zoroastrianism, Totemism, Umayyad Mother, Anbar Mother, Grandmothers, Islam.*

INTRODUCTION

The peoples of the world have had different religious beliefs and views since the beginning of time. The diversity of these religious views is due to the location of the regions, the way of life and worldview of the population. The natural environment played an important role in the emergence and development of early religious beliefs. The first religious ideas appeared in the Late Paleolithic period (40-12 thousand years BC) [1, p. 179]. Such religious views include totemism, animism, magic, fetishism, and shamanism.

About eight thousand years ago, farming with ketmon was the main type of production activity. The dependence of the peasant on natural phenomena and the leading role of the woman were the main features of that period, which were reflected in the religious views of the people.

In the Turks, waterfowl were considered mediators between different parts of the universe - heaven, earth and water. The shaman's headdress (2nd century BC - 1st century AD) found in a crow was adorned with goose and swan feathers. In Kyrgyzstan, a flock of waterfowl (perhaps geese) is carved into the rocks around Lake Son. In the legends of the Kazakh and Kyrgyz peoples, the holy Umayyad is depicted as a bird. The strong historical ties of the Finno-Ugric peoples with the ancient Turkic tribes are reflected in the fact that both peoples consider the same birds sacred.

Popular artisans try to express the pomegranate tree as a symbol of blessing and abundance in the process of weaving it into fabric. As for the mulberry tree, its sanctification began in China because of its great importance in silk production.

In recent years, namatak has been celebrated in several districts of Tajikistan: on New Year's Eve, a host hangs a namatak garden on the ceiling. They believe that this will allow them to reap a bountiful harvest next year. In pre-Islamic times, childless women in Khorezm soaked their bodies in tree water in hopes of having children. Thus, the worship of animals and plants goes back thousands of years.

The horns hanging in Islamic shrines can be seen as remnants of ancient religious beliefs adopted by the new religion. The women who visited the tombs of the saints, wishing for children, slowly clicked on the horn, believing that if ants fell on the sacred tomb of the saint, the woman would have a child. In archaic cultures, the basis of femininity embodied vitality and took on a sacred status. The female is always compared to the uterus of the earth, affecting the fertility of the soil. In Indian mythology, the basis of femininity is associated with activism, that is, the image of a woman is considered as a creative force. For example, the wife of the Supreme Lord Shiva is the embodiment of devotion and passion for the earth, a destructive and creative force [2, p. 7].

Opinions and taboos about women are found in all religions of the world, for example, in Christianity, women are the first creatures to be cursed. In addition, the Avesto contains considerable considerations on marriage, avoiding haste in choosing an honest partner, and listening to the advice of parents and elders [3, p. 24]. There are also traditions of respect for women's rights, the inviolability and stability of the family, the duty of parents to their children, the duty of children to their parents, the preparation of children for marriage, and many other traditions. Opinions are expressed in [4, p. 56].

The Zoroastrian family was considered the lowest unit of society. At the head of the family was the father, the founder of the family. He was called nmanopati - "chief, housekeeper". His wife or the eldest wife of the family, Nmanopat, was standing next to him. According to Zoroastrian tradition, the householder is the religious leader and family judge, and is called "ratu" in the Avesta. This role of the patriarch was called "nmanya" and was considered to control the observance of religious instructions by all members of the family. The term nmanya is also used to describe good spirits who keep the peace of the family and its members.

So far, we have talked about the fundamentals of the universe and their role. Now, a word about the evil foundations of the universe that oppose the creations of Ahura Mazda. At the root of evil is Ahriman - Ahra Mainyu - Anghramaynyu, who thinks only of evil. He is the opposite of Ahura Mazda. Ahriman responds to every good with the opposite of evil: Arta (truth) - Drauga (lie), Light (Rau-chax) - darkness (tarik), good-evil. Drauga (standing) is portrayed as a woman who causes "false" evil. Among the evils of Ahriman, Nasu is a symbol of death and evil. The giants play a key role in the end of the war. These are the ancient gods that Zoroaster denied. For example, Araska is a giant of envy, Zarvan is a disease of old age, Varena is greed, Azy is greed, apausha is a giant of drought, and Bushyasta is a giant of laziness. , it distracts a person from his actions in the way of goodness and religion, Ayshma is a giant of anger, he incites a person to evil intentions. Opponents of Zoroastrianism are among the Ahriman warriors.

Archaic views on women are reflected in Taoism, an ancient Chinese philosophical teaching. According to this teaching, man has two souls, one of which is the diet (the basis of masculinity belongs to the soul and controls the soul), and the other is the po (the basis of the woman belongs to the soul and controls the body). -di). When a person dies, the diet flies to the sky, and the po enters the depths of the earth [5, p. 89].

