



## UZBEK VIEWS ON THE CALENDAR OF THE YEAR

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### ANNOTATION

*In this article, the Uzbek people tried to shed light on the views related to the traditional sun, moon, muchal, tugal, peasant and livestock accounts, phenological calendars and weekdays, which have been valid since ancient times.*

**KEYWORDS:** *tradition, sun, moon, muchal, tugal, peasant and livestock accounts, phenological calendars and weekdays,*

### DISCUSSION

All peoples on earth have their own calendars, which are unique. In particular, the Uzbek people's calendar came into being as a result of the long-term observation of the heavenly and natural phenomena of our ancestors and their great life experiences. As a result of good knowledge of the natural climate of our country, the Sun, Moon, Muchal, Tugal, Toshuv, Peasant, Livestock accounts and phenological (related to birds and plants) calendars were created[1].

The role of these people's calendars in the way of life of the Uzbek people is incomparable. After all, the role of such folk calendars could not be overemphasized in determining when to plant crops, at what time of the year to care for, to harvest, to bring cattle to pasture early in the spring, to change the slopes, to precisely determine the season of initiation.

The otroq inhabitants of the valley were used to determine the time of religious rites, mainly from the lunar calendar, when the peasants more adhered to the account of the year of the Shamsiy, based on the rotation of the earth around the sun. Among the herdsmen living in the mountainous and around mountainous regions, more people's calendars were used, based on the heavenly movements of the Moon and stars, Muchal, tugal, cattle and birds flying.

This can be seen on the example of the crimson herdsmen living in the northern part of the Fergana Valley. They fed the cattle in the summer near the winter with the melting of snow in the early spring. During this period, they planned their future economic activities in accordance with these, better observing the changes in nature. For example, if there is a white swan on the head of a bird that flies to our country on the eve of Navruz, which the shepherds

call "Navruzak"[2] or "Navruz sparrow"[3], then in the coming year the dairy products will be abundant, there will be a lot of precipitation, if black, then this will be aksi. If the legs are blue, then it is possible to get a plentiful harvest in farming[4], they estimate. Looking at these signs, it is already clear what summer they planned to go to in the coming year.

Migrations to the summer months began after the bird flew, known as "kalchochi"[5], "churchikal"[6], "kulkultoy"[7] in the summer of the year, it was known as kalchikal. The shepherds said: "if the churchikal comes, there will come an irrevocable black year!"[8] that is, they say, "summer has begun, it will no longer be cold." The fact is that the time of flight of these birds falls on April, and the days are much warmer, it is possible to move to the Karatov slopes, which are considered lower. The main summer holidays are at the top of the Chotkol, which is reached at the end of may.

The views on the duration of the bird's flight were not only important among the herdsmen, but also among the population engaged in farming.

Gardeners opened the buckles with the arrival of flying bluecrov; with efforts lepididae began to do field work, to cultivate the land according to how they flew; the flying of swallows, slangs, garlands and pigeons marked the time of planting tomorrow's crops; and the woodpecker said that the summer was approaching; the criterion was the coast, and the criterion was the sea[9].

Divaev's calendar views of the Turkic peoples related to the observation of nature are as follows: on the 15 day of the hamal the dungcrow flies, the savr begins with the election of lepididae, the sparrows begin to rot in javzo, on the spike the children of the birds will be special in sunbula...[10]. Many similar examples can be cited.



Our people have determined the times of the year not only by observing natural phenomena, but also by observing heavenly lights. As Beruni wrote "peasants and herdsmen knew the appropriate times for them when starting their work everywhere and everywhere (field) and others. The one who is standing at the top of the sky and observing that he does not cover anything else (his top) from the sky, seeing that the lamps always come out and set in one order, knows the time of the beginning of his work, of course, tied to the lamps"[11].

As a result of these observations, the "Tugal calendar" occurred, which is based on the fact that the Hulkar star collided with the Moon[12]. This calendar consists of eleven months, beginning after the summer chilla from August. Assad-21 tugal, Sumbula – 19, Mezon – 17, Aqrab – 15, Qavs – 13, Jادی -11, Dalv – 9, Hut – 7, Hamal – 5, Savr – 3, Javzo – 1 and Saraton – 0 tugal[13]. In Saraton, the Hulkar falls to the ground and lies under the ground for 40 days[14].

