

INTANGIBLE CULTURAL HERITAGE OF THE PEOPLE OF FERGANA VALLEY RELATED TO FARMING AND HORTICULTURE

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Abstract: This article analyzes the farming and horticultural traditions of the peasant population of the Fergana Valley in the context of intangible cultural heritage based on historical and ethnographic materials. Traditions related to planting, caring for, and harvesting crops, folk calendars, and knowledge and skills related to grape growing have been researched as intangible cultural heritage.

Key words: Ferghana Valley, agriculture, horticulture, intangible cultural heritage, folk calendars, viticulture, rituals, traditions.

Introduction

During the years of independence in Uzbekistan, significant work was carried out on the restoration of historical memory, national-cultural traditions. In particular, scientific and practical expeditions, scientific projects organized on the basis of the cooperation of the government of Uzbekistan with a number of international organizations (UNESCO, ICHKAP[1]) and a number of legal and regulatory documents on the development of protection, scientific study and promotion of intangible cultural heritage began to pay off.

In the intangible cultural heritage of Uzbekistan, traditions related to nature and the universe are important. The rain-calling ceremony, traditions of folk medicine, registration of knowledge and skills related to agriculture, horticulture and livestock as intangible cultural heritage, restoration and promotion of it in its original content are considered as a matter of state significance.

Literature Analysis And Methodology.

The favorable geographical position of the Fergana Valley not only ensured the economic, cultural development of the territory, but also played a significant role in the fact that the flow of various ethnic components came and settled here. In addition, the natural isolation of Fergana allowed the territory to be somewhat peaceful and even sometimes to remain outside the influence of political events.[2] Due to the fact that, influenced by various socio-economic, political events, not only the adjacent regions, but also people from individual regions of Fergana settled in habitable places, at the beginning of the 20th century, the Fergana Valley became the most densely populated and multinational region of Central Asia. The colorful natural conditions of the Fergana Valley led to the formation of multifaceted occupations of the population. While the high Highlands served as summer pastures, the halfsteppe and the mountain hills became of great importance for the development of early spring pastures and ruby agriculture. The agricultural traditions of the inhabitants of the Fergana Valley from

antiquity to the present day A.Bernshtam, Yu.Zadneprovskiy, N.Gorbunova, K. Shoniyozov, A. Anorboyev, S.Gubayeva, U. Abdullayev, A.Ashirov, B. Matboboyev, F. Maqsudov, Z.Isoqov, va A.Sarimsoqov are illuminated in the work of such archaeologists and ethnologists.[3]

Results And Discussion

The development of agricultural culture in the Fergana Valley can be traced on the example of the Chust and Elatan cultures. Especially during the time of the Elatan culture (C.2000 BC). in the 1st century BC. 7th-4th centuries) irrigation farming culture is widely spread throughout the Fergana Valley. The inhabitants of this period of the valley in the oases, mainly, with agricultural farms, surrounded by the people of hill and the steppe – the yaksart rear Saks continue to engage in livestock.[4] The historical roots of the economic traditions preserved as the cultural heritage of the inhabitants of the Fergana Valley are precisely inextricably linked with the traditions of the creators of the Chust and Elatan cultures, which have found evidence in research. Farmers have passed their own traditions and rituals of husbandry on the basis of experience and methods, phenological observations accumulated over the centuries during their economic activities. Religious-mythological views and rituals were also important in these traditions.[5]

Farmers, gardeners and ranchers survived the frosty days and, looking forward to the hot spring days, seriously prepared for large agricultural work, adjusted plows, mules, boards, horses were cooled, carts were repaired and made fit for work. The oxen, the main labor force, were well cared for and driven to the ground. It was on this day that the hardworking farmers dug the first seed into the ground, bringing out an army into the field. Of course, these works were based on practical experiments, knowledge, which were preserved as intangible cultural heritage, and were carried out on the basis of a colorful ritual and Customs. Cultivation and restoration in the Fergana Valley was based on agricultural calendars. A farming calendar has emerged as a result of the farmer's consistent observation of nature over the centuries.[6] It was the scientist who studied the traditions of agriculture according to Z. Isakov, the peasant calendar used in agriculture is made up of seasons, each with a duration of 90 days: spring ninety (hamal, savr, javzo), summer ninety (saraton, asad, sumbula), autumn ninety (mezon, aqrab, qavs) and winter ninety (jaddiy, dalv, xut). The warm and winter cold periods of the summer heat are divided into large and small chiles.[7]

