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Shaman music as state of mind of the nomad of the Kazakh

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Abstract

In our opinion, in connection with the theme of the present research, it makes sense to discuss such global questions as the relation of religious or world outlook of the people and the real structure of the universe. The scientists-humanitarians as a rule are unified in their appraisal of the heritage of Kazakh nomadic culture as a culture possessing both the features of shamanism and Islam in its folk form (Sufism).

The languages of the culture are meant for communication of the information to any direction, and what is important is that they define the beginning, the exchange of values and the ending of the ceremony. The greater and stronger the shaman, the earlier the shamanic gift is apparent in him. This includes the gifts of prediction (clairvoyance), treatment of people and animals, harmonization of relationships between the world of the people and the illnesses, misfortunes and death lie in the mutual relations between the physical, material world and the nonmaterial world(s) of spirits.

Time by time people are forgetting not only the meaning of some separate ritual actions, objects, involved in the rite, but losing the idea of the sacral meaning of the Nature and the Life, in all. The sacral meaning is replaced in people's mind with superstition, the habit, belief in sings, and then it is completely vanished.

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Introduction

The Kazakhs are one of the largest nations in Central Asia. Prior to the 1917 October Revolution, the Kazakhs led a nomadic mode of life. This did not prevent up to 25% of literates in the society from knowing the Arabic script. After the October 1917 Revolution, Kazakhstan, being the Russia's colonial outskirts, entered the structure of the Soviet Union and thus became the object of Soviet cultural policy. Despite a rather unfavorable sociopolitical situation for folk culture in the 20th century, nevertheless it has managed to preserve its main properties by the beginning of the third millennium. Various regional traditions of folklore and folk-professional creativity – epics, instrumental music and songs- are peculiar to Kazakh folk culture. Each of these genres – epics, instrumental music (kyui) and folk professional songs – possesses its own phenomenological specificity and accordingly, its own destiny in the 20th century.

Folk culture of the Kazakh people

The relics of traditional folk culture in Kazakhstan are ceremonies or their fragments- such as weddings, funerals, baksylyk (shamanism, treatment with the help of songs called badik and kulapsan). The study of these displays of folk culture, which reflect the peoples' ethnic mentality or notions about the structure, values and hierarchies of the universe, includes collection and recording of the field materials and their interpretation, i.e. reconstruction of those meanings which were initially embodied or "coded" in folklore.

The questions of the existence, and the study of, shamanism in Kazakhstan are characterized by a certain discrepancy. The scientists- humanitarians as a rule are unified in their appraisal of the heritage of Kazakh nomadic culture as a culture possessing both the features of shamanism and Islam in its folk form (Sufism). In this regard, usually citations from the 19th century ethnographer Ch. Valikhanov's works are used. In the opinion of the largest researcher of shamanism (Valikhanov,1986). V. Basilov, "In the life of many people who accepted Islam, shamanism existed as a living institution. It is right to speak about the regions, where shamanism was preserved in its bright "classical" forms (with shaman ritual). First of all, Kazakhstan and Central Asia refer to it" (Basilov,1970). Despite rigid pressure, the persecution of baksy, baksylyk (shamanism) occupies a significant place in republic consciousness of the Kazakhs. The major circumstances on them through the millennia.

In our opinion, in connection with the theme of the present research, it makes sense to discuss such global questions as the relation of religious or world outlook of the people and the real structure of the universe. In accordance with the ideological dogmas of Soviet times, this issue in our science was solved only in a materialistic way, if not ignored completely. But in those countries where religion was not separated from the state, these questions were often reviewed in line with the general direction of thought which prevailed in the days of rationalism. Besides, the attitude to these problems in many respects was limited by those religious directives (Catholicism, Christianity), which were accepted in the scientific world. Not being so bold as to generalize, nevertheless we can assume that these questions were reviewed mainly through religion, while the borders of understanding of this issue were defined by a concrete belief system, its directives and prohibitions. Only the archaic cultures took into account the world outlook notions of the ancient people separated from the confessional and religious postulates. The idea of God is present in all cultures of the mankind, but confessional distinctions often obscure its understanding. It is difficult to deny that the idea of God in modern art and humanitarian science is present only electively. Albert Einstein wrote, " I could not imagine a true scientist who does not have beliefs. In other words : it is impossible to believe in nonreligious postulates" (Einstein,1941). At the same time, it was folklore and traditional folk culture that became the absolute expression of the spiritual sphere and the presence of the divine idea in our rationalistic epoch.

The shamanistic picture in the world, as is known from numerous ethnographic descriptions and sources, includes concepts about the structure of the visible and invisible worlds. These worlds are inhabited by numerous

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