



## The Shamanism in Altai and Tuva from past to present: Universal and Local Aspects

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### ABSTRACT

Shamanism is a system composed of various elements of culture and belief, created by people to understand life and come to grips with what is happening around them. It has an elaborate structure in terms of existing in well-rounded communities. It has various features that have different aspects compared to the different times and conditions of the society. It also adopts local beliefs and the beliefs of the surrounding tribes. Shamanism allows everyone to have a religious concept and to have his or her own God or Gods. The technique of trance, also called «ecstasy», is an essential part. It is based on the worship of magic, curses, divination, polytheism, ancestral spirits and nature beings. Those who practice and teach shamanism are called Kam/Shaman. To some they are magicians, witch doctors, illusionists and to others they are oracles, doctors, sages, philosophers, pagan priests, fortunetellers and storytellers. Attempts have been made to either control or abolish shamanism and shamans because many of their characteristics are in opposition to other belief systems such as Confucianism, Buddhism, Islam, Christianity and communist ideology. In addition, the economic suffering caused by the constant blood sacrifices of the society who live on herding led to the emergence of Burhanism among the Altaians, another factor that weakened shamanism from within. Over time, shamanism acquired a status that the oppression of the shamans who led their communities sought to end. Despite all this, shamanism resisted the pressure and disguised itself when necessary. It always managed to update itself and has survived with some changes until today.

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## Introduction

Some people considered shamanism which is based of whorshipping ancestor spirits, natural beings by the technique of trance as a religion while others consider it as a sophisticated system which has essentially commanding good and bad spirits and strange beings, telling news from future, doing magic and even as some complex system that is formed from sicknesses Shamanism faced in the historical process, rather than answering the questions of whether Shamanism is a religion or not. Even though its religious characteristics are highly debated, it is not known for certain when shamanism was born and what kind of changes it went through [1, p. 81].

Shamanism, the oldest known spiritual practice, has universal attributions as having similar and different characteristics in various cultures at different times [2, p. 25]. Shamanism is a method of communication with gods and spirits by chosen people called Shaman, Kam, Oyun etc. as well as sacralizing the nature and its power. It also carries the idea and sense of obeying the Gods and spirits in order to maintain a welfare on the earthly life [3, p. 120,137]. In other words, Shamanism connects people to the spirits of the worlds under and above through the Shamans as for their needs [4, p. 16]. It is also based on a three-worlds-model (Sky-Earth-Underworld), which consists of different layers connected with links, which is like that Siberian peoples (Turk, Mongolian, Tungusic) bounded with each other and other peoples. In Shamanism, which essentially contains the trance method, those who will maintain the balance between the worlds are Shamans [5, p. 1032]. They are religious practitioners who can speak with ancestral and natural spirits to predict the future, healing those who lost their souls or those suffering from illnesses, and perform rituals for the health and well-being of the community [6, p. 81].

## Research methods and sources

The shamanism as a concept potentially involves in its meaning a complex of problems of historical, ethnographic, political, social and psychological nature and is stable in time and geography. The material for this article is the historical materials of scholars from the East and West, as well as historical-cultural and religious texts.

The problem of shamanism is dealt with in the article based on an interdisciplinary approach within the conjugation of historical, cultural, philosophical, sociological and religious data. In addition, general scientific methods of description, analysis and generalization as well as techniques from the general to the particular and from the particular to the general have been used in the work.

## Analysis

Shamanism and Shamans, whose traces we have found in almost every belief and cultural system, have faced political, religious and economic oppressions through the time. Shamans, who carry shamanistic teachings, have distinguished themselves in time due to their position and but also have gained an important place in terms of status on some points. Those who defended religions such as Christianity, Islam, Buddhism, Confucianism and Burhanism believed that they could destroy Shamans and Shamanism, who had possessed a certain status and led the society, by pressure, persuasion, and sometimes by violence. When Confucianism,

one of these beliefs, became the official religion of China in the first century, Shamans and fortune tellers were exiled, but some traces of Shamanism could survive in the Taoist tradition. However these couldn't last for too long and covered hidden when faced with Taoist tradition [7, p. 200]. After the Göktürk Khan Tapo or Taspar accepting Buddhism, then the Uyghur Khan Bögü accepting Manichaeism, and also with the acceptance of Nestorianism, Shamanism was partly abandoned but not by all the communities [8, p. 117].

