

Characteristic Features Of The Traditional Agricultural Sector Of The Fergana Valley In The Late XIX - Early XX Century

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Abstract: In the article are described the customs and rites of Uzbeks in Fergana valley connected with agriculture. The autor of the article tried to present the peculiarity and differ features of these traditions from other regions on the base of comparative analysis of the dates in the published works and field experiences carried out by the autor. Also it is showed the shape and changes of customs and tires of agriculture from ancient times till present.

KEYWORDS: Fergana valley, Traditional Rites, Rituals, Religious Ceremonies, Traditional Agriculture, Darveshona, Yatu, Nephrite, Anoss collection, Religion.

Introduction

As it is known, in the formation and development of the ancient centers of civilization played an important role agricultural culture.

In Central Asia, particularly in the Fergana Valley since the early stages of the historical development of the bulk of the population led a sedentary life. In the scientific literature adequately covered the high level of farming culture of the population of the Ferghana Valley and a number of its aspects. At the conclusion of archeologists, we are studying in the Ferghana Valley, this process started in the middle of the II millennium BC. Thus, the Ferghana Valley is one of the regions of Central Asia, which in ancient times was considered an oasis with a highly developed agriculture. This view is confirmed by archaeological finds discovered here and ancient written records.

The main results and findings

At the beginning of the XIX century. in the Ferghana Valley is artificially irrigated lands, mainly, were such as Hodzhabakyrghan, Isfara, Sokh, Shahimardan, Isfairam, Aravan, Akbuyra, Kurshab, Kara, Naryn, Kasansay, Asht, located near rivers and sais. These agricultural oases were of high yield crops erected. Living in these areas the rural population, which consisted of

sedentary Uzbeks and Tajiks, were employed mainly irrigated agriculture. By this time, it was sufficiently well-developed industries such agriculture as melon and fruit. It should be noted that for a long time, the above-mentioned agricultural oases in politically and economically operated separately from each other and, as a rule, these lands were considered the property of the rich farmers. Production here was of seminatural character. At the end of the XIX century. revived economic and cultural relations among the valley people living in different natural and geographic zones. The relationship between agricultural and pastoral populations in even larger scale developed on the basis of barter. The Ferghana Valley is now turned into a single policy economic region.

You need to emphasize, in turn, that along with the sedentary Uzbeks and Tajiks, the main economic activity was agriculture which, lived here semi-settled (semi-nomadic) ethnic communities, pastoralists gradually shrinking due to the transition to land. Of course, this was in connection with the process of transition to a settled way of life. In the agricultural sector of the semi-nomadic population is Kirghiz, Kipchaks, Karakalpak, Turks, Kurama, unions, began to appear all new kinds of crops. If in the beginning XIV. Kirgiz and Kipchak hozyaystvuya on dry land, mainly cultivated

millet, wheat, barley, since the middle of the century, and especially to its end, they have mastered the cultivation of many crops, adopting them from sedentary Uzbeks and Tajiks. Overall, by the end of XIX - early XX century, significantly expanded the area of the artificially irrigated lands.

In sedentary Uzbeks and Tajiks living in this period in the plains of the valley areas, agricultural economy was much better developed than in other parts of the population. Plains residents in the cultivation of land pays great attention to soil fertilization, cultivation yielding varieties. Since the acreage in these areas have been limited to the local population to use all available opportunities to increase crop yields. By the beginning of XX century, settled population already mastered the cultivation of many new types of crops. In lowland areas continued to grow melon, horticulture and cotton. In the late XIX - early XX century. Traditional farming population of the Fergana Valley is a great variety of crops. In particular, the main type of crops were wheat. Along with her grown barley, maize, sorghum, millet, rice, mung beans, sesame, kenaf, cotton, clover; melons, watermelons, carrots, onions, beets, cucumbers, pumpkins.

Such a development of agriculture in the valley influenced the development of handicrafts. Were especially developed blacksmithing, carpentry, crafts spindle as the master of these sectors provide the local population tools. Summarizing, we can note that irrigated agriculture in the Fergana Valley has been developed since ancient times. Farming skills and techniques passed on by local inhabitants for generations, resulting in agricultural crops has been continuously improved. Takes place in the valley during the study period of social and economic changes have had some influence on the state of agriculture. These include and various transformation processes taking place at this time in the economic life of the valley.

Scientists and historians, including ethnographers, has always attracted the scientific study of traditional farming culture, in particular, its formation, its associated rituals

and, of course, agrarian cults. This theme is reflected in the numerous special works and general ethnographic works devoted to a particular nation.