According to this calculation, on the specified days of the months, the Moon "will be a couple" with the star of the Hulkar[15], that is, the collision will occur. The name "Tugal" also means the pairing of the moon with the Hulkar[16]. Shepherds do not move from one place to another in the days of "tugal" and "between moons" (the period between the old moon and the new moon). These days, there is a change in the weather in nature. If a shepherd leaves without doing this, he can die of pet animals, staying in a flood or a Jala. According to the account of the dam, the months are 29 days, differ from each other by 2 days, sometimes the Hulkar with the month may not collide within the specified period. For example, 7 tugals may collide on 8 without a collision, in such cases accounts say "seven dams this month, but at eight collide"[17].

With the winter sunset of the Hulkar, the peasant labor stops, the deer in the mountains join, if it is added earlier, the days are nameless the child who was born can die from the cold. The shepherds also took an example from them and added ram to the flock, which they intended to feed the sheep in early March[18].

This year, a number of proverbs and sayings related to the account have appeared: if the Hulkar gives birth, the dawn begins to cool; if the Hulkar gives birth, the soup will be palov; Hulkar sank – plow lay down; Hulkar sank – the Earth cooled; in the nine tugal there will be no snow as in the tissue; the horse will be saturated at seven tugal, the child in the cradle (from the cold) in the five dams does not die; the earth does not glow until the Hulkar falls to the ground [19].

Another of the ancient and perfect calendars that are common among the people is the "Chilla calendar" [20], which is divided into summer and winter chilla. Summer chilla includes the period from 26 June to 4 August, and winter chilla from 26

December to 3 February. At the same time, in the "chilla calendar" there are also periods known as "big chilla" and "small chilla". Chilla refers to the warmest and coldest forty-day period of summer and winter seasons[21]. The "Chilla calendar" can be met in many countries of the world, with little difference[22].

In the "Chilla calendar" there are about forty catastrophic-calendar cases belonging to parts and periods. In the calendar, the days of summer and winter solstice are also recorded. It is known that these times of the year can be determined with the help of a standing stick[23].

The importance of the Chilla period can also be learned from the following folk mats: chilla water – gold water; chilla – gold every rest; every moment of the summer chilla is more expensive than gold... .

In the summer chilla, which is the hottest period of the summer season, the cultivation of sun-loving crops is over, and the upcoming harvest is also subject to the same efforts.

Winter chilla is also a specific period in farming and gardening, when it is tried to give "chilla water" to all fruit trees. The tree, which drinks chilla water, will survive the spring cold beating, various harmful insects will disappear, keep the harvest well, and at the end of the year will fill the gardener with the harvest.

Among the peoples of East Asia, the Uzbek people are also one of the people's calendars, which came to be used from time immemorial, and this is the twelve-year "Muchal calendar"[24]. Our ancestors also made fertile use of the "Muchal calendar". According to Kashgari, the "Muchal calendar" consists of the year of the mouse, the year of the cow, the year of the tiger, the year of the rabbit, the year of the crocodile, the year of the snake, the year of the horse, the year of the sheep, the year of the monkey, the year of the chicken, the year of the dog and this calendar starts from 22 March, and when you reach the pig, the account starts again from the very beginning-the mouse. This calendar can be met in all turkic and peoples with an army to it, only the tiger is replaced by a tiger, a crocodile with a dragon or a fish[26]. In the Fergana Valley, the year of the pig is also called "Black Deer" met.

Each Asian says with his bow muchal account. The man born in the year of the sheep turned 13 years old in the next year of the sheep and this is called a muchal. Hence 2-muchal 25, 3-muchal 37...leaves[27]. People celebrated every age as a "Muchal wedding" [28].

According to the Muchal calendar, the years are considered male: mouse, tiger, dragon (fish), horse, monkey, dog years are hard; the years are considered female: cow, rabbit, snake, sheep, chicken, pig years come soft[29]. Kyrgyz peasants are very afraid of the "year of the rabbit" and prepare for this year separately. Seed stocks for cereals, bread, as well as feed for domestic animals



accumulate much more than every year. Because in this year often occurs famine[30].

