Consideration of Porkhani Ceremony in Turkmen Sahara of Iran

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ABSTRACT

The topic of art is a very sensitive subject that has a wide application from aesthetics, emotional and sentimental perspective and in psychological concept it is the means to refine the human's spirit and mental health. Meanwhile, music, as a common art in human societies, has a significant role in human's life. One application of music is its utilization in treatment of the mental and psychological diseases that in primitive and initial societies it was used for treatment under different names and various ceremonies. The music also used among Iran's Turkmen peoples in the course of ceremony under the title of "Porkhani" to treat some of the mental and psychological diseases, which nowadays it is also current in some parts of Iran's Turkmen Sahara. Believe to Porkhan has been seen among the people of other nations too and it is left from the past times among the Turkmen people of Iran, which has some special stages and conditions. It is performed under the special ceremony, and in their belief in this ceremony the evil spirits which penetrate and entered the patient's body will be drawn out and the patient's soul will be cleaned from every abomination.

KEY WORDS: Turkmen; Porkhan or Fairy-singer; Music; Jinni; Belief; Faith.

INTRODUCTION

Turkmens

Among Iran's tribes is Turkmen tribe which has an especial culture in their life and attract attention of so many researchers and anthropologists to themselves, these people live in the North of Iran in Golestan Province, in the region with the name of "Turkmen Sahara" that is conterminous with Republic of Turkmenistan. These people introduce "Oguzkhan", one of the grandchildren of "Yafeth" the child of his holiness Noah, as their ancestor.

Turkmen tribes who were immigrant and nomad paid attention to Shaman and Shamanism performance ceremony on the basis of some ancient time ideas and beliefs and it is probably taken from the beliefs of China and Mongol region's peoples. These scattered tribes gradually lost their Shamanism beliefs with appearance of Islam, and their superstitious customs were weakened by accepting Islam and changed into Totemism or Onghun worshiping and performing the recitation and Porkhan or fairy-singing.

Porkhani or Fairy-singing

In defining fairy-singing, which the common Porkhan among Turkmens is rooted from this, it is mentioned that: fairy-singing is the work of someone who prepares the jinn and fairies to leave (according to the popular belief) and in this source fairy-singer is also called "fairy capturer" that means someone who captures and conquers the jinn.†

As some authors believe Porkhan or fairy-singing rooted from the past time and even before Islam, and after Islam these ceremonies were performed by persons who were attributed to the child's of prophets, among Turkmens. These persons, who had so respect, were called Khojeh, or Sheikh and it means preceptor or instructor in their culture. Performing these ceremonies was common among Goglans.

In fairy-singing ceremony the evil spirit that was entered the patient's body through wicked spirits and jinn and fairies, went away with reciting an incantation, playing Du-tar, beating drum and lash and also drinking some boiled plants. Fairy-singing has been performed under the bowers (Turkmen tribes' home) and houses in summer and at the time of going to the summering place, because they believed that the ancestor's

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† Taghavi Aghil, anthropology of Iran’s Turkmens, first edition, Makhtoom Gholi Faraghi publication, 1388, page 40.
† Moeen Dictionary, the first volume, pages 769-770.
ghosts are going around the bowers and it's possible to summon their spirits there. According to these beliefs fairy-singer or Porkhan is aware of traditional medical science and numinous power and treats the mental patient and psychopath with holding a fiery dagger in his hand and performing surprising and astonishing movements. Fairy singer believed that jinn and fairy takes the patient's mind and spirit into its captivity and it's necessary to enfranchise and release his/her soul from the prison of jinn and fairy so that he/she will be able to come back his/her daily work and life.

Reciting the incantation is artistic thoughts of fairy-singer or Porkhan that must be considered as the useful magical and extraordinary procedure in pacifying the patient's anxieties and fears. And by the depth of their thoughts jinn and demons go away from them. Nevertheless, these actions are a kind of effective psychological treatment and at this stage fairy-singer turned into a powerful capturer. Porkhan or fairy-singing custom is a kind of psychotherapy by the help of music and dance and taking hold of good and evil spirits, which is based on beliefs of these peoples. Porkhan or fairy singer attracts the patient through his movements and the music. And by believe to expel and send out the evil spirits from patient's body, draw outs the disturbed mind of patient to the stable and standard point and enters a shock to him/her by striking the point of sword to his/her body and turned from illness state to the normal state. In this custom music and creating the sock and patient's faith to the Porkhan or fairy-singer has an important part in treating the diseases.‡

In fact the traditional treatment method of diseases that is porkhan or fairy-singing is the same modern psychology science that is used in treating the psychopath.

