

THE ROLE AND ETHNOCULTURAL CHARACTERISTICS OF UZBEK FOLK FESTIVITIES WITHIN THE SYSTEM OF CALENDAR RITUALS

Abdilatif Abdiraximovich Sarimsokov

ORCID: 0009-0001-3685-8012

a.sarimsokov@kiut.uz

Kimyo International University in Tashkent, Namangan Branch

Abstract: This article provides a historical and ethnographic analysis of folk festivities that developed within the system of calendar rituals of the Uzbek people. It examines the origins, social functions, seasonal characteristics, and role in everyday life of such rituals as Navruz, the Water Festival, the Sand Festival, the Melon Festival, fruit festivals, and the Harvest Festival. Folk festivities are interpreted not merely as entertainment events, but as complex cultural phenomena associated with the ideas of nature, fertility, water, health, communal solidarity, and gratitude. The study demonstrates the close connection of folk festivities with ancient beliefs, pilgrimage practices, agricultural culture, and collective memory. Furthermore, on the basis of festive traditions preserved in the Fergana Valley, Kashkadarya, Khorezm, and other regions, the article substantiates that the seasonal rituals of the Uzbek people possess distinct regional characteristics.

Keywords: folk festivities, calendar rituals, Navruz, Water Festival, Sand Festival, Melon Festival, Harvest Festival, ethnography, customs, seasonal rituals

Introduction. Calendar rituals occupy an important place in the traditional culture of the Uzbek people. These rituals were formed as an ancient cultural system reflecting the people's relationship with nature, agricultural experience, religious and belief-based views, communal way of life, and social solidarity. Folk festivities are among the most widespread and meaningful manifestations of this system.

Festivities were usually held during Navruz, Ramadan Hayit, Qurbon Hayit, as well as in different seasons of the year. Until relatively recent times, they were organized in wide open areas outside cities, at sacred places and pilgrimage sites, and later in central squares and streets of towns and cities. Some festivities lasted for one or two weeks and created an integrated cultural environment that combined trade, performances, sports games, music, dance, oral folk creativity, and ritual practices.

The connection of folk festivities with calendar rituals is reflected in the fact that they were often associated with the change of seasons, the beginning or completion of agricultural work, the ripening of crops, the growing need for water, the use of natural blessings, and the expression of gratitude. Therefore, in the life of the people, festivities appear not only as holidays, but also as an important factor preserving social order, cultural memory, and ethnic identity.

Literature Review and Methodology. Ethnographic, historical-comparative, and cultural-analytical approaches are of great importance in studying the customs, rituals, and folk festivities of the Uzbek people. In the study of calendar rituals, attention should be paid not only to their external form, but also to their content, symbolic meaning, time of performance, composition of participants, territorial distribution, and historical roots.

The article employs the method of historical-ethnographic analysis. In particular, folk festivities were studied as part of seasonal rituals; festivities characteristic of spring, summer, and autumn were classified into separate groups; and their functions related to agriculture, water, harvest, pilgrimage, health, and collective recreation were revealed. In addition, certain rituals were

analyzed on the basis of information provided by Abu Rayhon Beruni, folk memory, and regional examples.

Results.

1. Navruz and spring festivities. When folk festivities are studied from the perspective of calendar rituals, it becomes clear that the first major festivities began on the eve of Navruz, which was regarded as the beginning of the year. On the morning of Navruz, people first commemorated their deceased ancestors, visited sacred places, cemeteries, parents, and relatives. After that, they proceeded to festive grounds.

At the festive sites, mobile kitchens, teahouses, bakeries, fruit stalls, perfume and grocery stalls operated. Various spectacles - horse racing, uloq, wrestling, tightrope walking, and other performances - continued until evening. Singers, musicians, dancers, jesters, and comic performers entertained the people. In some places, bear and snake performances were also demonstrated. Children actively participated in the festive atmosphere through games such as cracking colored eggs and flying kites.

Performances involving animals also held a distinctive place in Navruz festivities. Spectacles such as cockfighting, dog fighting, ram fighting, and camel fighting were widespread among the people. According to ancient beliefs, people regarded fighting animals as auspicious or inauspicious and predicted how the new year would unfold depending on which animal won. This indicates that ancient belief-based views and ritual symbols were preserved for a long time in folk festivities.

Spring festivities may also include such rituals as the Sumalak festival, flower festival, boychechak festival, and chuchmoma festival. All of them are associated with the awakening of nature, the beginning of new life, fertility, and wishes for goodness.

2. Summer festivities and the period of “pishiqchilik.” Summer festivities occupy a special place within the system of calendar rituals of the Uzbek people. Among the people, this period was known as “pishiqchilik” or the “season of abundance.” Although work in fields, gardens, and pastures was intensive, many festivities and rituals were also held during the summer months. Most of them were associated with protecting and gathering the harvest, expressing the need for water, restoring health, and collective recreation.

