

EXPERIMENTS ON SANITARY HYGIENE OF ANCIENT KARAKALPAKS AND METHODS OF PREVENTION OF INFECTIOUS DISEASES

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Abstract: *In all periods of human development, every nation around the world had its own special and personal folk descriptions and methods of treatment. Folk healing originated in the first stages of the formation of human life. She was not guided by any scientific rules. only with the help of approximate indicators of the development of achieving the properties of a kind of folk treatment, there was a further continuation. However, it is not so difficult to determine the origins of the history of healing, the objects and goals of treatment are always similar, relevant and common. Only the concepts of diseases, the ways of their presentation and the practice of treatment were not always similar to each other. this does not mean that the number of diseases has increased, just that identical methods of treatment have been formed.*

Keywords: *nomads, hygiene, personal hygiene items, yurt, plague, smallpox, cholera, leprosy, rubella*

1. Introduction

Treatment began with excellent knowledge of human anatomy and physiology and found its continuation in the skillful and appropriate use of the healing properties of plants and animal organs. Despite the slow knowledge of the structure and function of the human body, the treatment process each time moved to a new level, acquired various traditional extensions. Excellent knowledge of the structure and function of the human body, a competent distinction between the healing properties of plants, the correct use of healing power in accordance with the disease if all these properties were in one person, then they became the basis of healing. The art of folk healing of the Karakalpak people has been passed down from generation to generation since ancient times for many centuries and during the periods of peak and development retains its folk healing qualities.

As a result of a separate healing knowledge of medicine, the foundation of the doctrine of healing began to be laid. Such concepts as "Healing knowledge" and "healing" have only recently begun to be introduced into the scientific world in a new way. However, the fully revealing content of these concepts has not yet been specified. In this connection, there is a need to specifically focus on these concepts. People have always instinctively sought to preserve their lives and health. Therefore, they constantly accumulated experience and skills to protect personal and then collective health.

Folk healers of the Karakalpak people realized "the main cause of these diseases is invisible worms." In this regard, Karakalpak folk healers divided the disease into three groups: congenital, transmitted through genes and transmitted. In modern medical language, it is explained by the concept of small invisible microbes.

2. Materials and methods

A responsible look at the future of this art shows the fulfilment of the requirements of the rule "measure seven times, cut once". It is precisely such profound judgments of the great healer of the Karakalpak people that can be very clearly seen. If we pay attention to the past of traditional medicine, we can see that it is gradually developing and moving forward. One of the riches of a nation is a spiritual achievement. The nation educates a healthy, highly spiritual generation, defenders of the motherland and these phenomena are directly related to the knowledge and status of traditional medicine. "Folk medicine at all times has been closely linked to the history and traditions of a particular people" - which shows the eternity of the tradition of folk healing of a nation with high spirituality. [1,103p] The efforts of the population to meet the needs of life, to find a place to live, to collect and store food have led to experiments in the field of sanitation and human hygiene. It depended on the nature of the location of each nation, the appearance of mountains and water, steppes and valleys, and the weather. At the same time, public opinion about the world of animal life and especially about the man to some extent influenced his ideas about sanitation and hygiene. Man built a house in accordance with the peculiarities of nature, selected clothes, adjusted food and adapted his work to it.

3. The results obtained

The article shows that nomadic communities founded original ideas. The purity of the body, clothing, utensils, and dwelling is fully correlated with the spiritual realm. Our people also developed centuries-old sanitary and hygienic customs that took care of the absence of various infectious or simple diseases. It should be noted that in ancient times the life of the majority of the Karakalpak people was difficult. The emergence and development of hygiene on the territory of the Karakalpaks also go back centuries and has its own distinctive features. Due to the fact that a significant part of the Karakalpaks led a nomadic lifestyle, which requires constant adaptation to the peculiarities of the physical and geographical environment of residence, they developed their own ways of preserving health and preventing diseases. The centuries-old experience of nomads helped to create an optimal dwelling in the conditions of moving – *yurt*, ancient house of the Karakalpaks. [1,105p]

Depending on the season of the year, it was possible to increase the height of the lattice wall of the *yurt*, ancient house of the Karakalpaks which gave a larger volume of air and created a better temperature regime. In addition, to improve ventilation in the summer, a part of the grilles of the walls was removed or raised. In dust storms, on the contrary, all the holes were covered with felt. In winter, a place was chosen for the yurt on protected slopes, surrounded by an earthen or stone rampart, the layer of *felt mat (kiyiz to'shak)* was doubled. In the northern regions, the nomadic Karakalpak population settled in winter quarters with various types of housing. The peculiarity of the yurt is that the air inside it is always clean there is no need to disinfect the interior of such a house. That is why cholera (cholera) is rare in the desert talking to traditional healers. [2, 150p] Cholera is mainly spread through water but it is less contagious in a clean place where the sun

