

Impact Factor:

ISRA (India) = 3.117
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.156
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 08 Volume: 76

Published: 19.08.2019 <http://T-Science.org>

QR – Issue



QR – Article



I.U. Kuzikulov
Namangan state university,
a senior teacher

ABOUT THE CHANGES IN MEDICINE OF FERGANA VALLEY AT THE END OF THE XIX AND THE BEGINNING OF THE XX CENTURIES

Abstract: In the article traditional ways of treatment, healers, bakhshis, blowing on somebody to drive away evil spirits, preparing remedy and the information about the practical use of medicine, hospitals and sanitary are described on the basis of ethnographic materials.

Key words: healer, bakhshi, blowing on somebody to drive away evil spirits, illness, treatment, diagnose, remedy, sanitary, hospital.

Language: English

Citation: Kuzikulov, I. U. (2019). About the changes in medicine of Fergana valley at the end of the xix and the beginning of the XX centuries. *ISJ Theoretical & Applied Science*, 08 (76), 90-92.

Soi: <http://s-o-i.org/1.1/TAS-08-76-14> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.08.76.14>

Classifiers: History.

Introduction

Medicine is now popular with the term “folk medicine” and it means a practice connected with health, treatment and medicines. But in real medicine widely includes sanitation, purity and rational eating besides treating or curing. From the ancient times local people applied for the healers who treat by the help of drugs, priests (mullas) and bakhshis in order to get a treatment. The mullas treated by reciting sacred ayats and duas, writing various religious words on paper, the bakhshis treated by driving away evil spirits with the help of their tools such as cards, prayer beads, whips, mirrors and knives and the ways of treating of the healers were connected with natural medicines.

The first and most important step of treating is diagnostics. For diagnosing the disease the healers paid attention to the patient’s face, eyes or the colours of their feaces and urine, on which part of the body the pain is. In diagnosing the disease the healers’ diagnose by touching the pulse is specially worthy of praise [1: 1965, p.45; 2:1967. p.213].

After giving a diagnosis the first instruction is to prescribe a diet. The healers as well as the people were aware well that various food and drinks would influence differently on the human organism. That’s why food and drinks were considered to be remedy and were separated into high calorie and low calorie [3: 1886. p.71].

The medicines were made from mercury, copper and iron powder, alum, tutty (used as medicine for the eyes), lime, sulphur, snake and lizard powder, dried fruit and vegetables, plant flowers and roots. Honey, bee wax and mummy were the most common medicines [1: 1965. p. 45; 2: 1967. p. 213]. The blood flown from the injuries was stopped by putting buttocks, tobacco and burned felt and then disinfected[2: 1967. p.213].

At the beginning of the XX century Doctor G.A.Kolosova wrote about that the healers’ treating syphilis by mercury, mange by kumiss and tying the upper part of the body beaten by a snake are appropriate and fill scientific medical requirements [4: 1903. p.86]. There was a tradition of vaccinating against smallpox, one of the hardest illnesses, among the local population. But, this practice in the most primitive way was done without following the rules of sanitation: for making vaccination the whey of real smallpox was taken and mixed with water and this vaccination was sent from the thumb and index fingers [5: 1958. p.324].

The researcher M.Isakova mentioned in her article “Медицинское обслуживание населения Ферганской области в конце XIX – начале XX вв” (Medical service of the population of Fergana valley at the end of the XIX and the beginning of the XX centuries) about the medicine in Fergana valley. In

Impact Factor:

ISRA (India) = 3.117	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.156	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 8.716	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

the article she gave information from the inspections of O.Girs, one of the Russian officials, that the information about medicine remained to the local healers from the ancient times and there were many books of the genius of medicine like Hippokrates, Ibn Sina at the libraries at the healers', and it was a special significance that O.Girs compared the local healers with the Russian doctors: "Surprisingly, despite 18 years after the invasion of the country, our doctors haven't learnt the ways of treating the local illnesses at the level of competing with the local healers yet" [6: 2018, p.99].

Although great experience about particular ways of treating had been gained for centuries, from the view point of that time medicine was behind the developed European medicine. That's why Russian specialists tried to develop modern medical system in Central Asia. Naturally, at first, the local people didn't believe the unknown medicine [7: 1890. p.53]. But the people quickly understood the opportunities of the modern medicine. V.I.Kushelevskiy's information proves it too: "The local people believe our medicine and doctors and this belief is rising day by day. Sarts and Kyrgyzs understand our medicine, especially, our surgery well" [8: 1891, p.282]. In this way the folk medicine and modern medicine, which were completing and sometimes contradicting each other, began to develop side by side.

Especially, mullas, bakhshis and healers were against the modern medicine. But, at the end of the XIX and the beginning of the XX centuries modern medicine began to show its advantages in the valley. That's why despite the contradiction the local people realized that the Russian doctors had some advantages than the local folk healers [9: 1903, p.110].