As you know, over the centuries in agriculture it has accumulated a vast array of knowledge, experience, skills, techniques and rigorous phenological observations. Underlying all formed a kind of agricultural traditions and rituals. It should be noted that the importance of these traditions have in religious and mythological beliefs and rituals. In general, agricultural rites and customs are part of the unique phenomena of national thinking. The Uzbek people from ancient times following the ritual, has created a whole range of relevant rules, spells, laments, and will take characters. Helpless farmers to the whims of nature; loss of crops grown by overwork, due to natural disasters; fear of the unknown invisible forces of nature and the search for measures to get rid of unhappiness formed the basis for the commission of a number of magical rites related to agriculture.

The roots of these rituals go back centuries and are associated with ancient animistic beliefs. Agricultural rituals formed on the basis of faith in the magical power of various agrarian cults. That is why most of the customs and rituals of farmers go back to pre-Islamic beliefs of the deification of natural phenomena and worship the gods of heaven and earth. Among the peculiar local traditions of agriculture practical importance is the ritual "Schoch moylar" - the ritual smearing fat bull horns at the first plowing fields. The conclusion of the first kosha in the field associated with the hopes of planting a successful season, the future good harvest and fertility in general. That is why the ethnography of other nations ritual bulls first output pair (kosh) in the field and sowing grain investigated in a special ethnographic literature.

The village Kaptarhona Fergana region in former times on the day of the first O Kosha in the farmers put on new clothes and wanted to spend the day in joy and abundant dastarkhan. According to custom, the first Kosh accompanied by one of the most respected elders of the village. The peoples of Central Asia,

including the population of the Ferghana Valley there is a cult Bobo farmers - the first farmer to teach people how to cultivate the land and sow. Associated with this cult of the whole complex of customs and rituals, including accompanying sowing, cultivation and harvesting permeated worship feast - patron of farmers. The views of local farmers Dehkan Bobo - a hard worker, honest rewarding honest work rich harvest.

In this context, it should be noted that a similar cult of the patron saint of farmers exists in other countries, including India, Indochina, Africa, North and South America.

The population of the Ferghana Valley, along with the cult of Bobo farmers popular and cult-Hyzz buva. Submissions of the population of the Ferghana Valley, like other peoples of Central Asia, Hyzz is holy, performing good desires, reaching out to, indicating the path gone astray, facilitating a difficult position.

Luckily, successful people of the population of the valley is called "Hiznazar", "Hizr suygan odam" (letters. "The man, who fell Khyzra eyes", ie favorite Hyzz). Hyzz featured in a variety of proverbs and beliefs. Rites associated with the patron of farmers and farmers Bobo Hyzz-buva acquired Islamic character, ie, deifying them even more strengthened by the people the status of these mythical images. In early spring, before the plow works in the valley of the population it was decided to carry out "thin" (a feast with godly purpose), to sacrifice any animals, to perform the rite of "Is chiqarish" (to sacrifice to evil spirits in the form of hot food). This ceremony was accomplished near mosques or Mazars under the guidance of elders.

In the old days each family collected wheat and other products, and later still a certain amount of money, which was bought animals for sacrifice. After the collective meal Mullah mahalla read a prayer from the Koran and the elders, saying the words of remembrance of ancestral spirits, asked Allah to the coming year has been prosperous, fruitful and abundant. In addition, in the valley to make a ceremony "darveshona" on the same type as the "lean." In our opinion, the holding of the population of the

valley of the ceremonies before the plow works somewhat different from its original form. According to sources, these two rites were conducted not only in the valley, but also in other agricultural oases after the sowing, or in the case of drought. K.Shaniyazov noted that such "thin" committed in dry years, the population of the village is sacrificed to the calf or lamb, cooked food gifts to poor families, travelers and visitors, who return it asked Allah to send rain. Farmers believed that if people turn to God, he will accept their prayers first. Rite "darveshona" initially was somewhat different, and mostly occurred in the drought. According to custom, two or three highly respected member of the community gathered in homes residents a variety of products or money, and then distributed to the poorest families, so they turned to prayer to Allah. According K.Shaniyazova word "darveshona" means alms wandering dervishes. Some of the above-mentioned rites in some areas of the valley were carried out on the personal funds of heads of wealthy families or others.

Good harvest, as a rule, depends on favorable weather conditions, so the drought is perceived by farmers as a disaster. We know that in all the regions of Central Asia, based on irrigated agriculture, particular importance was the veneration of water and rain. In Central Asia, along with the cult of the goddess Anahita fertility cult existed "Er Hubba 'or' Hubba '- the patron of the water element. For information about this cult are found in many authors.

