



The Relevance Of Magical Views Concerning Agriculture In Khorezm During The Reign Of Khiva Khanate

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ABSTRACT

The living style of the population in Khorezm, which is the northern region of the Republic of Uzbekistan, is closely associated with agriculture based on artificial irrigation. In this area, the peculiar history, improvement and style of agriculture have been formed. Meanwhile, a great number of customs and beliefs have been formed that reflect the life of agriculture, have been tested for centuries and adapted to natural phenomena. This article clarifies the varieties of beliefs and magical ideas associated with farming, through the sources and works of Russian tourists of the XIX century.

KEYWORDS

Javak, Gopadsho, haoma, Khodayash, Gayomart, Vakhshu, zodiac, Senmurv (Semurg), The Life Tree

INTRODUCTION

The people's life in Khorezm is closely associated with agriculture. In this area, the antique and unique history, improvement and

style of agriculture were taken into shape. In addition to this, many types of customs, traditions and beliefs, which reflect the life of

agriculture, tested for centuries and adapted to natural phenomena, have been formed. From the history, indigenous forms of beliefs have taken on a new look by interacting with new emerging forms of beliefs. At the same time and place, the intermingling of different religions gave rise to a variety of religious ideas about agriculture, which began to spread to the surrounding areas. They are reflected in the traditions of man, his life and oral creation, and over time become legends. We can give the following examples, such as the myths and customs associated with agriculture and water. According to these legends, farmers tried to find solace in imaginary figures by reflecting on the environment, nature, and community life. Together with the myths that reflect the events of the Sun, the Earth, nature, there is a local fairy-tale folklore, which explains the name of a place or a tribal family descended from a presumed ancestor. According to scholars, all the world's religious beliefs have a common feature, one of which is that in the primitive worldviews of the Neolithic period, the belief in fertility was the duality of the masculine (heaven, sun, rain) and the feminine (Earth, moon). [1] Initially, female symbols predominated during the period when women were mainly engaged in picking, and female fertility idols were common, but later with the advent of tillage methods (plowing, digging canals and ditches), dangerous occupations, such as agriculture and animal husbandry, fall to men.

MATERIALS AND METHODS

This article provides a comparative and chronological analysis of the emergence of magical ideas related to traditional farming in Khorezm and its significance during the Khiva Khanate on the basis of archeological materials and historical sources.

RESULTS

Over time, people's worship of nature and plants, and their desire to seek divine refuge from them, led to the deification of certain plant and tree species in their lifestyles. From time immemorial, according to the philosophical views of farmers, 2100 plants are considered to have their protectors in the sky. One of such sacred tree species is willow (*Salix alba*). In Khorezm and Samarkand, fortune-tellers used 7 willow (*Salix alba*) leaves with shredded leaves to ward off giants and witches. Farmers considered it beneficial to plant willows (*Salix alba*) in the spring and considered it a sin to break willow (*Salix alba*) branches.

Many natural phenomena have created great opportunities for human life. However, man did not understand this, but the phenomena of nature seemed mysterious and abstract to man. As a result, there is an unnaturalness, the phenomenon of revitalization of nature intensifies. Remains of beliefs related to plant beliefs are common in Khorezm. They are genetically very ancient and have a periodic character. The deification of trees, the sanctification of certain species and their worship are widespread. Trees and shrubs were believed to have supernatural powers, and amulets were made from them. Among the most sacred trees are mulberry (*Morus*), oleaster (*Elaeagnus*), hawthorn (*Crataegus*), eglantine (*Rosa rubiginosa*), and pomegranate (*Punica granatum*). [2] Mulberry (*Morus*) triangular amulets were made and different names were engraved on them. The oldest amulets are necklaces made of oleaster (*Elaeagnus*), almond (*Prunus Dulcis*), pistachio (*Terebinthus*), pomegranate (*Punica granatum*) seeds, and bags with onion (*Allium cepa*), incense (*Peganum*) and garlic (*Allium sativum*). Amulets made of mulberry (*Morus*)

and pomegranate (*Punica granatum*) were considered a symbol of fertility for women. [3] Moreover, triangular amulets made of barley straw were also considered a symbol of fertility. In the Fergana and Zarafshan valleys, Khorezm, Bukhara and Tashkent, the surface of the closed bracelet was decorated with rings representing barley grains, and the necklace of iron pieces worn on the chest is called "javak". There were also grain-shaped pendants. The emergence of such beliefs stems from the fertility beliefs of the tribes engaged in animal husbandry and agriculture. In addition to the deification of plants and trees, the Khorezmians also considered animals sacred and considered them to be the gods of fertility. In particular, one of the Khorezm totems is Gopadshah - a bull-man, which is a sign that the creation of beings is associated with totemism. According to the Avesto, Khodayash was the totem, which presented an eternal life with the drink "haoma" (liquid of eternal life), from whose body grew plants and herbs, and from its seeds were created animals. Therefore, from ancient times Khorezm farmers used to throw clay figurines of animals in the fields before the spring sowing.

