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Bath and the north: to history of a question and traditions of culture



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Abstract

The mankind used from time immemorial a bath to what results of the archaeological, ethnographic and other researches which have defined its approximate «age» over 25 centuries testify. For a long time the bath is highly appreciated at all people, is an integral part of their culture and a life. The role of the bath inseparably linked with national traditions, always was multipurpose in a life-support system of ethnoses. The bath carries out functions: hygienic, improving, removing weariness after physical work, preventive. In ceremonial rituals the bath was means of protection from evil ghosts and clarification. The magic role of a bath is connected with outlook of the people. The ceremonial bath with ritually-magic actions has practically become obsolete, but with a view of improvement, psychological influence, preservation of a healthy way of life in the people quite often come back and to these sacral traditions.

Keywords: *social and cultural space, the North, history, a bath, preventive health care, health.*

Humanity from time immemorial enjoyed the bath, as evidenced by the results of the archaeological, ethnographic and other studies that determined its approximate "age" - more than 25 centuries. It can be assumed that even the ancient tribes were known beneficial effect of heat on the human body. One of the earliest written of mentioning Ban is the testimony of Herodotus, who in 450 BC described the habit of Scythian and Sarmatian tribes that occupied the territory of mod-

ern Ukraine, bathe in a tent in the center of which were heated stones, which threw cannabis seeds [68]. Arab traveler Ibn Dasta (912) seen in the present-day Bulgaria primitive huts with peaked roofs, heated red-hot stones, which poured water, and people with took off their clothes. In such constructions, entire families lived before the coming of spring. They can be considered as prototypes of the bath. The mention of the bath is contained in the Chronicle of Nestor (1056), where the Apostle Andrew describes his journey in 907 at Northern Russia. [73] About the time of occurrence and the further spread of baths on the ground there is no accurate data. If we assume that the source of heated stones heat necessary to generate steam, its appearance can be dated to the Stone Age, and suggest that it appeared the residents of cold and temperate climatic zones of the northern hemisphere. According to the theory of E. Mehl (1953), sauna in the Middle Ages from Iceland across Northern and Central Europe and spread to Asia via the Bering Strait - in North America, from Alaska and then - to Guatemala and Labrador. Having done this way, she returned to the west, to Iceland. Distribution bath is not excluded in the opposite direction. Excavations in the habitat of the Mayan (the remains of dwellings, which are more than 2000 years) indicate that the inhabitants of Central America had potelnuyu bath [63]. The Spaniards came to this area in the XVI century., Watched the Aztec culture reception potelnyh baths called "Temescal", which they borrowed from their ancestors of the Maya (the topic in Azteca - Bath, Kalle - house) [66].

From nomadic tribes in the central and the eastern parts of Africa, preserved ritual and religious rituals associated with the use of hot air and steam baths, which were used for the therapeutic purposes [70]. There is information on the application potelnyh baths in Ireland at the time when she was under the influence of the Roman Empire. It is assumed here that the emergence of this type of bath is associated with the Vikings, who in the VIII sailed to the island.

On the basis of the archaeological and historical data can be argued that it was a "multifocal" process. People have learned to exploit natural phenomena, they learned the properties of fire, water and stone, which was a prerequisite for the emergence of the modern baths. Naturally, the spread of bath due to the peculiarities of the migration factors of mankind, which has shifted its experience, habits and way of life in the new edge habitat. Even the names themselves carry information about the origin of bathrooms: Finnish sauna (sauna), Russian bath, Roman bath, Japanese bath, etc. From the information given above, it follows that in ancient times the bath, sauna used as a prophylactic and therapeutic agent for some diseases. Modern medicine also recommends the use of the bath. Its impact on the healthy and diseased body was the subject of close scrutiny.

To understand the problem of the spread in the Russian tradition of washing in the bath, you need to find out the history of its origin from the Middle Volga. It was believed that the roots of the Russian bath - in the Byzantine Empire and the name are borrowed from the Greek language [58, c. 121]. To determine the place of origin and the earliest existence of "bathhouse" tradition need to consider the characteristics of the later so-called continuous range of black bath (bath with white chimneys are of more recent origin, and, of course, created under the influence of urban culture). Most likely the tradition of Russian baths originated in the vicinity of the Baltic Sea - the Western

Dvina basin and the area around the lake. Il'men. Confirmation of this hypothesis can serve as a widespread baths of this type in Novgorod the XIII century. [15, p. 12-72]. In other regions she came at different times and in different ways. The question arises as to what kind of culture it must bind - Finno-Ugric and Slavic? In both cases, there are arguments "for" and "against." Probability of occurrence of the initial bath in the culture of the Finno-Ugric peoples is not as great as it might seem at first glance. Version of its borrowing-Slavic migrants from local Finno-Ugric peoples leaves open the question of why it happened only in the North and in the area between the Volga and Oka (though not universally), this tradition was alien to the Russian population. For its part of the Finno-Ugric peoples of the Russian Plain experienced a great impact of the Slavic (Russian) homebuilding, and original elements they did not actually traced. To say that they existed originally, but that was later borrowed, very difficult. Traditions baths in modern Volga and the Baltic Finno-Ugric peoples have developed mostly in the same places as in the neighboring Russian population. The same applies to the spread of "floating" in the oven. Northern Vepsians by the side with a Russian Onega and other areas where there are baths everywhere, know only this tradition, as practiced by the southern washing in the oven, as well as their neighbors. In addition, the interior of the furnace in the winter southern Vepsians used as a bedroom. Hovering in the ovens, which occurs somewhere in the south of the Middle Volga, the researchers attributed to Russian influence. In the Middle Volga region first bath appeared very early - no later than the XII century. - And they came back from the East [54, p. 285].

Население The population of the rural areas is borrowed a very simple design of the Russian bath type.¹. Modern baths rural people of the Volga are oven-stove, fueled by the smoke, and although the water is heated in the furnace boiler vmazat, their relationship with the Russian bath is obvious. The device and the internal layout of the room most of the baths are identical to Russian Volga people. The time of appearance of the Russian bath in the Volga region is not yet known. There is no doubt only that, after the fall of Kazan there it spread all over the place, helped by a large influx of Russian immigrants. Perhaps borrowing occurred much earlier, because the need was already in the bath, and trade ties between the Volga Bulgars and Rus significant [54, p. 286].

