

# FUNDAMENTAL TADQIQOTLAR JURNALI

ЖУРНАЛ ФУНДАМЕНТАЛЬНЫХ ИССЛЕДОВАНИЙ | JOURNAL OF FUNDAMENTAL STUDIES

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## FUNCTIONAL DIRECTIONS OF UZBEK CALENDAR CEREMONIES: LIVESTOCK FARMING

### ANNOTATION

This article provides information on livestock farming, which is one of the functional areas of the calendar customs and rituals of the Uzbek people living in the Fergana Valley. It studies the timing of taking livestock to the pasture and returning to wintering, shearing, customs and rituals related to protecting livestock from predators and the “evil eye”, preventing and treating diseases, and caring for lambs. Also, it reflects the views on livestock products and shepherd’s staff.

**Keywords:** Fergana, livestock animal, livestock farming, peoples, going to pasture, returning from pasture, shepherd, shepherd’s staff, shearing, sacrifice.

## ФУНКЦИОНАЛЬНЫЕ НАПРАВЛЕНИЯ УЗБЕКСКИХ КАЛЕНДАРНЫХ ОБРЯДОВ: ЖИВОТНОВОДСТВО

### АННОТАЦИЯ

В статье даны сведения о животноводстве, которое является одним из функциональных направлений календарных обычаев и обрядов узбекского народа, проживающего в Ферганской долине. Изучаются сроки отгона скота на пастбище и возвращения на зимовку, стрижка, обычаи и обряды, связанные с защитой скота от хищников и «сглаза», профилактикой и лечением болезней, уходом за ягнятами. Также отражены взгляды на продукты животноводства и пастуший персонал.

**Ключевые слова:** Фергана, домашний скот, животноводство, народы, уход на пастбище, возвращение с пастбища, пастух, пастуший посох, стрижка, жертвоприношение.

## ЎЗБЕК ТАҚВИМИНИНГ ФУНКЦИОНАЛ ЙЎНАЛИШЛАРИ МАРОСИМЛАР: ЧОРВАЧИЛИК

### АННОТАЦИЯ

Мақолада яшовчи ўзбек халқининг календар урф-одатлари ва маросимларининг функционал йўналишларидан бири бўлган чорвачилик ҳақида маълумот берилган, Фарғона водийсида. Қорамолларни яйловга олиб чиқиш ва қишлоққа қайтиш вақти, қирқиш, чорва молларини йиртқичлардан ва "ёмон кўздан" ҳимоя қилиш, касалликларнинг олдини олиш ва даволаш, кўзиларни парвариш қилиш билан боғлиқ урф-одатлар ва маросимлар ўрганилмоқда. Чорвачилик маҳсулотлари ва чорвачилик ходимлари ҳақидаги қарашлар ҳам ўз аксини топган.

**Калит сўзлар:** Фарғона, чорвачилик, чорвачилик, халқлар, яйловга бориш, яйловдан қайтиш, чўпон, чўпон таёғи, қирқиш, қурбонлик.

One of the functional directions of customs and rituals associated with the annual calendar is livestock farming. The views, customs and rituals associated with livestock farming, which is one of the oldest forms of traditional economic activities in Central Asia and one of the main types of labor determining the source of livelihood, have been studied to a certain extent from an ethnographic point of view (Tokarev, 1983: 90-98; Seitkulova, 2002; Buriev, 2005: 40-50; Juraev, Pirmatova, 2005: 54-65).

Although agriculture dominates mainly in the daily life of the population of the Fergana Valley, in the mountainous, foothill and steppe regions, livestock farming is considered one of the important branches of agriculture.

The stockmen spend spring and autumn in the lower mountains, summer in high mountain pastures, and winter in villages below the mountains.

Among the people, there are expressions such as “ninety-nine blessings are in trade, one is in livestock”, “if you want to be very rich, raise bulls, if you want to be rich quickly, raise sheep”, according to which livestock farming is glorified. In the northern Russians, shepherds were appointed among the poor, landless, single peasants, the elderly, and physically or mentally ill people, who were provided with food (Shchepanskaya, 1986: 165). In this case, the differences in the views of the livestock and sedentary population on the livestock sector are manifested.

In many ethnic groups engaged in livestock farming there are rituals such as “*taking livestock to pasture*”, “*shearing*”, “*gathering food for winter*”, “*returning livestock to wintering*”, which are studied as part of calendar customs and rituals, since they are held at certain times of the year.

There are a number of customs and rituals related to livestock farming in the lifestyle of the Uzbek people of the Fergana Valley, which is the object of our study. Their essence and main goals are always the same, namely, to increase livestock, protect them from various diseases, chuma, wild animals, predators and thieves.

Also, many rituals, such as moving livestock from wintering to spring and summer pastures, shearing wool, adding rams to the flock and getting a lamb, are carried out at certain specified times of the year on the basis of the “livestock count”, and therefore are studied directly within the framework of calendar customs and rituals.

