

# Recreative Traditions of Uzbek Nation

Nishanova Ozoda Djalolitdinovna

National University of Uzbekistan

Professor, DSc

## Annotation:

In this article, the Uzbek ethnocultural methods of recreation and entertainment have been investigated through calendar holidays, recitals, and nature-related rituals.

**Keywords:** ethnocultural, leisure, recreation, spare time, recreational, recital, calendar holidays, ritual, nature, Navruz.

One of the most famous philosophers of the twentieth century, Eric Fromm examines the relationship between man and society, and says that controversies chase the humankind constantly, the most ancient contradiction is between the need for a human being to live both physically and morally; he concludes that a society, which adheres to democratic principles, helps to improve human qualities, creativity and develop decent living conditions is, healthy.<sup>1</sup> He believes that if atmosphere, society, and individual are unable to meet these spiritual needs, both society and individuals will suffer from destructive manners, "severe psychological deviation» and a disease<sup>2</sup>.

The arguments that will take place during business hours are accepted by the workers as a natural phenomenon, which is sometimes considered to be natural, as the decisions that contradict the perceptions and needs of the worker-servant are the responsibility borne by the social order. Knowing that a person must take on this responsibility, he obeys the above decrees and judgments and strives to fully comply with them. However, after leaving work, especially in leisure time, a person does not accept all views, norms and decisions. He likes to cultivate his

---

<sup>1</sup> See Fromm E. *Mujchina i jenhina*. -Moscow: OOO «Company Izd-vo AST», 1998. -S. 451-452.

<sup>2</sup> See it. -S. 135-136

own interests and needs, and to receive spiritual nurture from them. He does not accept or deny the values that are incompatible with his interests and needs.

Recreation and entertainment is aimed at performing recreational (psychophysiological) and socio-spiritual (psychopedagogical) functions, which are interrelated with dialectics. True, recreational and entertaining functions, as the traditional kind of ethnocultural, can also be used to perform other functions (eg, communicative, cultural, creative, leisure time, etc.). In our opinion, it can be classified as "social-spiritual function". It should also be noted that in holidays and entertainment activities, it is difficult to substantiate the types of activities, especially in public holidays, which are the mainstays of one or another function in the spectrum. That is why we rely on the idea that the study of the culture of recreation and leisure will be intertwined with intertwined enthusiasm and social and spiritual attitudes. However, this does not prevent the grouping of recreational and entertaining traditions from the point of view of the research.

Holidays and leisure in Uzbek ethnography can be seen in calendar holidays, recitals, and rituals which are related to the nature.

**Calendar holidays** include public holidays and ceremonies, traditionally held in certain seasons and months of the year. In our opinion, these ethnocultural events are seasonal (calendars) characterized by the attitude of man to changes in nature (waking, falling, or seasons). The changes in nature have affected the human spirit, mood, and health, and the cosmological views and cross-sectional views of the primitive era have not been exhausted. The deeper the human being understands himself, his way of life, his or her life with the gifts of nature, he is reflected them in so many different views, traditions, and ceremonies.<sup>3</sup>

For example, consider the festivals in spring. The spring festivities are more common in the ethnography of the Uzbek people than in other ceremonies. "It is well known that not only nature but also the person itself changes in the spring. Human beings are as thirsty as spring, thirsting for beauty, tenderness and news. At

---

<sup>3</sup> See: Karaboev U. Cultural Events. -T.: Cartography Factory, 2003. -183 b.

this point, one is looking for news and beauty from every event. This phenomenon, which is happening in human nature, makes every event related to nature a poetic event, a ritual. "<sup>4</sup>

The celebration of Navruz is a social reality related to ethnography of all Central Asia, Kazakhstan, Azerbaijan, Afghanistan, Iran, Pakistan and North India.<sup>5</sup>

Navruz is the beginning of the year and it is a holiday that gives people who are bored from dreadful winter, a sense of nostalgia, pure air, beauty of the world, sunshine. From the very first mythological imagination of our ancestors to the spiritual view of our contemporaries are reflected in it.

"From the start of Navruz holiday, people are trying to forget all the problems and eliminate them. Navruz is a must for anyone not to say bad things, insults and fights . Navruz is a manifestation of hospitality and humanism. Siblings, friends and relatives come to each other. The young people carry the presents to Navruz. It is a duty of everybody to visit the sick, to look after the poor, orphans, and to help the poor in the days of Navruz. "<sup>6</sup>As it turns out, the days of Navruz are disciplined and respected everywhere.

Navruz is a day of liberty and freedom. Because today's work is considered a blame, people are freed from daily work, duty, obligation and concern. On the festive days, people have made themselves happy.

A sumalak meal is prepared at the celebration of Navruz. Sumalak cooking ceremonies are usually led by clean, homely, elderly women, who are respected by elderly people and residents of mahallas and villages. There is an opinion that "sumalak - thirty angels", that is sumalak is made by thirty angels.

The main function of **recreational recitals** is entertainment and relaxation. Leisure and entertainment on calendar festivals and celebrations comes after a person's relationship with nature. In them, nature is subjected to their own desires,

---

<sup>4</sup> Karabayev U. Uzbek people's holidays. -Tashkent: East, 2002. - 76 p.

<sup>5</sup> See Kislyakov I.A. Nekotorye iranskije poverya i prazdniki v opisaniyax zapadnoevropeyskix puteshestvennikov XVII v. // Mythology and Verovaniya narodov Predney and Tsentralnoy Azii. -Moskva: Nauka, 1973.-S. 179-195.

