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## TOTEM BELIEFS IN LIVESTOCK FARMING IN THE SOUTHWEST OF THE FERGANA VALLEY

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## ТОТЕМНЫЕ ВЕРОВАНИЯ, СВЯЗАННЫЕ С ДОМАШНИМИ ЖИВОТНЫМИ КИРГИЗОВ ЮГО-ЗАПАДА ФЕРГАНСКОЙ ДОЛИНЫ

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*Abstract.* Based on the totem beliefs of the Kyrgyz people, various beliefs and rituals are determined. Most of them adhere to the Islamic religion, bones, wool, color of livestock and dairy products, items used to keep pets, are considered sacred. The scientific novelty of this article is that the information about totemic beliefs in livestock of the Kyrgyz in the southwest of the Fergana Valley was summarized and presented in full for the first time on a scientific basis. The article aims to determine the characteristics of totemic beliefs in Kyrgyz livestock in the southwest of the Fergana Valley. The study is based on the ceremony dedicated to Zengi Baba and Akyika is a single important ritual that combines totemic faith and the principles of Islam. The remnants of totemic beliefs in livestock were syncretized with pre-Islamic beliefs and Islam, and were regularly used in everyday life among the people. Most of the totemic belief remnants lost their original meaning under the influence of Islam, some merged with it and are entirely used in the traditional culture of the Kyrgyz.

*Аннотация.* Исследование определяет различные национальные верования, обряды и церемонии, основанные на тотемных верованиях киргизского народа. Большинство из них придерживаются исламской религии, кости, шерсть, цвет домашнего скота и молочные продукты, предметы, используемые для содержания домашних животных, считаются священными. Научная новизна данной статьи заключается в том, что впервые на научной основе обобщены и представлены в полном объеме сведения о тотемических верованиях, связанных домашними животными киргизов юго-запада Ферганской долины. Цель исследования – определить особенности тотемических верований связанных домашними животными киргизов юго-запада Ферганской долины. В основе исследования лежит церемония, посвященная Зенги-Бабе и Акыйке, представляющая собой единый важный ритуал, сочетающий в себе тотемическую веру и принципы ислама. Остатки тотемических верований в животноводство были синкретизированы с доисламскими верованиями и исламом и регулярно использовались в повседневной жизни народа. Большинство из них утратили свое первоначальное значение под влиянием ислама, некоторые слились с ним и целиком используются в традиционной культуре киргизов.

*Keywords:* Zengi baba, totem, ceremony, Akyika, rituals.

*Ключевые слова:* Зенги баба, тотем, церемония, Акыйка, ритуалы.

The relevance of the article is determined by the complexity of the issues that are needed in scientific research. The syncretization of pre-Islamic beliefs and Islam is considered to be widely used among the people.

Research tasks: This material is theoretically summarized, comprehensively studied on the basis of ethnographic field materials, and its historical connection with Islam and its development in different periods are determined.

The practical significance of the article is that its materials are a valuable source to study questions of history before Islamic beliefs

Animal husbandry was able to provide the Kyrgyz nomads with everything they needed to live in harsh conditions. Kyrgyz received food, clothing, housing and household items. Therefore, Kyrgyz people are interested in increasing the number of offspring of livestock, and it is important for them that the livestock is fattened, healthy and fertile. For this purpose, the concept of wintering and jailoo (feeding system in nomads) in the Kyrgyz people has been absorbed by the people. Even now, Kyrgyz people in the south-west of the Fergana area go out to the pastures in summer and come back in the first month of autumn. Good calving is associated with fattening of cattle in the pasture. The wealth of nomads, which is the core of nomadic life, is considered to be livestock. It includes horses, camels, cattle, sheep and goats [1].