The Fergana Valley farmers also conducted agricultural work on the Eastern peoples' calendar. Spring fieldwork, according to the local calendar, began with the new year – the transition of the sun from the constellation of Pisces (hut) to the constellation of Aries (hamal). According to the current lunar calendar, this includes the period from March 21 to April 21.[8]

Early farming fists began at the same time as the Navruz celebrations. The following types of folk calendars in the Fergana Valley also existed; 1) Shamsi Calendar; 2) Qamari calendar; 3) Bird birch or cinnamon account (phenological calendar); 4) Damal or weaving account; 5) Overflow account (i.e. based on river floods). 6) Muchal account; 7) Pet accounts.

Fergana peasants made extensive use of these folk calendars, phenological knowledge, in the work of plowing, planting and cultivating land. There was also a tradition associated with weekdays when farming in the Fergana Valley. Chronicles, “haftanomas”, were compiled to determine the specific and baroque days. In one of the “Haftanomas”, compiled on the basis of the knowledge and skills of farmers, the characteristics of the days of the week are given. For

example, "Saturday (Zuhal) - it is good to farm, it will give a thousand blessings to one grain, and it will not be useless. Sunday (Quyosh) - It's not good to farm, let the disaster subside. Monday (Oy) - it's good to farm. Tuesday (Mirrix) - if a farming does, a worm, a mouse will either find a farming injury from an animal.. Wednesday (Atorud) - but it is better to farm, and blessings will appear, and it is better to take harm. Thursday (Mushtariy) is good for all the blind. Friday (Zuhra) - it's good to farm".[9]

Researcher Z. Isakov found that in the Andijan Uzbeks, spring ploughing should be started on Saturday, while ploughing was driven to the North if it was day and to the south if it was night.[10] According to tradition, there were said rituals in agriculture under the names of "qo'sh chiqarish", "shoh moylar", "qo'sh oshi". On the eve of the harvest, a special ceremony – "Oblo baraka" - was held in the presence of insectivores gathered in the wheat harvest, while the "haqullo" ceremony was performed after they collected the harvest and collected it to the square.[11]

The custom of planting a special tree – poplar or fruit trees-is common, referring to a boy born into a family of grass farmers in the Valley. In turn, if any fruit tree dries up, it is quickly cut off. Because according to popular perception, there were visions that a dried tree would be considered insecure and bring death to this household.[12]

In the Fergana Valley Uzbeks, the Bobodehqon, considered the patron of agriculture, and a huge number of customs and painting-duties performed in connection with this cult, are common. In all the customs and rituals practiced in agriculture, as well as in the care and harvesting of the seed cash crop, the cult of the "Bobodehqon" was important.[13] In addition to the term "Bobodehqon", the names "Khoja Abdullo the peasant", "Khojai Khizir" were also used.

In the Fergana Valley, the elderly, who were well versed in early spring farming, were found to have matured or immature to plow the soil by climbing the fields. If the land was ready for ploughing, another custom of farming was considered, the ritual of "shocks" was performed. This ritual was performed by hanging a cauldron and pouring oil into it, heated, and in it a stag and chalpak were cooked, and then an old man in the family with the oil in the same cauldron anointed the hoof, shoulder, hoof, and even the tooth of the omoch, as a pus. The ceremony was called "govxunukkunon" or "yugmunon" in Tajiks of Sokh district of the Valley. [14]

Folklorist scholar B.Sarimsakov noted that "The rite of rites is the most important of the customs associated with the peasants, which paved the way for custom farming ceremonies. That is why the peasants sought to spend the shovels with great pomp"[15].

Amulets were worn by ironing to prevent the oxen from touching them during the shovels. When all the painting of the ceremonies was done, excerpts from the "agricultural brochure" were read by mullah. After that, the ox was placed on the neck with a yoke.[16]

When the spring was marked by agricultural rituals, the peasants began to work. In the cultivation of the lands, the peasants extended a helping hand to each other and worked in harmony. Because in most cases, many of the peasants did not have enough working animals, or labor. This method of complicity was also known as "alg'ov", "hamgav", "hamqush" and was also widely used in other agricultural deities of Central Asia and the world.[17] This method has been widely used not only in land cultivation, but also in crop care, harvesting, and mowing.

