

ETHNO-TERRITORIAL FEATURES OF FOLK MEDICINE TRADITIONS**Jumanazarov Khurshid Sirojiddinovich**

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ABSTRACT: *This article discusses the impact of ethnic factors on the formation of national medicine traditions. That is, the geographical location of the peoples and the type of training are reflected in the traditional ethnic traditions of the people. At the same time, the focus is on the religious views of the population and the originality of the local flora and fauna and the impact of such factors on national traditions. Folk medicine traditions were developed as result of relations of people and nature, kind of economy, religions convictions and cultural achievement. People fell necessity to medicine science in the field of saving health and fight against factors which taking bad influence at initial developing age. Medicine knowledge was developing slowly during the century resulting of helping people each other and yourselves¹. This knowledge was gathered at certain groups of human society resulting of developing medicine and division of labor and treatment and making different medicine were become activity for exactly this groups quacks. Medicine traditions come down oral form from father to son and meanly one family or among relatives. **Primary meaning of the article** at ancient age of history medicine knowledge and traditions were general and the same ways for everyone, but after some time these traditions look on special significance and becoming difference resulting of several factors. These differences were separated in accordance with ethno area feature and types of treatment. Treatment features of medicine divided into two groups because of different religions outlooks of people, level of knowledge of population, attitude to environment and local myths. First, one is mystic medicine which treatment with unnatural power and second one is empiric medicine which treatment with being passed experiment ways. We investigate empiric medicine and its peculiar features. Nowadays where nation has their own peculiar medicine knowledge and medical traditions, they stood out for treatment ways, particular diagnosis process and taking medicine from other nation's medicine outlooks. Every nation has their own medicine types because they have following causes: difference of knowledge and approach issues peculiar. Today's informational century dividing medicine traditions in bordering and people studying certain peculiar was different all countries for medicine beginning of the XX century prohibiting folk medicine from Soviet Union government² it directly influenced Uzbek folk medicine³. Being occupied with medicine, propagandizing was forbidden officially in the end attitude had changed to medicine knowledge and traditions.*

KEYWORDS: Geographical Location, Type Of Training, Religious Beliefs, Farming, Livestock, Mystical Medicine, Empiric Medicine, Physician, Turkona (Simple) And Complex Drugs.

¹ Жўраев А. Халқ табобати. Т. Шарқ. 2008. Б.5.

² Традиционная медицина: политика и практика профессионализации / Под ред. Е.Р. Ярской-Смирновой. М. «Вариант». 2011. С.17.

³ Сейфульмулюков И. К вопросу о табибизме в Узбекистане // Медицинская мысль Узбекистана. 1928. № 9-10. С. 71.

INTRODUCTION

As a result, numbers traditions, customs and features of border of folk medicine damaged. We divided conditionally these factors following:

1. Territorial geographic locating;
2. Types of occupation of people;
3. Local plants and animal world of territory;
4. Religions position.

1. Territorial geographic locating condition is main factor which demonstrating peculiar local features of medicine traditions. Local illness come out of territorial climate, natural conditions and we can see treating way them with the help existent instruments. Population who lived zone was separate into two big part:

Mountain and the food of a mountain zone.

Folk medicine traditions save some ethno territory feature at mountain zone. In mountain, zone every days use natural herbs. Where not used for recovering from illness, but they full filed the necessary food for general nourishment⁴. Secondly, local people know well name and structure of all herbs and grasses at growing mountain. This medicine knowledge do not based on their professions, but they regular apply to herbs features because of daily life and connecting with environment.

Plain Zone.

People who live plane zone usually buy vegetation's or use substitution that they raised themselves. They paid attention changing cultivated plants because of settled activities living plane zone people. Growing wild or growing independently near settled population living zone grasses were increased artificially, **breed** and **kept** them a long time. **Living plane zone people's** food allowance had few living wild herbs, but they use cultivated plants.

Geographical locations also influenced quacks activities. Living mountain and the food of a mountain quacks event out picking seasonal herbs, but above-mentioned living plain zone quacks tried to bring up herbs themselves or went out shortly picking herbs. In addition, they bought herbs from mountain people. They condition also influenced medicine **price which** is advised by quacks.

