

## **The Tails About Uzbek Shaman Miracles**

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### **Annotation**

This article explores the construction of the events occurring in three figurative sequences, which constitute a separate category of Uzbek shaman legends, and its nature and range, based on the mythopoetic code of events.

**Keywords: mythological, patron, shaman, image, legend, miracles, event.**

### **Introduction**

The Uzbek folk tales were admired by the shaman, the poetic reality of the shaman's performance. In the 1920's, scientific research into the problems of religious beliefs began. G. Ksenofontov is one of the earliest scientists in the scientific field. Studying Shaman's cults and ceremonies led to the search for the specific, common features of the Siberian peoples and the ideological-mythological foundations of the demoralizing world. G. Ksenofontov's materials were mainly oral specimens and legends of soma. The scholars have these texts in the following groups: I. Kangalass rubies. Legends about Shaman. II. Vilyuysk rubies. Legends about Shaman. III. Following a horned bullfight. IV. Buryats and tungues. Legends about Shaman.

In 1975, well-known Tajik scientist O. Murodov was studying the folklore of "Tatars' Sacrifice" in the center of Zarafshan oasis.\* O. Murodov studied his image in connection with the tradition of Shamon.† In one article of the scientist, Kori Kulmurod adds the name of Pariman, mythologically-friendly, to Azimkhon. Written by Azayimkhan, the text of the "Call of the Parable" is in Uzbek, deep study of the essence of mythological images and plays a vital role in revealing the issues of poetry folklore.‡

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\*Murodov O. Shaman ritual folklore among the Tajiks in the middle part of the Zeravshan valley. // Pre-Muslim beliefs and rituals in Central Asia. M: Science, 1975

†Murodov O. Spirits betting and the rite of "paritalbon" (invitation to bet) among the Tajiks of the middle part of the Zarafshan valley // News of the Academy of Sciences of the Republic of Tajikistan. Separate total Sciences, 1974. - №4.- pp.42-48

‡Murodov O. Shaman ritual folklore among the Tadjiks of the middle part of the Zarafshan valley // Domuslim beliefs and rites in Central Asia. - M.: Science, 1974.- P.101-105

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The monologue "Ritual and folklore in Siberian silence", published by the well-known folklorist E. Novik in 1984, played an important role. § Scientist similar to a sculptural theater. It should be noted that in the research on the folklore of Shaman, E. Novik has distinguished himself from the myths of silversmiths. From the 1978 edition of Olima, he focused on the issue of poetry of the legendary soma. It is a sub-group of the myths of the shaman:

1) legends about the miracle and their powers; 2) the birth of the first shaman, the blessing of the blessing, the biography of the great shaman who lived in the past, and so on. The scientist groups the moonlight according to the form of the ceremonial ceremonies. The legend of the first group was the power of the slaughter, and the second group was the object of the cults, and the spells executed during the ceremonies of spells with the slaughter. \*\*

### Theoretical background

In the study conducted by E. Duvakin, the composition and range of the composition of motifs and motifs of Siberian myths were investigated. †† However, E. Duvakin also wrote that M. V. Purbueva, †† who investigated the motives and characters of the syphonic proseic folklore of the Buryat, and even the great Scientist of the Siberian Renaissance folklore, E. Novik, §§ also featured the slogans of the legendary legend of the sable legend, will be recorded.

M. V. Purbueva describes in the third chapter of his dissertation thesis about the poetic events in the mythological inseparability associated with the soma and its activities in the chapter entitled "Genealogical Stories about Shamanism." In the subsequent research, the professional myths were also studied specially. \*\*\* The well-known ethnographer M. Ben-Lopsan, the president of the Tuva Shaman Association, learned ethnographic dogma-like beliefs based on soma folklore materials. †††

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§ Novik E.S. The rite and folklore in the Siberian shamanism. Moscow, 1984. P. 237.

\*\* Novik E.S. Poetics of shamanic legends (on the relationship between ritual and folklore) // Epic Works of the Peoples of Siberia and the Far East (Materials of the All-Union Conference of Folkloreists) / Ed. : N.V. Yemelyanov, V.T. Petrov. Yakutsk: Yakutsk Branch of the Siberian Branch of the Academy of Sciences of the USSR, 1978. P. 104-109.

†† Duvakin E.N. Shamansky legends of the peoples of Siberia: plot-motivic composition and areal distribution. Author's abstract Candidate. Phil. Science. Moscow, 2011.

†† Purbueva M. Century. Shaman prose folklore of the Buryats: scenes, motifs and characters. Author's abstract Candidate filol. Of science Ulan –Ude 2010

§§ Novik E.S. Rite and Folklore in Siberian Shamanism: An Experience of Comparing Structures M. : Eastern literature, 2004. - 304 p.

