

ELEMENTS OF SHAMANISM IN THE ORIGIN OF TONGUE TWISTERS

ЭЛЕМЕНТЫ ШАМАНИЗМА В КОРНЯХ СКОРОГОВОРКИ

TEKERLEMELERİN KÖKENİNDE ŞAMANİZM UNSURLARI

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ABSTRACT

Shamanism is based upon animism. Animism based on belief that every animate or inanimate being has a spirit or secret life in. Shamanism is a practical animism. Because the nature is alive with its Gods and spirits, and whole universe can only be realized in tandem. Shamans with their qualities of achieving higher levels are shoother who obtain relations between humans and Gods and spirits. There are elements of shamanism in origin of some tongue twisters. Origin of some tongue twisters extends over ancient shaman prayers especially sentences said in rites pre islamic period. This type of tongue twisters are existed now. In this paper, elements of shamanism in the origin of tongue twisters explained with the examples of the various Turkish tribes.

Key Words: Sahamanism, animism, shaman, orison, tongue twister.

АННОТАЦИЯ

Шаманизм основан на анимизме. Со своей стороны анимизм основывается на веру в тайное существование духа в оживлённых и неживлённых предметах. Шаманизм это применённое в практике анимизм. Природу иницируют боги и духи, и этим создают одно целое. Шаманизм, это посредничество между людьми, богами и духами. В корнях скороговорки имеются элементы шаманизма. Порой они достигают до исламского периода и являются древними молитвами. В данной статье рассматриваются примеры элементов шаманизма в содерании скороговорок.

Ключевые слова: шаманизм, анимизм, шаман, молитва, скороговорка

ÖZET

Şamanizm, animizm temeline dayanmaktadır. Animizm, canlı ya da cansız her varlığın içinde bir ruhun ya da gizli bir hayatın bulunduğu inancına dayanır. Şamanizm aslında uygulamalı animizmdir, yani pratik bir canlılıktır. Çünkü tabiat, tanrıları ve ruhlarıyla canlıdır ve evrenin bütünü ancak birbirine bağlı olarak kavranabilir. Şamanlar bu kavramayı üst düzeyde gerçekleştirebilen yapılarıyla ruhlar ve tanrılarla insan arasındaki

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ilişkiyi sağlayan arabuluculardır. Tekerlemelerin kökeni ve teşekkülünde de Şamanizm unsurları vardır. Bir takım tekerlemelerin kökenleri çok eski şaman dualarına, özellikle İslâm öncesi dinî törenlerde söylenen sözlere kadar uzanmaktadır. Bu tip tekerlemeler günümüzde de varlığını sürdürmektedir. Bu bildiride, tekerlemelerin kökeninde yatan Şamanizm unsurları çeşitli Türk boylarından verilen örneklerle açıklanacaktır.

Anahtar Kelimeler: Şamanizm, animizm, şaman, dua, tekerleme.

Studies carried about shamanism around the world and in our country in recent years, have enabled us to attain new information. The striking point in these studies is that shamanism is based upon animism. Famous English anthropologist Edward Tylor (1832-1917) named the first period of magical and religious concept as animism. Anima, which is the Greek equivalent of the word means soul. According to Tylor, the concept of soul or spirit was universal and the primitive human believed that not only he himself but also animals and plants had a soul. Even stones, weapons, food and ornaments had a spirit. Primitive human came up with these ideas especially by death and dream experiences. It is known that the human does not consider death as a natural end. This is a natural attitude. This is because the primitive human was too much in danger to have the luxury as “dying naturally”. When sense of astonishment felt for dreams was added to the fear of death, mankind has attained animism out of these experiences. That is, the primitive human has got the belief that every animate or inanimate being has a spirit or secret life in it thusly. According to him, the world apart from him was not senseless and dead, but alive. In this respect, the mountains, rivers, stones, the Sun, the Moon and the stars were regarded as sacred beings with a spirit. Because these beings were considered as the form of expression of the spirits which were unseen and inside them, that is they were accepted as apparent. These sacred ones were sometimes considered as Gods or fairies. In this way, some kind of religion emerged. And the nature was the systematic total of these sacred ones. The primitive human preferred worshipping to beings with celestial, worldly, sexual, animal, human and divine qualities. Celestial beings were objects in the sky like the Sun, the Moon and the stars. And worldly beings were landforms especially soil and rock. Worships related to animals led to totemism. And human elements can be regarded as worshipping ancestors and dead people. Considering all these as abstract beings brought worshipping Gods into being.

Primitive human, who developed such a religion, developed certain relations with all these creatures. Magical practices stepped in, the time the primitive human looked for their help and to avoid from their threats. And magical practices were forms of attitude and behaviour which is believed to affect beings via their spirits or can be considered as concession to them. Two main qualities of magical practices is that they depend on imitation and contact. Prayers, formulas and rites formed the other aspect of magical practices.

There are two dimensions of this religion: Myth and taboo. While myth organized these behaviours and ideas, taboo produced a system of prohibition. And those who organized and carried out these were clergymen, in other words, shamans.