However, according to the geographical conditions of the Fergana Valley, in Nookat district sheep, horse and cattle husbandry developed, and in Kichi Alai village of that district, yak breeding was introduced. Goats, sheep and cattle are raised in Kadamzhai and Batken districts. In the south-west of the Fergana area camel rearing is basically non-existent. In Kyrgyz, the "Tort tylyk mal" are called, which means "four herds of cattle" camels, horses, cows, sheep and goats. The Khakas have a concept of "yos öerlig", which means "three herds of cattle" (horses, cows and sheep). In the Buryats, all livestock is traditionally divided into two groups - "hot breath" ('halun khushutai') and "cold breath" ("huiten khushuu tai"), the first group includes horse and mutton, and the second — cattle, camel and goat meat. included. This division is called "hot", "cold" and "wind" in Kyrgyz. Like the Buryats, hot mutton is called "ysyk" and horse meat is called "kapar yssyk" in the south-west of the Fergana Valley. People with heart and liver diseases avoid horse meat, because horse meat causes forty years of illness. Cattle meat is divided into "musoz", and goat meat is called "jel". Such a separation, the impact of domestic animal meat on the human body.

It is believed that following the rules related to the bones of animals will increase the number and number of offspring. Currently, Kyrgyz people in the south-west of the Fergana Valley take the remains of the bones given to the dog and set them on fire. It is believed that if those bones are left in front of the house, demons will gnaw on them and gather around the house, bringing illness and misfortune to the owner of the house. The Khakas believe that the head of the house must eat must eat the first cervical spine and the first two ribs, otherwise the cattle's fortune will be lost, and if someone eats it, the domestic animal will be lost. Also, when they give a bone to the dog, they cut off the end of the hip bone and give to the dog. The reason is the peace and happiness in the family will leave with him, they collect pelvic bones [2].

#### *Research methods and materials*

During the study of totemic beliefs in animal husbandry, mainly theoretical and empirical research methods were used (survey, interview, participation). The theoretical basis was the doctrine of totemism - the primitive cult of deified animals, considered the ancestor of the clan. E. B. Tylor's theory of primitive animism (belief in souls and spirits) also became available for research. In animal husbandry, the origin of the sacredness of four cattle is determined. The origin of the sanctification of the four herds of cattle in livestock. An important role for the research was played

by the scientific work of Butanaev V. Ya. and Mungush Ch. V. Archaic customs of the Sayan Turks [3].

### *Results and discussion*

A ceremony performed with the belief that the bone of an animal is sacred is called "Akyyka", a ritual performed by a family whose children continue to die one after another. This ceremony this ceremony was held 10-15 years ago in the south-west of the Fergana region. Then the Parents of the bride and groom family were invited to the ceremony. A sheep is slaughtered and a whole lamb is cooked. When the mutton is cooked, guests should eat meat without touching the bone. After eating, the Qur'an is recited, the guests pray to God to give children to the family who performed the ceremony. The all bones of the sheep are wrapped in white fabric and taken to the grave for burial. This ceremony is considered to be a syncretized ceremony of Islam with belief in totem, animistic and demonological forces. It is an attempt to save the life of the baby that will be born in the future in that family, and it is considered a ceremony of faith. However, the Akyyka ceremony is currently performed in a modified sense, as a tradition of the Islamic religion. The meaning of Akyyka is to separate. The concept of separating (taking) something from a newborn baby, the baby's hair is removed. In the Akyyka ceremony, on the seventh day after the birth of the baby, its hair is removed and the sheep slaughtered for the baby is called Akyyka. On the first day of a child's birth, azan is recited in his right ear and koomat is recited in his left ear. By doing so, the devil cannot harm him and it is better to say in his ears, "Inni aiuzuha bika wa zurriyatiha minashshaitoonir rojiim". Parents chew dates or something sweet and touching his mouth. If a boy is born, two sheep are slaughtered, and if a girl is born, one sheep is slaughtered. It is considered necessary to take the hair of the baby, weigh it, and donate to the poor man silver or money equal to its weight. It is performed in the belief that removing a child's hair will save him from bad troubles and accidents. People accepted this ceremony as a tradition of Islam and held it instead of a ceremony for a new born baby. According to their belief, sheep sacrificed for demons. The baby will not be touched by demons and will have a long and healthy life. According to the tradition of Islam, a child who has not performed the "Akyyka" is believed to be sick or will face some bad luck.

