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Abstract. In this article, the myths that explain how Uzbek shamans acquired the profession of shamanism are separately and systematically researched.

Key words: myth, image, shaman, magic, ritual.

Shaman legends have not been studied separately in Uzbek folklore studies. However, folklorist O. Qayumov's research on the folklore of Uzbek shaman rituals provides preliminary information about this type of legends [4, 5]. One of the most popular forms of Uzbek shaman legends is explained in such legends, how shamanists such as porkhan, emchi, bakhshi, fortune teller, ilgir accepted shamanism.

In world folklore, E.S. Novik divided the shaman legends of Siberian Turkic peoples into two. In his classification, he first included legends about the heroism, struggles, and miracles of the shaman, while the second group of legends included legends about the birth of the first shaman, the reception of the boon of shamanism by great shamans [1]. Among the ethnographic materials published by N. Pantusov, there are legends explaining the origin of bakhshis of Uyghurs and Uzbeks living in Eastern Turkestan, their treatment of patients [3].

According to the legend, in ancient times, giants and demons visited people and led them astray. Demons and evil spirits go up to heaven and talk to God's angels and learn secrets that people do not know. They come down to the earth and mislead the children of men from the right path and start harming them. When the Prophet Muhammad, may God bless him and grant him peace, was born, God Almighty sent the demons and evil spirits back to heaven and forbade them to come down to earth. When the prophet Muhammad grew up, had a child, and became the messenger of God, one day his daughter Fatima was sitting in the shade under a tree. Then a bird came and landed on the branch where the leaves of this tree were shading Bibi Fatima. Suddenly the leaves on this branch wither and the sun shines on Fatima's feet. After that, Bibi Fatima's condition worsened. Knowing this, the Prophet Muhammad, peace be upon him, turned to Allah. Allah sends his angels and asks them to take Muhammad to the fourth heaven. They take the prophet to the place he was told. There are several doors. The prophet knocks on the first door. A voice comes from inside: "Who is this?" The Prophet replied: "It is I." From the inside comes the voice: "There is no way for people like you!" The prophet knocks on the second door. "Who is this?" comes a voice from inside. The Prophet answered, "I am poor," and the door opened and he entered.

Forty chiltans are praying inside, and one welcomes the prophet. A chiltan asks the prophet why he came. The Prophet's daughter explains that she cannot cure her child by herself. Then another man said that he would heal Fatima. Then the prophet will ask: "Why are you talking to me, and the others are not paying attention to me?" We are still forty people. If you don't believe it, he twists his wrist and sticks a needle, and the blood starts to drip from the person's wrist. Then he draws the prophet's attention to the rest. When the Prophet looked at all the thirty-nine chiltans who were praying, blood was coming out of his wrist. The Prophet believed in him.

After that, by God's command, seven of the forty chiltans descend to the house where Bibi Fatima is lying. He raises a flag in front of his house. Bibi Fatima spins her womb several times and gets rid of pain and is the first to give healing to people [4]. Similarly, the legends explaining the emergence of bakhshi among representatives of the Islamic religion are based on the same plot, and they are also recorded in the books "Tarihi Rashidi", "Tarihi Sipogani", "Treatise of Bakhshis" [5]. N. Pantusov also cites another legend about the origin of bakhshi,

which is presented in the book "History of Rashidi". It explains: "In ancient times, there lived on earth only one smart, wise, generous girl named Alanku." By the grace of God, she becomes pregnant out of nowhere and gives birth to a boy. He names his son Buzunjirkhan. When the child grows up, he becomes king and rules the Khanate of Jungar. The Dzungar khanate consisted of the cities of Kokhna Turfan, Kuchar, Kashkar, Aksu, Uch Turfan, Khotan, Yorkent, and Ili. After the death of Buzenjir Khan, his son Bupa Khan, then Dumnankhan, the son of Bupa Khan, ruled. Dumnankhan will be a Kafir Khan. Dumnankhan's infidelity is explained as follows:

One day, one of Dumnankhan's sons, Kaidhan, was possessed by a demon, and Kaidhan was seriously ill. Kaidhan has a fever, seizures, and brain fog. Scientists and doctors say that they cannot cure it. Dumnankhan, who was walking in peace without finding a claim for his son's pain, goes hunting with his companions. He shoots a goat. The goat runs away through the thickets, Dumnankhan chases after it and falls far behind his companions, and he himself gets lost in the grove. Dumnankhan goes to the nearest trees. Here he meets a man among the trees. This man's eyes are blood red, his face has a smallpox scar, his hair has grown to his shoulders, and he is wearing yellow clothes. It kept spinning.

