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THE GENESIS OF THE MYTHOLOGICAL CHARACTERS WHICH EXPRESS FAITH TO “CULT MOMO” AND THEIR PECULIARITY

Abstract: The article deals with the in depth study of the genesis of mythological characters and their peculiarities. The analyses of the nation's belief to cult “Momo” and types of spiritual characters give a chance to classify women characters and explain nation's point of view.

Key words: Uguz, Yulchimomo, Elchimomo, Xabarbarmomo, Tuqmomo, Gung momo, Momoipushti, Gumchimomo, Suvchimomo, Kulmomo, Gulmomo, Uchuni momo, Hasadmomo, Mechkaymomo, Kinnamomo, Rudapomomo, Shalparmomo, Kukmomo, Koramomo, Sariqmomo, momopari, Oqmomo, Kashmiri momo, Shaloyimmomo, Xunxormomo, Alamon momo.

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Introduction

We have such old traditions that becoming the heritage of the past by our ancestors. They are absorbed to our spirit so deeply that they will never lose their power, more than that they are raised in the degree of faith. Cult “Momo” is one of such beliefs of our nation.

The word “momo” is usually used for old women that spoke in “Uguz” dialect among the population who met many people and experienced. Grandchildren and great-grandchildren address their parent's mother as “momo”. In other regional accents “momo” is called as “bibi”, “buvi”, “ena”, “kattaona”.

There also exists belief among Uzbek people that “momo” is like a ghost”, “momo is nearly a ghost”, “momo” will be found in the cemetery”. Obviously it means that “momo” is the spirit which has invisible secret strength.

The ghost “momo” is frequently called “momolar” or “momoho” e.g “momos” in a plural conception and they are considered as mythic beings. For that reason “Momo” is considered as the spirit of women ancestor who lived before to support him. The concept of the cult of the ancestors is often conceived by words like “momo” or “bibi” (Grandmother). For example: like “Bibi Seshanba”

(Grandmothers Tuesday)”, “Bibi Mushkulkushod” (The Grandmother solving all hardships)¹.

So the belief in ghosts brought the trust in “momo”s. Separation of the spirits as Good and Wicket has led to the distinction “momo”s as Good and Evil. The people always expected help from the Good spirits and kind “momo”s. They always expected support from Good Ghosts – Good “momo”s and at the same time praised them. In these traditional praise giving they made an intension by saying “Let ghosts be happy and spirits help us” and “Let her ghost be satisfied with us”. At the same time there is a curse like “let her ghost punish you” within people. This curse is used when there is mistrust and dissatisfied with each other. Even sometimes people pledge in this way. In this case conception of ghost expresses “momo”. Generally, the idea of cult “momo” is mainly considered woman ancestors' spirit support.

People's mythological belief to “Woman spirit support” formed the character of “momo”. People imagine that spirits of “momo”s support woman all the time in their daily and professional activities.

¹B. Sarimsokov. O'zbek marosim folklori. – Tashkent: Fan, 1986.



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Primitive people when faced with natural whims they considered themselves helpless. In these cases they believed that these natural happenings are controlled by Good and Evil ghosts. A belief in spirits is formed within a people in this way and they tried to communicate with them. In this intercourse “Shomon”s are considered the ones who connected spiritual world with real world.

The viewpoints about cult “momo” go as far back as pre-Islamic mythological character. To be precise, its roots are connected with animistic idea of faith in spirits.

A.O.Sukhareva divided spiritual character into three kinds:

1) protector forces; 2) demon-wicked powers; 3) spirits e.g. fairies which fall in love with somebody and try to have intimacy with him.

According to the scientist, if protector forces weaken ones strength by “overloading” him with her own load, it is said that wicked forces stroke one by seriously hurting some part of the one’s body. Frequently the one’s mouth becomes twisted or he becomes paralyzed. But fairies, when they want to hurt someone, they get into intimacy with them.

Protector spirits are imagined in anthropomorphic-human image, but demon spirits come in appearance of various monsters.