The origin of the custom to bathe in the furnaces even more mysterious than the birth of "bath-house" tradition. Until the middle of the XX century custom steam in the oven a little coverage in the scientific literature. Meanwhile, at the end of the XIX century farmers in many areas, even in the taiga zone lacked wood as trees and forest lands were owned by the state and landowners. But the baths were built in a completely non-forest, steppe areas, which led to the use of non-traditional materials and the creation of original designs. The structures used any quality wood and rocks, as well as old buildings left over from the former. For the same huts were taken straight logs only the desired thickness and predominantly certain species of coniferous trees. Therefore, the lack of the material for the construction of baths is not an obstacle to their con-

¹ URL: http://svetlica.info/russkaya_banya/istoriya_severnoy_parnoy_bani.html (Date of access: 12.11.2011)

struction. The greatest tradition of washing in the bath connected with the peasant migrations that took place over the centuries. To the Middle Volga, Russian colonize in a relatively late (after the fall of the Kazan Khanate), were introduced by different cultural practices, which are dominated bath. Later in the developed areas of the Urals and Siberia there is only custom washing in the bath. From fragmentary evidence XV-XVIII centuries and materials XIX-XX centuries tendency to displace the custom to wash in the bath furnaces. In the areas that were not previously familiar with the room, she first appeared in separate villages and was built as a rule, one for the whole village. At the beginning of the XX century in the surrounding areas of its range to the test the custom prevailed in the kiln wash. Hovering in the oven, as well as in the bath, it was the cure for many diseases, especially when used for steam infusions and decoctions of herbs. Bath in connection with the healing effect attributed to her appeared in the various magical effects. In some places, sick infants were hovering in the ovens with the dog to the animal disease has moved on [48-50]. Gradually the room was separated from the dwelling. After the separation bath was further evolution of the home. Although the room and kept a number of the elements of the ancient habitation, it has not been an exact copy: for it were not necessary to many parts of the dwelling.

It is appropriate to recall the bath dugout (North and Pskov Province.), which corresponded to the above type of dwelling. DK Zelenin believed that bath was originally constructed in the Earth Lyanka. He based his conclusions on the Belarusian title baths - "Lazne" [6, p. 283-284]. In 1992, we recorded a story about EA Shatova baths, mud huts, which were built in the area of Mordovia Chamzinsky. In a high ravine slope recess, which housed an iron trough, which was applied in the stone quarry? Under the trough up the fire that escalated stones. Then they were doused with water and steamed. [46]

Scattered in the different sources of information show how the room got into the life of ethnic groups and, keeping its core functions, acquired national characteristics. And now not only the spatial differences in the methods of washing, but the finer details of the (process water heating, furnace bath in a white or a black, etc.) carry some information about the time and origin of migration flows and the cultural influences on neighboring territories. It will be appreciated that throughout rural bath XX century heavily modified. Black baths, universally prevailed in the past, have been squeezed white. There furnace boilers or other appliances for heating water. The update process has increased in the last four decades, so the modern picture of the spread of baths and their features are little correlated with the historical past [54, p. 292-295].

But at all times and all related peoples bath considered the best hospital, healthy mind. In the bath, birth place, ruled the muscles, sprains, treated radiculites cheerfully stunted children, washed with non-healing wounds have healed all kinds of dermatitis, colds soared twigs of birch, oak, spruce, fir, juniper, St. John's wort, marjoram. Not for nothing is still room specially honored. And not forgotten its healing powers. Like bath, sauna heats, bath treats. With flu, accompanying him to cough, as well as all the colds and some infectious diseases bath is still considered one of the principal means of treatment. The only contraindication to treat it is the high temperature of the patient. Curative effect of heat, massage birch twigs reinforced by the application

of compresses, baths, inhalation, rubbing concoctions of herbs. H. Moselle in "Materials for Geography and Statistics Russia collected by officers of the General Staff" (1864) explains the meaning of baths for the Permian Komis: "... in cold-related diseases is the main treatment room, a hot istoplennaya, after which, of course, easy cold passes without a trace. Saunas are used as measles and smallpox "[19, p. 664]. Plenty of space Komi-Zyrinin baths given in the picturesque album "The people of Russia": "You have to know, in fact, the value of what have these baths in the home have zyryan to fully assess their ability to adjust to the harsh and threatening nature of the area. Bath (pyvzyan) - is an urgent need of every zyryanina and the main remedy for all diseases, and in particular from the point where people prozyabnet frost, they say, to the bone. Bani Zyrinin fueled strongly every day, not excluding Easter Sunday. Every evening in the villages Zyrinin heard the cries of conscription, "Pyvzyan! Pyvzyan! "Everyone is waiting for this call and go to the baths, but do not wash and bathe only" [21, p. 158].

In the historical-ethnographic essay, IN Smirnov, "Permian" (1891) draws a parallel between the oven in the house and a bath, "The dugout, barn, sauna and cottage have one thing in common, testifying to the fact that they have evolved from human habitation: it Ohnište. Moving on from their old-Shih-type buildings to the latest, we will see a picture of his gradual development. In the dugout and in the same conical structure that now serves as a barn in places, the fire expanded in the middle, on the ground. Furnaces are not yet even in its most primitive form. Without the furnace are other forms of Permian barn. Right at the center of the earth splits and fire in a hunting cabin. In the bath, we've been dating for a "heater", whose pe-built of sandstone. In some cases - and these cases are particularly common - oven takes a bath in the same place as the Ohnište, that is located in the middle. Here you can see more action traditions. But for the most part, however, the "stove" is placed in a bath in one of the corners - the mouth to the side of the wall. In Perm huts we meet a new type of oven - glinobit-ing. Just as in the baths, cob oven is placed differently. In Glazov county in the ancient Permian huts oven takes place in one of the front corners of the mouth and turned to the door. This position will be clear if we remember that the hut was preceded in Perm dugout, in which the only light-transmissive opening a door. The furnace had to put aside that was just a lit pay the mouth to where the only light came through the dugout. According to tradition, this situation will continue in the oven above ground, timber buildings "[56, p. 197]. VN Belitser in his "Essays on the Ethnography of the Komi (XIX - early. XX centuries)." (Wiley, 1958) says that almost every peasant family had its own bath. Bath set on a country estate in the farthest corner. The most common disposal baths, as well as barns, groups at the end of the village, usually near a stream, on the slope of a hill river. Sometimes bath built together two or three families. Baths were heated in black, on the device they were quite the same type, the difference lies only in the location of the furnace and the device changing room. Komi-Zyrjanin baths were a low (less than 2 m in height) frame, chopped "in a corner", without foundation, often with single flat roof covered with earth. It belonged bath dressing room, usually a very simple device. In some cases, he had the look of priruba to the actual bath, others are held in the form of a light fence of poles and planks. In a waiting room on the ground floor have put some boards, there was a bench for undressing and was reinforced pole for hanging clothes. In the bath