After the VIth century, Muslim Arabs became stronger in politics, military and economy then engaged in a serious struggle with the Turkish communities in the expeditions they organized towards the north and east where the traces of Shamanism existed. Arabic commander Emir Qutaybe tried to break the ties of Turks with Shamanism by having Turkish books burned and the Shamans whose work is magic, charms, fortelling, which did not comply with Islamic teachings, were killed. Apart from Qutaybe, Arabic commanders such as Aslam b. Zura, Mesleme b. Abdülmelik, Ubeydullah bb. Ziyad, Salm b. Ziyad, Cerrah b. Abdullah el-Hakemi done the same oppressions in the Caspian and Uyghur lands. With the spread of Islam, it was still observed that the Shamanist and Tengrist nations that accepted this religion still continued their old beliefs, customs, traditions and practices. The unbreakable aspects of Shamanism have led to religious discussions and tension which lead «Islamic Law» judgments on it. In other words, some of the practices believed and performed by the people were labeled as “not suitable for islam” and an “official” belief and practice “form” were created for the people. While creating this form, some hadiths emerged as a «measurement» explaining why most of the Shamanistic practices do not comply with Islam [9, p. 100-102].

The process of struggle with Shamans and Shamanism, which started with Arab commanders, continued during the Xth-XIIth centuries with Karakhanids, Seljuks and Timur Empire in the XIVth century. Although there is a rumor that there were Shamans in Timur's army at a rate, Emir Timur was harsh with the Shamans and Buddhist lamas in the present Kazakh lands and expelled them from their lands. The same is true for the reign of Uzbek Khan, the ruler of the Golden Horde. The oppression and assimilation process was supported not only by the clergy, but also by the rulers and military groups, so the Shamans and the people who persisted in maintaining their old beliefs have always been the focus of oppression. Even though Islam became well established in Middle Asia over time, it could not completely eliminate Shamanistic practices [10, p. 179-190]. The Shamanistic tradition continued in the Muslim Turks. However, the names of the Shaman changed forms in different times and places such as «bakshy, baba (father), dede (grand father), eren, veli, sheikh, dervish and ermish» [6, p. 224-227]. In the Anatolian geography, we can observe Emirs that continued the Shamanist traditions during the seignior period. The people being in the influence of Shamanism reflects the importance of the fact of “babas” and “dedes”. However these babas and dedes who are the successors of Shamans in Anatolia were also oppressed due to heresy. So oppressing the Asian dedes turned into a process of building mosques in those areas and teaching islam by education and culture. Shamanistic custom couldn't be terminated even though keeping people under observation, taking all of Shamanistic books by force, closing all of its foundations in the XVth and following centuries in Anatolia [11, p. 11-20].

Shamanism, which was attempted to be completely blocked or deformed by religions such as Islam, Buddhism, Confucianism in the East, was exposed to the same by the Christianity in the West. Shamanism's struggle with Christianity is not limited within the west. The missionary activities of Byzantine and Russia in the east should not be forgotten. Since the century when Christianity began to spread in Europe, the pagan belief that showed traces of Shamanism

has also been exposed to religious, political and military oppression. Because the belief that everything has a spirit, the sacredness of spirits, the existence of many various gods, seasonal festivals and musical rituals, meditation, incense, burning candles or oil, making charm, and offerings, as well as rituals which are generally performed on locations that are considered to be sacred such as trees, sea shores, caves and hills were all incompatible with the belief of Christianity. Christianity was used as a tool in Europe in the centuries when Christianity completed its spread in the west and the church got stronger. Traditional Pagan/Shamanic practices were prohibited and it was obligated to be baptized. Those who acted against were massacred. When there was no result from the oppression, the Christian clergy and rulers had to make some sacrifices in order to attract the pagan people, who were in large numbers, to their religion. For instance, the Storm God lived in the legends of Saint Elijah. Many heroes who are dragon slayers are identified as St. Georgis (Hagios Georgios). Some myths and worhippings that belong to the goddesses joined the religious folklore of Ave. The same characteristics can be observed in the “12 days rituals” and christmas hymns. In fact, church officials tried for centuries to uproot these divine songs but failed. Clerics of the church tried to severe these hymns for centuries and failed. (In 692, the Council of Constantinople reiterated this prohibition very harshly) [12, p. 252-260].