\*\*\* Purbueva M. Century. Shamansky prosaic folklore of Buryats: plots, motifs and characters ...- p. 123.

††† Kenin-Lopsan, M.B. Problems of ethnographic study of Tuvian shamanism: based on the materials of shamanic folklore. SPb., 1996. 53p

He later studied and published the Tuva slogans by the scientist.<sup>†††</sup> In 1997, Baykalorti published a scientific article on humorous tales and tales of their wives by V.L.Klyaus.<sup>§§§</sup> L.S.Dampilova published the scientific work on the symbols and the subject of the art in the songs of burial scarves.<sup>\*\*\*\*</sup> T.M.Sadalova's doctoral dissertation was one of the major investigations carried out in the following period, and published new theoretical conclusions on the role of folklore in the development of artistic thought. One of the rumors that defended the dissertation was the history of Altai's fascinity and slogans, the effects of the ancient ceremonial traces on fairy tales. A separate chapter of this dissertation was devoted to the theme "On the relationship of fairy-tale and shamanistic traditions. The role of the performance of fairy tales from the point of view of the interrelations of fairy-tale / storytelling and shamanic traditions is considered, which is another feature in the existence of Altai folk tales."<sup>††††</sup>

In particular, M. Rakhmanova studied myths related to professional piracy in scientific research. However, the researcher separated the legendary legends from the myths of profession and their peripheries. The myths discovered by M. Rakhmanova do not mention the shamanistic profession, but the myths of the mythological characters in the genres of the myths and the historical foundations of traditional motifs are associated with the ancient shaman mythology.

Oral stories describing the miracle of the shaman. Such stories are mainly referred to by those who are healed of the shaman and who are interested in the spirits.

The oral stories of this character should be included in the series of shamond legends. For example, Sophia from Ferghana is one of the few oral stories performed by those who have been miraculously cured by the ancestors of Ashura. The grandfathers are the mythologic sponsors of the Shaman, and the late saints are the souls of the ancient whites.

### Main part

In these oral stories, events take place with sponsored spirits (ancestors or grandchildren) and the participant. The fact that the phenomenon is incredibly inaccessible indicates that it should be included in the legend of the sham.

The shaman legends about the Sofia moon also provide information on the various contemporary images of their grandfathers (white ghost healthcare worker).

Interestingly, the grandfathers diagnose the patient, such as a modern surgeon, and conduct surgery.<sup>††††</sup> These legends show that the grandfathers have a great deal of functionality in the spirit of shaman legends. Although the illustration of the grandfather as a surgeon in a white dress is a product of the post-revolutionary development, the main social function of the Temple is the treatment of people, the healing of the patients.

The legends of the Uzbek shamon legends are also common in legends that tell stories about the adventures of the shaman and the grandfathers. The reality described in these legends is characterized by the fact that in contrast to other myths, it has taken place in the

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<sup>†††</sup> Kenin-Lopsan, M.B. Algyshi Tuvan shamans. Yakutsk: Bichik, 2007.

<sup>§§§</sup> Klyaus V.L. Legends and stories about the shamans of the Evenk of Transbaikalia. // Peoples of Transbaikalia: revival and development. Chita, 1997. p.45-48.

<sup>\*\*\*\*</sup> Dampilova L.S. Shamansky chants of the Buryats: symbolism and poetics. Ulan-Ude: Publishing house of the Buryat

Scientific Center of the SB RAS, 2005.

††††Rakhmonova M. Uzbek folklore of the historical heritages classification of the genesis dis. candidate Avtoref.Toshkent, 2004. P 16-17.

††††Kayumov O. The Miracles That Become True. Navoi, AlisherNavoi Publishing House, 2016.-B.15-48

life of our contemporaries. It is unanimously noted by our well-known scientists that the world of folklore is a legend that tells about the events of ancient times. §§§§

The poetic realities of the poetical reality, at the same time, the movement of mythological images through the mediation of a real realm, the process of healing the hero, the disappearance of the lost object, the artistic representation of the abstract phenomenon or phenomenon of the event are only poetic features characteristic of the shaman legends.

The strange story that Sofia's healing spirits was miraculously told by Mamajonova Karomatkhon, a native of Quva, Fergana. Hurriyethan's mother was unable to read and write until he was 13 years old and fired from school.

For the first time, the mother of Hurriyathon, who was on the brink of death on the white flags of Sofia, testifies that she was healed within three days by spirits. She says she is interested in the mystery of the unseen world, or because of the hope that her recovery has made her so eager for her to see and speak of Sofia's scarecrow.