led the low door. In one corner of the bath heater was, more often than her first forum was turned to the door or window to a small cut through the side wall with a sliding plaque instead of the frame. Kamenka ("Mountains") was a pile of stones at the bottom of the mountain. Sometimes the stones supporting steel axle. For heating the water in the heater strengthen large cast iron or wooden deck. Next to the stove and the wall above the heater were reinforced rods for clothes, and under the ceiling in the wall cuts through a small hole for smoke. At the opposite wall was a small bench and her pelvis iron or wooden trough for washing. In the corner - a kit with cold water and a wooden ladle Komi-Zyryanskaya bath had in some cases the plan of the old home dugout (oven facing the estuary to the front door), in other cases, its internal plan (oven is turned to the side window) was similar to the plan of the old Russian baths and from the western home. The second plan is the location of the stove in the bath is probably not accidental. He is known among the Komi Zyryan mainly in the northern regions, and possibly associated with the penetration of the Novgorod culture, in particular, the home of Novgorod, where the plan has been distributed in the past (XV-VIII centuries). ". Further, the author gives examples of wedding ceremony in the bath [1, p. 197]. F.V. Plesovskih in the study "The Wedding of the Komi" (Syktyvkar, 1968) also analyzed the wedding rituals and lamentations: the first chapter, he focuses on the bride ceremony in the bath [33, p. 52-55, 128].

The work of A.S. Sidorova "quackery and corruption of the people of Komi" (1928) consists of several parts. In our opinion, the most interesting one where he talks about the treatment in the bath [55, p. 63, 104, 108]. When you cough, runny nose Komi poured onto the stove infusion of mint, fir needles, creeping thyme and breathed the rising steam. With aching joints, muscle pain soared twigs of fir, nettles, on the sore spots imposed compresses steamed in boiling water milfoil, mountaineer felted, purple stonecrop, nettle, woodlice, Viola tricolor. A common medical procedure for coughs and colds, rheumatism were hot and ant pine baths [7, p. 111].

In the Komi-Permian national medicine bath took place less significant than that of the Komi-zyryan. In a national doctoring played the main role of grass. After these, the most curative-governmental considered various salts. Bath was in third place. But those same herbs are often healed in the bath. There's also implemented the so-called "mategaschny", ie, treatment-tion soapy massage sore muscles, joints: drove it hurts torches and started talking headaches, hernia. In the bath, the baby taken out "poker" (postpartum belly button). For this purpose, the child after birth about a week hovered in the bath. But in this case, the float had no mother, and mother-in. In the bath, in children under the age of straighten the head when it is deformed. In the past, small pox and cured in the bath [14, p. 56]. Article IV Ilina, JP Shabaeva "Bath in the traditional way of life of the Komi" (Syktyvkar, 1985), are people saying about the importance of baths in the population: "Baths all the rules," "bath for the sick is like balm", refers to the selection of sites for the bath "... bath before preferred place by the river, creek, alone or in large groups outside the court. " This was due to the high risk of fire black baths and the need to have a water source nearby. "So - the authors note, - S. Ignatov out with. Pomozdino recalls: "Before, not far from my home, closer to the river, stood in a row twenty baths, but it was still just above ten baths." Where there used wells, baths were closer to the farmstead. White baths are safe, so they began to build

in his yard. «Bath is a radical method of the treatment for many diseases, so it is all the people of the test is considered a "healer" [14, p. 112]. Article I.V. Ilina "Like in the old days were treated" (Springs of Parma. Syktyvkar, 1989), significant attention is paid to the bath, brooms, hygiene, etc. [8].

Y.P. Shabayev and L.S. Nikitin in his article "The traditional Komi-Perm Bath" (1993) was considered its design, utensils, function (sanitary and hygienic, ritual, recreational and a workshop). Interesting information about her magical role [61, p. 58]. The paper used a great amount of material collected by the authors during field visits to Mordovians (Penza and Samara regions; areas of the Republic of Mordovia, Siberia and the Far East, the Republic of Komi, Komi-Perm Autonomous District and other regions of Russia). Informants were chosen mainly elderly people who know the methods and tools of the traditional medicine. It was possible to watch many of the techniques of treatment of diseases carried directly in the bath, make drawings, photographs, some of the material to fix on audio and video tapes. Information on Mordvinian bath contained in the books, according to the study published in the Russian Federation mordvy [23-32]. All this has allowed us to conclude that for a long time bath is highly regarded among all the peoples of the North and the Russian Federation. It is an integral part of their culture and way of life, serves the purposes of health, combating different diseases, and has a strong place in the ritual life of the people. Everlasting its role in the interaction of cultures and the ethnic groups in the life support system.

In the bath, great importance is attached bathrobe broom. They are one of the means of physiotherapy, therapeutically effects on the body and are used around since then, as is known the healing power of herbs and began to use it in their bath. Brooms are usually harvested from birch, oak, lime, etc. birch leaves and buds contain the essential oil, tannins, vitamin C and vitamin A. In folk medicine it is used, and besides them - sap, bark, wood, coal, tar. It is believed that the birch broom cures for many diseases. Especially useful is inhalation of vapors from him in the bath. Another feature birch broom - it fits tightly to the body, absorbing sweat-catching. Birch leaves emit a very strong volatile, destructive action on the corresponding disease-causing germs. Broom made of birch is particularly flexible, lightweight, and docile. When harvesting broom population chooses branches, in which the upper surface of the leaf is smooth and velvety, like with a gun. Harvest them usually 2-3 weeks after Trinity. "Every year my husband has garnered about 50 brooms. Only prefer birch. If someone can not bathe in a bath, it is still clean, constantly making foot baths of birch leaves and small twigs, which are large enough to support it. This procedure is very useful for relieving tension, fatigue and aching legs ". [41] There is a belief that the oak twigs - for those who are harder and especially loves to warm up. Oak - is a valuable medicinal plant. The main active principle in it is the tannins, the principal value of which has tannin. It has the property of precipitating proteins. A touch of oak twigs to the wounds, mucous forms a protective film that protects tissues from irritation. Therefore teas infusions oak acorns are used as anti-inflammatory and antiseptic agents for diseases, poisonings. Essential pair of oak leaves can reduce the pressure in hypertensive patients. Their harvests usually in August. According to residents, the broom turns solid and it leaves do not fall, if the branches torn off in a shady forest,

where there are large mugs [47, 46, 40]. Many of the respondents are gathered twigs of juniper. It is not surprising, since juniper releases volatile production is 6 times more than other conifers, and 15 times more than deciduous. Juniper oil used in the treatment of paralysis, neuralgia, sciatica, skin cancer. A decoction of branches - an indispensable tool for allergies. Juniper broom is particularly useful for rheumatism. Although not easy to get used to it - too scratchy. Usually it is put in oak twigs and birch brooms [48, 49, 53, 55]. Fir, spruce, pine branches isolated valuable substances, including adhesive, strongly smelling of turpentine. This medicinal resin from ancient times was famous as an antimicrobial, wound healing, anti-inflammatory, disinfectant. No wonder they say that so you can drive off with a broom, not only fatigue, but also any ailment. It is especially useful for rheumatism. But if the skin is too sensitive, then stelyut needles on the bench and just lie on it. Harvest these brooms at any time of the year [35, 38, 39, 40, 41, 42, 44].