While oppressions continued in Western and Northern Europe in the eighth and eleventh centuries, similar oppressions were done against the northern Black Sea and Caucasian communities, including Turks, who wanted to continue their traditional practices. Deification of the forces of nature, idols carved from wood in the name of holy spirits, sacrificial ceremonies and many other beliefs and traditions related to Shamanism among the Eastern Slavs were tried to be forgotten by the Christianization them in the Xth century. However the old religious understandings and customs continued for a long time among the Slavs. Bacha Khan, the Khan of the Arsacid Turks, who had to accept Christianity due to the oppression of the Byzantine, tried to eliminate all practices other than Christianity. He specifically banned the traditional “Yug” ceremony and ordered as «Whoever holds a Yug ceremony in their home will be brought before the Khan with their hands tied and be executed». In addition, he ordered to cut down the sacred trees under which people gathered and prayed to God and offered sacrifices [13, p. 12-13].

At the same time, it is said that Laap/Saami shamans living in the northern deserts of northern Europe replied to the church authority tasked with exterminating witchcraft, «Taking our drums from our hands is like taking your compasses from your hands» [14, p. 290]. In order to preserve their characteristics and equipment, they adopted important Christian holy figures such as God, Jesus, the apostles and the Holy Spirit (Gabriel) and even painted them on their drums. However, these did not help and the Christianization policy weakened the Saami/Laap Shamans. Belief in magical powers began to fade, and hundreds of Saami Shaman drums were taken by force in the process. Also it was forbade to wear ceremonial clothes and to ritualistic songs which are shamanic prayers. However, the Shamanic information hidden in some of the people continued to exist as activities that bring luck and health for daily life even for a time. Over time, the drum has been replaced by a belt or scepter, and shamanism has managed to update itself in the editions here [15, p. 92-93].

Another geography that the West tried to destroy Shamanism was America after the discoveries. The Westerners have plundered and destroyed the lifestyles and settlements of the Indians. The temples they built for their religious ceremonies were destroyed, Christianization was accelerated with missionary activities. When the Spanish invaded the Indian lands in

1492, the «kachina puppets» and «kachina dance», which are in fact their God and sacred to the Indians were considered to be devil worshipping. At the same time, all the Mayan books were burned in order to Christianize the Native American Shamans. The Indians who lived as prisoners in the «Reservations», known as special concentration camps, were not allowed to continue their traditions, which included the Shamanistic understanding, as their religious freedom was restricted [16, p. 175]. When we come to the more recent times, the United States has ended its struggle with the Indians from the moment it started to civilize the Indians. In order to separate them from their beliefs and traditions, 162 schools have been established since 1858 and the Native Americans fund has been founded for the locals who want to settle down [10, p. 187]. In other words, old beliefs that were tried to be destroyed by various methods especially by education, the most powerful weapon of the modern system in the XIXth century. Although shamanistic rituals meant imprisonment, they continued to practice their beliefs in secret. Having a education, learning English didn't prevent them to perform shamanistic rituals. Despite the continues prohibitions in the XXth century, they kept seeking help from Native American healer Shamans. More than 225 Shamanic healing ceremonies were held between the Western Apas in the years 1960-1970, and over forty «night path» healing rites were held in the 1980s.

Going back to the East, to Asia, this time, Russian oppression that has been present from the XVIth century. The Chuvash Turks, who were converted to Christianity by Ivan the Terrible, continued their old national beliefs and their devotion for the Shamanic culture in secret, despite the difficult conditions they were forced to live in [16, p. 154]. In this period, methods including violence and death were also used. It has been recorded that the Laamaist feudal forces, who dominated the Altaians during the Jungar (Oyrat) rule, burned the Altaian Shamans alive in their homes [17, p. 3]. From the end of the 17th century, shamans were under control by Czarist Russia. The Yakuts were forbidden to hold rituals around the city of Yakutsk and the Russians were forbidden to participate in these ceremonies. Prohibitions were put in order to lead them to convert to Christianity [18, p. 270-285]. The Christian clergy undoubtedly made the most effort while trying to destroy the belief in shamanism during the period of Czarist Russia. Shamans, in the reports sent by the missionaries to the Duma assembly it was stated that they were both men and women, they wear long dresses, they dance with drums in their hands, they try to treat the sick, they accompany the funerals and give information about the future to foreigners and it was also stated that they do not have special temples for social worship and that shamans perform sacrificial ceremonies on high mountains.