In the past times that there wasn’t any media and people were not aware of their surrounding condition and went to magicians and witches for treatment in each opportunity, due to nonexistence of treatment facilities and believing the numinous powers, they combined and reflected their simplicity with temerity. All of praise and fight with an animal to conquest on a hunt or success in a combat expressed the social and natural events and finally such a wonders together with delusions and imaginations by an epical and exciting tone. In expression the oral beliefs proceeded to various creatures and factors that their understanding was hefty and create fear or pride for him/her. The collections of them appeared in the form of sorcery, wizardry, witchcraft, recite an incantation and prayer and portrayed a statue of demon, dragon, jinn and fairy and tricky hags in minds following them. In the ancient manifestations, the mountain, spring, cave, wood, well, sea, iron and sword had spirit (like the thing that is presented in Animism). On the one hand, they supposed the moon, star, sun, thunder and lightning, thunder of the sky as the indication of appearing divine spirits and in this way spirits were divided into two groups of good and bad.

We can observe the words sun, moon, sea, star, and mountain in denomination of Oghuz khan's children that demonstrates the degree of oghuz and Turkmens' beliefs to natural manifestations.

Farough Soomer quotes from Ibn e Fazlan about the ancient beliefs of Oghuzes who is considered as Turkmens' ancestor that: at the beginning of 10th century A.D., oghuzes, except Oyghuzes, developed and persisted their tribal religious beliefs like other Turk tribes. Islam world was aware of this fact that Oghuz Turks were familiar with divinity thinking and expressed it with Tanry (Tang ry) concept. Doctor Javad Heiat has written about the numinous powers as the following: in Orkhoon's inscriptions, the numinous powers are known as the holy su and two types of Sues are written … in primary beliefs, ancient Turks were Totemism or Shamanist but incorrectness of this claim is proved and it is distinguished that they believed to Gog Tanry religion.§

In foreign cultures, the numinous powers are also known as the religious beliefs, which indicate the acceptance of holiness and sanctity and the mysterious power that is existed in natural bodies and existence of spirit in them.

According to the writings of Doctor Javad Heiat, ancient Turks were Totemism or shamanism and claims that on the basis of Professor Ghafas Oghluo's idea the above mentioned narrative is not correct and the religious beliefs of ancient Turks were the God of heavens in the beginning and they were Totemism and known the wolf as their ancestor. According to this idea, the Shamanism beliefs became common among the Turks at the time of Mongols and the word Shaman is an indo Germanic word. Shamans believed to the existed light in the world and darkness of underground. According to these beliefs the world of sky has

‡ The collection of essays and articles of the first gathering of cultural heritage organization about anthropology, pages 16-17.
§ A look in Turk's history and culture, Javad Heiat, 1365, p. 65.
seventeen floors and creates the light of the world and there are good and evil spirits in this world. The governor of all the worlds and their creature is Tengry, or Porkhan, who lives in the world of other humans and living creatures. They are the well messengers of the God on the earth. Also there are evil spirits and jinn and airy, which are sent under the ground. On the one hand, under the ground has 4 or 7 floors and is a dark world that the governor of this world is devil or beast.

According to this belief, the good spirits turn in the form of birds and fly in the light world (paradise) on the basis of their degrees, and the evil spirits turned into scorpion and viper and merged into the depth of darkness on the basis of their evil deeds. Thus apart from the above mentioned superstitious and imaginative beliefs it can be concluded that the primary superstitious beliefs and opinions and also Shamanism is rooted in numerous beliefs, in other word as some ones said, it is rooted in Chinese beliefs that later Mongols became its followers and Turks observed and followed them. According to the Mohammad Ghobar's writings, the Afghan historian, when Mongols mixed with Aryans the name of Turk was applied to them. Turkmens were also created from the mixed groups of Turks. The next Seljukian is this same Turkmens… Turks and after them Turkmens followed so many religions from polytheism and idolism to Zoroastrian, Manichean, Buddhist and Christian and they became familiar with Islam from the tenth century A.D. and were placed in the group of serious adherents and followers of Islam religion.