The 13-year-old girl, who was "fired" by Bobo for an accident, was replaced by spirits as spirits fell asleep, and the spirits called him Karomatkhan. From that time the Babylonians taught Karomatkhan an Arabic poem and ordered that the poetic biography of Sofia be written by what they had said and that no one would see them until the book was finished. Only then did she tell the girl that Sofia's grandfather would show themselves. When the book was ready, Karomatkhan met with the Sophia verse and presented their biographies. This is the daughter of a young man who has been married since childhood and has been a son of Sophia. In the oral story, the hero's back is healed with the help of mythological supporters who are not well developed, and writes literatures, and even reads and writes in Arabic. Under the influence of mythological sponsors, the heroic story of the emergence of extraordinary talent. \*\*\*\*\*

A 65-year-old resident of the city of Navoi, Abdullaeva Bibirajab, says: "In 1988, despite the fact that doctors had warned me about the risk of childbirth due to rheumatism, I gave birth on November 19, 2007, a healthy girl named Zahira. Meanwhile, rheumatism has aggravated my heart. Despite the fact that I did several treatments with the advice of the doctors, my condition did not improve. In 1989 I went to Fergana where I heard about Sofia. I took a picture from the moon and sincerely slept there. Thank God, I have healed all my illnesses. My granddaughter, born in 2001, was able to notice the short legs. The doctor said that my granddaughter's feet should be soaked. Fortunately, at that time, Sofia came to Navoi, and when they heard that, Bobo himself said that he would heal them, giving them a gift for the granddaughter's sight and staying in that cradle.

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§§§§ Imomov K. The genre of the mystic // UTA, 1976, 4th, 68-72. And again. Myth // Uzbek folk tales. TABLE 2 - T. Fan, 1989, pp. 3-31. Again, that author. The Uzbek people's prose. - T.: Fan, 1981; Jumanazarov U. Turkish folklore and historical reality. - T. Fan, 1991; Again, that author. History, myth and religion. - T.: Turkey, 1990; Jo'raev M. Celestial Legends of Uzbek People. - T.: Fan, 1995; Again, this author. Uzbek folk calendar and mythological legends. - T., 1994; Murodov M. The legendary poet's image. // Uzbek language and literature. - 1967. - 4th issue. - B.24-28-b.; S. Rumimbaev and Sh. Bekchanov. Myth and historical truth. - Xiva, 2000; Snesev G.P. Three Khorezm Legends in the Light of Demological Conceptions // Soviet Ethnography, 1973, No. 1, p.

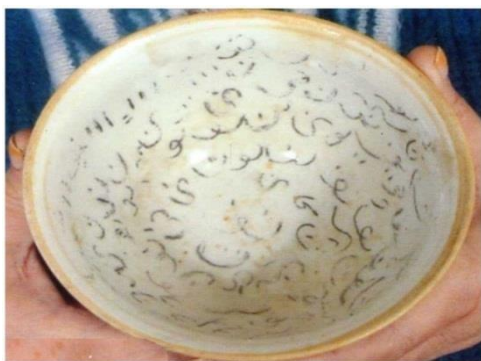
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- T., 2004. Sattorov U. Ethnotoponymic Legends // "Ethnogenesis and Ethnic History of the Peoples of the Caucasus" Materials I International Nakh's Scientific Congress. Grozny, 2018. -C.156.

\*\*\*\*\* Kayumov O. The Miracles That Become True. Alisher Navoi Publishing House. Navoi, 2016.-p.24-25.

## Discussions



What a wonderful miracle, my granddaughter's legs soon went up straight. In March of this year, I took photos for my spouse, because they were going too far back in time. I put some tablecloth on it and put some water into the salt, sugar and casserole. In the morning, we were surprised to see the miracles. Throughout the water-filled bowl, words were written with a beautiful Arabic spell that would not even be able to write even the most beautiful flower artist. When we showed them to those who knew the Arabic script, they were amazed and told us that it was written "Bismillahir Rahmanir Rakhim", when it was read aloud, at its width and depth. After that, my husband's career began to grow. This is not all the miracles we are experiencing in our lives. Once Sofia's scarf was brought to Navoi, it was our home. My daughter Zulfira screwed up Sofia's scarves and put them on the balcony. When we ran out of fear of all of us, we were surprised by another miracle. My daughter's head blew grains of wheat from the sky and the clay was out of the balcony. When I look at this kind of gratitude, I thank him for the first thing he has created. I ask God to be happy for our happiness in Sofia, and thank you very much for this noble and hard work. "†††††

In this story, the story tells the story of the man who first started with the mythological support of the sponsors, then the grunting of his grandmother's legs, the subsequent stage of the story, the appearance of the scarecrow, and the sculpting of the scarf during the visitor's house, The motifs of the wheat from the sky served as a unique mythopoeic code. Ganieva Nasiba, a 46-year-old resident of the Umid Fortress in Navoi, told that she has been suffering from severe headaches for years. Treatments of the physicians will cause the heart to become completely torn out.