In ancient times, the image of a woman was compared to various elements of nature. Most of these elements are water, earth, trees, and various fruits. For example, according to VN Basilov, in the Uzbek imagination of the Fergana Valley, water, like other elements and humans, had its own sex. For example, "white water" is male water, and "black water" is female water [6, p. 28]. It should be noted that the people of the Fergana Valley understood "white water" as water from the mountains, and "black water" as water from rain and snow [7]. The comparison of water to a woman is common in other nations of the world. For example, the ancient Chinese compared a woman to water and the mother's womb to a well [8, p. 28].

It has long been known that the human body performs a specific function, but also contains many figurative symbols and various archaic ideas. That is why, like other ethnic groups in the world, the traditional way of life of the peoples of Central Asia is formed by different views and customs related to the human body. Parts of the human body, such as the arms, legs, head, hair, mouth, eyes, bones, and liver, are symbolic.

Hair has a special place in the human body. Hair and folk beliefs go back to ancient times. Because hair has always been valued in all nations of the world [9]. Hair views are reflected in all stages of human life: infancy, adolescence and old age, or in all family traditions: circumcision, marriage and mourning. For example, among the Uzbeks of the Fergana Valley, getting the baby's first "belly hair" has become a big celebration. Our ancestors imagined that "hair is the embodiment of human life, power and magic." Fearing that they would not be able to remove the baby's belly hair, they cut it down for our rich, large, elderly mothers and carefully buried it under a fruit tree. In Tajikistan, too, a child's first hair is carefully wrapped in a cloth and hung on a branch of a fruit tree (so that the baby can bear the same fruit). It is possible to see the connection between the concept of soul and human hair, as well as the elements of fertility by burying hair under a fruit tree [10, p. 63].

In many parts of the world, hair color has long had a special meaning. Hair color played an important role in revealing the meaning of the symbols. For example, dark brown hair is a symbol of uncertainty and energy, while golden hair is associated with the sun. It should be noted that in many European nations, brown hair is compared to Judas and is a sign of betrayal. White hair is considered a symbol of glory in most ethnic groups, while black hair is associated with night [11, p. 113].

The fact that hair braids have different meanings in connection with family life and everyday life is still preserved to some extent. In the transition of girls from a certain age group to another, that is, from youth to virginity, from virginity to womanhood - youth, then to middle age and finally to old age. The order of haircuts was kept for each of them, and at the same time he showed his age. For example, forty kokil was a symbol of puberty, but it was also a sign of celibacy. Therefore, in Uzbekistan, only unmarried girls have their hair cut in forty braids, while married women have never braided their hair in forty braids.

Another ceremonial attribute of the shamans of the Fergana Valley is human hair. Hair is one of the most important organs in the human body. In many parts of the world, women's hair is interpreted as a symbol of deception. Thoughts about hair go back to ancient times. For example, the ancient Sumerians used hair, artificial hair and beards to protect themselves from evil spirits [12, p. 3]. In addition, in many ethnic groups, fortune-tellers and "hot-cold" algae use hair as a "weapon" against its owner. The shamans of the valley consider the hair to be a "corridor"

through which one enters the spiritual world. It should be noted that in some parts of the valley, some people who perform "hot-cold" operations have human hair, nails, cemetery soil, needles, peppers, pebbles, horsehair. [13]

Hair views and customs are also present in the mourning ceremonies of the Uzbeks of the valley, and the Uzbeks of the Fergana Valley spread the hair of the deceased before washing the dead women [14]. In many parts of the world, haircuts indicate that the hair belongs to the human world, and spread hair indicates that the hair belongs to another world [15, p. 166]. In some parts of the valley, women used to beat their breasts at funerals, open their heads (especially in the sense that widows were left with their heads uncovered), spread their hair, and cry. [16-20]. In general, the spread of hair in the Uzbek language was associated with the belief in magic, which means historical mourning, belonging to another world, evil, depravity. According to J. Fraser, in many parts of the world, women weep and write to distract the spirits of the dead. In the event of the death of a parent or loved one in the family, the men shaved their heads and buried them for the "blessing of the deceased." Informants claim that by doing so, they join the blessings of the deceased, who is on the scales at a time when the rewards and sins of the deceased are being weighed in the Hereafter, and help him to enter Paradise [21-31]. In fact, the idea that the deceased passed from the world of humanity to the world of "nature" may have been the basis for the formation of this habit.

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