It’s considered that if a man takes on unsuitable action considered by ancestors or commits filth, ancestors’ cult will punish him. The health of the people who offended forefathers’ cult becomes worse with no reason. They will not be successful in life. Their children will be harmed. All these negative events are called as “the one was overloaded”, “he was overloaded by one’s load” within people. People who complain about their diseases and misfortune to the fortune-tellers, they say that you have got overloaded load. The fortune-tellers emphasize that the symptoms of the patient’s headache, heart attack and having hardship with breathe prove that diagnose. They always yawn as if dreaming people and even tears start coming out of their eyes when they are in crying condition and they are stretched out of limits. Especially, yawning is considered as an important sign of this illness.

The expression “If you go out without piety, “momo’s will overload you with their load” is used in this situation. It’s advised for one who has got a load to sacrifice some animal (a sheep, a goat, a ram), to bake pancakes, buns, or rolls, and to ask for an excuse by praying in memory of the forefathers by this ways one asks for forgiveness from “momo”s. If people don’t remember their ancestors by not burning the light and baking buns for a sake of their own relatives, they can be pursued with various difficulties.

There is a staggering amount of the names for “momo” spirits among the people of Central Asia. The following names of the momos are accounted in

the appeals of the Shamans which were noted by the Tadjik sociologist O.Murodov from Khori Khulumurod Sadrieva.

Yo’lchi momo tili bilan sizdan madat tilarman!
Elchi momo tili bilan sizdan madat tilarman!
Xabarbaru xabarbiyor momo parilarni tili bilan sizdan madat tilarman!
Kul momo parilarni tili bilan sizdan madat tilarman!
Gul momo parilarni tili bilan sizdan madat tilarman!
Uchuni momo tili bilan sizdan madat tilarman!
To’q momo tili bilan sizdan madat tilarman!
Hasud momo tili bilan sizdan madat tilarman!
Meshkay momo tili bilan sizdan madat tilarman!
Kina momo tili bilan sizdan madat tilarman!
Ro’dapo momo tili bilan sizdan madat tilarman!
Shalpar momo tili bilan sizdan madat tilarman!
Gung momo tili bilan sizdan madat tilarman!
Momoi kalon tili bilan sizdan madat tilarman!
Momoi pushti tili bilan sizdan madat tilarman!
Gumchi momo tili bilan sizdan madat tilarman!
Ko’k momo tili bilan sizdan madat tilarman!
Qaro momo tili bilan sizdan madat tilarman!
Sariq momo tili bilan sizdan madat tilarman!
Ox (oq) momo tili bilan sizdan madat tilarman!
Suvchi momo tili bilan sizdan madat tilarman!

I ask you to give a hand of help with the language of Yulchimomo!
I ask you to give a hand of help with the language of Elchimomo!
I ask you to give a hand of help with the language of Xabarbaru xabarbiyor momos!
I ask you to give a hand of help with the language of Kulmomo!
I ask you to give a hand of help with the language of Gulmomo!
I ask you to give a hand of help with the language of Uchuni momo!
I ask you to give a hand of help with the language of Tuqmomo!
I ask you to give a hand of help with the language of Hasudmomo!
I ask you to give a hand of help with the language of Meshkaymomo!
I ask you to give a hand of help with the language of Kinamomo!
I ask you to give a hand of help with the language of Rudapomomo!
I ask you to give a hand of help with the language of Shalparamomo!
I ask you to give a hand of help with the language of Gungmomo!
I ask you to give a hand of help with the language of Momokalon!
I ask you to give a hand of help with the language of Momoipushti!
I ask you to give a hand of help with the language of Gumchimomo!

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I ask you to give a hand of help with the language of Kukmomo!

I ask you to give a hand of help with the language of Koramomo!

I ask you to give a hand of help with the language of Sarikmomo!

I ask you to give a hand of help with the language of Ox momo!