The Russian government found it proper to establish hospitals and medical posts in Fergana valley in order that the local people use modern medical service. In the biggest cities of the valley such as in Osh there was a fifteen-people city hospital [2: 1967. p.224], in Andijan a fifteen-people, in Kokand a twenty-people, in Margilan a twenty-people and in Namangan a twenty-people city hospitals were working [6: 2018. p.99]. Besides that, medical posts, special hospitals for women were established too. According to the statistical data, the number of the users of the medical service increased year by year.

V.I.kushelevskiy gave a definition to the illness smallpox as the following: "No illness leaves frightening results like smallpox: among the settled, half settled population, it appears sometimes here and sometimes there and leaves thousands of barely alive, incurable, hopeless patients after itself" [8: 1891. p. 350]. The illnesses like smallpox and cholera killed thousands of people. Thus, it is more useful to prevent the illness than cure it. As a result of analyzing the data we can see that in spite of the fact that Islam challenges people for cleanness, the local people

sometimes let the factors causing the illness. For example, from 1902 to 1913 the number of the Kyrgyz decreased 6–10%. As D.Aytmanbetov showed hard life, insufficiency and famine as the reason for that, especially, the weakness in front of the epidemics can be noted as the main factor. Exactly as a result of the repeated break out of the epidemics again and again the Kyrgyz decreased 10 % for ten years (from 1903 to 1913) [2: 1967. p.219].

In the life of the Central Asian people special care for water reservoirs, trees and plants was developed from the ancient times. It can be seen in the customs and traditions or resources connected with the preservation of the nature. The "Avesta" a sacred book of Zoroastrianism is the bright example of it. The development of money circulation changed the relation to the nature developed for centuries. At the end of the XIX and the beginning of the XX centuries the rapid increase of the new industrial enterprises and of course, the ancient tanning, soap making, candle making, painting and plastic boiling enterprises situated in the populated territories, their wastes and emissions were thrown into the canals and pools [10: 1958. p.325]. These cases caused to increase the probability of the infectious diseases widespread.

As V.V.Bartold noted that one of the biggest faults in the local watering system was the lack of drainage system. The less development of this system caused swamps and the increase of the epidemics of the infectious diseases by them [11: 1963. p.329].

At the end of the XIX and the beginning of the XX centuries different types of plants and insects carrying diseases came into the valley together. V.I.Kushelevskiy wrote: "Before the Russians came there was no cockroach (Blatta germanika) at all in Turkistan. Now there are many of them in many places. They haven't been increased in Fergana yet" [8: 1890. p.352].

Conclusion

The specialists paid attention to the ways of struggling against the diseases as well as preventing them and the sanitational conditions. For example, V.I.Kushelevskiy too recommended planting sunflower in order to use it and drying the swamps as well.

At the end of the XIX and the beginning of the XX centuries in Fergana valley the modern medicine was also developed side by side together with the folk medicine which had been developed for many centuries. Despite the contradictions of the priests(mullas), some healers or bakhshis, the people realized the useful features of the medicine. On the other hand, it is possible to realize that as a result of the widespread of the medicine the changes were happening in the traditions and customs and psychology of the local population at that time.

Impact Factor:	ISRA (India) = 3.117	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 0.829	PIHII (Russia) = 0.156	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 8.716	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

References:

1. Abyshkaev, A. (1965). *Karateginskie kirgizy v kontse XIX – nachale XX vv.* (p. 45). Frunze. Ilim.
2. Aytmanbetov, D. (1967). *Kul'tura kirgizskogo naroda vo vtoroy polovine XIX – nachale XX veka.* (p.213). Frunze: Ilim.
3. Nalivkin, V., & Nalivkina, M. (1886). *Ocherk byta zhenshchiny osedlogo tuzemnago naseleniya Fergany.* (p.71). Kazan'.
4. (1903). *O narodnom vrachevanii sartov i kirgizov Turkestana. Meditsinskaya pomoshch inorodtsam Turkestana i ikh otnoshenie k russkim vracham.* (p.86). SPb..
5. (1958). *Ŷzbekiston SSR tarikhi.* Bir tomlik. (p.324). Toshkent.
6. Isakova, M. S. (2018). *Meditsinskoe obsluzhivanie naseleniya Ferganskoy oblasti v kontse XIX – nachale XX vv / “Farrona vodiysining XVIII–XXI asrlardagi tarikhini tadqiq etishda ezma, bosma manbalar va ulardan foydalanish muammolari” mavzusidagi khalkaro ilmiy konferentsiya materiallari.* (p.99). Andizhon.
7. Ostroumov, N. P. (1890). *Sarty. Etnograficheskie materialy.* (p.53). Tashkent.
8. Kushelevskiy, V. I. (1891). *Materialy dlya meditsinskoy geografii i sanitarnogo opisaniya Ferganskoy oblasti.* T. III. (p.282). Novyy Margilan.
9. (1903). *O narodnom vrachevanii sartov i kirgizov Turkestana. Meditsinskaya pomoshch' inorodtsam Turkestana i ikh otnoshchenie k russkim vracham.* (p.110). SPb..
10. (1958). *Ŷzbekiston SSR tarikhi.* Bir tomlik. (p.325). Toshkent.
11. Bartol'd, V.V. (1963). *Sochineniya.* Tom II. Chast' 1. (p.329). Moscow.