Among the persons who investigated and noted about the imaginary beliefs and also natural and divine powers which are accepted by different and scattered tribes of Turks and Turkmens is Rene Grouse who writes: their religion is the ambiguous Shamanism that is based on worshiping the Tengry or heaven and they gave it a heaven aspect and besides they worship some of holy mountains… one of the Chinese explorer or tourists who went to Isi Gol of Turkistan in eighth century Hegira was "Hesowan Tesang" who has written about the remnant of ancient beliefs in that area as the following: Turks were Zoroastrian, they believed that wood is holy thing and avoid from sitting on the wood. They believed that wood has fire.

On the basis of obtained notes, shamans and witches and ancient druid of Oral or middle Asia region believed that human being can dominate the nature through magic and witchcraft and be safe and secure from damage of harmful powers by having relationship with supernatural world.

Professor Ghafas Oghlou, the Turk researcher, has written in this case: the religion and beliefs of ancient Turks are summarized in three points, the natural power, ancestral religions, the God of heavens. In Orkhoon's inscriptions is written about the natural powers.

Then he has written about their surrounding beliefs that Turks and their beliefs consist this fact that they know mountain, desert, well, spring, wood, dagger and such things taken from Animism (acceptance of nature manifestations – natural power) and enumerate the sun, moon, stars and thunder and lightning from divine spirits.

At these times Baikal was the residence of Mongols and Balkhash region was the Turks’ residence, Tarim was the residence of Aryans and from eighth century on Tarim became the residence of Turks. The Aral region include Transoxiana, was enumerated the lands between Syr Darya and Oxus rivers and Khwarizmi land and Aral region was mainly the residence of Aryans that gradually was occupied by Turks and Turkmens who are also succeeded to establish a government later.

Beliefs and customs of shamanism or magic-medicine were common among nomad and immigrant tribes so many years before acceptance Islam among them and it is also continued after the appearance of Islam more or less and in the manner that we will understand in the next discussions, it became common among them in different forms and at last was destroyed.

It is written about Shamanism definition in German Kenawerse dictionary that:

In shamanism custom that shamans are its introducers or representatives, there were some witches and therapists who fought with evil spirits to gain control them under the influence of herbal or plant drugs and witchcraft, music, particularly drumbeat together with dance. Moreover, in Persian Moeen dictionary is pointed out in this case: the word shaman is brought and presented in two forms of Buddhist or Brahma monk and idolater and the word Shamand is known the same as Shaman and it is expressed in the meaning of dreadful and Afghan. Thus it must be noted that according to the mentioned definitions, these beliefs were from Buddhist and Brahma customs and were performed among

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** Afghanistan in the route and direction of history, M. Mohammad Ghobar, Payam Mohajer Publication, 1359, p.56-57.
** The empire of travelers in the desert, Rene Grouse, scientific and cultural publication, 1365, p. 61.
** Professor Ghafas Oghlou –National Culture of Turks or Seljuk's history, Istanbul, 1972, m.
nomads and immigrants of that area and it was rooted in hygienic and health poverty and lack of enough information about the health of tribal society. In this manner they went to shamans by appearing of physical and mental diseases and anxieties with incitation of shamanism beliefs.