shines because in such a dry place where the sun is hot, the cholera bacterium is destroyed, the only way to prevent cholera is to drink water from mountain springs in the open air. Cholera spreads from polluted wells and rivers to lakes where the population is not kept clean and spreads quickly if toilets are not carefully monitored and disinfected. In densely populated areas, everyone should pay special attention to their personal hygiene. Since ancient times, our people have paid great attention to the cleanliness of the houses in which they live. [3,78 p] In the steppes where there were no people except for a few Karakalpak houses, there were orderlies (cleaners) in the steppes all year round. The clear spring water blown by the sun not only infected people but also served as a medicine. This may be the reason that the population does not pay much attention to sanitary living conditions. Therefore, there was no need to build a toilet, a drain in the steppe, a place for garbage. Of great importance in the prevention of diseases were the implementation of folk traditions, customs and regulations. As a result, the sanitary and hygienic concepts and customs of our people do not meet the requirements of modern life. But this is not unique to the Karakalpak people. In our opinion, taking care of sanitary and hygienic conditions is a sign of high culture. Implementing folk healing, the Karakalpak people paid special attention to the culture and perception of treatment methods, the sanitary condition of the workplace and the literacy of the healing teaching, and conducted very strict control over the fulfilment of these requirements, which they also created. The natural stability of a person is a reflection of his natural state of health, and disease is an unnatural state of a person. Good health largely depends on clean air, proper breathing, heat, water, metabolism, clothing, sleep, family, peace of mind, heating, skincare, timely nutrition and many other factors. Of course, there are many diseases caused by non-compliance with sanitary and hygienic traditions. Many of them are contagious and spread quickly. When such diseases occur, the government of each country should spend millions of rubles to fight them. At the same time, the industry of a country whose population is suffering from a mass disease will stop and its losses will be huge. However, despite the treatment of many patients, many of them die. Thus, this fact also shows the vital importance of sanitary and hygienic skills of the population. [4, 97p]

4. Data analysis

The great healers of the Karakalpak people explain the causes of diseases as follows: that it is the cause of the occurrence and inflammation of all diseases are microbes. Traditional healers have divided the disease into two types: visible and invisible. Each germ that causes the disease is different in its own way. Because each disease has its own signs. If there was only one microbe there would be only one disease and one cure said, folk healers. Feeling that they are invisible but still exist. From the experience of traditional healers, it is clear that all diseases except fractures can be contagious. From ancient times, the main requirement of sanitary and hygienic conditions is that the supply of food. The Karakalpak people who have gained experience as a result of monitoring changes in nature in their lives have also considered ways to avoid colds and infectious diseases. [5,65p] For example, healers forbade people to go outside when sweating because traditional healers understood that there are complications of colds and people often washed their face and hands with warm water to protect themselves from infections. Folk healers advised patients to drink warm water, eat hot food, walk in the morning in the fresh air and dress in protection from wind and cold. In addition, healers warned people not to go outside in wet weather. Since time immemorial, one of the virtues of man has always been to taste cooked food and cook it in moderation. Our

people ran away from people who did not follow purity, hated them and did not try to keep in touch with them.

Healers who have studied the steppes of Karakalpak note that Karakalpaks do not drink water when they are thirsty, but in the case of drinking it, they drink boiled water and koumiss to quench their thirst. *Koumiss* is a fermented milk drink made from light mare's milk obtained as a result of lactic acid and alcoholic fermentation. The ancient Karakalpaks used koumiss only in the fermented form at all stages of maturation, so they called it a "living drink" Depending on the taste of a pleasant refreshing sweet and sour foam. *Koumiss* was first used by nomadic peoples and shepherds of the Karakalpak steppe. The ancient Karakalpaks have kept the technology of making *koumiss* a secret for centuries. Folk healers say that this is why infectious diseases among Karakalpaks are less common. It is no accident that our people say that boiling water has properties. To protect their health from mosquitoes, our people covered the surface of kitchen utensils and at the same time kept the kitchen utensils clean. Knowing that the disease is spread by mosquitoes, people said that where there was a mosquito there was a loss. People are used to washing their hands before eating and keeping their hands clean during cooking. Even in ancient times, when cooking, women wore headscarves to keep their hair from falling out. This was considered one of the conditions of strict cleanliness. Along with the development of such personal sanitary and hygienic conditions, folk healers found a way to public sanitary and hygienic measures. Basically, it was a way to avoid infectious diseases. The majority of the population could not get rid of infectious diseases that in the face of life's difficulties withstood the harsh natural problems and earned a living. nevertheless, people knew that such infectious diseases can cause damage to the population, but as soon as the healers learned about the symptoms of the disease, they thought about how to stop them and treat them. [7,120p]

