Study of Navruz Folklore

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Abstract: Navruz is one of the rare monuments of the artistic thinking of our ancient ancestors and is considered an intangible cultural heritage that has been continuously developing over the centuries. This article describes the study of Navruz by the Uzbek folklorist M. Juraev, who studied national values and traditions of the national holiday Navruz.

Keywords: value, immortality, goodness, snowdrop holiday, custom, blessing.

Navruz is an ancient and eternal value! This is the day of kindness, which has been imprinted in the hearts for several centuries. There is no secret in his immortality. Navruz is immortal because it always glorifies goodness. Navruz is celebrated at a time when nature wakes up and raises its torso to its full height, farmers with good intentions sow seeds of blessing on the earth, shepherds graze their flocks on fertile pastures, saying: “Let the bones of my people be whole”, the new working season begins and people’s hearts are filled with a sense of renewal in harmony with nature.

Navruz is an ancient holiday of the new year, celebrated at the beginning of the day of the vernal equinox, when the sun enters the constellation Hamal. “...Navruz is not only a New Year's holiday, but also a spiritual value that contains the incomparable masterpieces of our intelligent ancestors. The actions of our ancient ancestors related to tracking time, their life experience based on constant observation of the movement of heavenly bodies and natural phenomena, and religious beliefs, which served as the basis for the culture of agriculture and animal husbandry, served as the basis for the creation of the Navruz holiday [1.12]. The history of the origin, formation and development of this ancient holiday has its own wonderful traditions, which have been improved by each generation for centuries. After Uzbekistan gained independence, this information related to Navruz began to be carefully studied. As a result, the Uzbek people first learned about the history of the celebration of the New Year in the works of Abu Bakr ibn Narshakhi [2.28], Mahmud Kashgari [3.164], Abu Raykhan Beruni [4.253].

Collecting the views of the people about Navruz, searching and researching sources related to it, is one of the urgent problems of Uzbek folklore. The great folklore scholar Mamatkul Juraev is the first in the history of Uzbek folklore to expound new ideas about Navruz, collect and research folk views and information related to the Uzbek folk calendar. In the 70s of the last century, the celebration of the Navruz holiday, along with the joyful celebrations of the Uzbek people, was officially banned. In 1990, M. Juraev published three articles in one row in the prestigious newspaper "The truth of Tashkent", not to mention the years when "Navruz" was suppressed as an “outdated tradition” and not a national value [5]. The continuous publication of the scientist's articles about Navruz in the timely press even before Uzbekistan gained independence is proof of his inexhaustible courage [6].

For many years, M. Juraev conducted a deep and serious study of the traditional folk calendar, the genesis of the Navruz period, its various traditions and holidays, its interpretations in literary
and historical sources and, in general, Navruz folklore, based on long-term observations of our ancient ancestors. M. Juraev’s thoughts were formed about the rituals of “leading a snowdrop”, “last Wednesday”, “the cauldron is full”, “branch oils”, “swinging”, “festival of red flowers” and in the practice of Uzbek accounts. Studies on the Uzbek folk calendar, such as "Ayamajuz", "Ahman-Dahman", "Obi Rahmat", "Cattle Account", "Star Account", "Chilli Account", "Ninety Account", "Sound Account", "Debt Account" among the first studies on Uzbek folklore. “It is noteworthy that a certain part of the factual materials involved in the study was recorded by the researcher himself over the course of many years and included in scientific processing” [7.6]. As a result of the great work of the scientist in collecting and researching folk art works about Navruz, folklore works related to the Navruz holiday and spring traditions were collected, such as “Navruz” (1992), “Navruz songs” (2007), “ Holiday Navruz” (2009), "Navruz Sounds" (2016), published in the form of folklore collections and scientific papers. The emergence and development of this holiday, interpreted as an ancient ethno-folklore event, the historical roots of which go back to the depths of 3500-4000 years, the traditions, traditions, legends and tales associated with it, were carefully studied by M. Juraev. In particular, the scientist’s book "Navruz Holiday" scientifically substantiated the roots of the Navruz holiday, which is considered an ancient spiritual value. This book, which is a large monographic study, contains articles about the Navruz holiday and is distinguished by comprehensive information about the Uzbek folk calendar.