When the Mongols move from one place to another, they take the bones of sheep with them. Mongolians believe that the remaining bones cry [4]. The Mongols also separate bones of all the animals. Those dice are thrown away, only three years after they are removed from the bones of the animal. They believe if they are thrown before then, it will bring illness and misfortune to the owner. The children of nomadic Mongols have been playing their favorite game "Shagai" for hundreds of years [2]. Harvesting of chukas is also found in Khakas. They collect dice and keep them under their bed. According to their belief, these dice should not be thrown to a dog, because they believe, the prosperity of the cattle goes away When the number of chukas exceeds a thousand, they bury them in the farm and say, "May the number of cattle increase and prosperity increase." The Khakas believe that the animal's spirit resides in the bones.

The Mongolian game of Shagai is a kind of Kyrgyz game of dice. Kyrgyz children spent long winter nights playing dice. In the game, the elements of the Kyrgyz military art are used in many cases, such as practicing shooting, improving the sharpness of the eyes, accuracy, neatness, quick calculation, agility, ingenuity, thoroughness, skill, mastery, foresight, movement, etiquette. — koigut (sometimes the smaller saka of arkar is also called koigut), that of roe deer is called babyi, mountain goat, arkar, that of a cow is called saka, that of a goat is called chyimyt, and that of a cow is called tumpoi, donkei. The chuko is divided into right and left. It is pronounced as alchi, taa, bek, chik. A fat lamb's chuko is balanced and finely chopped. On the other hand, the chukka of a thin animal is lighter, when shot it does not fall properly [5].

The antiquity of Chuko games is mentioned in the epic "Manas" that Manas played a lot and shot in the court [6].

Chuko game is played more often in Nookat district of Ferghana Valley, children collect sheep chukas and put them in bags. Those bags are not brought inside the house, they are hung. Among those chukas, there are also chukas of cattle called tompoi. In Kadamzhai and Batken districts, the game of dice is played only in folk sports competitions. Among young children, it is rare to see a child which collect chukos.

In the Kyrgyz people valued milk by calling it "white". This reason that "starting with milk, ending with bones", "Drink milk from the mother, learn by the wise." The proverbs may not have come out of nowhere. Kyrgyz people in the south-west of the Fergana Valley do not give milk to anyone at night, they always cover the surface of the milk, they believe that if the milk is spilled, the cow's udder will hurt or the cow will have an accident, they sprinkle ashes on the spilled milk, and when it cools down, they take the ashes and throw them in a place where they will not be trampled on. In this valley about 15-20 years ago, milk was not sold from home, now they sell milk.

In the Kyrgyz, various things used in livestock are also considered sacred. They believe that whips, saddles, ropes, sheepskin and even the shepherd's staff are sacred. In the Kyrgyz south-west of the Fergana Valley, whips and saddles are never left on the ground, they are always hung up. If it is left on the ground without being hung, it is believed that the livestock will get sick and the prosperity will be lost. Buryats used whips made from mountain meadows to treat animal hooves. When the whip is applied to a painful hoof, the spirits that bring pain are afraid of the whip and leave. Sick animals will recover [7].

As a remedy, the whip can be found in the activities of shamans and they are found in Central Asian peoples [8].

In the Kyrgyz people, whips are also used by bakshi and mullahs to cure demonic diseases. In their belief, diseases and demons, afraid of the whip, leave the sick person. They believed the ropes made from the fur and tail of the yak guarantee that the animal will be fertile. Also, these ropes are more durable than other ropes. There is a legend related to Kozhatyk tribe living in Kok-Bel and Chech-Dobe villages of Nookat district. Keldibek, the head of father Kuzhatyk tribe, married the daughter of Alike Bei. When Alike Bei asked his daughter what to give her, she asked him to give her a bundle of lamb. Alike Bei gives the rope with the lamb to her daughter. After this Keldibek's sheep increased, and the number of sheep of his descendants exceeded seven thousand. And the number of Alike Bei's sheep has decreased.