According to traditional “livestock counts”, the year is divided into two – summer and winter. Among Turkic peoples, grazing of livestock in pastures lasts from Khizr (April 23) to Kasim (October 26) (Gordlevsky, 1986:173), and among Russians from Yegoriy (April 23) to Pokrov (November 1) (Gulyaeva, 1986:173).

According to folklore scholar B. Sarimsakov, the shepherd's year began on March 16, and from that day onward, the herders began to move to summer pastures (Sarimsakov, 1986: 40-41). The stockmen of the Fergana Valley also moved their livestock from winter pastures to summer pastures precisely with the advent of the shepherd's year.

In these processes, specific phenological observations played an important role in livestock farming. For example, the herders of Northern Fergana predicted future changes in nature and planned their economic activities based on the time of the flight and appearance of the bird called the “Navruz sparrow” in early spring.

The herders held various ceremonies turn by turn in each season. During these ceremonies, sacrifices were made and given out food for the sake of livestock patrons such as Chupon Ota, Zangi Ota, Kambar Ota, Oysil Ota, Checha Ota. They ask him to protect their livestock from predators such as wolves and bears, from various disasters, and to make the animals “smooth” like eggs (Sokolova, 1979: 158; Calendar, 1977:197; Calendar, 1983: 93; Gulyaeva, 1986: 173).

According to Academician K. Shaniyozov, in the Kipchaks of the Ferghana Valley, a ritual sacrifice was made when sheep were taken to the pasture, and a pamphlet dedicated to Chupon Ota (Father Shepherd) was read by the village mullah (Shaniyazov, 1974: 200).

All pastoral peoples celebrate the first departure from the wintering to the pastures with a festive ceremony and perform a number of rituals during this process. Among the peoples of Western Europe and the Eastern Slavs, before moving to the pastures, they baked cakes such as rusks and eggs in honor of St. George, the patron saint of animals.

They ask him to protect their livestock from predators such as wolves and bears, from various disasters, and to make the animals “smooth” like eggs (Sokolova, 1979: 158; Calendar, 1977: 197; Calendar, 1983: 93; Gulyaeva, 1986: 173).

The Kipchaks of Northern Fergana paid special attention to Wednesday of the week when conducting livestock rituals. If a cow remained barren and did not calve, it was fed a little yeast for three Wednesdays (Sarimsakov, 2014: 119). Among the Slavs, in order to prevent cows from becoming barren, they would gently beat them with a shovel when they were first driven to pasture, saying: “calve” (Sokolova, 1979: 161).

In the Kipchaks of the Fergana Valley, a ceremony called “koch-koch” was held for three Wednesdays to make a cow that had not yet calved give birth faster. In this case, the owner of the cow hung a sack of stone on one side and a sack of mortar on the other side of the cow, took it to three or four neighbors and said, “Koch-koch.” The neighbors replied, “koch-koch.” If someone on the road asked, “Where are you taking the cow?”, they replied, “To Mecca.” According to the information provided by A. Ashirov, in this process, a sack and a long pillow were placed on the cow. Then, when the owner of the cow told his neighbors that he was taking the cow to sell, the neighbors said that the cow would soon give birth and dissuaded him from selling it. Only after this event could a cow give birth (Ashirov, 2007: 155).

A number of magical rituals aimed at increasing the milk yield of cattle were also performed in the Kipchaks of the Valley. For example, in the village of Arikboyi, Chust district, Namangan region, when a cow gives birth for the first time, a white scarf is tied to its tail and a bucket of water is poured over it, and in the village of Kaklykkurgan, when the cow is first milked, the milk is poured into the water in the ditch.

There is also a belief that farther the cow's placenta is dragged on the ground and thrown away from the cattle shed, the longer the milking period will be. In Andijan, a woman wraps a long white scarf around her head while milking a newly calved cow during the first milking, and one end of it is tied to the ground, while in the Pop district of Namangan region, one end of a new rope is tied to the milker's waist and the other end is thrown long on the ground. Such actions were intended to ensure that the cow would give milk for a long time. The cow's placenta was also carefully watched. It was believed that if the cow ate its placenta, her milk would decrease. In the Jalakuduk district of Andijan region, the milk of a cow that had eaten its placenta was considered haram, and the milk was poured into water. In the Kipchaks of the valley, when a cow was giving birth, a snake skin was smoked to ensure that the birth would be easy, that is, to “slide like a snake and give birth easily” (Ashirov, 2007: 156).

Mainly children and women were engaged in grazing of livestock on pastures. Women were busy with collecting milk and yogurt during the summer. In this process, we witness the formation of milk teams by women. The formation of such associations of women as a means of mutual assistance during the summer season has been studied in the example of neighboring peoples (Peshcherova, 1927: 42-59; Abramzon, 1971: 190).