Primitive man explained the movement and living of an animal by a small animal present inside of it which made it move and kept living, primitive man explained human with a small human too, which he called “spirit”. That is, model of itself present inside of

it. This spirit could sometimes have a different structure from the body. For example, like considering the spirit of a human as a bird ... Sleeping or the state of passing out was explained by the temporary absence of the spirit, the death on the other hand was the permanent absence of it. Dreams were interpreted as the wandering of the sleeping person's spirit out of his body and the things he saw in the meanwhile. In this respect, the sleeping person should not be woke up with sudden movements and should not be disturbed. The life of human or animal is tried to defend right through this spirit. That is, separation of the spirit from the body should be prevented. Spirits can be extracted from the body by gins, ghosts, magicians or by some people. Primitive human considered the ways of separation of the spirit from the body as natural spaces like mouth and nose. And taboos were produced to protect life. Primitive human preferred considering shadow of being, reflection in the mirror or water as a spirit. So, shadow or reflection should protect too. Covering mirrors or bright objects after a death in a house is in order that soul of dead person does not disturb or take away other spirits. During later periods, pictures or photographs were considered as spirit too (Bk. Durant 197: 112-136; Drury 1996: 22-23; Frazer 1991: 120-146).

In fact, shamanism is a practical animism. Because the nature is alive with its Gods and spirits, and whole universe can only be realized in tandem. Shamans with their qualities of achieving higher levels are shoothers who obtain relations between humans and Gods and spirits. We can define shaman as a person who can realize world of these spirits and Gods, and can walk around them when they are state of trance, can acquire special information related to extraordinary universe. Shaman is always awake against threats result from nature of human being, mysterious powers which wait to trap humans or diseases, disasters, misfortunes (Drury 1996: 26-27).

After this general information, we want to skip evaluations related to Turkish shamanism. Considering of spirit as animal formation in shamanism of Yakut strikes. These spirits named "ije, kıl" in Yakut language or with expression of Z. Gökalp "iya kila" that is "mother animal", "avrak-eş" in Cossach and Kirghiz, "yula" in Altai, "peri-eş" for Kaşgarlı Mahmut are generally animal form. This external spirit which is the reflection of animism generally embodies as an animal (fox, bull, wolf, bear, deer, eagle etc.) Also traces of this belief maintained in islamic period with the legends of saint (Gözelov-Memmedov 1993: 75).

The spirit of shaman is related to animism in one aspect, and it is related to totemism in the other aspect. If "ije, kıl" dies, shaman dies too according to Yakut belief. Struggle of shamans becomes with these mother animals (İnan 1987: 458-461).

There are not many researches about the origin and formation of tongue twisters. Şükrü Elçin is one of people who put forward the idea about this topic. He said "It can be said that some shaman prayers losing their sacred values and magic powers, provided the basis for tongue twisters in a way. And he gave examples from Yunus Emre and Kaygusuz Abdal (Elçin 1986: 590). According to this view, origin of some tongue twisters extends over ancient shaman prayers especially sentences said in rites pre islamic period. And P. Naili Boratav said "Some origin of Turkish tongue twisters of game are based on ancient prayers, maybe blessed known words presented in pre islamic rites." (Boratav 1982: 146-147). And he said similar statements to this view. We see this especially in tongue twister examples which is stil existed in Turkish world and is said to avoid from nature powers, diseases and disasters. We can find the traces of prayers said by caretakers who have many qualities like shamans in races which acknowledged Islam like Kyrgyz, Kazakhs, Tatars, Uzbeks and

Turkmen. Also this type of tongue twisters are existed now. This type of tongue twisters called with vaious names like “Arbav”, “ırım sanavacı”, “im-tom”, “efsin-töfsin” are existed, even if among children, with several functions especially devotig sacrifice for possessor of earth and water and avoiding from poisonous animals. All right, this is the manifesting of self-protection of ancient person who lives within the nature towards threats result from the nature thanks to power of word. Ceremony tongue twisters are the tongue twisters which maintain old beliefs mostly.

There are various examples of customs with superstitions in respect of origins. The part which is the shape of these were lured to mold of traditional sayings is named as “ırım”, “im-tom” or “efsin-töfsin” among Tatars. These are the magical words. They are used to avoid from nature powers, catastrophes and disasters and diseases. These words which are the relics of shamanism are said by “imçiler” and “baguvçılar”. These are the first examples of folk poetry.

Mankind prefered benefiting from power of “the word” in traditional methods of medical treatment. Besides magical processes based on movement like contact and imitation, it has come to benefit from power of the word. These words have the feature of tongue twister group together around various diseases. It is believed that diseases have a spirit too in shamanism.

Shamanistic understanding and ancient shaman prayers are existed in the origin of tongue twisters. It is striking that many tongue twisters, which lost their real function with time and had an aesthetic nature, have the traces of ancient beliefs. All right, the people who said these tongue twisters are not shamans any more. They are in the monopoly of children in today’s conditions. Attaining new texts and new researches about shamanism will clarify further.

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