

DEER CULT IN TURKISH FOLKLORE**Mominova Khilola Abdupatakhovna****Tashkent State University of Uzbek Language and Literature named
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In Uzbek mythology, a deer or deer is also imagined as an animal with a totemistic nature. The historical basis of the motif of the epic hero being nursed by a deer in fairy tales and epics goes back to ancient totemistic views. In Uzbek mythology, the deer is imagined as a symbol of fertility. That is why the cult of this animal played an important role in the ancient ceremonies to wish for a bountiful harvest from nature. This is the reason why there are many pictures of animals such as mountain taka, elk, deer, and deer on the rocks of Zarautkamar, Sarmishsay, Saymalitosh. Therefore, in the ancient mythology of the peoples of Central Asia, the cult of ohu//goat cult, which embodies astral-cosmic beliefs, is interpreted as a creature that reflects the idea of fertility and blessing. In the legends recorded from the Khorezm oasis, the image of a deer is depicted in connection with Ambar, which is considered a symbol of water and fertility, which confirms this idea. In the saga "Sahibqiran", the fact that babies abandoned on the mountain grow up sucking deer's milk indicates that they have acquired certain magical properties and are protected by guardian forces manifested in the form of animals.

In the epic "Sahibqiran" written by the son of the Islamic poet Nazar, the identical twins who were taken from their mother's womb as soon as they were born as a result of the slander of stepmothers who do not back down from any wickedness and unbelief for their own benefit, experienced Wonderful events are described. The historical-genetic basis of the plot of this epic goes back to ancient dualistic myths related to the cult of twins. The composition of the plot consists of childlessness and the unnatural birth of the heroes, the slander of stepmothers, the abandonment of babies in the desert, the feeding of babies by an animal (deer)

(totemistic motif), the patronage of mythological forces, the abandonment of a mother who has lost her children (underground). the motive related to the mythical views of the journey to the world), the hostility of the old woman who is a symbol of evil forces, the hero's journey to the "other world" to bring strange things, the meeting of parents and children, that is, the hero's own Z consists of a system of motives such as returning home.

It is described in this epic that due to the jealousy of the villagers, the old man Qambar threw the babies on the mountain. The owner of the desert, Khidir, encounters a mother deer who shot and killed these innocent children, i.e. her goats. The animal, which has been feeding on its belly because of the loss of its gills, breastfeeds and raises the children:

Ayriliq savdosi tushdi boshima,
Tomosha qil ko'zdan oqqan yoshima.
Sen onangdan, men bolamdan bag`riga,
Oyoq bilan tortib oldi to'shiga.

Sizlar malham yuragimning hovriga,
O'q tekkandi ikki bolam bovriga.
Sen onadan, men bolamdan ayrildim,
Qimtib oldi ularniku bovriga.

In the epic "Kironkhan" too, due to the stupidity of the people and the vileness of Fatigul maston, deer nurse the babies who were thrown into the desert. According to the story, when Odirboy left the children in the desert, they encountered a deer. Hazrat Khizr and Hazrat Gabriel looked at this deer and said: "Oh dear deer, don't crow." Don't die now, we are in between. But fourteen years of probation should not be added instead of death," they say. Then the deer also accepts these words, nurses the children and takes the two babies to bed at night. During the day, she grazes from here and there, puts her breast in the children's

mouths and educates the children. Thus, when two children turn seven years old, a patterned robot that appears out of nowhere becomes their space. After that, the deer joins its herd and goes to the mountain. The historical basis of the motif of animal nursing of children goes back to totemistic views.

References:

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