According to the traditional solar calendar, the first month of the summer season, Saraton, begins on the day of the summer solstice, that is, on June 22. Among the people, Saraton was known as the “summer chilla.” During this period, the heat intensified and the need for water increased. As a result, various customs, festivities, and belief-based practices connected with water were formed.

3. The Water Festival and its ancient roots. One of the ancient customs dedicated to water rose to the level of a holiday in Central Asia. It emerged in connection with people going to rivers and water basins to bathe on special summer days. The historical roots of this festivity go back to the ancient period when Navruz was celebrated in summer.

According to Abu Rayhon Beruni, on special days people stood before flowing waters at dawn and poured water over themselves with the intention of gaining blessing and warding off calamities. Among the Khorezmians, on the tenth day of the month of Ispandormaji, there was a holiday called “Vakhshangom,” which was dedicated to Vakhsh and the waters of the Jayhun¹.

In different regions of Uzbekistan, there existed numerous beliefs and festivities associated with water. In particular, at the “Oq Daryo” in Kitab district of Kashkadarya region, a Water

¹ Абу Райхон Беруний. Қадимги халқлардан қолган ёдгорликлар / Танланган асарлар. – Т.: Фан, 1968. Т.1. – Б. 257, 282.

Festival was held over the course of three Wednesdays. This festivity was also known by such names as “Oq suv” - in Tajik, “Obi Safed” meaning “white water”; “Loyqa suv” - “Obi Loyqa” meaning “muddy water”; and “Teskari suv” - “Obi Chappa” meaning “reverse-flowing water²”. In the 1990s as well, attempts were made to revive this ancient festival in cooperation with community centers and mass media.

In the Fergana Valley, the Water Festival is not observed to have been widely celebrated as a separate holiday. However, during the period known as “tosh qizdirar,” that is, during the summer chilla, people’s practice of escaping the heat by resting along rivers and mountain streams and bathing in the water may be interpreted as one of the preserved forms of the Water Festival.

4. The Sand Festival: a ritual of health and recreation. Another summer festivity was the “Sand Festival,” which had long been held in areas where healing sands existed. In particular, in the village of Bostonbuva, Buvayda district, Fergana region, the “Sand Festival” had existed since ancient times and developed into a traditional form of festivity. This festive site is associated with Sultan Bayazid Bistami - Bostonbuva - one of the figures connected with the spread of Islam.

Participants of the festivity first visited the mausoleum located there, rested around the ponds, and then attempted to restore their health in the sand dunes surrounding the pilgrimage site. People came to this place from Namangan, Andijan, Kokand, Osh, and other regions. Those who arrived from distant places stayed there overnight for several days. During the day, pilgrimage and healing practices were performed, while at night entertainment continued. Throughout the festivity, various performances and competitions were held, including askiya, wrestling, ram fighting, cockfighting, quail fighting, and tightrope walking³.

“Shirqo‘m,” that is, “bare sand,” whose composition is mainly based on silicon, becomes extremely hot by mid-August. Beginning from the second half of August, when the heat of the sand becomes pleasant and healing, people “entered the sand,” that is, they buried their feet and lower backs in the hot sand. In folk medicine, this method was regarded as a means of treating foot pain, lower back pain, and inflammations of the internal organs. Usually, people underwent sand treatment for three days, two or three times a day⁴.

In terms of its content, the “Sand Festival” was a ritual aimed at recreation, pilgrimage, and the restoration of health. Although it was attended by people seeking healing, the festivity also served to promote mutual communication among the people, provide recreation, and strengthen cultural ties.

5. The Melon Festival and harvest rituals. One of the important forms of summer-autumn festivities was the “Melon Festival.” It belonged to the category of rituals associated with the harvesting of crops. The Melon Festival was celebrated with great solemnity as early as the Middle Ages. When melon crops began to ripen, farmers invited village elders, neighbors, friends, and relatives to the Melon Festival one day in advance.

At dawn, the finest ripe melons that had separated from their stalks were picked and placed in cool areas. Elders, children, and all invited guests attended the festivity. Men engaged in askiya and conversation. After the meal, the elders prayed for abundance in the farmer’s harvest and granted

² Қорабоев У. Ўзбек халқи байрамлари. – Тошкент: Шарқ, 2002. – Б. 95.

³ Саримсоқов А. Ўзбекларнинг тақвимий маросимлари (Фарғона водийси материаллари асосида). – Тошкент: «Yangi nashr», 2014. – Б. 69.

⁴ Қорабоев У. Ўзбек халқи байрамлари. – Тошкент: Шарқ, 2002. – Б. 100–101.

permission to begin gathering the crop. The participants of the festivity were treated to the sweetest melons⁵.

In the Sokh district of the Fergana Valley, the “Melon Festival” was held for seven days. During these days, each household brought milk, salt, butter, clarified butter, and utensils to the field. Several wealthy households slaughtered sheep, roasted the meat, and brought it to the field. Ritual dishes were prepared at the edge of the cultivated plot, and after they were consumed, community elders and mullahs recited prayers in honor of Khoja Khizr⁶.