At the same time, it should be noted that during the cultivation of the land, the peasants agreed among themselves and also used the plows or oxen of one another. The rent was returned after

the harvest had matured and was referred to as "double khaki" in some districts of this valley. Rich families of the time had enough of all means, so they used hired labor to work their land. These owners leased their land to quarrymen in most cases. Drought, in which the good productivity of the local population depends on the weather, was considered a disaster for farmers. The 94-year-old Nishonboy ota, who lives in Tolmazor village, Quwa district of the Valley, reported that during the drought years khairy goddesses were held in the village asking Allah for rain. These goddesses differed from the regular goddesses in that the number of elders attending was required to be 7 or 17.[18]

A different painting related to the call of rain-was also executed in the Soh District of the Valley. For example, in Soh villages there is a custom called "tarishkunak". According to this practice, village men went out half-naked and poured water over each other-even throwing a person, in most cases, the imam or mullah of the neighborhood, into a stream of water. On these days, the villagers entered the desired room, where they were willingly entertained.

On such days, ceremonial dishes, in most cases chalpak, were cooked in all the houses of the village.[19] This meal was called "Kashki chavari" in the local language.[20] In the northern districts of the Fergana Valley, the so-called "sust xotin" or "suv xotin" of the call of rain is recorded.[21]

Non-trivial methods were used in some districts of the valley to stop rain. For example, in the Marhamat district of the Andijan region and the Quwa district of the Fergana region, people counted the names of bald and bosa people who lived and lived in this village in odd numbers to stop the rain (i.e. 1,3,5,7 and etc.). They believed that rain would stop if the same psalm was brought to 41.[22] If the number of cal counted was increased to 41, then the number of cal counted was 21. Ethnologist scientist A.Ashirov argues that making khairy the God before harvesting by peasants aims to prevent the attack of evil spirits, insu-jins, with the aim of making him a collector.[23]

The environment that is somewhat conducive to farming is the small river oases and the highland plains. In this, cotton, fruits, grapes with a high yield Are Planted, as well as cereals, pulses. Although there was certainly favorable conditions for farming throughout the valley, but due to both geographical and historical reasons, one or another cultural plant was not grown in the same way. Rice production, for example, was at almost the same level in all parts of the Fergana Valley (precisely in the Syrdarya areas and at the exit of mountain rivers to the plain). All the rice-growing area also provided rice for villages close to it. A single Isfara shalikor provided rice for Conibodom, Besharik, Yaypan and even Kokand.[24] The natural climate was also favorable for the development of horticulture and viticulture. The south-western part of the valley in particular Isfara, Soch, Chimyon, Mindon and Rishton are mainly planted with apricots. Dried apricots (sorrel, gholin) prepared in these places are very popular in Central Asia, released for sale not only in contiguous regions, but also in Russia.

Even the townspeople farmed in the Fergana Valley. Most of the townspeople had out-of-town fieldyards where they grew fruits and vegetables.[25] Jamal Qarshi wrote in his "Mulhakat as-surax" that "the land of Fergana is fertile and vast land, its gardens are full of grace, its countryside is clear, its fruits are blessed, its tombs are sacred, and there are mountains in it" [26].

Zhang Chyan about the ancient Fergana of the Davanites (Persian ancient Chinese sources say yuan – Davan in A. A.) lead a more sedentary life, farm, grow rice and wheat. They contain

grape juice. Wealthy individuals weigh up to ten thousand (one to 100 kg. equivalent to) keep wine. There are more than 70 towns and villages in Davan [27],” he wrote.

Conclusion

Among the Fergana Valley, traditions related to horticulture have survived to this day. In particular, there are many folk knowledge and skills associated with the cultivation of vines, care, cultivation of grapes and harvesting, storage in the Oltiarik and Chimyon, where viticulture is widely developed. Continuing the ancient traditions from grapes, the traditions of making shinni, mussel are preserved. Traditions related to nature and the universe, knowledge and skills related to agriculture and horticulture, which are important in the intangible cultural heritage of Uzbekistan, are well preserved in the way of life of the villagers of the Fergana Valley. The identification, restoration, and development of the Intangible Cultural Heritage practiced by the mirishkor farmers of the valley in the manner of tradition, ritual, and custom is important in today's era of globalization.

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