It has belief that by asking for a thread, taking away the blessings (oomat) of the sheep. For this reason, local people do not ask and do not giving rope. When selling cattle, Buryats and Mongols take fur from the backs of the cattle, they believe they have taken the blessings of the cattle. When the Khakas selling the cattle, they plucked the wool from the cattle, dipped in the animal's saliva and threw into the fire. When performing this ritual, they believed, the owner of the kolomto (mother Umay) will protect the cattle's prosperity [2]. Kyrgyz in the south-west of the Fergana Valley, when selling cattle, they take the rope that binds the cattle. If he gives the rope with the animal, the blessing of the animal will go away.

According to totemic beliefs, there were special animals in the farm of nomads. According to their colors and physical defects, they were considered to bring happiness and wealth. It called "bereke bash". There is a legend about the sacred color of cattle, about Rahmanberdi's sheep. When Rahmanberdi and his wife are sitting in their white house, the shepherd hangs his whip around his neck, and his sheep run away from the wolf and jump one by one to Ak-Jar, leaving only a few sheep. So, when Rahmanberdi's wife started to get angry, Rahmanberdi stop his wife and "Is the striped sheep alive?" he asks his shepherd. Shepherd told him that sheep was alive, he told him take

care of the sheep and sent him out. After some years passed, Rahmanberdi is riding a horse the entrance of Togoloy mountain, he sees sheep with no end, only after the Togoloi mountain is finished, he sees the shepherds and greet them, who owns the sheep? asked Rahmanberdi, the shepherds answer they are Rahmanberdi's sheep. At that time, that person begged, cried and prayed to God. According to the legend, Rahmanberdi's sheep numbered more than seven thousand.

According to the belief of the Khakas, blessings animals can be crippled or very weak. The animals of this sign are called "bereke bash" it means blessing, they care, do not sell and they afraid of losing [3].

The Kyrgyz in the south-west of the Fergana Valley, like the Khakas, take care of disabled cattle. They feed and take care of it at the right time. They believe this disabled animal will take the diseases of other animals on the farm. That animal can be sacrificed for everyone.

Oysul Father (Wais al-Qarani) is the patron saint of camels. Oysul father's real name is saint Sultan Vais Harani. It is said that because he raised camels and knew the secrets of camels well, the caravan drivers immediately treated the wounded camel and added it to the caravan, and because of that, the camel became a saint, and it is said that the caravan drivers worshiped at his sacred tombs in Kulja, Baluchistan and Seistan.

A religious or mythological concept found in the folklore of the peoples of Central Asia, as well as the Kyrgyz. It is expressed in this sense in the epic "Manas". For example, according to Sayakbai Karalaevs version, Oisul-Ata meets Akbalta with a baby in a basket on his back:

Мунарык болуп бурчтанган,  
Булунгур болуп учтанган,  
Чоң талаанын бетинен,  
Медияндын чөлүнөн,  
Акбалтанын алдынан,  
Ойсул-Ата куу каймал,  
Акбалтанын төл малы,  
Каршы чыга калганы.

Misty and cornered,  
As sharp bay  
From the surface of the great field,  
from the desert of Median,  
In front of Akbalta,  
Oysul-Ata was chased,  
Akbalta's calf,  
that came out in front.

Camel fur and meat are considered sacred for Kyrgyz people. For example, if a pregnant woman does not give birth on time (carrying a child in her womb for more than nine months), a pregnant woman burns camel wool or jumps from camel wool.

Also, wears a bracelet made of camel's wool. It is believed that if a woman personally eats camel meat during pregnancy, she will not be able to give birth on time. The rituals are performed in the belief that the woman will give birth on time. Among the animals, the camel is considered as a loving animal to its child. It is especially difficult It is very painful to hear the sorrow of a camel who has lost a child. For this reason, Kyrgyz folklore often compares the cry of a camel to the condition of a mother who has lost her child.