I ask you to give a hand of help with the language of Suvchimomo!²

It is apparent that people named the spirits based on their characters and function. “Momo Kalon-Kattamomo” is considered to be the head of all other “momo” spirits and other spirits should obey only to her. “Yulchimomo” (the Guide Momo) is a momo spirit that guides its ancestors during their journey. “Elchimomo” (Supporter of its own nation) supports its own nation, and helps living ones. “Xabararmomo” is considered message deliverer, and “Xabarbiyor momo” is considered message bringer. It is also the spirit that warns us about what may happen in our future. Fortunetellers usually found them as their supporters. All four of these spirits are regarded as supportive souls that favor humanity.

“Tuqmomo” is the one for the sake of which we often cook buns and then donate them, and pray for her meaning that they are remembered and always “fed” by living ones. Therefore, she is a spirit that is grateful to her descendants.

“Gung momo” is a spirit of a woman who was dumb and couldn’t speak when she was alive. It is said that the dumb momos often were sponsors of the shaman women.

“Momoipushti” or “momoyimeros” e.g. “Heritagemomo” is considered to be one of the ancestor sponsor spirit which is considered dead ancestors and late parents of “Shomons”. The ones who uses or inherits profession and wealth of dead ancestors usually consider them as their supporters and worship her.

“Gunchimomo or “Momo which help to find a lost” helps and guides one while he is searching for lost people and things. It’s also a sponsor of the fortune –teller shamans who ask for help by worshipping her.

As you can see, these “momo” spirits are often referred to by their duty. It’s observed that some momo spirits are named after the place and surrounding where they live. For example, “Kulmomo” (Ash Momo) lives among ashes, “Gulmomo” (Flower Momo) lives among the flowers

and especially red roses. It’s said that “Suvchimomo” settles down in the water impoundment. These “momo” spirits can harm a person who is not careful. If one passes by the area with ashes at night or uses it for lavatory as well as falls asleep under a flower, he can be hurt by “momo” spirits. “Kulmomo” and “Gulmomo” spirits may not always be harmful or hurtful, evil and rivalry power, because Kulmomo and Gulmomo are used for good purposes too. For example, most people know that “lolagul” - tulips, “lolaqizgaldoq”- lilac, “namatak”- dogrose, “atirgul”- roses, “chuchmoma”-spring bell are used for the sake of human health. Ash is also used to expel harm caused by magician’s eyes and for the treatment of the eye pain.

“Uchuni momo” (bringing disease to not pious people), “Hasudmomo” (hungry spirit due to greed and negligence), “Mechkaymomo” (glutton spirit), “Kinnamomo”(hurting people with eyesight), “Rudapomomo” (very thin and terrifying spirit) and “Shalparmomo” (a spirit that takes ones power and energy by making them weak) are included to the evil opponent spirits for a man. “Uchuni momo” hurts only ones when they are adulterated and walk at night till it is very late. It is said that they cause hurt ones to be sick and they mostly punish those who don’t follow path of their ancestors.

“Hasud” or “Hasadmomo” which means jealous is one of the evil opposing spirits for people. It became a dangerous spirit because she was left starving and she was neglected by ancestors. Such ghosts usually go around as hungry spirits looking for someone as a victim. In the same way, “Mechkaymomo” is also another hungry evil spirit. This evil spirit appears in people’s dream and she forces ones to sacrifice something for herself. If a dreamer will not conduct required sacrificial ceremony, he or she may get sick or unhappy in his/her life.

“Kinnamomo”’s spirit is located in the peritoneal cavity of people and causes strong pain from thereby this way can harm others.

“Rudapomomo” is imagined as harmful spirit in an appearance of a frail and sick woman. It is said that this spirit tries to harm mostly healthy and full-fledged people.

“Shalparmomo” is considered to cause big harm for people by making them weak, paralyzed and helpless. The names of “momo” spirits are also associated with colors. In ceremonies dedicated to “momo” spirits the light – the color of the fire and color of its smoke is taken into consideration. The number, character and name of “momo” spirits was characterized by the change of the fire and smoke to different colors like white, black, red and yellow.

“Kukmomo (Blue Momo)”, “Koramomo (Black Momo)”, “Sariqmomo (Yellow Momo)” are included to the evil spirits. It is said that these spirits try to make people sick and by this way they will hurt

² Murodov O. Shamanskiy obryadoviy folklore u tadjikov sredney chaste dolini Zerafshana // Domusulmanskiye verovaniya i obryadi v Sredney Azii. – Moskva: Nauka, 1975. pp.101-102.