Worship cult Ayr Hubba longer preserved in Sokh area of the valley. Farmers Soha early spring before to put the water in the ditches, made sacrifice to the cult Ayr Hubba the river. Here Air Hubba was known as "Hubba Yigit". It is worth mentioning that there is a place of worship in the upper reaches of the river, "Yigit Ali Pirim" where the locals make sacrifices. According to certain authors, this is a place of pilgrimage associated with the name of Hazrat Ali. Many sources contain information that worshipping cults of the water element is present in many nations of the world.

As is known, the farmers of the valley in dry years to make a ceremony associated with

the call rain. Among such events should be noted holding "Khairy thin". These thin differed from the usual treats the fact that the amount involved in this rite of elders had to be 7 or 17 people. On this occasion, we can make two assumptions. Firstly, it is believed that the number 7 has magical properties and, secondly, the population of the valley there still exists the belief that prayer is at least one of 7 people is bound to be accepted by God.

It is very likely that during this ceremony people held a similar opinion. In some villages of the Fergana region, along with carrying out "Khairy lean" on the edges of cultivated areas suspended frogs, as was common belief that the frog's call rain. Oddly enough, but the valley is still the population believes that the person on your wedding day, killed a frog, be sure to rain. Many peoples of the world, there are beliefs in which a correlation with precipitation frog image. For example, according to ancient Chinese belief, if a frog is old, having lived a long time, it becomes effective to eat the evil spirits that cause drought. If such "miraculous" frog dry in the shade for the fifth month, supposedly once it starts to rain. Tibetans believe in the cessation of the rain if bury the frog in the hole and stick on top of the stick. Laks and Dargin, living in Dagestan have their ancient belief: to stop the untimely rain, a woman who are alive "three mothers", ie mother, grandmother and great-grandmother, should supposedly make "pants" for the frog from a piece of green fabric. If a frog in a green dress to hang on the edge of the drain pipe or column porch and say "let the rain stops, the sun shall go", the rain stops pouring.

In the northern parts of the Fergana Valley committed rites call rain, called "Soest Hawtin" or "Suv Hawtin". In ancient times, this rite was quite widespread in the Zarafshan and Kashkadarya oasis. Valley inherent feature of this ritual was that it made the old woman. This ritual they "poison qilish" often called. In our opinion, this title was the result of confusion with the rite of "poison Toshi" (fortunetelling stones from the entrails of animals, which were guessing "causing rain" or wanting to influence the weather, the ancestors of the Turkic-speaking peoples). Naming ceremonies

associated with the induction of the rain, it should be recognized that not only in the Fergana Valley, but also in other agricultural oases of Central Asia committed rites rain stops. In some areas of the valley for this purpose used some strange way. So, in Marhamat district of Andijan region and Kuva district of Fergana region residents wishing to cease the rain felt names ever lived or living in the village of bald (bald) or beardless men odd numbers (ie 1, 3, 5, 7 and so on. d.). They believed that on reaching the number of 41 rain stops. The number of bald reach number 21.

From as noted above it follows that in the Fergana Valley there are a number of rites and customs relating to the sowing, growing and harvesting. This ritual has become the embodiment of thinking and worldview for centuries to form many generations of the valley population. Agricultural rituals Fergana Valley late XIX - early XX century. With its different features. These customs and ceremonies are one of the unique facets of farming culture. The complex of traditions, customs and rituals, formed in the process of development of agrarian culture, fully meet the needs of farmers and occupied an important place in their social life.

At all the times heavenly bodies attracted interest of mankind. Herodotus wrote that the Massagets living during an antique era in the territory of Central Asia, considered the Sun to be the only God. And in ancient "Kuk Tangri" Turkic religion the all heavenly space, respectively the sun was considered as God, the moon and stars were also considered as sacred.

The religious beliefs connected with the sky and the movement of planets held a special place among the population of Fergana Valley working in traditional agriculture. Everyday life people associated with the change of seasons, the location of the constellations, and the movement of heavenly bodies. So, clear dawn testified about the change in the weather, bright sunset - for good weather for tomorrow and the location of the constellation of Libra above the horizon - about the beginning of the summer.

At the end of the XIX - the beginning of the XX centuries in Fergana Valley, as well as in

the other territories of Central Asia, Islam religion had strong influence. People associated the causes of natural events with divine powers and evil spirits, and the heavenly bodies were considered good or evil deities. For example, the red planet "Mirry" (Mars) was called the "war deity" loving blood, the brightest planet Zukhra (Venus) "a symbol of the goddess of beauty".