Such customs also exist among the people of Northern Fergana, where 5-6 women, who are relatives or neighbors, take turns collecting milk for a day. The women who is in turn quickly process the collected milk and extract fat. When transporting milk, if a branch of a fruit tree is placed on it, it is believed that different demons and jinns cannot affect the milk. The milk brought in was estimated by eye or measured by a special container. Since ancient times, special attention has been paid to the “white” thing, so undesirable practices such as adding water to milk has not been observed in this process (Hakliyev, 1998: 95-96).

Milk collection was aimed at obtaining high-quality dairy products on hot days, and began on Wednesdays, Thursdays, and Fridays, when partnership was considered special. It was not allowed that households should give each other anything, not even salt or fire, on Saturdays (Sarimsakov, 2014: 121).

During this period, a number of customs were followed to be protected from predators. In order to find a sheep or goat lost in the field and protect the livestock from predators, the Korategin Tajiks had a custom called “korhat” (Rakhimov, 1960: 184), while the Kipchaks of the Fergana Valley put a knife in a makhsi or boot upright and then tied its mouth. There was a belief that if it were done like that, “the wolf’s mouth would be “tied” and it would not be able to eat the sheep left in the field” (Sarimsakov, 2014: 121). A similar custom also existed among the Eastern Slavs, where they attempted to tie the mouth of a wolf with a lock, and in some cases, it was believed that feeding the livestock with twigs taken on “Sambittol Sunday” would protect them from predators. (Sokolova, 1979: 160).

Shepherds in the Chust district stretch old ropes at the lower points of the fences, where wolves can pass through. If a wolf passes through this place, its back will become “burong” (bent). According to legends, the wolf swore “I will not skip over someone else’s colored thread.” Therefore, it does not pass under the rope. If we draw a logical conclusion, predators probably think of the rope as a trap and are afraid to come close to it (Sarimsakov, 2014: 121).

According to the views on protecting livestock on the basis of Islamic beliefs, if shepherds recited the prayer “Ayat al-Kursi” three times over the flock or the fence, predators would not be able to harm the livestock.

The people from Tuva believed that the animal's shoulder had a protective power against predators, and they tried to give the shepherds the ram's shoulder at feasts (Kurbatsky, 1973: 15).

When discussing the calendar rituals related to livestock farming, we also considered it necessary to pay attention to the views associated with the shepherd's staff. When a shepherd grows old, he bequeaths it to one of his sons to continue his profession. In livestock farming, this custom is called "handing over the staff" and is held as a special ceremony. When a special day is determined for the ceremony, the surrounding shepherds are invited to a feast and, in their presence, the father hands over the shepherd's staff to his son expressing his wishes: “*Continue my work, be honest, increase the number of livestock!*”.

The son, in turn, thanks his father, gives him a full set of clothes as a gift and promises “*not to reduce the number of livestock, not to violate the traditions inherited from ancestors, and to follow the established rules*” and accepts the staff (Sarimsakov, 2014: 122). During this ceremony, an animal is slaughtered in honor of the shepherd’s patrons, and at the end of the feast, the participants express their best wishes to the new shepherd and ask their patrons to support him in the future.

According to the beliefs of the stockmen, the shepherd’s staff has special magical features. In Karelians, the staff, made of juniper, served as a special link between the shepherd and the spirits of the forest, and was sometimes used to treat animals (Fishman, 1986: 197).

Petroglyphs were found in Shakhimardan depicting shepherds protecting their herd of goats from a leopard, in which the shepherd's only weapon was a stick. According to ancient beliefs, shepherds were obliged to protect their herd from predators only with a stick. It was considered shameful for them to use other weapons. Shepherds from Mali still follow this rule when protecting their livestock from lions (Shatsky, 1973: 72).

In the Fergana Valley, shepherd's stick was mainly made from the branches of hardy trees or shrubs growing in mountain pastures, such as “rowan tree” and “red tree”. In some regions, shepherd's stick was also made from “cotoneaster”, but the Kipchaks of the valley did not make sticks from this shrubby tree at all. According to legends, there is a saying “cotoneaster – slaughters your sheep”, and such sticks were considered adverse.

The stick was considered sacred as the shepherd's main tool, and animals were not beaten with anything except it. The stick was always placed upright. The reason is that if someone stepped on it and then hit the livestock with this stick, it was believed that the animal would catch some disease and could only be cured if it was petted with this stick (Sarimsakov, 2014: 123).

Also, shepherds do not give their sticks, knives, or dogs to anyone during their work. There is still an ancient belief that if they give them away, the blessing in them will pass to the other.

After the advent of Islam, a number of new views emerged in the field of livestock farming. Special "livestock manuals" were created, and shepherds were required to work based on them. Accordingly, if shepherds know their patrons and follow the rules, their work will flourish, otherwise the blessing will turn away from them and what they earn is considered "haram" (unclean).

In conclusion, as a result of the rituals associated with livestock farming, the shepherds' attention to their profession will increase more again. National traditions that have existed for centuries will continue and be inherited by the future generations. Calendar rituals related to livestock farming are of great importance in the traditional way of farming, and have become an important practical value in enriching the ethnocultural heritage of the Uzbek people and ensuring its continuation.

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