And the kids from an early age to instill the love bath. In Komi, stroking the child's back with a broom, grandmother whisper:

*In the woods to go - not to get lost,
In the water to go to swim - not to drown,
Climb a tree - not to fall off.
Soar boys, future hunters, saying:
Legs, legs, run
In the cranberry-blueberry forest,
On the strawberry will cut,
In cranberry swampy forest,
In the mushroom grove
In Ryabchikova undergrowth
In squirrel Parma
In Capercaillye boron.
Ohotnichay, hunted,
Bring home a lot of good,
Feed his family-sing [10, p. 163].*

The belief in the cleaning power of fresh greens seen in the habit of sweating in the sauna the day before Midsummer. Steamed brooms from birch, rowan twigs and globe-flowers. Kupalnitsey same, which bloom in the national calendar Committees associated with the summer Solncevoroth, carpet the floor and shelves in the bath to a person cleansed from all defilement, accumulated over the years, plucked health until next summer. Hovered children and recited the incantations:

*Be clear as mountain ash,
Blossom, like kupalniza,
Be wide as birch leaf,
Let strengthens and grows,*

How Ivanovo grass

Matured and grown,

Leaflets broom as you bloom

Let your body become white,

Let the light be your blood.

Feet, legs, run,

Let the little down roots,

Up leaves shoot forth.

Scabies – to pigs

Cough -to sheep

Diseases – to bears!

Feet, legs, run,

(Tamara and Galina)

Large growths,

To become a good and big girls! [10. 162].

Given the specificity of each plant, each attendant himself knits broom - for treatment and for the soul. And there's one thing he can relate and a sprig of oak and birch and rowan. According to informants, hovering broom - it's a true art [39, 44]. Try not to lash the broom that there are forces, movements should be soft, flexible twigs should barely touch the body, mainly skillfully whipping them [35, 50]; broom should be slightly moist at all times; sweep of motion depends on the temperature in the steam room. If it is high, the twigs are more cautious, especially in the head - you can burn your face, very sensitive to heat bannomu ears. If the temperature is low, then you can act more freely broom, sweeping [52, 53]. Stroking, - is a kind of massage, energizing the skin, activating the blood circulation, increases sweating. Aroma of broom, if it is properly cooked, still remains in the body for several hours after a bath [51].

In a typical country bath steamed two, three, so try to hover each other lying on a shelf brooms. Some methods of steaming told of the respondents. First, a light stroking of the feet to the head. Brooms placed on the foot, then they can easily and netoropyas – Livo slide on the calf muscles, thighs, buttocks, hands - on hands up to his neck, with arms along the body. In the opposite direction there are two brooms. One broom slides on one side, and the second - on the other, then

at the side of the pelvis, thigh and calf muscles to the feet. Next, pick up brooms (with them as it captures more than hot air – spirit), is lowered onto the lower back and pressed their hand to the body for 2-3 seconds. These movements are repeated several times, and then pressed brooms in the blade, then the knee joints. The entire complex is repeated 3-4 times. Pay attention to the fact that brooms have to touch the body, and do not move through the air, a heat pumping. If the steam room temperature is too high and the skin can not withstand heat, brooms trying to move very slowly, lifting up [36, 44]. Another popular method - lashing. Performed first on the back light strokes in all directions for those - on the lower back, pelvis, thighs, calves and feet. All this does not spend more than one minute. Complete stroking, but not as slow motion, as if the first admission. Stroking also make for a minute. If it is very hot, the heat is removed from the body, as in the first case, a hand or wet sweeping. Then turn face up. Mate repeats all the tricks in the same sequence, then again to lie on his stomach. Again, repeat the first two steps and stroking postegivanie. This time, they do not last more than two minutes, and then proceed to the next reception - pohlestyvaniyu. In people, it is considered the main reception. It operates in conjunction with the compress. Begin from the back. Broom lifted up, grabbing the hot steam, and do 2-3 pohlestyvaniya on the latissimus dorsi muscle. Then pick up brooms and down in two - three seconds, pinning them to the body compress. The same is repeated on the back, buttocks, thighs (on the outer surface), with the exception of the popliteal fossa, as the skin is very sensitive. If you need to warm up the deep popliteal joint (increase its elasticity or restore damaged functions), it imposes a broom steamed and bent leg careful springy movements. Said wrap - the fourth appointment. He is, according to informants, particularly useful for the injured parts of the body (after strenuous exercise), and sciatica, muscle inflammation, gout, etc. The fifth technique - rubbing. If a second (or third) approach on the bench Banshchikov not want to part with a broom, repeat the whole procedure, but only the first two steps is carried out quickly, and in the end, the reception rubbing: with one hand (usually the left), take a broom for "pen" and the other hand, lightly pressing down on the hardwood part rastiryut back, lower back, pelvis, etc.: body rubbing in all directions, the limbs - along. Rubbing perform strokes or circular motions.

Usually, all the bath procedure takes about an hour or two, more healthy, young people can survive up to 3 hours. Before each calling on the shelves normally rest 10-20 minutes [43, 53]. Some informants believe that you can not wash with soap and water before soaring, because the connection of soap with water vapor is harmful effect on health. Soaps are used at the end of bath procedure [46]. During the rest to maintain sweating drink hot herbal tea, which, according to informants, should drink small sips [45, 49]. People are not tempered with a history of the disease, the elderly, and most women try to avoid overheating of the body, so the duration of a call in the bath is typically less than 10 minutes. Steam try lying down, as more fully relax the muscles and facilitates the work of the heart. Begin to steam at the bottom, then climb higher. Try not to make any sudden movements. With the beginning of a strong perspiration or acceleration of the heart come into the dressing room, resting. When entering the shelves dabble two mugs of water on the hot stones and begin to steam. Broom brush off from the water.