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them. It's said that "Sarikmomo" attacks woman by appearing to them like a girl with yellow hair or like a yellowish hen.

"Oqmomo (white Momo)" is considered one of the kind-hearted spirits. She is interpreted as very kind, generous, and merciful one.

22 names of momos mentioned in the text message of shamans written by O.Murodov were particularly noteworthy names. There are also a "Xunxormomo (blood sucker)", "Shaloyimmomo (Momo with light character and is uncatchable)", "Kashmiri momo (magic spells trainer)", "Alamon momo (crowded "momo"s e.g. "momos" which go out crowded)", "momopari (beautiful "momo")" like characters which can be found in O. A.Suxareva's research.

"Shaloyimmomo" is often seen as an evil force that tries to harm infants and aspires to kill them.

"Xunxormomo" is referred to as blood sucker of creatures and especially the blood of human beings. When for a sake of "Xunxormomo" goat, sheep, or chicken is sacrificed (its blood is taken out of its body), it is said that the patient suffering from the disease is treated by the bleeding. Otherwise the blood sucker will suck patient's blood and by this way can weaken a man and even can kill a person.

"Alamon momo" is known as an evil spirit who can disturb, harm, and unexpectedly run into woman and harm her.

In the article "Cult of Momos in Uzbek folklore" by L.Xudoykulova "Tittimomo", "Ochilmomo", "Gulsunmomo", "Yozilmomo", and "Tuvgich momos are also mentioned besides "Sariq Momo" and "Qora Momo". In accordance with the author these seven "momo" images are widely regarded as the mythological protector of the pregnant women.³

In the article it is also mentioned that people worship to "Tuvgichmomo" for having successful birth of the pregnant women. There is given a valuable information about the organization of a special event by "Qushnoch Momo" (Fortune Teller Momo) and for playing there special ritual which will be held to have successful, safe birth among the inhabitants of Surkhan valley.

"Uyqu momo" which used in Uzbek lullabies is also an image of one of the momos.

Alla, allasi kelsin,
Yotsa, uyqusi kelsin.
Uzoq-uzoq joylardan
Uyqu momosi kelsin.

"Uyqu momo" is considered as the goddess of sleep in imagination of the people. The goddess of the sleep shares sleep to all. So while the songs sung

in the process of putting young children to sleep it is referred to the image of "Uyqu momo".

The name of "Guzal momo" is found in myths and spells which tied to the name of the swallow. "Guzal momo" is considered as a sponsor "momo" who prevents eye pain and heals it. Those who didn't know about real the origins and reasons of dissemination of the eye pain thought that the illness is influenced by Saints or as by evil spirits.⁴

It is known that the swallow is considered a sacred bird among Muslims because once it protected one against being prey of snakes.⁵ Therefore she is also known as another supporter of our people. Especially in early spring days people wait for incoming swallows since they prevent them from eye diseases and they sing songs when swallows approach them. Like: "Qaldirg'och, eson-omon keldingmi, bola-chaqang omonmi? Guzal momoning ko'zi yaxshi bo'ladimi?"-"Dear swallow, do you feel well, how are your children? Can Guzal momo's eye be well?"

Legends tell that in the country where the swallow lived there was an elderly woman called "Guzal momo". This woman always said to swallow "for those who call for me, my Lord, may never have an eye pain/disease". Therefore people spell to new coming swallows the above mentioned saying spell.⁶

During drought periods people asked for the rain from Guldurmomo (thunder momo) and Shaldirmomo (calling for shower momo).