Hence, the first bull and its twin, Gayomart, were said to be the first man, the totems of the creation of the world in Avesto. In Zoroastrian songs, it is said that this first bull and man settled on the basis of existence, and after their death because of Ahriman's evil, 55 species of grain, 12 species of medicinal plants grew from the bull's body. Moreover, it is also said that the bull and a cow emerged from their generations, of which 272 species of animals were created. Initially, Gopadshoh represented the divine bull-human figure in Khorezm, who was a patron of cattle and a guardian of water. Later it was connected with the territory of Sogdia and this concept

related to the ruler of the territory of Hava-Gopadsho. In the ring-seal found in the treasury of the Amudarya in Sogdia, the name of the god of the Amudarya "Vakhshu" was written on the image of the bull-man Gopadsho. The Aramaic inscription on the gold coins also depicts the term "Vakhshunvar" (Greek - Oxiart). [1] Up to this day, the religious beliefs about the totem-Gopadsho, the creation of the world, have been forgotten over time, but among the people, in one form or another, their true nature has sometimes remained unclear. In particular, the tombs of Shamunnabi and Jomard butcher of 17th-century in the ancient Khorezm of Mizdahkan, are considered sacred in Khorezm and are believed by some scholars to be associated with the first man in Zoroastrianism, Gavumard. [1]

DISCUSSION

The native people confessed in Shamunnabi and performed various rituals in order to prevent the death of livestock from various infectious diseases. Because the role of livestock was of special importance for Khorezm farmers and was the main labor force in land cultivation. In addition, on the left bank of the Amu Darya there is the mausoleum of the Prophet Shish (in Christianity - Sif) and on the right bank there is Kofirqala, and these ancient monuments are connected with Gavumard (Qayumars). S. Tolstov concludes that the bull, which was his companion, lived on the banks of the sacred Daytiya (Amudarya) mentioned in the Avesta. [3; 1]

Moreover, the totem symbols of the creation of the world are associated with other beings. An example is the depiction of a griffin with a horse's body and an eagle's head in the pottery vessels of Khorezm in the IV-III

centuries BC. We know very well that the power of the horse was widely used by the Khorezmians to move large winches to bring water to the fields. [4; 5] This type of findings also reflects the most ancient totemistic religious beliefs about the creation of beings in the 4th century watercourses found in the Kuykirilgankala. These griffins were not only the totem of creation, but also the totem that protects nature, the earth, air and water from evil forces. Griffins also have images of a pair of beasts, indicating that they are a talisman that protects the world from evil forces. In particular, the image of a pair of horned lion-griffins (a totem in the form of a half human and half an animal) from a bracelet found in the treasury of the Amudarya is found in the totemistic views of almost all peoples. In particular, a template for a griffin image's wall mounting found on the monument of Qalaliqir, dating to the V century BC, and gold jewelry and bracelets with griffins in the Amudarya treasury of this period, and a griffin-shaped gemma (half a bird, half a female totem) found in Termez are the justification of the fact that they were very well-known in Khorezm, Bactria and Sogdia. If we look at the paintings on the murals of the palaces of the rulers of the XII century, we can see that the body of a lion-griffin carved in gesso has stars. This indicates that these beings depend on the cosmogonic creation of the world. [1] The persecution of a herbivorous animal by a wild animal, which is considered to be a myth among the local people is associated with the creation of the Universe in the ancient East from the millennium BC and its periodic renewal, as well as the belief in the change of seasons and the equinoxes in nature. Over time, the new year of the solar calendar in our country is associated with Navruz and is considered a symbolic expression of royal rule. [1]

CONCLUSION

In Khorezm, especially in the khanate period, the importance of astrology, was invaluable, and farmers learned when to start farming, depending on the location of natural phenomena and celestial bodies, the duration of their movement. Depending on the movement of the moon and the sun and the location of the stars, they calculated when the Amudarya, the blood vessel of Khorezm, would overflow and return. Later, on the basis of these excavations, agricultural calendars developed. These calendars have changed over time due to the passage of days and evolved. The constellations and the location of the planets are phenomena related to astronomical concepts and have been studied by astrologers. In particular, "zodiac" - derived from the Greek word "zoon" - "animal", which means a constellation of stars in the form of humans and animals. They numbered 12 and determined the orbit of the sun in the sky. The origin of such ideas is associated with ancient agricultural rituals, which moved from century to century, from one area to another. With such agricultural ceremonies of the people the lunar calendar ceremonies and their symbol are connected with each other by seven planets. This means that different totem animals are associated with specific constellations and planets, and each environment has its own symbol. It is possible that humans combined different beings into one body to create the legendary totems. In particular, if we look at Senmurv in the Avesta, this sacred being is a collection of body parts of animals, birds and snakes, the essence of which is a symbolic representation of the earth, sky and water.

As a totem of the creation of the world, the bird Senmurv lives in the Khorezm region in the legends associated with the Tree of Life

(tree of all seeds). According to scholars, during the Islamic period, Senmurv was gradually replaced by Semurg, who was also depicted sitting on a tree with drooping fruit. After the Mongol invasion, Semurg was in harmony with the Phoenix bird (fin-xuan, fin) on a tree brought from the east. [6; 1]

In general, in Muslim countries, a woman-bird with a colorful tail is depicted in a very elegant style, guarding the Tree of Life. In the Middle Ages, the Sphinx, the female bird, and the Tree of Life were common themes in Islamic art. For example, the silver cup of the X-XII centuries kept in the Hermitage is considered to belong to the Khorezm region, and the woman-bird depicted in the form of a vine and twigs wrapped around, is represented as a symbol of renewal of life and fertility.

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