In order to eliminate these practices mentioned in the reports, the missionaries built small wooden churches in the region. The Bible and its prayers were translated into Altai, and religious schools were opened. On the other hand, some people were chosen among the locals to be trained as Orthodox clerics. The most successful students were sent to these schools and other missionary schools. When Shamans and Shamanists were pressured by missionaries, their drums were burned and rituals were prevented. Also, missionaries made it easier for those who were converted to Christianity to get credit by giving them a few years of tax exemption. Sometimes they tried to attract them to church by lying. When the people resisted, they resorted to the method of intimidation, they chose to take their fields by force and exile them to the mountains. With the help of the Czar's military units, they gathered the people in one place and splashed water, which they called holy water, on them and accepted whoever the water touched as a Christian. Another method was to help the sick and the elderly and try to convince them by appearing to be saviors [6, p. 144,145]. Although the number of



Shamanists who converted to Christianity increased, they lived this belief superficially and continued to maintain their old traditions at some rate. In other words, Shamanism, which faced constant pressure from both the missionaries and the Czarist rule, never lost its effect among the peoples of Siberia.

The situation of Kazakh Bakshis, who have similar characteristics with Shamans, was no different. They were removed from their managerial functions in social celebrations, their duties of offering sacrifices, and most importantly their positions in social life, and in 1868, their duty as Bakshis were legally terminated. Another reason for this situation is that as Islam gained strength in the region, especially the mullahs it was stated as “To summon a djinn is to defy the sharia; For this reason, it is a sin to seek help from Bakshis and to call over Bakshis for help». Nevertheless, the tradition of bakshi among Kazakhs has not completely lost its effect despite obstacles. Just as the Shamanist Pagans of the West adapted their old traditions to Christianity, they continued their work to the present day by adding the holy word of Islam (Bismillahirrahmanirrahîm) to their actions with the names of Allah, prophets and saints [10, p. 188].

Shamanism, which is based on the worship ancestor spirits, nature beings and the technique of trance faced another danger from the inside. Some Altaic groups, who believed in this belief system, performed the same rituals, and respected Shamanistic Gods and spirits, also caused hardship. They introduced Burhanism, which is the «White Religion» in the Altai region for social and economic reasons. While the Burhans were fighting against the colonial policy of the Russian Empire on the one hand, they also fought against Shamanism, to which they were closely attached for a time, but then consider it to harm themselves later on. Burhans impoverished the people of Altai. Instead of blood sacrifices that collapsed their already bad economy, they burned heather, spread milk, and claimed that rituals could be held in this way as well. For this reason, in order to eliminate shamanism, they threw the Shaman drums, robes, scepters, spirit and God figures and symbols from the houses into the fire and burned them. The Burhans' biggest supporters were undercover Laama priests. Although Burhanism, “the white religion», started to disappear after a short time, some of its characteristics managed to remain within Shamanism. After this religious movement, Shamanism spreaded for a while. Shamans reappeared and began performing rituals for their gods again [19, p. 138]. The revival after the abolition of Burhanism continued even in the first years of the October Revolution. In other words, in the years when the church was removed from the state and atheist propaganda became widespread, it is observed that Altai Shamanism started to rise again. Especially, the Christianized Altaians living in the forests and other regions, which settled down, returned to their Shamanistic beliefs one by one. The reason why it continued to exist at some point in the Soviet period is that the main subject of struggle was Christianity. Anti-religious propaganda did not dwell on such belief systems at first, but this prosperity did not last long. Potapov stated that in the early periods of the socialist establishment in the Mountainous Altai region, there was no war against Shamanism, but against Shamans on the assumption that they represented the colonial class. One of the most important reasons for this war is the sacrifice of domestic animals due to the great damage it caused to the Altai economy.

The pressures undoubtedly caused the Shamans to stand against the Soviets and to act together with the anti-Soviet groups (in the Kolchakovshine period). Although they actively stood against the Soviet rule, they were not successful. After this defeat, some of them left the Shamanship and gave in the ceremonial materials to the administrative units and museums. Although rituals were held in some places, these ceremonies were carried out without drums

and ceremonial clothes and with the participation of a small number of people [3, p. 9,132]. After the Soviet domination of the Altai region, the idea that Shamans were hostile to the working class, colonialist and aristocracy became widespread in the literature and press. Shamans have always opposed socialist change and the rule. At the same time, by slowing down the development of classes mentally, they tried to prevent people from turning to socialist life (A.g.e.).

