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ETHNOGRAPHIC STUDIES OF NAVRUZ

Abstract: *The article expresses celebrations of Navruz based on historical ethnological sources.*

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In the process of historical development, rituals and holidays were formed among all peoples on the basis of natural and climatic conditions, peculiarities of work, life, culture. Especially deep roots and strong traditions had the so-called calendar holidays in ethnology, which were held taking into account the seasons, i.e. in early spring - before the season of field work, in summer - before harvesting, in autumn - after harvesting and in winter - in free from field work. work time.

Among them, a special place was occupied by spring holidays, which exist in various forms among all peoples of the world. Studying and analyzing special literature, one can come to the conclusion that spring holidays appeared with the emergence of human society. As a result of migration processes, people along with them spread in different directions, acquiring different forms and names. For example, in Japan, a similar holiday is called Rison, in China - Chun-dze (Ja, La), among the Slavs - Maslenitsa, among the peoples of Central Asia - Navruz.

In its origin, Navruz is a holiday that has been common among the peoples of the East since ancient times. One of the greatest thinkers of the 11th century, Abu Raykhan Beruni, called it "the holiday of the awakening of nature."

Navruz is considered one of the most ancient and most revered holidays in Uzbekistan. It, unlike historical, international or religious holidays, has its own characteristics and features. Navruz is a calendar and agricultural holiday. The date of its celebration is the day of the spring equinox. This is the beginning of a new year according to the solar chronology, which in Central Asia was also

popularly called “dehkon hisobi”, that is, the peasant chronology, in contrast to the lunar calendar. Today, in the conditions of renewal, Navruz has become a truly national and international holiday. "Navruz" means "new day", and its meaning is expressed as "yil boshi" - "beginning of the year". It has its roots in the distant past and, during a long historical development, has covered vast regions of our planet. This spring holiday is celebrated in Iran and Afghanistan, in Transcaucasia, in the countries of the Central Asian region, in East Turkestan, in the northern regions of India and Pakistan, in Tatarstan and in many other parts of the world. It's just called differently. Therefore, at the 64th session of the UN General Assembly, under agenda item 49 "Culture of Peace", a resolution entitled "International Day of Navruz" was adopted by consensus.

Its draft was prepared and submitted to the General Assembly by the delegations of Azerbaijan, Uzbekistan, Afghanistan, Kazakhstan, Kyrgyzstan, Iran, Turkmenistan, Tajikistan and Turkey. In accordance with the text of the resolution, the UN General Assembly recognizes March 21 as the International Day of Navruz, welcomes the efforts of member states that celebrate Navruz to preserve and develop the culture and traditions associated with Navruz. Last year, on September 30, 2009, Navruz was inscribed by UNESCO on the Representative List of the Intangible Cultural Heritage of Humanity along with 76 other intangible heritage elements from around the world.

Historical information about the origin of the holiday of spring and labor has undergone various changes and has come down to our days in the form of all kinds of legends and traditions. Scientists claim that Navruz is more than 4 thousand years old. In most legends, the Navruz holiday, its occurrence is associated with the estate of the legendary Shah Jamshid. Abu Raykhan Beruni, Omar Khayyam, Firdowsi, at-Termezi and others write about this. And in Turkish legends about Navruz, its appearance is associated with the attitude of our ancestors to spring, to spring field work. The legends tell about the unity of Navruz with the sun, fire, spring.

On the last day of the holiday, wrestling competitions were organized, tightrope walkers showed their skills, songs were sung and people went to visit each other. There were 7 dishes on the table. It is believed that all family members should be at home on the night of the holiday so that they do not have to wander around the world all year. On the same day, the first furrow was laid in the field. Children ran across the arable land and whistled into whistles, driving away evil spirits so that they would not spoil the harvest.

There were other mythological representations of the people.

Many legends and tales are connected with Navruz. For example, there was a belief that at the moment when the new year comes and the old year leaves, the flow of waters stops, and those who manage to see this moment can count on the fulfillment of all their most secret desires. In addition, it was believed that nature revealed its secrets to the lucky man, inaccessible to the rest, that in life he would always be lucky from that moment on.

The ritual food of ancient Navruz is this so-called “haft sin”, when seven items are served on a tray, the names of which begin with the letter “s”: seb - apple, sinjid - wild olive, sirka - vinegar, sir - garlic, siyah-dan - black bones, sabzi - carrots, saman - sumalak. In addition, curdled milk, milk, cheese, colored eggs, bread, a cup of water with a leaf floating on its surface, a vessel with rose water, fruits, nuts, almonds, pistachios, etc. are served on the table. Candles lit for health should burn to the end.

Another feature of Navruz is the preparation of sumalak - wheat dishes. With the origin of the rite associated with sumalak, there is such a legend. One woman miraculously escaped herself and saved her children. But in the ruined city came a severe famine. For a long time, the mother could not find anything to eat and, helpless, fell to the ground. Suddenly her eyes fell on the wheat sprouts scattered on the ground.

Sumalak is prepared mainly by women. By the way, a dish prepared also in the spring, but by the hands of men, is called halim. Its basis is still sprouted,

wheat, well, and since the stronger sex cannot do without meat, fresh calf meat is also added to the dish.

When preparing sumalak, it's not like sleeping, you can't leave for a minute - it will burn, and all the many days of work will go to waste. So several neighbors conspire to cook sumalak together. This is a very old tradition from our grandmothers and great-grandmothers. In order not to fall asleep, not to oversleep sumalak, women have fun as they can, sing songs, quietly play their favorite melodies on dutar and doira, girls dance. In a word, something like a bachelorette party or gatherings, a long tradition considered this holiday a youth holiday, or rather, a day of love games, when young men threw apples and pomegranates, colored eggs, sweets to girls, sent them raisins and halva through children. By the way, an apple and a pomegranate in the folklore of many peoples of the world are a symbol of love and marriage ...

Navruz holiday can be conditionally divided into two parts. The first is labor, when dehkans were preparing for the start of spring work in the field, putting things in order in their homes and yards, and improving villages. It was then that the Day of Remembrance passed, people put in order the graves of their loved ones, commemorated the dead with a kind word. In a single labor impulse, the people sought to improve their lives. People felt each other's elbow, support and mutual understanding. Not a single family without men and not a single patient was left without the support of fellow villagers. These were deeds that brought people together, united souls, purified them and spiritualized them.

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