There are a lot of different recipes for herbal infusions. Here are some of them. Lime couples. Linden flowers - 250 g water - 1 liter. Linden flowers pour boiling water. Insist 5-6 hours. Strain, add 250 g of alcohol. At sacrifice on the rocks 100 g It is highly diluted in 8 liters of water. If not for long periods of storage, the alcohol can not be added. [39] The infusion of thyme. Grass and flowers of thyme pour water over low heat bring to a boil. Boil for 5 minutes. Insist in a closed vessel for 30-40 minutes. Drain. Add 250 g of alcohol. Store in a closed glass container. It has a pleasant fragrance. Thyme is good to combine with other herbs. Very useful when you cough and other diseases throat. If you sacrifice a pair dilute 50 g infusion at a basin of hot water. [50] Infusion of oregano. Flower and herb oregano pour boiling water. Insist day. Drain. Add 250 g of alcohol. Store in a tightly sealed glass container. Solution prepared in the steam room of sacrifice as in previous cases. This pair has a soothing, anti-inflammatory and expectorant. It is used as a prophylactic for abnormalities in the central nervous system and for the prevention of diseases of the upper respiratory tract. It is especially effective for bronchitis [40]. Infusion of St. John's wort. Flower and herb St. John's wort pour cold water on low heat for 20 minutes to boil, remove from heat, brew lid closed. After an hour drain. Add alcohol, as in previous recipes. For sacrifice on the rocks to plant no more than 100 g per 8 liters of water [41]. St. John's wort does not smell sweet, is added as a component contributing to an atmosphere of steam a lot of useful elements that have antibacterial, disinfectant properties. In gout, rheumatism bruises, abrasions St. John's wort is added not only to the water to steam, but also tea, also used compresses with hypericum extract [46]. Tea from the leaves of currants, raspberries, gooseberries. Young leaves are slightly dried in the shade. Then, they are twisted. The mixture is left in a humid place (you can cover with damp burlap for 7-10 hours). Finally dried leaves in the shade with mandatory access of fresh air. It turns fragrant, delicious tea. [38] Thus, wild grasses, shrubs, trees provide a unique opportunity to everyone to choose their health drink (everywhere).

Bath and tradition of medical and psychological rehabilitation. Modern psychotherapy is rooted in the centuries-long experience of the people. K. Mitropolsky once wrote: "Newborn Mordovians washes in baths and floating broom. During hovering grandmother sentences following superstitious words: "There is the sea girl with silver hair, silver belt belted, I will not soar, I will not stroked, hovers you that the girl and stroking it you you to be strong, that you were at peace "[18. 18] An outstanding scientist and public figure neuropsychiatrist V.M. Bechterevev said: "The secret of healing suggestion was known to many persons of ordinary people, among whom it was passed on by word of mouth for centuries under the guise of sorcery, witchcraft, spells, etc." [2, p. 19].

Magic. In medical practice folk healers often used magical methods of influencing the patient. Magic techniques are full of confidence and mystery, which had great influence psychotherapy. Achieving a magician of faith-healer exceptional patient in their treatment conditional on first prestige among his people. Magic tricks they used in pure form or in combination with other means and methods of traditional medicine: herbs, empirical physical therapy, etc. This is the most typical part of the ancient rites, which depicted the traces of nature worship in general, when remedies plant, animal, mineral supplement each [3]. There is contact (when the witch doctor and patient communicate directly) and indirect magic. Sick of the host inside charm drugs,

nagovornoy wash water, wearing amulets, amulets, talismans, perfumed, deep in the belief that with this evil disease, squeezed, nibble, suck out, etc. If the type of imitative magic was treated by medical similar principle, on the assumption that this is similar. When the partial magic all procedures made by the patient is not over, and over parts of his body (hair, nails), clothing, etc. A significant part in these ceremonies took bath. The sources of the role of magic in folk medicine Committees noted that the new mother and child is particularly vulnerable to the wizards who can ruin a person to fill his illness. This is required to take appropriate measures to protect the health of the child long before his birth. The greatest importance was attached to it measures the magical nature. To this end, as well as any woman pregnant was supposed to carry an individual ward. Arsenal wards were quite rich - a needle with broken ears, sharp metal objects, claws and teeth of animals, fish, etc. Particularly effective and therefore binding amulets were allegedly covering, protecting the body of the pregnant woman and the fetus from malicious forces, the evil eye, the possibility of substitution: rope, a piece of the network, which often do not even filmed in the bath, with a string of peony berries, beads, a cross around his neck, a scarf on her head. The girdle around the waist was especially important for the pregnant woman, because, according to the beliefs, prevented the possibility of substitution of or damage to the child [13, c. 8]. The belief that the woman giving birth in this period can easily jinx is not only wrong, but also relatives, forced the women to keep the Komi-birth in secret, hiding in it. More often than not be born in any non-residential premises: in a shed, barn, or bath, a woman who, sensing the fight, trying to prepare myself, so as not to attract attention to the mystery of the upcoming event. Facts from the past came when women were forbidden to give birth in a residential area, in a pinch, she gave birth to the threshold of the kitchen, but most often in the bath. This choice of place of birth is not random. Probably, Komi, like many other nations, once existed concepts according to which the process of childbirth and maternity cases were considered "unclean", which attract various evil forces. Therefore, to avoid desecration of the home a woman in childbirth tried to remove from the home [13, p. 20]

In Komi at birth, and this is most likely to occur in the country bath, baby crossed his arms and legs in order to protect against the evil eye, and if it was a boy, three times uttered: "Since nine two nine three nine" [16, p. 40]. Baby immediately after birth, were taken to the furnace. Obviously, in the distant past, this was an important ritual in human life, because the deification of the sun eventually was moved to the fire, and then at home. By the furnace have been asked: "Let the child will be strong, like a furnace, and strong as a wall" [16, p. 40]. In the Komi-Perm there were a number of assumptions and actions against the "evil eye." In order not to fall ill or himself or the child should not show the black-Cheremnova (black, red, red-haired - is unreliable people). However, and against them is a radical remedy: sprinkle on your head or the baby's head salt and ask for the "sprinkle with a piece of coal," so that you or your child afraid. Only those funds and protect from the evil eye. Rub salt should not only commemorate the meeting with the parties and clearly unreliable, but if at all afraid of the evil eye. Dawn Virgin Mary, the dawn Maremyana, you come to us, to our disadvantage, the slave child (name). " In this case, a conspirator (these are usually women) picks up a broom (plots often take place in the overheated bath) and are pre-

poured nine times drew a bucket with water and hovering smoothed, saying: "Green Vichka, green travichka, useful, sanctified holy dew, and also a slave child (name) Clears my speeches. " It is necessary only after these words hover child, sprinkle it with water, 2-3 times a blow, and the baby is healthy "[62, p. 96-97].