5. Discussions

Folk healers of the Karakalpak people were well aware that such infectious diseases as plague, smallpox, leprosy, typhoid, anthrax and rubella are very dangerous, knew the ways to protect and preserve them, and some even knew how to treat them. For example, a person who was exposed to the plague was kept in a separate house, forbidden to contact him, fed with a long stick (food was tied to a stick) well, if it was very dangerous then this person with all the property was burned all relatives moved from this place and never returned there. These methods are very similar to the modern requirements of hygienic protection of scientific medicine. these were smallpox, plague, cholera and gonorrhoea, which have long been known in modern medicine. Among our peoples, there were people who died from these diseases. Healers studying ways to get rid of such epidemics have realized that these diseases can be transmitted from one person to another, from another to water, from another to air, and from a third to anything. However, when mass epidemics of plague, smallpox, cholera, leprosy and other infectious diseases occurred, the population was helpless. folk healers knew that infection occurs through the air when in contact with patients and their belongings. therefore, patients with plague or smallpox were isolated and given separate dishes for them. If necessary, the entire population migrated to free land and patients were left in a yurt with relatives who had previously suffered from this disease. property and corpses were burned on the spot. If the disease or pestilence covered almost all families, a high pole with a dark cloth was placed on the edge of the village, forbidding entry. [1,105 p]

This peculiar method of immunization helped, but not always. Although the population did not have a real opportunity to prove the presence of microbes that spread the disease under a microscope they knew that the infection exists and can be transmitted from one person to another so it was necessary to isolate the infected person. The patient was fed by tying the lower part to the end of a long tail or stick and keeping a distance. It was strictly forbidden for the patient's relatives to take the patient's belongings out of the house, enter the house and know his condition. In ancient times, during the outbreak of such a disease, people were forbidden to enter and leave because of infection with this disease. Relatives of the patient asked about his condition, standing aside from the wind. A black or red ribbon was hung outside the patient's home to warn people that no one could enter the house. In ancient times when smallpox broke out all the neighbours around the patient went out leaving only the person with smallpox. Sometimes a person who has recovered from smallpox is assigned to take care of someone who has not yet been diagnosed with smallpox. In a healthy child who had not yet contracted smallpox, the nose was cut between the fingers with a small knife and a layer of smallpox that had begun to dry on the patient's face was sprayed on this negative scratch. This was also based on the life experience of the population. [1,110 p]Traditional healers have found that the weakening of the smallpox virus in the body of a person who has just begun to recover, facilitates the passage of smallpox infected with a weakened virus. When the smallpox virus enters the human body, gradually there is a force against it and when it reaches its strength (that is, immunity against the virus), ancient folk healers noticed that the viruses in the body begin to weaken and disappear until the patient suffers greatly and the body temperature rises. Even if a weakened virus enters the human body, immunity develops and the virus kills another stronger infection but in this case, the disease is much easier. People felt it and did the same. People have found other ways to build immunity. For example, a small child was put on the clothes of a person who had recently been cured of smallpox. In ancient times, Karakalpak traditional healers were vaccinated against smallpox in order to infect the weakened virus to create immunity against smallpox. They getscabies from sick children. In other cases, when a child is vaccinated against smallpox, a small amount of diamond is added to smallpox and then injected into a healthy child. Folk healers say that this diamond is a way to significantly reduce the smallpox virus. It is known that a person infected with a weakened virus is weak. Sometimes a healthy person is infected with a laxative virus to develop immunity against infectious diseases.

People took care to save their animals from infectious diseases. if a plague broke out among the animals, the animals were divided into small groups and sent to the steppe in different directions. the infected animals were separated from the rest of the herd and other herds survived. that is, this method was repeated on an animal similar to the method applied to humans above. for centuries, the Karakalpak developed independently and sought to get rid of viral diseases. In an effort to uncover the secrets of infection, prevent them and fight the virus, traditional healers have found their own treatment. [6,125p] In the past, when infectious diseases appeared, the folk healers of the Karakalpak people used microbes and viruses to prove that infectious diseases are caused by microbes and viruses. There were even brave healers who gave their lives for the health of humanity. It is proved that infectious diseases caused by the spread of microbes. in addition, the fact that herbs can treat certain diseases is passed down from generation to generation, and in modern scientific pharmacology, the chemical composition of herbs is studied in detail and their medicinal properties are determined. then these substances are obtained by chemical and artificial means. for example, antibiotics that kill infectious microbes.

6. Conclusion

Since ancient times, our ancestors paid special attention to human health, especially very close people. knowing that the most priceless wealth is health, they attached special importance to it and we're constantly in search of methods of healing and protection. Great steppe sages, scientists and healers spared no effort to work for the sake of preserving the health of the nation. For this purpose, they constantly and comprehensively developed both science and folk healing. Scientists-healers knew and taught the people that various weather phenomena very often adversely affect human health, that elementary non-compliance with the rules of personal hygiene and sanitary cleanliness of their environment can lead to various kinds of diseases. It is these simple rules that have become the basis for improving the health of the folk healing program.

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