He could hear one of his neighbors on one of his neighbors, Sofia. After that, he said: "For the first time, my grandfathers cured me from the pain that was in my head. He cured a strong syringe and a tired heart, an operation that I did not even handle a bowl of tea. Until now, my eyes are amazed by the miracle that happened in one of the days. One day, 10 liters of milk was delivered to our cow, saying that the cow was sick and did not get



milk. In the morning, look at what is happening in the Arabic word "OLLOH". I learned that the grandfathers blessed my cow's milk.

When we went to Fergana for my son's health the other day, my grandfathers showed another story, they operated my son's kidney. We understood this after seeing the bloodstained in the morning. Then I found out that the grandfathers would not leave anyone desirous of hope and salvation. "In addition to the motives of grandparents' treatment, †††††Nasiba Ganieva's motive is that the motives for providing and providing surgical care are great.

The mythological sponsors of the Sofia legend, namely, the grandfathers have the power to perform tasks that are inadequate for the health of modern medicine.

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†††††Kayumov O. The Miracles That Were Born Real-p.34-35.

†††††Kayumov O. The Miracle of the Truth-p.36.

The Russian journalist, who was recovered from Sofia's cure, said, "After my visit to Moscovial Nicholas, Chernobyl, my blood was poisoned. I married four times and could not see a child. There were times when I decided that I would be gone from childhood to death. The meaning of life is with the child! I wish I had been to Temur's friend at that time. When I saw them with the moon, they gave me immediate encouragement and said, "If Allah wills, they will change your blood" and say, "There are so many such things." When I waited for my grandfathers, I realized that my left hand was bleeding from my right hand as if washing my blood.

Then Sofia gave me a white flag, saying, "... if God wants, you will become a girl." I got married for the fifth time. Thank you very much. In 2011, at the age of 46, we were the happiest parents of a girl and twins, and my joy is beyond our expectations. I can not describe the depth of Sophia's bride and her grandfather's rescue. We thank you for not being able to fit into my world. "§§§§§

Here is the story of a resident of Karakol city, Issyk-Kul: "My doctor, Mamaeva Maria, who did not go with heart disease, had not left the door. In 1995, I went to Fergana and took photos from Sofia, and started waiting for my grandfather.

On the first day I realized that my heart had operated, as though the events were happening in my eyes. They said, "We are leaving our stamp on the bed." What did I see in the afternoon, they were really sealed in my t-shirt. I would like to thank Bobo for disappearing and wish Sophia a long life." As it is evident, the functional role is to mediate in healing the patients. Distance and national identity can not be restricted in performing these duties. Most patients may have been exposed to syphilis even though they have not succeeded in taking on the profession of silence. Looking back on the story of the Ossetian reporter, "I am - ZaurovaTanzilaIsmailovna, about her husband in North Ossetia about 2006, when she heard about the miracles happening around the moon, and her eyes were growing ever stronger. I have been diagnosed with epilepsy since I was 17 years old. Kathle's invisible attacks, frequent loss of consciousness, infinite medication, medicine and folk medicine ... all of this was not the end. When I heard about Sofia the first time, I realized with confidence that the pain of my illness was in the hands of the river. I waited for the

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grandfathers to take me out of the moon, and they treated me in the bed of the Sophia. I express my sincere gratitude for the sincere gratitude for the support of my grandparents and the Sophia moon, their rebirth, the hope for the future and the hope for the future.  
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The above examples illustrate the phenomenon associated with the original function and function of the soma. The legendary poetic expression of the natural phenomena that Shamon and his mythology and the patient-communicator involves constitute a particular set of myths. One of the leading features of such legends is the fact that there are three images: shaman → mythological helper (grandfather) → patient (informative) sequence. It is desirable to classify the myths of the famous shaman and his mythological sponsors based on the slaughter of the characters and the slogans. The myths about Sofia and his potions are among them.

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§§§§§Kayumov O. Source - p.39-40

\*\*\*\*\*Kayumov O. Source - p.40.

### **Conclusion**

The inherent nature of the myths of this series is that mythological guides are portrayed as modern people, the miraculous events are done in the dream, but there is evidence that confirms the events of the mythological sponsors (the seals of the grandfathers, the writing in Arabic, the scars left after surgery) the fact that all the evidence can be fired, reproductively characterized, and recent events, short-term as described in a face to it. However, retrospective in the science of folklore is specific to the narratives. However, it is reasonable to call this type of oral storyline to reflect the mythological nature of the event and to name it as "miracles of the mythological tails". †††††

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