Dumnankhan was surprised to see a man and asked him, "Man, who are you? What are you doing alone in this desert? "Why are you walking around?" he asks.

The old man said: "Hey, khan, I am generous." I am from the Kalmyks. My name is Davanchuk. My father's name is Dachik. I have such a habit. But I will treat any patient," he said. Then Khan asked, "What city are you from?" Do you have children in your family?" he asked.

Davanchuk: "I am from the city of Kayana. I have a wife, her name is Damurchen, and I have a son, whose name is Mung'ay.

Khan: "Understood. Then what are you doing here alone?"

Davanchuk: "I am not alone. I came with my teacher," he said. Then the khan was surprised and said: "Where is your teacher? I don't see him?" Davanchuk said: "He is in front of you, only you don't see him." Then the khan said: "I want to see him, show me!" Davanchuk read something in a whisper, looked first at the sky and the ground, then around the tsar, and something appeared in front of the khan. He had wings, four horns on his head, a short man in the form of a man, but he emitted fire from his mouth and nose.

Due to fear, Dumnankhan fell from his horse and put his head on the ground. After that he remained a disbeliever. Seeing that Khan was scared, Davanchuk rested by reading something and the giant disappeared. It was a giant that would bring trouble to those four-horned people.

Dumnankhan took Davanchuk to his palace and showed him his son. Then Davanchuk said, "This prince is possessed by a demon." If we play fairies, he will get better," he said. Then he carried a baby to a room, laid Kaidhan there, played a circle on him and had a party with the fairies, and the prince recovered. Dumnankhan, who was happy about this, gave Davanchuk a large amount of gold, silver, horses, and clothes. After that, Davanchuk treated many patients with the help of fairies. Davanchuk Bakhshi's stain is gone. Because of him, most of the people turned into sinful infidels who worshiped Davanchuk, disbelieving the god.

After that, Dumnankhan, Davanchuk's mentor, made a statue in the image of a giant, and encouraged himself and his people to believe in him and became an infidel. Arjast Bakhshi from Davanchuk healed many people by learning the secret sciences. Arjast taught his knowledge to the Kalmyks named Dalchuk, Ishar, Askar and gave them a gift. After that, Bakhshis increased among the people of Shibe [3]. In this legend, it is seen that the belief of shamanism, which is common in all Turkic Qams, is practiced by the Bakhshis, and the existence of the practice of using shamanic rites in the treatment of people is not described. Perhaps, a description of how Muslim Dumnankhan, who was not a shaman among his people,

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accepted shamanism. What was the reason for the siege of Dumna Khan? Desperation. It is explained that due to the serious illness of his dear child, he was forced to see the giant, no matter how scary he was, to try the blessings of his bakhshi, after the bakhshi gave birth and cured the patient, the khan himself was surrounded, and the appearance of bakhshis in his people is explained.

This legend is relatively ancient, and it is guided by the thinking and religious views of the times after the spread of Islam. These can be seen in the motifs of the unnatural birth of the epic hero's father, the description of the epic hero as an infidel, the fact that Arjast Bakhshi from Davanchuk heals many people by learning mysterious sciences, and Arjast teaches his knowledge to the Kalmyks named Dalchuk, Ishar, Askar and becomes a Bakhsh. So, among the shamanic myths that are widespread in Uzbek shamanic ritual folklore, there are examples of oral epic prose with a small plot explaining how a shaman accepts shamanism. They serve to convey the ideas of shamanism, such as the belief in the existence of spirits, the shaman as a mediator between the spirits and the people of the earth.

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