V. Bartold has more detailed considerations about Shamanists' beliefs and faiths and wrote about the superstitious beliefs of shamans meantime pointing the Chinese resources as the following: Turks placed the statues of the enemies who were killed by the dead person next to the grave of each fighter. Then he is written for more explanation that: shamanism's religious beliefs are appeared mainly in burial ceremonies of dead Turks… the Orkhoon's inscription confirms this information clearly and gives us the technical phrase that is used to name these types of statues. This phrase is Bal-Bal, the word that apparently is taken from Chinese language. The Orkhoon's inscription doesn't tell us whether performing a Bal-Bal ceremony is together with performing custom ceremonies or not, but we know through Byzantine resources that in so many cases the commanders of enemy's army who were captured by the late Khan, immolated next to his grave. The act of immolating by the side of the dead person's grave is on the basis of a belief that existed among shamanisms of other tribes too and it expresses that all the immolations of a killed person serve their killer or persons who involved in their killing. This belief indicates the significant difference between primitive Paganism and the religion of modern and civilized people. Religions, in the stage of development that was coincident with shamanism, were not depended on any moral beliefs. As is mentioned before Shamanism or witchcraft-medicine were common among primary Turks and then Mongols and some examples of this can be seen at the time of town civilization of Zarin army camp that Joojy's occupied lands was controlled by ruling of Bato his second son. One of the beliefs of the imaginary period of shamanism was that, washing the body with water of river that cloths and dishes are washed in it was not allowed. And it is said that at the time of Ozbak Khan's governing this matter and work was ended.

As Shirin Ekiner wrote, Kyrgyz and Cossack that was under the control of Russia Tsar until Nineteenth century also followed the shaman's beliefs and after that time Tatars accepted Islam thus societies encountered basic changes. By passing the time and propagation of urbanism and development of health and hygienic and economical affairs the superstitious beliefs and witchcraft medicine will be forgotten and probably appear in other form.

Nowadays the science of patients' psychotherapy finds a high place in medical science, treating the psychopaths in different methods by psychologists obtains more adherents and followers day by day. We can consider the role of psychopath science in the primary societies by a brief review of psychotherapy science in the past time.

Multiplicity of societies and variety of custom ceremonies, necessitate the exact recognition of constitutive elements and factors of custom performances of each region. People of each region incarnate and imagine their beliefs and credence about custom performances differently and in a particular manner.

In Iran the exhibitive customs of traditional remedy are performed with different names and forms, "Porkhani" (fairy-singing) and "reciting prayer" or "singing praise" is one of the methods and exhibitive customs of traditional remedy and different administrative and applicative forms of Turkmen music and is performed in patients' psychotherapy ceremonies and other custom ceremonies. Porkhani or fairy singing is accompanied with stagy and exhibitive movements and the good spirits invade the evil spirits and people believe that patient will be cured with this method. This custom and ceremony is still common among Goglan Turkmens.

All of the beliefs, customs and mores of Turkmen people before Islam, were considered by researchers as "the religion and custom of Shaman". This custom is formed on the basis of nature worshiping and respect and praise for animals and all the beneficial elements of nature. Shaman or porkhan (fairy-singer) is one of the beliefs among Turkmen people in Iran's Turkmen Sahara and after Islam development Turkmens gave up their beliefs to the sun, fire and other natural forces and believed to the unique God. But they have kept some of cultural matters and affairs before Islam such as songs completely. Among these affairs one is sending out the impure power that is named Porkhan. This ceremony

V. Bartold – the history of Middle Asian Turks, Toos publications, 1376, p.25-26.

Shirin Ekiner, the Muslim tribes of Union of Soviet Republics, scientific and cultural publications, 1367, p.9.

Music, special forums of the eleventh festival of Fajr Music, Esfand of 1374 (March of 1996)

is performed by Shaman, he sings and the ceremony is finished by addressing the evil or Satan. In this ceremony Shaman's singing is together with Dutar. Also Turkmens, like other tribes and families which existed in Transoxiana and middle Asia, had firm beliefs to metaphysical, supernatural and invisible creatures and in their thought Jinn and fairy were considered as the obtrusive and wicked creature that always lie in ambush for human beings to damage them in a suitable position. They divided jinn into different types that some of them were unoffending. Nowadays the remnants of such thinking and thoughts can be seen in culture and knowledge of common Turkmens. The people of this type and social group believe jinn and the method of treating the people who were haunted by jinn in this manner:

1. Gharajinn: or black jinn that if injured human from the left part of body it is curable and if injured from the right side it's not curable.
2. Gharake pede Rojinn: or black pigeon jinn, if it beats human being his/her treatment will not possible in any way.
3. Louth jinn: that is from demons type and kills human beings as soon as possible encountered their body.
4. Ayal lajinn: or female jinn, this jinni just beat women and intends to gain control on women.
5. Ghezameh jinn: when this jinn beat someone, his/her body become hot and a high fever will occur for that person.
6. Yel jinn (jinn of wind): this jinn blow in the form of wind while howling.
7. Companions jinn: this jinn is Muslim and doesn’t cause a loss to any person while encounter them.
8. Ghar gher tagh jinn: This jinni is appeared in the figure of a woman who is combing her long hair by the side of river at the summer noon. There is one clan of these jinn that put an especial mark on the humans' body while beat them.

In Turkmen Sahara it is believed that jinn are similar to human beings but have shorter body that is covered by yellow fine hair and the track of their eyes is vertical and their feet have hoofs just like beasts. These creatures existed everywhere but their activity increase at midnights and set up their wedding ceremonies or parties in baths, ruined places, cemeteries, basement, reservoirs, the buildings without any residence and …. They live particularly in deserts, by the side of rivers and springs, under the trees without any thorns and in the cozy and deserted places. They go to the homes at night and sometimes go near human beings when they are sleeping to frighten them. Turkmens believe that sometimes jinn appeared at homes invisible and steal something and sometimes they are seen in the figure of animals. Although they believe that jinn are totally the timorous beings, and specially fear from cold arms and existence of knife or dagger near humans cause to their escape, but it's possible that pouring hot water or defilement on the ground or stepping on the jinn's child make their parents to revenge.

Generally Turkmens believed that doing these works cause haunting by jinn: going to the impure places, doing some unbecoming works or doing some works in unsuitable and inappropriate days and times, passing from deserted ruined places or next to the kennel, going on the furnace at night or stepping on the ash of furnace (because they believe that jinn sleep there), passing from cemetery at night and some events such as childbirth, occurrence of every sever physical and mental diseases like depression, anxiety, sever accident, schizophrenia at the time of maturity and … jinn enter the body of their immolations and cause some physical and mental diseases in them.

In such a situation person must went to Porkhan (fairy-singer) for remedy. He/she is a person who believes to exorcisms and can cure patients.

In such ceremonies that rooted from ancient shamanism custom, porkhan keeps away invisible creatures such as demon, jinn, fairy and evil spirits from haunted person's body. In this treating method, at first porkhan recognizes the identity of invader creature in patients' body and in the next step sends out it from their body or changed it with a less harmful creature and creates a kind of understanding and coexistence between the patient and creature who exists in his/her body. In this step porkhan (therapist) gained some key points on the basis of disease symptoms and through asking questions and giving answers by patient, and finds which creature haunted and captured the patient's body. May be the ceremony that is performed for sending out the invader creature from patient's body take a long time and sometimes its shortest one take some continuous night.

Performing the sanative ceremony by porkhan:

This ceremony is in this manner that he enters with a sword (that in the past time thawed it in the ceremony) and sometimes with a whip, then sits in the center of the room between the audiences and raises his hands to the sky and says some prayers quietly. At this time the tape recorder is turned on by one of his followers and a Turkmen music that is named Kapdearam (or my pigeon) meets the ear, that in the past time this music was played by his follower by Dutar. This work can be taken into account as a type of music therapy. Especially when the "Navai-eye Mogham" (a kind of melody) with a soothing rhythm and melody is used, the appearance of patient's attracting mood is fastened. Porkhan goes to ecstasy mood quickly after hearing this music and all of his body starts to tremble and his lips move as if he is speaking (audiences can't hear anything of it), he claims that I discuss and dispute the invader creatures. Then in a sudden movement takes the long rope that is hanged from the roof of room by a metal bar and while hangs from it turns in a circular route in the air that is accompanied with attendances' encouragements and expressing their feelings. This movement and action is a symbol of ascending to the sky. Then, when the special music with the name of "Kapdar chest" (pigeon chest) is started, porkhan becomes ecstatic and is startled suddenly then takes the sword and attacks to the attendances angrily and strikes some apparently quick and rapid strokes to their bodies with dramatic movements, without harming and damaging anybody to frighten the capturing creatures in the patients' body and sending out them. This action enters a psychic shock to the patient's body and repeating this work causes that patient come back and changed into the normal mood. Mainly he focuses his work on the psychic and mental diseases and always one disease. He prefers to treat a healthy person who contacted a psychological and mental disease recently.

