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## UZBEK SHAMONIC LEGENDS AND THEIR STUDY IN THE ASPECT OF FOLKLORE STUDY

**Abstract.** This article examines the legends of Uzbek shamans and the importance of studying them in philological terms. It also provides scientific and theoretical conclusions about the history of collecting shamanic legends in the folklore of the Turkic peoples, their analysis and study as an important object of folklore.

**Keywords:** shaman, myth, plot, mythological patron, religious view, motive, folklorist.

As part of the spiritual heritage of our people, there are still many values that need to be studied independently. In particular, the issue of consistent collection and research of oral statements related to the archaic mythological imaginations and religious views of our ancestors is on the agenda as one of the important theoretical problems of our day. In the process of globalization, understanding the identity of nations, studying the worldview of the beginning of the world, provides an opportunity to deeply analyze the history of the artistic thinking of this nation and its gradual improvement, and to obtain clear theoretical generalizations in this regard. Uzbek shaman legends are one of the folklore genres that should be studied separately. Uzbek shaman legends have not been studied separately in Uzbek folklore studies. Only in the fundamental research of the well-known folklorist Olim Qayumov on "Uzbek shaman ritual folklore" is it based that Uzbek shaman legends are a folklore genre [15]. However, the master folklorist O. Qayumov in his scientific article on the nature of the genre of shamanic legends emphasized the need for consistent collection and monographic research of this type of legends [13].

Shaman legends of the Turkic peoples were first recorded and published by the Yakut ethnographer G.V. Ksenofontov. In the scientist's work on the shamanism of Yakuts and other Siberian peoples published in the late 1920s, the text of oral stories related to the siege of Yakut shamans is given [6]. Although G.V. Ksenofontov conducts scientific observations as an ethnographer, he searches for a unique ideological mythological basis in the worldview of Siberian shamans, fantastic visions of nature, which are gaining importance in society and individual life. In order to determine the invisible elements of the harmony of nature and man, the scientist is studying the practice of shamanism and its essence, the sufferings of the shaman, the concepts of the shaman's sacred tree, the relationship between the cult of the horned bull and shamanism, the cult of the wild mother and the birth and upbringing of the shaman's spirit. examines their views. When he interprets the shaman tree as a tree of destiny, he says that it goes back to the mythological views of the ancient people about the tree of life [7]. The details of the shaman legends recorded by G.V. Ksenofontov can be observed in the Uzbek shaman legends - the details of the events that took place before the adoption of shamanism by Uzbek shamans. Uzbek shamans, like Siberian shamans, suffer from severe pain before being surrounded. The monster mother cult, as noted by G.V. Xenofontov, is the representatives of the Unseen World, which are called momos, fairies in our Uzbeks, and are often imagined as belonging to the female gender.

In 1930, L.P. Potapov recorded folklore materials of Uzbek shaman rituals from Khorezm. He received shaman sayings from Yaqut Porkhan, a resident of the village of Piskanak, Khiva district, the text of shaman calls from Khudoyor Porkhan Davlatov, a resident of the Uyghur village of Gozovot District, Khorezm region, from the son of Rajab Porkhan Sabir, the son of the same land, the details of the shaman "game" held to heal the sick, songs related to the pirs of the Porkhans and the practice of Porkhan. -recorded sayings and oral stories of porkhans aimed at explaining how they acquire shamanism [5]. However, although the ethnographer L.P. Potapov describes the events of the porkhan before his profession, he did not express any opinion about their belonging to any folklore genre. But the oral stories recorded by the scientist were the legends of Khorezm shamans. In particular, Rajab cites an oral story describing how Porkhan was possessed by demons, fell ill, and was cured of his

severe illness after being surrounded by fairies. This oral story's events are based on a fantastic fiction, the presence of mythological characters, and most importantly, the fact that it explains how the epic hero acquired the profession of shamanism is significant. We would like to note that the listed characters are characteristic of the genre of the shaman legend.

By the 1990s, ethnographer A. O. Bulatov, while studying the characteristics of shamanism in the beliefs of Dagestanis, expressed his views on shamanism and shamanic legends [1]. A. O. Bulatov comments on the fact that shamans from Dagestan suffer from severe pain before starting shamanism, that medicine is ineffective for the patient's pain and that only shamans treat him, and after recovery, he starts practicing shamanism.