Quriganmish gul hovuz A basin pool is dry
Baliqlardan biror iz. There is no traces of fish.
Guldurmomo, kelsangchi, "Guldurmomo", come on,
please,
Tashnalab bo'ldik ojiz. We all became thirsty and
weak.
Istardim ekmak tariq, We want to plant millet
Ranglarim bo'ldi sariq. Our colors are getting
yellow.
Shaldirmomo, kelsangchi, "Shaldirmomo", come on,
please,
Savobdir yemak baliq. Eating fish is blessed.⁷

Lullaby, may him sleep.
⁴ Mirzaeva S.O'zbek xalq afsun-duolarining janr xususiyatlari va badiiyati. Tashkent: Istiqlol, 2006. – B. 40-41.

May Uyqu momo come.
⁵ Nasiriddin Burxoniddin Rabg'uziy. Qissasi Rabg'uziy. Birinchi kitob. – Tashkent, 1990. – B. 42-44.

⁶ Mirzaeva S.O'zbek xalq afsun-duolarining janr xususiyatlari va badiiyati. –Tashkent: Istiqlol, 2006. – B. 40-41.

⁷ Petersen Marilyn. A Treasury of Uzbek Legends and Lore. –Tashkent: Qatortol-Kamolot, 2000. – pp.142.

³ Xudoykulova L. O'zbek folklorida momolar kulti. – O`TA 4-son, 2007. – B. 50-53.

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In this song “Guldurmomo” is mentioned as goodness of thunder and “Shaldirmomo” is mentioned as the goddess of the rain shower. It’s known that during the ceremonies of calling for the rain. It will be also referred by the names of “Sustxotin” (weak woman), “Chalaxotin” (incomplete woman). These rituals were held in various parts of the country in different ways and by different names. The famous Uzbek folklorist B.Sarimsokov identified four ways of calling for rain ceremony, M.Djuraev identified six variants of calling for rain ceremony.⁹ Their common point is that everywhere this ceremony is held on the basis of asking from “woman momo” meaning from woman god.

M.Djurayev also points out to the fact that the mythological views of Uzbek people related to wind cult form a system of beliefs about “Yalimomo” or “Yalalamomo” which relates to the religious view point of the matriarchy.¹⁰

So far more than 40 names of “momo” spirits have been identified. This in turn shows that belief in mother-spirits and “momo” cult is spread among Central Asian people in the form of a wider and specific complete system.

In addition, there exists a song which is used as a caress for child that lists more than seventy sponsors of momo cults:

Dardibalong dog’ ursine May your pains disappear,
Tegirmoning bug’ bo’lsin. May mill steam.
Yetmish momong orqangdan May 70 momos support you,
Bug’doy olib yugursin. By running after you with some wheat.

Since the name of the “momo” spirits is so diverse and varied they are often called as “an army” among people and that has become a tradition among the farmers and the shamans.¹¹

There exists fact that Altaic Turks in Siberia try to express their views of “momo” cult in form of a puppet made out of a rag. An attempt to convey the image of “momo” cult as a puppet can also be seen

among our nation during the “Sustxotin” ceremony. In the ceremony a group of women carry a puppet form of the water goddess Tishtriya and ask her for a support in solving problems with water shortage. It is usually held in spring when there is a drought.

When one will be hurt by wicked spirits, it is called by the following expressions among the population: “hit by evil spirit”, “faced with demon”, “affected by omens”, “hit by a demon”, “the wind of momos touched him”, “overloaded by momos”. Each of these terms has its own special meaning. For instance “evil spirit chewed him” is used when the five fingerprint of the evil spirit scar on person’s face or when in man’s body appears blue, grey spots. These are also interpreted as “evil has bitten him”. But in reality they appear as a result of physically being hit although he may know or may not know about it, may perceive or may not perceive it.

Since the concepts related to cult “momo” and a sponsor “momo” are often genetically associated with cult of ancestors and on bases of belief in “momo” spirits formed religious-mythological point of views related with cult of ancestors of primitive people, “momo” spirits are considered as spirits without any blemish and they were raised to cult “momo” and the traditions of the organizing various religious ceremonies began to be formed after that point. However, over time point of view about hero cults faced with considerable deformation as a result “momo” were started to be considered as an image of evil spirits (demonic).