The reasons for the pressures on Shamans through socialism and communism propaganda were expressed by the Russian writer Gladishevskiy as follows: "Shamans exploit the working class and stand beside the rich to increase their wealth, receive high prices from the people for the 'shaman works', whereas socialism opposes this, schools and health centers are built in every village by socialism". He also states that Shamans are liars and cheaters and the word "shamanit" essentially means lying. He also states that their practices are false acts and beliefs. These old and conservative Shamanic rituals provide no good for the people and also it aims to make a caste system like some other belief systems giving no value to human life. Also he stated that the Shamans stood against communism and hence they held negative propogandas against socialism among people just to protect their benefit. Shamans were pointed out to be anticommunist since it didn't serve their benefits and also communism was there to protect the people [20, p. 139].

Thus Shamanism has been a political subject since Soviet age. Because Shamans are individuals with tradition of old beliefs oral story telling and mythology. By practicing their art almost every day, they maintained the existence of folk culture. For these reasons, Shamans, who possesses 30s [21, p. 15-17]. Timur B. Davletov states that although the Soviet regime harmed Shamanism, when compared to the Czarist period, the Soviet period contributed to Shamanism at some rate as follows: "If the Christianization campaign, which was carried out intensely during the Czarist period, had been carried on at the same time, the results would have reached much more dramatically perhaps. So with the 1917 Bolshevik revolution, when the oppression against the beliefs became a policy by the state shamanism was brought to merge of perish but also the oppression from the Christianity missionaries also significantly reduced. In other words the oppression during Soviet regime wounded Shamanism very deeply, which also cause Russian Orthodox Christianity lose strength on missionary campaign that helped Shamanism be relieved at some point. Maybe thanks to this, the belief of Shamanism has been kept alive in Khakas Turks, as in Turks and other peoples of Siberia [22, p. 161].

This oppression caused some of their materials to be perished. The shaman paintings were almost eradicated during the 1930s from the St. Petersburg Folklore collection. It is observed that the pictures of them are only on those removed from some documents and badges [15, p. 88,89]. As it is observed, the professional fields of Shamans have decreased since the 30s. In the past, Altaians who couldn't read and write getting education with the Socialist system, medical developments, and the spread of cultural tools such as newspapers, radio, cinema and theater dealt the final blow to Shamanism [8, p. 117]. During the Soviet period, all the peoples of Tuva, Khakassia and Yakutia, apart from the Altays, had their share of oppression. It is a fact that the atheist worldview causes serious distortions in their traditional worldview. All of the "Kams" constituting the core of the Shamanic belief were killed by the system on the reasoning that they posed a danger and obstacle for the regime [23, p. 133-148]. In other words, Shamans were both deported to camps and executed during the Stalinist era, hostility to Shamans and Shamanism reached its peak during his reign. Returning to their homeland in the 50s, they had to deny in writing that they were Shamans [24, p. 46,47]. There were

some exceptional cases while the repressions were going on. Along the far Amur river, where oppression was low, or in other northern regions where the local government did not have serious persecution of Shamans, most traditions survived till the 70s and 80s. In fact, it is observed that the traditional and regional stories about the shamanism of the Selkups, one of the Uralic peoples, were tailored at the same time [25, p. 106-110].

While Shamanism struggles to exist within the different belief systems and the Soviet regime, which we mentioned above, the assimilation that Buddhism encountered in its spreading area are not very different. Especially in Asia, where Lamaism began to spread, the documents in which the shaman prayers were recorded were burned by the Lamas. Oppression increased even more when the Mongol ruler Altan Khagan accepted Tibetan Buddhism in the 16th century. At the end of the XVIIth century, Buddhism reached the lands of Tuva, but despite its existence for three centuries, this religion could not abolish shamanism. Lamas, or Buddhists, have tried to attract Shamanists to the 'yellow religion' for centuries, especially by using Shamanistic ceremonies and practices (customizing them according to themselves). In fact, with this attitude, they have intentionally or unintentionally helped to preserve many elements of Shamanism. When Buddhism became the official religion of Tuva in the XVIIIth century, Shamanism initially resisted, but it had to stay together to maintain their peaceful coexistence and melt into each other over time. Exactly, when Lamaist Gods and spirits were added to the ancient Gods and spirits of Tuvans, the existing Gods pantheon became even richer. In other words, although Buddhist missionaries tried to make Tuvans forget their traditional belief systems, they were unsuccessful. This caused the Tuvans to practice a religious belief that was a mixture of Lamaism and Shamanism in the late XIXth century.