The famous Russian folklorist E.S. Novik's monograph "Ritual and Folklore in Siberian Shamanism" published in 1984 was of great importance in researching the folklore of shamanic rituals on a scientific basis [8]. It is known that E.S. Novik created a study on the issue of poetics of shamanic legends in 1978 [9]. In the 1990s, G. I. Dzeniskevich published an article devoted to shaman stories in the modern folklore of the Alaskan Athapaskans [4]. Oral stories published by G. I. Dzeniskevich show the nature of the shaman's legend with the leadership of the fantastic interpretation, telling about the decline of the shaman and the acquisition of shamanism. During this period, O. B. Varlamov studied the legends and rituals related to the shamanism of the Western Buryat people [2]. A large part of the folklore materials published by O.B. Varlamov consisted of legends related to the shaman and his miracles. Historian and ethnographer S.A. Tokarev's research on ancient forms of religion includes shamanic legends in order to explain the identity of shamans. The scientist interprets the shaman as a mentally ill person, prone to seizures and epilepsy. He emphasizes that not everyone understands the shaman's state of ecstasy, his communication with the representatives of the Unseen World [12]. By 2010, M.V. Purbueva researched the image of a shaman in Buryat folklore. His research object was shamanic legends [11]. M. V. Purbueva makes scientific observations about the creation of the image of the shaman in the epic reality, the poetic improvement of the image of the shaman. S.A.Poduzova and A.M.Sagalaev made a comparative study of the plot of the burning of the shaman on the basis of the historical evidence of the post-medieval period, which is widespread in Southern Siberia. This study carried out by them also means that shaman legends should be studied separately from the artistic and aesthetic point of view [10]. By 2011, E. N. Duvakin defended his candidate's thesis under the scientific guidance of Professor E. S. Novik on the topic "Shaman legends of Siberian peoples: plot-motive composition and areal distribution" [3]. E.N. Duvakin analyzed about 500 texts of shamanic legends of Siberian peoples and developed a catalog of motif indicators. Folklorist O. Qayumov began to write down in the 1990s the sayings that artistically express the details of the shaman's siege in Uzbek folklore. Folklorist O. Qayumov collected information about how Uzbek bakhshi, kushnoch and fortune tellers acquired shamanism. Among the field materials recorded by the researcher are how fairies, the mythological patrons of Bakhshi Tolg'anoy Mirzaeva, who lives in Khatirchi district of Navoi region, became known, the mythological functions of fairies in shamanic practice, information unknown to science due to the fact that fairies' appearances and names have not been known until now, fantastic interpretation of epic events. recorded. Also, the legend of the shaman explaining the acquisition of fortune-telling by Shaira Haqberdieva, a fortuneteller living in Navbahar district of Navoi region, the mythological patrons of the shaman - the names, tasks, and nationality of the fairies; Shamsiya of Karmana recorded oral stories based on fantastical events explaining Ashurova's mythological patrons and her attainment of divination, and in these stories, the shaman recorded information about the race of fairies named as her mythological patron. Folklorist O. Qayumov's information based on the image of fairies and folk views about fairies introduced the information about fairies into science for the first time about their national, sexual, racial affiliation and mythological functions [15]. In 2004, O. Qayumov published an article entitled "Legends of Shaman" [13]. In this article, the researcher explained the role of the shaman legend in the epic genres, compared it with the oral texts typical of the legend, explained in detail the uniqueness of the shaman legends, and put forward the theoretical views of the nature of the genre of

this type of legends. In 2007, the scientist's book "Uzbek shaman ritual sayings" was published [14]. In this book, folklorist O. Qayumov published the texts of shaman legends. In 2016, O. Qayumov published oral stories based on the imaginary fabrication of the shaman and his practice under the name "Miracles that have become reality" [17]. The oral stories from this book mainly contain the details of the miracles of the Fergana shaman Sophia Aya and her mythological patrons, the Babas, in the treatment of patients. Explaining that the heroes of the epic interpretation presented in the book are our contemporaries, that they came from different parts of the world, even people belonging to other nationalities and religions, turned to the Uzbek shaman, and after fulfilling their demands, they were treated and healed by the shaman's mythological patrons - the Grandfathers, and most interestingly, proving miracles details of fictional events based on evidence.

In 2019, O. Qayumov published a scientific article on the image system of Uzbek shamanic legends and shamanic miracles [18]. In his article, the folklorist considers the fact that the events interpreted in the shaman's legends are based on fictional fiction as the main criterion of the oral epic text. However, the interpretation of an incredible miracle by the informants and the provision of evidence to prove it, the presence of the Shaman's mythological patrons of the Unseen World - the Grandfathers and their motive for performing surgery on the epic hero, the scars on the informant's body, the stones from the gall bladder, another white blood disease analyzes the informant's complete blood transfusion by mythological patrons and the fact that they left the word "Allah" in the Arabic alphabet on the bowl to prove their presence. The researcher's theoretical conclusions show that it is necessary to collect shaman legends separately, to study them consistently, to compare them with shaman legends of other nations, to develop classification criteria for this type of legends, to classify them, and to thoroughly study the artistic features of Uzbek shaman legends. Thus, oral epic texts aimed at explaining the consequences of the shaman's acquisition of shamanism and the treatment of the sick by the shaman began to be studied by Russian scholars at the beginning of the last century as shamanic legends. The first collectors of this type of legend were ethnographers, who sought to reveal the essence of shamanism and the mysteries of shamanic belief through the analysis of the shamanic legends that they recorded.

In the folklore of Turkic peoples, shaman legends as a folklore genre were first philologically researched by E.S. Novik in the eighties of the last century. In the 1990s, Uzbek folklorist O. Qayumov's research on the image of the fairy and organized folklore expeditions led to the recording of Uzbek shaman legends for the first time. In 2000, O. Qayumov, who began a monographic study of Uzbek shaman ritual folklore, recorded the legends of shaman of Samarkand, Navoi, Bukhara, Fergana regions about handshake in the diaries and field notes of the folklore expeditions organized in the later period.

Based on the specifics of Uzbek shaman legends, there are a number of philological problems such as classifying them, determining the composition of images and analyzing the plot system in the mythopoetic aspect, clarifying the genesis of motives in the plot system. It is necessary not to ignore the fact that the collection of Uzbek shaman legends separately from all areas inhabited by Uzbeks, their collection from practicing shamans, and the recording of oral prose texts that artistically explain the influence of shaman mythological patrons in relations with people, provide important material for the study of the improvement of Uzbek folk prose.

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