"Navruz Holiday" began with a preface by the great folklorists, academicians T. Mirzaev and A. Musakulov, who spoke in detail about the book. It can be said that this preface is written with a high appreciation of the study. This can be learned from the following opinions of scientists: “The book of the famous folklorist Mammatkul Juraev “Navruz Holiday” deserves serious attention, as it is devoted to highlighting the issues of the Navruz holiday, which is one of such great spiritual values... In fact, we believe the reader will see for himself that the content and meaning of the book is much broader than these lines” [8.3-9]. After the preface, it began with a collection of articles on the folk calendar called "If it’s good, look at the hut". The author studied the experience of accountants who kept national time records and scientifically analyzed the population’s ideas about the days of "Khezim-Khirman", "Nakhsi Navruz", "Obi Rahmat", "Kuni Bekor". And also why our ancient ancestors called the seasons “ninety”, a detailed holiday of the snowdrop about calendar concepts that determine the composition of folk reckoning starting with “ayamajuz”, “rains obi rahmat”, “the cauldron is filled” of concepts, rituals, traditions, dishes, related with Navruz, have been carefully studied. He studied the origin and essence of religious ideas about these days, the legends, traditions and secrets associated with them from an ethno-folklore point of view. In particular, the scientist’s thoughts about the history of the Navruz holiday before Zoroastrianism, its connection with the agrarian rites of the ancient peasants, seeing off the winter and welcoming the spring, quickly attracted the attention of the scientist, thoughts about the qualities of "Arkanakun", the head of the Turkic peoples, quickly attracted attention in the form of new sayings. Therefore, according to the scientist, according to Turkish legends, the meaning of the term "Arkanakun", that is, the Navruz holiday, means "crossing the mountain", "pass", "mountain belt", "paradise". In the folklore of the ancient Turks, there is even a folk epic called Arkanakun, part of which the author quoted.

The part of the monograph entitled "Navruz, connected to good" analyzes the sources related to the historical foundations of Navruz and provides interesting information about the etymological explanation of the terms related to the folk calendar. In the section “Sumalak - The Miracle of Gardening”, the etymology of the word Sumalak, the ceremony associated with it, and the fact that the preparation of Sumalak is the product of religious ideas about dying and resurrecting deities of nature, various interpretations that have survived to this day, are enriched by the analysis of legends and stories, songs of tradition. The book also contains a detailed analysis of the genesis of the game "kupkari", which was originally considered a symbolic game held at the beginning of the year, and then, having lost its traditional meaning, became an element of entertainment. In the following lines, the author, in his comments on the signs of Navruz,
substantiated the phenological calendar, rituals, customs, concepts, such as “wave calculation”, “seven greens of landscaping”, “branch oils” and the noble views of our ancestors based on them. In general, the book "Navruz Holiday" is considered a valuable resource created in the field of ethno-folklore, covering all concepts of Navruz.

Uzbek TV viewers know that on the eve of the Navruz holiday, passionate speeches by M. Juraev and speeches about our ancient holiday are often broadcast. No wonder many Uzbek viewers are used to seeing this auspicious image every year during Navruz. Mamatkul Juraev is a smart "Navruzologist", who studied the Navruz holiday a lot, searched for any information about it, widely analyzed and promoted it, an expert on Navruz folklore. The scientist comprehensively and deeply studied folklore works and ritual songs associated with the Navruz holiday, which is considered an eternal value, and effectively contributed to the restoration of many of our values, which are the product of the rich thinking of our ancestors and the reflection of our spirituality.

List of used literature:

5. Jo’raev M. Navro’z bayrami/ Toshkent haqiqati. – 1990, 3 mart; Qo’sh qo’shiqlari/ Toshkent haqiqati. – 1990, 3 mart; Navro’z afsonalari/ Toshkent haqiqati. – 1990, 3 mart.