The image of “momo”, if interpreted together with ancestor’s cult, is depicted as anthropomorphic e.g. in a shape of human being. But it is different from ordinary people by having the magical power, the luminous appearance, the white dress and unknown location of the residence. Here, “momo” spirits are often referred to as women’s sponsors.

It is said that the invisible “momo” chooses a woman and sponsors her. The chosen one will help to the poor and widows with the support of “momo”. Women who have been selected by “momo” spirits often act as midwives and they will save woman right before giving a birth or after giving a birth from evil spirits. In some regions they are called “onakamomo” or “momodoya (midwife)”. It can be concluded that first of all “momo” spirits are sponsors and masters of “onakamomo” meaning midwives. The concepts and views about “momo” especially the family lineage are associated with an important issue such as having a child.

When concepts related to the momos’ soul are interpreted together with the concept of ancestor cult, it turns out to be as a magical power that protects humanity rather than evil force.

Nowadays, people still preserved a belief in “momo” spirits. When a baby is born, child’s family bakes and burn fires devoted to the “momo” spirits. It is called “Anbar ona (Mother Anbar Baked)”.

⁸ Sarimsokov B. O`zbek marosim folklori. – Tashkent: Fan, 1986. – B. 65.

⁹ Jo`raev M. Yomg`ir yog`dirish marosimlari // O`zbek mavsumiy marosim folklori. – Tashkent: Fan, 2008. – B. 160-175.

¹⁰ Jo`raev M. Yomg`ir yog`dirish marosimlari // O`zbek mavsumiy marosim folklori. – Tashkent: Fan, 2008. – B. 160-205-216.

¹¹ Suxareva O. A. Perejtki demonologii b shamanstva u ravninix tadjikov // Domusulmanskiye verovaniya i obryadi v Sredney Azii. – Moskva: Nauka, 1975. – C. 100.



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“Anbar ona” is considered as a sponsor for children, babies, a newly born child, and also for woman who recently gave a birth.

The names of the sponsor “momo” images vary among inhabitants of Central Asia. In Kyrgyzstan, it is worshiped to the spirit of “Umay momo” as the sponsor “momo” of women and infants. The word “Umay” means good spirit. Actually, “Umay” is old word from Turkish and means mother.¹² Therefore, often when a woman sings a lullaby to her baby, she says “Umay mother will take her to sleep”. When the child is ill, they use caress expressions as “Umay Mother, Fotima and Zuhra keep your eye on my child” or “It is not my hand It is Umaymomo’s hand. It is not my path but it is the path of the Umaymomo”.

Especially such appeal and applause is often used while putting the child to the cradle. Here is an example of similar appeals:

Bismillohir rahmonir rahim,
Mening qo’lim emas,
Bibi Fotima, Bibi Zuhroning qo’li,
Umay ona, Qambar ona qo’li.
Toshdek qil,
Temirdek qil,
Sutiga og’a bo’lsin!

In The Name of Allah, The Most Beneficent,
The Most Merciful

It is not my hand
It is the hand of Fotima grandmother
The hand of Zuhra grandmother
Mother Umay’s, Mother Kambar’s hand.
Make him/her strong like stone,
Make him/her strong like iron
Let it be brother to her milk!

According to the folklorist A.Musakulov, from the historical point of view, the most ancient images of the “momo”s are “Umay” and then come the others. The natural birth-marks of human body are also mentioned as a trace of “Umay”.¹³

There are various myths about the origin of conceptions-thoughts about cult “Umaymomo”. If a child is born with a fingerprint on the back, then they say that Umaymomo has hit him. Face of new born babies is not washed because it is believed that “Umaymomo” will wash their faces. It has become almost commonplace to say “I have handed you to Umaymomo” when the woman with a baby is being taken from one place to another one. “Umaymomo” is considered as an embodiment patron of women in Kyrgyzstan as well as a defender of household. Its

origin is related to the matriarchal regime-motherhood period.

A.Bernshtam claims that “Umaymomo” is a mythological female gender existence, a sponsor of the continuity of the household generation.¹⁴

Among the Uzbek and Tadjik people the views of auxiliary, sponsored “momo” spirits are reflected to the epic characters such as “Bibi mushkulkushod” and “Bibiseshanba”.