Basically, most of patients in Turkmen Sahara suppose that their illness is due to the invisible creatures' interference until it isn't clearly proved that they have a distinguished physical disease. It means that they suppose that some evil creatures entered the patient's human body and create an illness. So it is porkhan's duty to send out this evil creature from patient's body or at least decrease the sharp disputes and contacts between this invader creature and patient. In fact it can be said that all the things which occurred during sanative ceremony, was a psychoanalysis process that is also used in modern psychology in other form. In this reason, the Porkhan's actions and movements were for curing and treating their diseases and is indebted to their suggestibility, that only sometimes can be useful for some mental illnesses and insignificant Nervroz. As the repeated presence of some patients in long lasting periods of therapy indicated, the porkhan's actions can't be effective in more intense psychological diseases such as schizophrenia and …. But, however, porkhan believes that there are some methods to treat these patients too, and in these methods must torment and torture the patient. It must be mentioned that in the past time, sometimes people took the patients among the Naqshbandi Sufi religion Dervishes' praise assembly for remedy that nowadays it is not common any more. At last it must be noted that believe to jinn and fairy, ghosts and … has direct relationship with living in desert or forest zones. There is a sign of this belief, among all the tribes and nations of the world who their primary life was in such areas. Because the absolute darkness in desert, Sahara and forest, existence of fierce animals create a sound of wind and other natural factors that frightened human beings and he/she believes to strange and wonderful creatures to be secure and safe out of necessity and knowledge and always resort to the similar cases.

A documentary about the method of Porkhani ceremony performance: (the field study of author-Gharangol Jungle village – Turkmen Sahara of Iran)

In Turkmen Sahara of Iran (85 years old Erjeb Porkhan) our century's shaman in "Gharangol Jungle" of Googlan sitting region of east and north east of Gonbad-e-Kavoos (Yelli Cheshmeh village) performs the Porkhani custom to remedy the incurable psychological-mental diseases. He is under the influence of fairy and guided to curing patients and in fact is a mediator between fairy and patients. He claims that he recites the praise of Yasin with sword and usually takes benefit of the recital of "Allah" and "La ilaha Ela Allah" (there isn’t any God except God). Moreover, one of the authorities, Tekiyeh Baba near the Pasang village that is located in Minudasht town, allowed him and he has good relationship with two "Als" or jinn. For more acquaintance with Erjeb Porkhan's porkhani ceremony we report this documentary:

In the past time he just performed the ceremony at Wednesday night but nowadays he has Porkhani ceremony every night after evening prayer without any stop.

The required tools: 1- a tape recorder to play the music. In the past time they used two persons who play Dutar. 2- A dull sword that is called "Ghelich". 3- The beetle or two cylindrical woods with length of 30 and
Erjeb Porkhan invites the attendances, who wait in the yard or other rooms to gather together in the special room to perform the ceremony, after evening prayer. At that time, at first women enter the room and sit with their back to the place of men's sitting and cover their faces. Then men enter and sit in a circular form. The porkhan's follower immediately brings the tape recorder, Ghelich (sword) and beetle and put them on the ground. At last Porkhan enters and sits under the rope on his two knees and say the attendances say the praise and greeting to God 3 times. Then he recites praise and at the end everyone touch their faces. Then Porkhan says if anybody has a knife, dagger, pin, praise or such things with him/her keep away it. Then his follower turns on the tape recorder and porkhan start to concentrate his thoughts. After some minutes his body trembles with sudden and short shakes. After this he stands up from his place and counts the attendants and persons in the room, then he takes the rope that is hanged from the floor with his hands and turns some continuous rotations in the air in a triangular direction. When he stops the attendants clap and applaud until he comes back to his normal mood and situation. In this short time (the time for removal of vertigo) he selects some of attendants with his finger without speaking and seriously. After that he takes the sword and put it on the neck of all the men. And his assistant strikes 2 beats with 2 beetles on the sword when it is on the neck of each man. Then the same work is done for women.