Experiments showed these living mountain zone people could find **easily** or also had themselves which was advised herbs for medicine by quacks. Quack made medicine from existent herbs. Living plain zone people was not such chance, so patients bought medicine that had been the quacks. Living **plaining** zone quacks' medicines were more expensive than mountains' herbs.

2. Types of occupation of people. Folk medicine traditions peculiar became apparent types of activities of people. That was to say types of illness and traditional treatment ways of cattle-raisers peasants; artisans were different from each other. General condition is people were

⁴ Дала ёзувлари. Сурхондарё вилояти, Термиз шаҳри. 2015 йил.

occupied with what activity, they used to necessary raw materials for treatment or mainly they brought up through their divided into two group of people according to activities.

Stratum of cattle-raisers people.

Types of activities of people connected with their living environment. Cattle-raisers people mainly lived mountain and the food of a mountain and uncomfortable plain for being a former. Cattle-raiser people discovered healing features of many national herbs. Famous historian Geradod said that-cattle-raisers, found many meditative plants⁵. Some simple medicine notion were **burlting** up them observe such as aspects natural plants' useful aspects for animals and people and what herbs **were us** when wild animals were ill. Types of activities of people influenced using medicine equipment. In particular, at folk medicine might use taking blood for the test from such, nashtar (needle) and qoriq (qortiq)⁶. Qortiq is an equipment making from animals (especially cow and bull). Taking blood for the test from qortiq was so popular among cattle-raiser people because the equipment found **easily** strata of society.

We can see that cattle-raiser people used some animal's part for treating. Using medicines of cattle-raisers were mainly simple and it has based one raw materials. For ex: treating of illness connected with diseases of the throat used to gargle with different natural plants or applying a compress from animals' fat.

Stratum of being a farmer.

Farmer profession demanded **being settled** life from people. For this reasons, farmers used more making products **them ewes** as for as possible treating different illnesses. Some of the medicine of being a farmer people were compound (several raw materials mixture).

Because Pleasants found natural plants or animals which eating these plants more difficult than cattle-raisers. **Therefore**, they mainly used similar resources or increased artificially herbs⁷. Nowadays increasing artificially, herbs diminish dangers of types of some herbs being **absent** entirely. They added these plants increasing nourishment addition because of being less power than natural plants. For ex: they made medicine from putting **honey** into black radish alternatively, quince to treat diseases of the throat. Because both of them did not give separately enough result.

3. Local plants and animal world of territory. Medicine traditions were come true by people because of studying nature and surroundings. If we pay attention making medicine traditions at medicine, mainly herbs, animals and mineral raw materials **were used**. People discovered herbs' medicinal peculiarities because of observing regularly people bringing up **themselves** cultivated plants or wild plants which near living place of people. Using parts of animals also like this: every strata of people used to treat parts of animals which they **kept** animals themselves. For ex: Arabian ⁸people used meat of camel, dairy products and wasters. Chuvash⁹ people used medicinal parts of horse.

⁵ Қодиров А. Ўрта Осиёда медицинани пайдо бўлиши. Т. Ибн Сино. 1990. Б. 37.

⁶ Қон олиш ҳақида // Шарқ таботати. 2000. № 2-4. Б.19.

⁷ Дала ёзувлари. Тошкент вилояти Қуй Чирчиқ тумани. 2016 йил.

⁸ Каримова С. Исмоил ал-Бухорийнинг таботатга оид ҳадислари // Шарқшунослик. № 9. 1999. Б.15

⁹ Никонова Л. Традиционная медицина тюркских народов Поволжья и Приуралья как часть системы их жизнеобеспечения. Р. 2000. С. 78.

In Uzbek people medicine mainly cattle and sheep produces gained place. Because cattle was **kept** were family or most of herdsmen were occupied with keeping cattle and sheep. In the second way, because of eating regularly flora and fauna of living territory of people, adaptation happened at body with respect to these plants. This condition prevented unsuitable influencing from medicine, which made from local raw materials.