An important way to cure the evil eye at Komi considered spitting. Sitting down on the threshold of the house or bath, put baby belly down on his knees, his hands crossed on his back and legs, then spat between his legs and says, "pike teeth into the throat where it came from the evil eye, Go back and forth" [16, c. 43]. There is another way: the child in the bath three times a broom hovered man who knows the conspiracy. He symbolically heat their bath and twenty-seven thin splinters and then his arms and legs baby, lifted it up, three times poduv between his legs to drive the disease, poured water.

The presence of the safety of the magic is the most noticeable in the wedding ceremony, which protected the bride and groom, as well as the members of the wedding from the influence of evil forces. The medicine men were called upon to ensure that all, especially the bride and groom, all kinds of benefits: motherhood, wealth, love and consent, etc. Before the wedding, the bride carefully washed in the bath, which was accomplished as a certain rite. Safeguarding the bride in every seam of her wedding dress stuck with needles broken off ears. The bride's bare body was bandaging scraps fishing net. The sorcerer could not know how many knots in it, and the cells, which means that the spell could not have any effect [36, 45]. When washing the bride in the bath was going to a noisy crowd, the bride's relatives shouted, knocking on the flap beat a beater than they supposedly imaginary evil spirits distilled [16, p. 46].

The most effective treatment was considered a rite when it was held in the bath. Could be the basis of his magic act aimed at the purification of the damage - washing, pouring through a sieve, fumigation, evaporation of the disease. Ceremony was preceded by a process of preparing the bath, water, and wood, twigs, which is also attributed to some kind of the magical powers. In the late evening or early morning, unknown to others, wise woman drowned bath twenty-seven logs, brought water from three sources, scooping from each of nine times, was preparing a broom three dwarf birches. Before soar patient, wise woman gave to drink its water, which stood during the preparations for baths Volokovaya window, and read prayers. During the guy between her and her assistant, who was standing behind the door, came dialogue: the question "What soar?" Wise woman replied: "The disease is evaporated, Hex is evaporated" [9, p. 20-21]. It is interesting to note that at Udore remaining after washing the dead remnant, in addition to its use as a treatment for the various diseases, and used in healing from damage. For this he was thrown onto a hot stove in the sauna and smoke fumigated patient. Particular importance was attached to expel damage to the new birch brooms. Steaming them the night before the day of Ivanov, pronounced Conspiracy: New broom to dry, I come to life, to health was like new, [16, p. 42].

Conspiracy. The most common methods used in the medical purposes of the people, are conspiracies. This particular text, which was attributed to the magical force that can cause the desired state [57, p. 451]. The origin of conspiracy refers to the time when primitive man considered the nature and live action. As for the living, real beings, he turned to the sun, the stars, month, fire,

water, clouds, plants, stones, and asked for their help and good luck. In the views of many people each have a force of nature protectors and holders, their deity. To them, they were having a sacrificial prayers and celebrations, while performing certain rituals, which were supported by spells to help in healing. Spells kinds of wishes of the people of the investigated thematically divided into three groups: economic, medical and social amenities. Their function and form of manifestation may be similar or specific, depending on the household, national traditions, the culture and other conditions. Bearers of this specificity in the social and domestic life of the people could be different categories of people behind the scenes powers vested community for a variety of magical rites and actions. Their role in the utterance of references to various deities, custodians and holders of a request for health Dolgolev-TII, etc. In this Maris card (old) muzhedshy (man-vorozhets) Shinchay-uzhshy (diviners and healers) shuvedyshe (whisperers or nagovorschik) muzhang (Soothsayer-old woman), Mush shuvedyshe (special charmers) in Mordvinians: orozheya (Soothsayer), atya-Sage, Sage-baba, sodytsya (knowing), and so on: in Udmurt: pelyas (medicine man, a wise woman), pellyaskis (witch doctor), Soothsayer (tuno), sorcerer (Vedin, vegin) tunochi, emzya (witch doctor, lechtsy, witch). GF Miller writes, "... the pagan beliefs and other foreigners Cheremissian our extensive Kazan region should certainly be considered as remnants of shamanism, in which people have the ability to enter into communion with the spirits and directly guided by them - namely, the sorcerers, healers, shamans, are important in the religious affairs and support the pagan cult among his united prisoners "[17].

In the treatment of hernia, the sorceress Komi encircle the tumor charcoal or blackened stone of the bath, covered with a handkerchief, as if it bites. Whisper uttered a conspiracy: "As dawn fades away as the sun fades away (disappears), you just ugasni (disappear) [10, p. 15].

A great place to take some conspiracy numerals. Verbal formulas with duplicate numbers (3 to 7, 9, 77) have on patients and healers themselves strong magical and psychological impact. Witch Doctor a secret from others brought in wooden buckets of water, "three - nine," forest streams or wells (in the practice - the most of the three sources), scooping up from each of nine times. The bath was stoked by special rules: firewood in the oven laid three times, each time with nine logs. Broom collected from birch or juniper branches: with three trees cut by nine branches. This was carried out at the expense ago - from nine to unity [10, p. 18]. In Komi, was considered the most effective mordvy ceremony, held in the bath

Vychegodskaya Komi use divination through crucifix. A similar divination preserved in the Permian Komi. To give the water its special magical properties through holes between the stones in the hearth baths, and sometimes put on the stand to Volokovaya window where the smoke comes out ... After guessing the patient lead to a bath and soar 3 branches of broom 3: while inside the given "pritchava", and sometimes the patient splashed water from the mouth of the medicine man. An indispensable accessory in these ceremonies is a knife. The knife must be stuck into the top of the front door jamb. Otherwise, the patient and the healer and in trouble, because the devil is trying to get inside the bath. In critical cases, the canopy is someone from home, armed with [55, p. 63]. If the disease ..., for example, illness in children, sometimes from strangers, after treatment in a bath before you dress your baby, you need 3 times lick his forehead and spit in all directions.