It is known that during the maternity period the head of the tribe was the mother. Everybody was fascinated by her words and by this way she made people obey her. So people have acknowledged her as owner of big power and magic capacity. According to the folklorist X. Egamov the images of the magic women in fairy tales reflected these views artistically.

In the shamanistic era a woman who was a leader of tribe was regarded as a tribal shelter, a shield protector lady shaman against all kinds of evils. As patriarchal period began various negative attributions towards “momo” spirits started to influence.¹⁵ After that point the concept of mother or “momo”, the sponsoring powers, gradually began to give a way to the ideas of father or grandfather sponsoring spirits. At this point of transition it can be noticed that some of “momo” spirit images are negatively characterized. For instance, “Ummusibiyon” image used among the people of Central Asia can be given as the sample. It is interpreted as an evil ghost who is harmful for humanity.¹⁶ If we carefully consider the first part of this name it is close to cult “Umay ena (momo)” which was ubiquitous among the people of Kyrgystan.

“Momo” intercessor is always imagined as a good character. People reflect their unlimited trust and respect towards “momo”s in their religious beliefs. Under the influence of the belief and respect to “momo” spirits word “momo” added for some mythological characters. For instance, the spirit of the lightning is called “Momokaldirok”, the moon – “Oymomo”, the first woman of humankind – “Momohavo”, the goddess of the wind – “Chuymomo”.

¹⁴ Bernshtam A. Sotsialno-ekonomicheskij stroy Orxono-Yeniseyskiy tyurok 6-8 vekov: Vostochno-tyurkskiy kaganat i kirgizi. – Moskva, 1946. – S. 163.

¹⁵ Egamov X. Yalmog’iz kampir // Sovet Sharqi turkiy xalqlari ertakchilik an’analari aloqalari tarixidan ocherklar. – Toshkent : O’qituvchi, 1982. – B. 163-190.

¹⁶ Abramzon S. M. Rojdeniye i detstvo kirgizskogo rebenka. Sbornik muzeya antropologii i etnografii. – Tashkent, 12. – C. 81-86.

¹² Rustamov A. So`z xususida so`z. – Toshkent: Yosh gvardiya, 1987. – B. 125.

¹³ Musakulov A. O`zbek xalq lirikasi. – Toshkent: FAH, 2010. – B. 186.

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Faith in “momo”s reflected in woman names as “Momogul”, “Momodavlat”, “Momodol”, “Momojon”, “Momokalon”, “Momosoch”, “Momosulton”, “Momoxol”, “Momoxon”, “Momokiz”.

The word “momo” is also added to some names to glorify them. Names like “Bozormomo”, “Rajabmomo”, “Sarvarmomo”, “Sifatmomo”, “Suyukmomo”, “Toshmomo”, “Tursunmomo”, “To’timomo”, “Farkimomo”, “Xolmomo”, “Xurshidmomo”, “Esonmomo”, “Kizlarmomo”, “Hojimomo” and etc. can be listed as such names.¹⁷

As we can see above the word “momo” has been used as the basis of the names (the root) or as an addition to names.

B.Sarimsokov said, “As a result of dualistic attitude toward spirits among Uzbeks from ancient times, they are separated to good spirits like Khizr, arvoh, momos, pari (fairy), chiltans (saint in a high position), muakkils (appointed saint), forty girls (forty saint girls), Bibi mushkulkushod, Bibishanba and to evil spirits like dev (evil giant), alvasti (hellcat), jin (jinnee), ajina (demon) and suq.¹⁸ It can be seen that “momo” spirits are numbered among advantageous and intercessor spirits. But the dualistic attitude towards the spirits of “momo” is also observed among the people. Particularly, it can be traced back to the fact that the names of certain diseases are linked to momo’s name. Take the illness as an example, if a person has measles the name of the diseases called “Kizamiqomomo”, and if a man has chicken pox it is named “Koramomo”. By taking all of these arguments into account, it can be said that there was already formed a dualistic attitude towards “momo” spirits.