Quacks **payed** attention specially diagnosing illness at to patients' living place and eating more what foodstuff, like these factors¹⁰. If we pay attention making medicine traditions of folk, making medicine ways and using equipment's **resemble** but ethno territorial differences were striking raw materials.

4. Religions roles: We do not imagine medicine traditions **with at** religions views and rules. Religions served philosophical basis **building** up special rules of medicine traditions. Traditions of folk medicine connected with those people's religions views and connections. For ex: Indian, Tibet's medicine based Buddha religions and Chinese medicine based Dao and Confutsy's philosophical views¹¹. If we analyze traditions of Uzbek medicine, movements like cleanness, tidy, kind treatment of patents, right eating were more consolidated based on customs of Zardushtys and rules of Islam religion. That is coming into existence of medicine of philosophical aspects and adapting medicine rules from people, **being fulfilled**. That religion knowledge is of great importance healthy life was propagandized **and also** said that people need save water, air and earth in the great book "Avesto" which is sacred book of Zoroastrianism¹². This way could help to take shape the "Miroj" doctrine in the folk medicine. After coming Islam religion in our land, not forbidden and forbidden, neatness and tidy nations **were more applied** in the folk medicine's customs. On the other hand, physical exercise true conditions of life, obligation of quack even visiting to patients **like (those that)** these matters were consolidated¹³.

Because of this one of the factor of east, medicine traditions distinguished other folk medicine, in that confidence was of great importance between quack and patient. In general, Islam religion with its views worked taking shape folk medicine based on certain order and rules.

CONCLUSION

In one place some illnesses (seasonal and professional) being observed regularly or popularity **infectious** illnesses influence in the appearing of the regional peculiarity traditions of medicine. As above-mentioned the reason of appearing such states is climate, the environment of the population and others and the outcome of the affair is **appear** mass doctors to have specialized certain types of illnesses types of illnesses in this manners cannot be advanced as single method for all or regions people. In some conditions, private approach may make things clear a little positive. Nowadays political geography of the land, economic condition, traditions of between medicine and folk medicine transformation also took on climax in some countries attitude was measured with putting in force successes of modern medicine to folk medicine's traditions, but

¹⁰ Дала ёзувлари. Бухоро вилояти Қорақўл тумани. 2016 йил.

¹¹ Кызыл-оол М. Народная медицина Тувы: современное состояние и перспективы развития // НИИ медико-социальных проблем и управления Республики Тува. Том 2. № 1-1. 2015. –стр. 226.

¹² Абдуллаев Ш., Хакимов Д. "Авесто" ва тиббиёт // «Шарқ ва Ғарб: зардуштийлик на "Авесто"нинг ғарб дунёкарашига таъсири» номли халқаро илмий-назарий семинар материаллари. Наманган. 2001. Б.21

¹³ Дала ёзувлари. Тошкент шаҳри, Юнусобод тумани. 2015 йил.

in other countries medicine knowledge medicine knowledge was looking in the capacity of main public health means, medicine successes was interpreted in the capacity of counter version.

We can say based on these factors, ethnic structure of people in private situation, standard of living, migrants' current, being city of lands (urbanization), legally defending traditions are is of great importance. In the middle age trade relations of people not only consumer goods but also going away medicine books and different countries tradesmen lived a long time together were the season for exchanging and mixing cultures. Like these situations weren't the same all lands, this as above mentioned, sometimes: they demanded private approach to the question.

Studying medicine way in respect of ethno geographic give a chance researching customs and tradition, which is typical of local people, and studying some ways that was not becoming known fully in the medicine knowledge. Appearing and developing traditions of medicine concerning initial stage of humankind history, and was put in force being achieved all successes during the century. For example, appearance of medicine instruments, golden age of cottage **earth** ways were reflected itself, right and obligations of quacks, making answer for erroneous, treatment are of great importance defining legal position of society. We can see from these, ethno geographic peculiarities of traditions of medicine classify not only opinions about medicine knowledge but also studying another field's development also worked as important factor.

Studying ethno geographic aspects do not give, enough results only studying ethnographic aspect, informing complex attitude is necessary for studying fully this matter. So traditions of folk medicine is of great importance these following fields: ethnology, medicine, psychology, biology and public health.