<sup>6</sup> Alimardonova O., Nazarov Q. Life and the way of life. -Tashkent: East, 1996. - 98 p.

asking for something, in general, to encourage nature to be generous and reward people for their work. This compensation function is a leader in calendar holidays and celebrations. In recreational recitals, people would like to replace after-work tiredness to peace, physical work to mental work, mental to daydreams, dreams, wishes and games-jokes.

Entertaining recitals include mass-cultural events such as “Yalpiz sayli” (“Mint recital”), “Gul sayli” (“Flower recital”), “Tog` sayli” (“Mountain recital”), “Bog` sayli” (“Garden recital”) and “Dala sayli” (“Field recital”).

In **nature-related rituals**, our relationships to the universe, the environment, and the ontological foundations of the world are reflected. They also harmonize mythological perceptions of nature, water, land, and air, which are essential for the well-being of our ancestors. Likewise, nature-related rituals can also be observed in calendar festivals and recreational characters. But their primary goal is to encourage nature to be compassionate, kind, generous to wishes of people.

Rituals related to nature include “Sust xotin” (“The Poor Woman”), “Suvga cho`milish” (“Dipping into water”), “Olov xotin” (“Fire Woman”), Choy momo (“Tea Grandma”).

“Sust xotin” (“The Poor Woman”) ceremony is based on the strong conviction of people towards water in Central Asia. “In ancient times, the people of Central Asia were engaged in two types of irrigated agriculture. These are the areas of artificial and natural irrigation. Landslides in areas without artificial irrigation carried out “Sust xotin” (“The Poor Woman”), “Sut xotin” (“Milk Woman”), “Suv xotin” (“Water Woman”), “Chala Woman” (“Incomplete Woman”) rituals when it did not rain in spring months”.<sup>7</sup>

“**Sust xotin**” (“**The Poor Woman**”) is one of the rituals that existed since the Zoroastrianism. In the spring, rain and droughts have led to catastrophic ruin and famine. In ancient times, people thought that the reason for the drought was

---

<sup>7</sup> Sarimsoqov B. Turkish Ritual Folklore. -Tashkent: Fan, 1986. -65 b.

the abundance of sins. The elders of the village summoned the prominent, organizing women and instructed them to organize the "Poor Woman". "During the rituals, the big doll of "Poor Woman" was made up of branches. The ceremony was performed with the words of "Poor woman", turning it around and turning it around. Everyone in the bucket, in a bowl and even in his hand, poured water to the doll ... Of course, this tradition was held on Fridays, Thursdays, Thursdays and Fridays.

Havolarni yog`dirgin, sust xotin,  
(Lighten the air, the poor woman,)  
Bug`doylarni bo`ldirgin, sust xotin,  
(Make the wheat, the poor woman.)  
Osmondan tomchi tashlab, sust xotin,  
(Drop rainfall the poor woman,)  
El-u yurtni to`ydirgin, sust xotin,  
(Feed the land, the poor woman.) "<sup>8</sup>

A woman sang the song "The Poor Woman", and everybody repeated the chorus:

Sust xotin, Sulton xotin,  
(Poor Woman, Sultan Woman,)  
Ko`lankasi maydon xotin  
(Whose shadow covers fields.)  
Sust xoti nega kerak?  
(Why do you need the Poor Woman)  
Sharros, sharros yomg`ir kerak.  
(We need abundant rain.) <sup>9</sup>

Many rituals related to Zoroastrianism are included in the Uzbek ethnology. Of course, not all of them have survived; some have been transformed or forgotten.

---

<sup>8</sup> Mahmood Sattor. Turkish traditions. -Tashkent: Fan, 1993. -B. 147-148.

<sup>9</sup> That source. -147 b.

One of such rituals is “O`t ona” (“The Fire Mom”), “Olov ayol” (“The Fire Woman”).

The experienced, responsible woman who knew the traditions of the Zoroastrian tradition was selected for this ceremony and she started her job after the special paintings were executed.<sup>10</sup>

“**Choy momo**” (“**The Tea Grandmama**”) ceremony is intended to encourage a strong windstorm or flood disaster not to destroy crops, fruits to be spilled before time. The participants of the ceremony were mostly women, who asked the wind to stop the evil forces in nature.

Certainly, the traditions of recreation and entertainment of our people have undergone sharp changes in recent years. Innovative changes in the leisure are natural, but it is also important to preserve and enjoy the traditions and customs of the Uzbek ethnography that have not lost their value. A healthy society, as E.Fromm points out, is built not only by creating "the ideal conditions for the individual's freedom and desires," but also on the basis of ethnopsychology and traditions of the nation. Only then can evolutionary development be achieved without revolution in the society.

In summary, recreational activities combine not only traditional, but also modern forms of recreation and entertainment. Through these modern activities, the ethnocultural community finds itself as a new and innovative change, its modernization, and even national identity, as a key element of ethnocultural foundation. These processes are reflected in the preservation of the essence of the ethnocultural and its enrichment of some aspects, especially the upper layer, with modern characters. That is why people should not be afraid of contemporary people's creativity, but must be viewed as an evolutionary, dialectical social phenomenon.

---

<sup>10</sup> See Ashurov A. Legacies from Avesto. -Tashkent: a. Publishing house of national heritage named after Kadyri, 2001. -B. 15-16.