When wrapping a child in swaddling clothes saying: "Only now was born, only now come to life" [55, p. 108]. More sophisticated methods of treatment carried out in a bath. Rituals are preserved. Bath burns usually at night under a holiday, so people did not notice it. By the time people wake up, the rites should already be completed. Number of firewood for heating should be specific; it is 27, ie three nines. You first need to say "pritches": put a cup of water from the chimney to the time here in the furnace bath starts to emit smoke. Take three stone (from the street, out of the house and bath), sometimes 27 stones with 3 fields of winter, invisible from each other, with each field to 9 stones and learn: the disease or not. After that, a stones throw away, and the water is passed through the holes between the stones bath chamber. "That disease is not rushed into the" give the patient to drink this water, washed it and sprayed. After that, begin to float 3 brooms. Before you start a guy holding a broom for a while and ends up being followed: dry end or not, and if dry - vomidz, otherwise - no. Then, near a bunch of broom stick a lighted match and a broom so encircle the patient several times. When succumb to the heat of the fireplace, watch does not issue whether any rock cod. If the stone is in the focus of slap, it means the presence of vomidz. In such a case, "ryvsodtsis" immediately opens the door and spits on the street. Then taken over the three branches from each of the three brooms brought 3 birch trees, which are not visible from each other, and the guy starts. Usually "ryvsodtsis" in such cases leads to the hallway bath third person who is there at the time and the guy is. At the first sound of a broom begins between "ryvsodtsis" and its companion in the hall the following dialogue: "What do you soar?" - "Vomidz soar" - "What do you soar?" - "Evil men, evil thoughts soar" - "What do you soar?" - "Parable of the disease and soar." Hit the broom of 9 branches in all parts of the body consecutively, starting with the tips of fingers and toes ending, speaking a mantra: "You-you go, the disease, with each period of filaments, each with a length of bone, with intermediate-creepy each brain . Come on you, illness, a large open space on the wide field, where the foot of man never been that human eyes have not seen, that the human ear has not heard. Go away you are, vomidz, and the disease there, everywhere crow or magpie, where black crows nicotinamide does not always fly [55, p. 109].

Mordva make treated procedures in a bath. The patient undresses and is washable. Above her head sorceress holds a sieve, which pours holy water (or pre nagovorennuyu she herself) and says, "Banyavushka-mother help. Wash away from the slave of God (name) All damage, all diseases. In the Name of the Father and of the Son and of the Holy Spirit. Amen. "Then the patient, without drying, putting on clean clothes [24, p. 47]. Thus, sauna in the studied people chosen as one of the favorable destinations for psychotherapeutic treatment which in most cases had a positive effect on the body.

The great role of the rituals and the baths. Family traditions and rituals - is the inner of the life of the family, manner of its operation, the implementation of its social, moral, educational, and other functions. At the same time it is part of the public, the traditional way of life. Weddings, births, the daily life of the family became prominent events of the whole village, village, and town. In family life reflected the peculiarities of social and economic structure and cultural traditions, the whole way of life of the people and its history. The venue for many ceremonies and was the room

as part of a residential complex. In the family and household rituals centered experience hygiene and health mothers and children, which can be used in the modern world. The main purpose of the traditions associated with the birth of a child, health, physical development, is to ensure the well-delivery, promotion of normal growth and physical development of children. Having a baby at all times was the great mystery of mankind. Rites and customs of the people studied related this mystery, divided into three parts: pre-natal, maternity and post-partum. In Komi morning of the wedding the bride went to the bath. Before the bath, boyfriend came and brought the bride soap and shoes. In response, the bride to the groom sent a shirt, pants and belt. The bride was in the bath with her friends, but it is usually soap godmother. Walking into the room and coming back from it, the bride sang special songs. Before washing, she turned to her friends with a request to make her spring water, scented soap, comb and towel, and when you come out of the bath she listed that beautiful clothes you put on it.

*"The colored clothes put on the body,
Expensive silk scarf tied on his head,
They put on an expensive cashmere sarafan.
Gantry expensive shod boots,
Rubber shod expensive overshoes
Wearing expensive worsted stockings,
Very well dressed her father and mother,
"[1].*

Washing in the bath was a mandatory part of the wedding ceremony of Mordovia. Here's how it describes M.E. Eusebius: "It is being heralded with a solemnity: it goes with the bride and how many friends on the way there and back, and in the bath itself, all the while saying. The name of this girl's room, bath or girlhood - "teyteren bath" or "children-terkschin bath." Drown it in some places, friends of the bride, in others - "urvalya Avat" - "daughter." If drowned daughter, the wood for the sauna is usually stolen from the neighbors. Often this breaks other people's fences and fences. In the bath, the bride's maiden walks with his head uncovered, whatever the frost. The bride does not cover his head should be. In the bath are the bride friends who are also on the road all the time prichityvayut. Girlfriends reading usually the same as the bride, but with some changes. Lingerie bride are friends, though linen-then it is only one shirt. In addition to clothes, bring a friend to the bath bottle of wine and snacks, which are obtained from the mothers of the bride. This wine bride treats her friends in the bath. The ceremony begins with a bath, her furnace. When friends would eat porridge, and then leave the table, while the bride sits on her pillow and starts prichityvat, ask the mother to tell it who to send to heat bath, "Oh, my mother, my dear darling! Oh, my mother, my dear darling! Who will send me, my dear, hot banyushku drown? Who will send me, nurse, and hot water heat? "Mother points to her daughter-in-law. The bride turns to her: "O daughter, my nevestushka! About my daughter, nevestushka! Go, nevestushka, I will send you the latest banyushku sink, come, my dear, I will send you banyushku drown ... ". While the room is heated, friends of the bride with the songs sent to her husband for a broom and soap. House of soap and broom convey the bride. The bride throws the soap in the corner, and the broom breaks and trampling feet, then she sits down on his seat, then beckons to her young mar-