## Results

In the 20th century, the first Buddhist (Lamaist) congress was held in Tuva and Lamaism was accepted as the official religion of Tuva. However, starting from 1929, Buddhism and Shamanism were suppressed in Tuva. Once again, the Shamanic equipments were burned, and those who did not obey the ban were imprisoned. They exposed to heavy taxes and their children were prevented from going to school. According to the 1931 census, while there were 725 Shamans (kam/ham) in Tuva, this number decreased to seven in the 1990s. Lamaism was accepted as the official religion in Tuva, which was transformed from «Tuvan Autonomous Soviet Socialist Republic» to «Tuva Republic» with the dissolution of the Soviet Union in 1991, and Buddhist temples that were destroyed during the Soviet period started to be rebuilt. Shamanism, which is not an official religion, still exists as the main belief system of the Tuvan people [26, p. 307,308]. The legal basis of the Siberian peoples returning to their old beliefs today should not be forgotten. Article 28 of the Constitution of the Russian Federation, which was put to the public vote and accepted on 12 December 1993, which guarantees the freedom of belief, has a large share [22, p. 170].

It is possible to encounter similar behaviors against shamanism in North and South Korea and Japan. In 1873, all ancient shamanistic practices were officially banned in Japan [15, p. 197-199]. It was seen as the work of the devil in South Korea and again faced Christianity. However, Shamanism, which has the ethnic roots of the Korean people, is still alive alongside Buddhism, Confucianism, Taoism and Christianity. In North Korea, it was secretly kept alive due to Communist oppression [27, p. 22,23]. The oppressive attitude of the extreme left towards non-Chinese nations during the Communist Party period in China was also applied to



institutions of the Yellow religion of the Uyghurs. As their temples were completely destroyed, religious officials were also subjected to persecution and were forcibly expelled from religion. Therefore, the spiritual world of the Yellow Uyghur people took the biggest damage in this period. In this practice, the last Shamans were destroyed as well as the Buddhist clergy. In the 1970s, when the last ‘messenger’, the Shaman, died, the title of ‘messenger’ disappeared. The information remained in the memories of some elders, and Shamanic issues began to be seen as conservativeness among young people who grew up with the Chinese ideology [28, p. 96-97].

### Conclusion

Shamanism that contains many different cultural, mythological, religious and medical elements, has managed to preserve its different characteristics and mythological elements among different ethnic structures for a long time, despite religious, political, economic and military pressures. It carries meaning to visible or invisible things in the nature on its own way and despite being attempted to be perished in different periods, Shamanism managed to bring its art until today. It kept existing, sometimes by strictly adhering to its tabooed sides, sometimes in a flexible form and sometimes updating itself. In other words, it left some of its characteristics, and some integrated it with the characteristics of religions such as Islam, Christianity, Buddhism and Taoism. It managed to maintain itself also its mystical features thanks to its strong resistance. In addition, it became a national characteristic among the people, especially in the Siberian Turks, during the oppression periods played an important role in the reconstruction of the national identity in the following periods.

Despite the pressures, it gained more visibility towards the end of the XXth century. Many researchs have been done on it especially in the fields of cognitive sciences, anthropology, theology, archaeology, art history, ethnomusicology, medical anthropology, and ethnobotany. Re-enactment of old traditions after the collapse of the USSR, new trends on Shamanism such as gender, neo-shamanism and cognitive structure etc. came up in research. Although the pressures have decreased and popularity of Shamanism has increased, it cannot be said that it has completely escaped the pressure of the beliefs we mentioned above. Some methods and techniques (magic, charm making, prophecy, polytheism, etc.) applied as in the past are still not accepted and criticized by monotheistic religions. Although the criticism continues, it is a fact that it continues to be more popular each passing day. Shamanism has expanded in meaning since the 20th century and gained a universal meaning by including similar religious and magical beliefs.