T. Sydykbekov's novel talks about the blue ox that was sacrificed to Zengi Baba. It was believed Zengi Baba would support them, and the power of the blue bull would be given to every warrior [9].

Zengi baba (Zengi Baba is, according to people's belief, the patron saint of cattle, the owner. The person who prays to Zengi baba will have more offspring and be rich. Zengi-Baba or Sangi-Baba or Zengi-Ata or Zengi Babai or Zengibaba (Kazakh Zengi Baba, Uzbek Zangi Ota, Kyrgyz Zengi Baba, Turkmen Zeňni baba, Tat. Zenki Babai, Siberian Tatar Sanke Paba) — in Turkic mythology spirit, later pir, Muslim saint, patron of domestic animals or cattle. The cult of Zengi Baba was widespread among the majority of the Turkic peoples of Central Asia and Southern Siberia, Tatars in the European part of Russia. The cult of Zengi Baba is remarkable in that it has a clearly expressed magical orientation, while it is included in Islamic cult practice in its “folk” version. of the Kyrgyz, grandfather Zengi is the owner of livestock. Local people say that Zengi Baba's wife was very wise and generous, she doubled Zengi Baba's wealth. O. P. Kobzeva in her work, respects Anbar-ona, the wife of the holy sheikh Zangi-baba, who lived in the XIII century. Anbar-ona was accepted as a supporter of women. Navel mothers, healers, shamans turn to Anbar-ona for help in their activities [10].

Animal husbandry provided the nomads with everything they needed to live in harsh conditions. The Kyrgyz got food, clothing, and household items from livestock. For this reason, it was important for the Kyrgyz to have fat and abundant livestock. In the south-west of the Ferghana Valley, a totemic ceremony is called "Uz ash", This ceremony is performed as an offering to Zengi Baba. "Uz ash" ceremony is held in the eastern-southern part of Nookat district (there is no such ceremony in the west of Nookat district and in Kadamzhai and Batken districts). When a cow calves, A group of women is invited and a blessing is given for the cow to have plenty of milk and offspring. Then Koran is read for Zangi Baba. Food is cooked from cow's milk and it called uz ash. Before cooking, the person who cooks the meal performs ablution. One kg of rice is washed, put in a pot and boiled until there is no water left. After that, a bucket of milk is divided into three parts, poured over the rice and cooked. Cakes are baked in oil Nine cakes are baked in honor of Zengi Baba. First of all, the Qur'an is recited to Zangi baba, and then the women who come enjoy uz ash and butter cakes. At the end of the hospitality, they bless the family to increase their livestock and be milky their cattle. The above ceremony is organized so the livestock will have a safe, healthy and prosperous calving. If we O. P. Based on Kobzeva's and local women's information who passed on to Zengi-baba, Ambar-ona's name was forgotten and her image was preserved. We can say that the above-mentioned ceremony includes not only the totemic beliefs, but also the Umai cult [10].

### *Conclusions*

In conclusion, it was determined that the rituals and ceremonies in the totemic beliefs of the Kyrgyz in the south-west of the Fergana Valley are related to the increase of offspring and its prosperity. It became known that the animals, their fur, the color, the bones are also sacred. Beliefs directly related to animal husbandry - whips, lambs, ropes and ropes, horse equipment, and the use of milk affect the fertility and prosperity of animals, have been found among the people to this day. The main occupation of the Kyrgyz is livestock farming. Animal husbandry is considered as a whole system, arising from a set of different knowledge and experiences. The Kyrgyz have mastered the variety of pasture resources, wintering and grazing seasons, feeding features. It was determined that there were magical rituals aimed at the reproduction and protection of livestock. During their implementation, it became known that there are still remnants of totemic beliefs among the people.

In general, we believe in the correctness of our above-mentioned conclusion: the preservation of the sanctity of animals in livestock, the totemic and animistic belief that the ancestors of animals also support people, have been preserved indirectly.

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