During the “Melon Festival” held in Konibodom, neighborhoods set up their own tents at the festive site. According to some accounts, more than one hundred head of livestock were slaughtered in a single day. The festivity was celebrated with great joy and public entertainment, with the participation of jesters, wrestlers, and tightrope walkers⁷.

6. Fruit Festivals and the Harvest Festival. In regions specializing in horticulture, festive gatherings such as the “Apple Festival,” “Grape Festival,” “Pomegranate Festival,” and “Fig Festival” have also been held since ancient times. In particular, in the village of Boykechar, Pakhtaabad district, Andijan region, the “Fig Festival” was mainly held with the participation of relatives. In the village of Eski Arab, Altariq district, Fergana region, the “Apricot Festival” was organized with the participation of the local population.

The existence of such festivities in the ancient regions of Khorezm and Sogd is also recorded in the accounts of Beruni. According to his writings, in ancient times, a “Pumpkin Festival” and festivals associated with grapes were also celebrated⁸.

Alongside separate festivities dedicated to each fruit or vegetable, a general celebration devoted to all of them was known as the “Harvest Festival” or “Threshing Floor Feast.” This festival was organized during farmers’ leisure time after the completion of agricultural work seasons. Since the “Harvest Festival” was rich in performances and games, it developed into a large-scale public festivity.

In the present period, such festivals are held in district centers, with the participation of karnay and surnay players, wrestlers, tightrope walkers, and various ensembles. In addition, the organization of uloq-kopkari, one of the traditional games of the Uzbek people, gives people a distinctive sense of pleasure and joy⁹. Today, the tradition of holding the “Harvest Festival” in rotation in districts that have successfully completed the agricultural work season continues.

Discussion. Uzbek folk festivities are, in terms of their content, a multilayered cultural phenomenon. The first layer consists of ancient perceptions associated with nature and the change of seasons. Navruz expresses the awakening of nature; the Water Festival reflects the need for water and the idea of purification during the hot summer period; the Sand Festival represents the restoration of health through the gifts of nature; while the Melon and Fruit Festivals embody the ideas of fertility and gratitude.

The second layer reveals communal life and social solidarity. Festivities brought people together in one place and strengthened neighborly, kinship, mahalla, and village community

⁵ Look: Ҳақлиев В.Б. XIX аср охири XX аср бошида Шимолий Фарғонада қишлоқ жамоаси (Тарихий этнографик тадқиқот). Тар. фан. номз... дисс. – Тошкент, 1998. – Б. 89–90.

⁶ Джаҳонов У. Земледелие таджиков долины Соха. – Душанбе: Дониш, 1989. – С. 109.

⁷ Турсунов Б.Р. Конибодом воҳаси муқаддас масканлари тарихидан (Хўжа Такровут мазори мисолида). – Хўжанд, 2007. – Б. 24.

⁸ Абу Райхон Беруний. Қадимги халқлардан қолган ёдгорликлар / Танланган асарлар. – Т.: Фан, 1968. Т.1. – Б. 282.

⁹ Қорабоев У. Ўзбек халқи байрамлари. – Тошкент: Шарқ, 2002. – Б. 107–108.

relations. During such events, elders, farmers, craftsmen, children, women, singers, wrestlers, and tightrope walkers each performed their own specific social functions.

The third layer consists of ritual and belief-based views. In rituals held before the harvest, alongside gratitude, ancient ideas such as the magical protection of the crop and the removal of symbolic prohibitions placed upon it can also be observed. Animal fights, prayers in honor of Khoja Khizr, water-related rituals, and pilgrimage practices were associated in folk imagination with the forces of nature, blessing, and protection.

The fourth layer reflects changes connected with modernity. Festivities that were formerly held at sacred places, pilgrimage sites, and in field settings now continue more often in the form of official holiday events organized in district centers, cultural institutions, and public celebration venues. This indicates that folk festivities have not disappeared entirely, but have adapted to social conditions and continue to exist in new forms.

Conclusion. In conclusion, it may be stated that Uzbek folk festivities possess special cultural and social significance within the system of calendar rituals. They embody the people’s relationship with nature, agricultural culture, beliefs concerning water and harvest, folk views on health, and feelings of communal solidarity.

In festivities held during the summer season, the leading ideas are the cultivation of crops, their protection, and their careful harvesting without loss. According to ancient perceptions, this period was regarded as a time for gathering strength in the struggle against darkness, obscurity, and evil forces. Collecting the blessings bestowed by nature, storing provisions for winter, and expressing gratitude and thankfulness for the harvest constitute the main content of Harvest Festivals.

Thus, folk festivities are an important ethnographic source that reflects the historical memory, traditional worldview, seasonal labor experience, and cultural identity of the Uzbek people. Their scholarly study is of great importance for understanding the continuity of national culture, determining the place of ancient rituals in modern life, and transmitting folk heritage to future generations.

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