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#### **Алтай мен Тывадағы ежелгі дәуірден қазірге дейінгі шаманизм: әмбебап және жергілікті аспектілері**

**Аннотация.** Шаманизм – өмірді және айналада болып жатқан оқиғаларды пайымдау үшін адамзат жасаған, мәдениет пен наным-сенімнің әртүрлі элементтері араласқан жүйе. Жан-жақты дамыған қауымдастықтарда әрекет ететін оның құрылымы күрделі екендігі көрінеді. Ол түрлі уақытта және қоғамның түрлі жағдайында әрқилы жайттарды бедерлейтін сан алуан сипаттамаға ие. Сондай-ақ, ол жергілікті халықтың және төңіректегі тайпалардың наным-сенімдерін де өзіне сіңіре алады. Шаманизм әр адамның өз діни қиялы мен өзіндік құдайы немесе құдайлары болуы мүмкіндігіне түсіністікпен қарайды. «Экстаз» деп аталатын транс техникасы – тылсымнан келген хабардың мән-мағынасы іспетті. Ол магияға, қарғысқа, көріпкелдікке, көпқұдайшылыққа, сондай-ақ ата-баба аруақтарына және табиғи жаратындыларға табынуға негізделген. Шамандыққа сенетін және соған үйрететіндерді қам/шаман деп атайды. Кейбіреулер оларға сиқыршылар, емшілер, иллюзионистер деп қараса, басқа жұрт сәуегейлер, дәрігерлер, данышпандар, философтар, пұтқа табынушы абыздар, балгерлер және әңгімешілер деп біледі. Шаманизм мен бақыстар қатаң бақылауда ұсталды немесе жойылу қаупінде болды, өйткені олардың көптеген сипаттары конфуцийшілдік, буддизм, ислам, христиандық және коммунистік идеология сияқты басқа наным-сенім жүйелеріне қарама-қайшы келді. Сондай-ақ топ-топ болып өмір сүрген қоғам мүшелерінің ұдайы құрбандық шалып, қан шығару салдарынан материалдық азап шегуі алтайлықтар арасында бурханизмнің тууына алып келді, ал ол өз кезегінде аймақтарда шамандықтың азаюының тағы бір факторына айналды. Өз қауымын басқарған бақыстардың әрекетіне сырттан қысым жасалғанына, шектеу қойылғанына қарамастан, шаманизм кейінгі уақытқа дейін өз мәртебесін сақтап қалды. Қажет кезінде әрқашан шаманизм туралы жаңартылған ақпарат ұсынылды. Қазіргі заманғы көптеген түркі халықтарының мәдениетінде шаманизм қалдықтары әлі сақталған.

**Кілт сөздер:** шаманизм, ислам, христиандық, буддизм, бурханизм, коммунизм, езгі-зорлық, қарсылық.

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#### **Шаманизм на Алтае и Тыве с древности до современности: универсальные и локальные аспекты**

**Аннотация.** Шаманизм – это система, смешанная с различными элементами культуры и верований, созданная человечеством для понимания жизни и происходящего вокруг. Он имеет

сложную структуру с точки зрения существования во всесторонне развитых сообществах. Он имеет различные характеристики, которые отражают разные аспекты в разное время и в разных условиях общества. Он также принимает верования местного населения и верования окружающих племен. Шаманизм допускает каждому иметь свое религиозное воображение и иметь своего собственного бога или богов. Техника транса, так называемый «экстаз», - это сущность послания. Она основана на поклонении магии, проклятию, гаданию, политеизму, а также духам предков и природным существам. Тех, кто верует и обучает шаманизму, называют кам/шаман. Для одних они маги, знахари, иллюзионисты, а для других - оракулы, врачи, мудрецы, философы, языческие жрецы, гадалки и рассказчики. Шаманизм и шаманов пытались либо взять под контроль, либо уничтожить, поскольку многие их характеристики противоречат другим системам верований, таким, как конфуцианство, буддизм, ислам, христианство и коммунистическая идеология. Также материальные страдания из-за постоянного совершения кровавых жертвоприношений общества, живущего стадом, привели к зарождению бурханизма среди алтайцев, следовательно, он стал еще одним фактором уменьшения шаманизма на территории. Шаманизм со временем сохранил свой статус, несмотря на давление со стороны, притеснение деятельности шаманов, возглавлявших свои общины. Когда было необходимо, всегда предоставлялась обновленная информация по шаманизму. В настоящее время в культуре многих тюркских народов сохранились реликты шаманизма.

**Ключевые слова:** шаманизм, ислам, христианство, буддизм, бурханизм, коммунизм, угнетение-насилие, сопротивление.

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