Depending on the feats of the animals in this calendar, those who predict the coming year with or without originality, how the harvest will be, the feats of the babies born. For example, the year of the mouse is unproductive, because the mouse is a pest and a thief[31]; in the year of the cow there will be a lot of grief, at the same time there will be plenty of suction, on the banks of Syrdarya there will be little rain, but there will be no danger[32]; the year of the sheep is this year will be calm and fertile, winter will come warm[33]; in the year of the chicken there will be a lot of food, but in humans anxiety will increase. Because the food of the chicken is grain, and to find it and eat it, shakes things. If the year of the crocodile enters, there will be a lot of precipitation and harvest, because it lives in the water[34]; the year of the dog grows in the equine, the year of the pig[35]; the star of the children born in the year of the chicken is myrrh, they are beautiful, medium-sized, have a lot of hair-beard, live a long [36]... Those who make a guess every year.

In the army peoples, calendars related to the human body were also created[37], but such a method of calculation began from the winter season in the Tajiks of the Suh district of the valley, known as met and "accounting Mardi" [38].

Our people also connected the weekdays with a certain skylight. In particular, on Monday, on the moon, on Tuesday, on Mirrix (Mars), on Wednesday, on Atorud (Mercury), on Thursday, on the Mushtariy (Jupiter), on Friday, on Zuhra(Venus), on Saturday, on Zuhal (Saturn), on Sunday, on Shams (the Sun) [39].

Weekdays are also divided into "peculiar" and "non-peculiar" days[40]. Shepherds in the northern part of the Fergana Valley pay special attention to Friday, when summer summers are on the move or when changing summers, those who have not moved on this day, have not even embarked on a longer journey. There is a saying about it: "on this day all the creatures are freed, they must rest" [41], "if friday the avalanche has two lambs, one breaks, two wives, one dies" [42], "if friday the avalanche has two lambs, seven will burst into the cauldron" [43]. Is it a coincidence or is it really a characterization of this day, that on this day the settlers encounter a natural disaster without reaching the destination, and those who have lost their cattle are also three in life? If the parcel needed to be transported on Friday, then one or two days before the goods were delivered to the address or set out after lunch on Friday. The most favorable days for moving to sagittarius are wednesday and thursday.

In the Kyrgyz and Kazakhs, Tuesday is considered uncharacteristic and is not released anywhere. Wednesday and Thursday are considered lucky days[44]. And in Ossetians from the peoples of the Caucasus, the days of the week are counted on

Monday, Friday, Saturday, Sunday. It is believed that these days will not be processed, if it is processed, there will be a disaster. The main working days are calculated as Tuesday, Wednesday and Thursday[45].

At the same time, among the Uzbek people, "Sunday is the most favorable day for agricultural work, and a thousand grains are added to one grain. Saturday is convenient for all work. On Monday, Tuesday, Saturday, the head is washed with dirt, the nail cannot be removed, a person who does not follow it will get sick"[46] such views are common.

In our people, the saying of wisdom that "the climate repeats every seven years", "the peasant becomes a real peasant in 35-40 years" is not accidental. Because only the peasant, who observed the climate with a sharp eye every seven years, was able to predict what weather conditions were waiting for him in the future, depending on natural phenomena and heavenly movements, and accordingly worked. Such peasants and herdsmen have always been wise, knowledgeable among the people and have earned a name as a master of their work.

Well, each nation has its own calendar of the year, based on its climatic conditions, labor and lifestyle, as well as life experiences, and these calendars differ from each other in the exchange of seasons and the naming of months. The Qamari, Shamsi, Tugal, Muchal, Chilla, Peasant, Cattle and phenological calendars, which have been used practically by the Uzbek people, have such vital bases and have been serving as a "guideline" to the Uzbek people for many centuries. The Uzbek people are one of the tasks assigned to us by historians to study more deeply the information about similar folk calendars, which are of great importance in the traditional way of life and are widely used in everyday life, and to bring them to the next generation.

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