After ending this work, porkhan leaves the room for some minutes to contact with jinn, as he claims. Then he comes back to the room to repeat the previous actions for all of attendants. But this time he puts the sword on the neck of some persons as he wants to cut their throat. After ending these works, he goes out again to contact jinn. After his further come back to the room it is supposed that ceremony is finished. Porkhan strikes his hand on the back of every men who is sat in the room as the sign of friendship and kindness and touches their heads quietly and shakes hand with them. At this time men put some money in his hand.

About women porkhan just touches their heads and avoid touching their hands even at the time of giving money. The ceremony is finished with reciting praise and women leave the room at first and then men leave it.

In some cases Erjeb Porkhan confined some special patients in his home for 2 or 3 nights to cure and remedy. The only drug that he recommends for these patients or others is some praises that are written on the pieces of papers and each of them uses in some particular cases. Some of them must be burnt, some must be eaten, some of them must be thrown in water and some must be pinned to the cloth. Recommendation to some patients to don’t go to the cemetery, rubbing his own spit to the patients’ forehead and … are his other treating methods. About the mad who referred, porkhan does strange actions. At first he welcomes him/her with a slap and then regarding their situation punishes them severely. For example, makes some of patients completely bloody through heating them by wood insofar as the scars remain on their head and face. As Erjeb Porkhan believes, jinn has a horrible, frightening and ugly face, their body is hairy and bare, they can't be seen with our eyes unless they want it themselves, they act at nights and don’t have any special place and home, sometimes go to the caves and ruined places to escape from cold weather, eat animal bones, they are similar to human beings from some aspects, they marry, have king, and some of them are Muslim and some are unbeliever. They are found all over the world, and divided to different tribes like human beings, they have different languages, fight together, bury the dead persons, die as a result of diseases and some other events, and as human beings haunted by jinni they haunted by human beings too. They have school and doctor too and sometimes take the figure and face of human beings and sometimes the figure of animals. An interesting point that must be mentioned about this Porkhan is that, in spite of explicit opposition and propaganda of intellectuals, some of clergies, educated persons and other wise Turkmen with him and his actions, still the people of near villages refuse him to treat their patients. Some important subjects take part in this affair, which the most important one is lack of knowledge and existence of traditional thoughts among inhabitants, dispersion and distance of villages from urban points and even big villages, unavailability of modern medical facilities and etc, financial and cultural poverty and ….

Generally regarding the increase in education and literacy of people and progress of medical science and its availability and ease of access to it and other governmental and private services and non-existence of so many porkhans in these regions, referring to porkhan for treatment is decreased in comparison with past years but this custom is one of the live customs and conventions of Turkmen and is counted as their beliefs.
Conclusion

As for the importance of the human beings' beliefs and customs in solving the daily problems of their life and considering these customs and beliefs among Turkmens of Iran's Turkmen Sahara, that one of them is believe to treatment of some diseases just through Porkhani method and performing some actions and works by Porkhan such as playing a music, entering a shock to the patient and ecstaticizing him/her and consequently treating the patient in traditional method, was useful and effective in the past but nowadays by appearance of modern psychotherapy and medical science people are not hung up on their previous beliefs and faiths. Porkhani is completely the same as today psychotherapy science that was common in the past time and used so much, but nowadays this custom and in fact this method of treatment is forgotten due to the enhancement in people's literacy and appearance of psychotherapy science and medical and health services of governments, and in Turkmen Sahara of Iran only an old 80 years old man is treating the diseases by this method.

Generally as for the believe of some clear-sighted persons of this area treating the disease by porkhan seems more useful and effective than referring to a psychiatrist, because they believe that today's medical science causes some other diseases in different parts of body by prescribing the chemical drugs but because the custom of porkhani is the traditional science of psychotherapy without utilizing any chemical materials and drugs, so it is more useful and effective.

It is suggested that, regarding the high level of today's psychiatry science and so much health services and their availability for treating the patients, it's better to refer the psychiatric because using the modern medical methods can present better services to the patient.

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