ried woman and asked to tell what married life. Then the bride suits istopnitsa and laments reports that the room is ready: "A young sister, my zolovushka! Beautifully sister-zolovushka. I went where you sent me, I did what I entrusted. Went, my sister, the last heat bath, hot bath sink ... ". The bride in the care of the bath gives instructions to members of the family. Father - to go to the market and buy the floorboards for a coffin, "Buy the floorboards, buy UAH nails. After the bath, sir, no longer walk my legs hurt, my tongue to speak ... " Mother instructs the cook pancakes funeral, "Oh, mother, mother darling! Oh, mother, mother-nurse! Commandment I give unto you, I'll punish mandate: after I leave bake-ka you hot pancakes ... «Further gives mandate cousin, less in age. When leaving the house she prichityvaet: "Come, friends, Get let's go. In the hot steam bath, cold water souse. I'm not going then, friends, Get together with girlhood to walk in the hot steam bath ... ". After a few steps forward, the bride stops again and prichityvaet: "Wait, friends, Get Wait, do not go, friends, Get ahead of myself ...". In this case, the bride turns to one of her friends, gives her a ring and asked her to go ahead, paving her way: "A young sister Nata! Krasivenko sister Nata! Come, sister, staring pave my way. Nabrodit I wander ... Bath girlhood. On a beautiful green meadow, in the very middle, on the earth as the blue paint on the spot where the sun plays. The city cut down her nobles, city clerks brought her. Brought maiden bath. " Girlfriend stands out from the crowd and to the baths is ahead of the bride. Before reaching the bath, the bride stops again and prichityvaet: "Wait, friends, Get wait, bitter smell felt the smell of smoke is worn." Calls up her friend and asks her to run to the bath smell. The girl runs to the bath, then immediately comes back and says the bride, "No, the eldest sister, out of the bath is a pleasant smell, the smell of bogorodki." The bride gives her the ring and goes away, but after one or two steps and stops again prichityvaet "Sudarushka my virginity! Sudarushka my little will! Come, I will send you my virginity at sivyh, brown horse, sleigh rides scooters. Felled maiden room with a beautiful pine forest, from where the squirrels running around. «Then throw in the direction of the ring and goes to the bath, "... the keeper of baths, mother! The keeper baths, Silver! Above we see your hot steam in the middle comes your smoke on the very bottom is your smoke on the very bottom is your dust. Hot steam enveloped me, I have painted my smoke, fly ash cut me ... ". While the bride is getting on to the bath, there are included a few girlfriends and locked the door behind him. When the bride come to the bath, they begin to sing at the door, "Come in, an older sister, come, do not we have this heated the bath without water we applied. God's eldest daughter gardening heated the wood, grass Bogorodskaya fumigate. " In the bath, the bride does not last, as she washed the day before, along with family, and today only went to perform the rite. Warm up a little doused with fresh water. Upon emerging from the bath bride thank keeper baths: "The keeper of baths, mother, keeper of the bath, the silver, the heavy my heart lighten, darken my face brightened. Oh, thank you, thank you, keeper, thank you washed-dried her as a grain of millet I was ... "[4, p. 112-129].

The custom of the visiting the baths before the wedding, the bride is preserved to this day. But the belief in Banyavu leaving only the memories. In many villages remained Moksha girl's rite replacement headgear headdress of married women, which took place in the bath [22, p. 237].

Wash in the bath before the wedding is a must for Komi. Washing in the bath for the bride associated with certain ritual actions that are not the same everywhere and at the same time to clean it. On the eve of the wedding the bride in the wash Lethke (before Karizna) Objachevo, Chitaeva (after Karizna) Loima, vanishing (before plakanem "white room"), Kibriyo (before obru-chaniem) Vizinga, Watch on Vym; early in the morning Wedding – is in Pazhga, Shoshke, Tentyukove, Vilgort in all Vychegda on Vym on Udore, during or after the "zonord" - on Izhme and trans-Ural Komi, in Ust-Tsilma occurs during brings (the bride's relatives brought her gifts, girls appeared and called the bride wash). Stoke bath: bridesmaids (Letka), Godmother (Loima, Spasporub, nullify) any of the family - the sister of the bride (Vizinga), little brother, nephew, niece (Vym, Udora) boys and girls (Tentyukovo, Ertoma, Chernutyev). When the bath is heated, its little girls were watching to someone came in and did not conjured (Loima) or not depart stokers, not shuruyut in the hearth, "so young have to live in harmony, to love one another" (Ust-Kool). While heating the steam baths, the bride laments "my big girl's will." Before the bath or groom itself brings or sends with one of his sisters, brothers, soap, comb, tape. This soap while bathing in a bath bride does not give anyone. Keeps it all my life. Later she uses it in childbirth, she wipes his face, and to be as healthy as when the output of married [33, p. 52]. Before you go to the bath with her friends or prichitate-lnitsey (Letka) bride asked her godmother untwist scythe, but prichetom asked not to do so. Then the bride prichetom calls in a bath of all his family, and going to the bath, put on a cap (of fox skins), and girded with a grid ("so as not bewitched"). Takes the soap, which is hidden in the silver coin. With the bride go to the bath 2-3 girlfriends, taking with them the wine (Izhma). One of her friends, seeing off the bride, sweeps the road in front of them. On the way to the bath sing songs, dance, guys shoot their guns (Letka) escorted the bride to the bath with songs, instruments replace the trays, scissors, jingle bells and other items (Lower Vychegda). On Vym bride in front of the bath is at the door, and three times that reads "In the name of the Father and of the Son and of the Holy Spirit." Of the bath attendant replies, "Amen." The number of bathers in the bath must be odd. One washes the other soaps, the third dresses, etc. The bride in a bath to clean with soap, brought her fiancé. The same soap to wash her friend (to get married). The strip of braid bride is given to the girlfriend who unwinds her hair, the remaining tape gives other girlfriends. Broom not whip (beat the husband), but only to wash. Next comes the rite of dressing the bride in a crimson dress and groom during this ritual prichityvaet. Each time the bride takes or puts something in the bath, she says zagovornuyu formula: "Who does evil - yourself." When washing the bride boys and girls sing, dance, eat candy, drink wine around the bath. While the bride is taking a bath, groom's best man brings so-called "Moore cook" or "swab yay" - "bath meat": roast grouse, other game meat (sometimes hare), but no pets. A bride at home after a bath prichityvaet Ban or spit, and thanks the parents for the bath. Upon emerging from the bath bride again covered with a shawl. After the bath, the bride feeds her friends banschitsa grilled meat and she sometimes eats with them [33, p. 58-128]. Some calendar holidays and ceremonies Committees were also associated with a sauna. Before sowing was taken to bathe in the baths and dressing in everything clean. Particularly noteworthy was washing in the bath the day before Midsummer. "In some places they have a custom of June 23 to heat baths, and in the add plank grass globe-called, which lay, from the same imposing grass brooms, steamed, and then bathed in What was the ancient

god Kupala festival. In other places, on the eve of Midsummer men and women bathe in the river, flogged themselves with birch twigs, and then throw them into the water and watch what happens to them. If the broom sink - the death or misfortune; float away - a wedding, joy, merry life, will beat the broom to the shore - absenteeism married life without a real change (custom, obviously moved by the Slavs). Similarly celebrating midsummer in the northern Russian provinces [14, p. 117].

Thus, the role of the baths, is inextricably linked with national traditions, has always been versatile in the life support system of the ethnic groups. For the peoples of being a fixture of peasant life, performs a variety of functions in their life support: hygienic, recreational, relieve fatigue after physical labor, prophylactic. In the ceremonial ritual bath was a means of protection from evil spirits and purify. Magical role baths associated with the world view of the people. Great importance was attached to the processes of preparing baths, choice of techniques and methods of treatment in her bathrobe and other after bath procedures. Ritual bath with ritual magic actions almost outlived its usefulness, but to the restoration, the psychological impact, maintaining a healthy lifestyle among the people often returns to these sacred traditions.

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