The mood of the imagination as an evil spirit is clearly evident in the badik. They show “momo”s clearly as evil spirits. In the text of this badik the image of momo is interpreted as a symbol of the mythological evil character:

Momo bo’lsang, ko’lga ko’ch, If you are “momo”, move to the lake,
Ziyon bo’lsang, cho’lga ko’ch, If you are harmful, go to the desert,
Arvoh bo’lsang, go’rga ko’ch.¹⁹ If you are a ghost, move to the grave.

In the text of this badik the image of momo is directly interpreted as a symbol of the mythological evil character. The folklorist B.Sarimsokov says: “The badik is a folklore genre that is executed to

relieve a body from measles, urticarial and other kinds of rashes. Badik was explained as a result of the evil spirits entrance to the human body through air either by food or clothes or by breathes.”²⁰

In Bukhara the term gulafshon is used to describe badik. In the poetic language of this type manuscripts written in Bukhara it doesn’t refer to “badik” but it is mostly referred to “gulafshon” and “momo” regarding illnesses:

Onaqizim, “gulafshon”, My dear daughter, “gulafshon”,

Momoqizim, “gulafshon”. My “momo” daughter, “gulafshon”.

Cho’llargaket, “gulafshon”. Go straight to the deserts, “gulafshon”,

Yaxshi kelib, yaxshi ketgin, “gulafshon”.²¹ Wellcome and good bye, “gulafshon”.

It means that people acknowledged the badik (gulafshon) as a result of the bad spirit settled in human body. Such conceptions and interpretations also observed in the case of kinna:

Momo kirna bo’lsang, chiq,
Arvoh kirna bo’lsang, chiq.
Jin kirna bo’lsang, chiq,
Kul kirna bo’lsang, chiq.
Suv kirna bo’lsang, chiq,
Dev kirna bo’lsang, chiq,
Pari kirna bo’lsang, chiq.

If you are a “momo” “kirna”(entered within body), come out,

If you are a ghost “kirna”, come out.
If you are a demon “kirna”, come out,
If you are a ash “kirna”, come out.
If you are water “kirna”, come out,
If you are evil giant “kirna”, come out,
If you are fairy “kirna”, come out.

In the text of this “kinna” conception of “momo” signifies name of kind of disease (“kinna”). Penetration of “kinna” is attributed to entrance of evil ghosts into human body by evil sight of the hostile deceitful spirits and causing it to be sick.²² Shortly, badik and kinna have a negative attitude towards “momo” souls. This shows that there was dualistic attitude towards “momo” spirit among our people since ancient times.

²⁰Sarimsoqov B. Badik// O`zbek folklori ocherklari. –Toshkent: Fan, 1988. – B. 179.

²¹Gulnara Sadullaeva took a note from 86 years old Nazokat Chorjeva who lives in T.Khotamov collective farming, Dehqonobod village, Jondor District, Bukhara.

²²Sarimsoqov B. Kinna // O`zbek folklori ocherklari. –Toshkent: Fan, 1988. – B. 173.

¹⁷Begmatov E.A. O`zbek ismlari. – Toshkent: Qomuslar bosh tahririyati, 1991. – B.208.

¹⁸O`zbek folklori ocherklari. 3 tomlik. 1-tom. – Toshkent: Fan, 1988. – B. 173.

¹⁹Sarimsoqov B. Badik// O`zbek folklori ocherklari. –Toshkent: Fan, 1988. – B. 183.



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According to the connotation of the badik and kinna ceremony the noble “momo” will fight against and surely will take over the evil “momo” spirit. It is understood that this badik and kinna have more tendency to regard “momo” as a demonic force. They equate “momo” to demonological personals such as jinn and hellcat.

Conclusion

In general there exist two types of the belief in “momo” spirits among the people. First and foremost

people contemplate that “momo” is created from mankind. For this reason the image of “momo” is reflected artistically in form of human in folklore. The effect of this conception and imagination is that the word “momo” is used in the meaning of “mother” and “grandmother”. Moreover the formation of “Bibisheshanba” and “Bibimushkulkushod” rituals were based on such mythological views.

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