Among the people there was a mythical idea that in the sky there is a star of each person, the gone-out meant death someone on the earth.

Our ancestors paid special attention to the Sun among all heavenly bodies and the related seven planets. Therefore the figure "seven" was considered as sacred among many people of the world.

It was considered that each day of the week is related to a certain celestial body, in this regard week consists of seven days and every day is connected with names of seven planets. So, it was considered that Monday is a day of the moon (Oyi), Tuesday - day of Mars (Mirrikh) Wednesday - day of Mercury (Atorud), Thursday - day of Jupiter (Mushtary), Friday - day of Venus (Zukhra), Saturday - day of Saturn (Zukhal), Sunday - day of the Sun (Shams). On the basis of observations of the natural phenomena the "solnoma" and the Haftanoma (calendars) were made, in which it was stated in what day it is necessary or it is not necessary to be engaged in a certain activity. For example, it was considered that "Saturday (Zukhal) is a good day for occupations by agriculture, good will come on this day and the work will not be useless. In Sunday (Sun) - it is impossible to be engaged in agriculture, there will be a disaster. Monday (The moon) - it is good to be engaged in agriculture. Tuesday (Mirrikh) - seeded in this day will be etched by worms, mice and animals. Wednesday (Atorud) - it is necessary to be engaged in agriculture, the harvest will be rich. Thursday (Mushtary) is a good day for any work. Friday (Zukhra) - good day for occupations by agriculture.

It is known that the livestock production became famous also in the sacred book of Zoroastrism of Avesto. The livestock production was an important part in life of society, throughout the centuries the profession of the

shepherd was considered as a sacred. Therefore the candidacy of the shepherd was selected and they carried out the ceremonies connected with handing a staff to him. In honor of patrons of shepherds Chupon ota and Zangi ota they carried out a sacrifice ceremony. The most of flat lands of Fergana Valley accustomed under agriculture, as a result, pastures located in mountainous and foothill areas began to play an important role in the development of livestock. On these pastures various ethnic tribes such as Kyrgyz, Kipchak, Turks, Kuramins, Yuzs, Karakalpaks and also settled Uzbeks and Tajiks walked over their cattle.

Data on the ceremony connected with heavenly bodies according to the stories of cattle breeders of Fergana Valley were written down during the field expedition. It is known that the ticks are pests of the cattle. For their destruction cattle breeders used services of people which were called by "darimchi" among the people. The ceremony with participation of "darimchi" was carried out as follows. The owner of the cattle invited "darimchi" to the pen, who, after ablution filled container such as pumpkin cleaned from seeds and pulp with clear water and read surahs from the Koran over it. Then he took this container near the pen in order that heavenly stars were reflected in this water at night. Next day "darimchi" took container and sprayed the water in it on the sheep in the shelter.

Darimchi sought to descend their business. Till the birth of the child the grandfather or the father made preparation for that their future child received a family-based profession. In two months prior to the birth of the child having gathered 41 live ticks they put them in a stalk of a cane and closed it from two sides. In 40 days the cane was opened and the one survived little tick was dried up in the sun in small ware or a drinking bowl. After the birth of the child, the dried tick, powdered into powder, was mixed with butter and the mixture was fed to the baby. In our opinion, this ceremony is connected with pre-Islamic religious views of our ancestors and changed under the influence of Islam.

Horse breeding also was connected with heavenly bodies. Koumiss (fermented mare's milk) was considered as one of the most useful products in a diet of all ethnic groups engaged in livestock; this drink was valued as the product having healing properties. The data show that this drink was considered as "issiklik" (raising energy) before the appearance of Hulkar (Surayyo, the Galaxy) star and after its appearance - as "sovuklik" (lowering energy). The concept of "issiklik" and "sovuklik" are definite ranks of food known since ancient times in folk medicine. The Hulkar star becomes visible from August 22-26. The foregoing indicates that rituals related to agriculture and livestock production of Fergana Valley arose on the basis of the people's thinking and worldview that had been formed for centuries.

Religious views of our remote ancestors based on fetishism, totemism, worshiping the nature, magic, animism and zoroastrism kept an important place in their life. Their fetishistic beliefs made them believe in miraculous power of lifeless things, such as, for example, the stone "yatu", very popular among Turkic peoples. Many scientists associate the name of the stone with the word "yatu", which means "magic", taken from the book "Avesto"-the holy book of zoroastrism followers. You can also find this word in the ancient literature sources of the East. For instance, a Chinese traveller, Si Yui Byn-dzhyan-lu, reporting about the stone "yatu", stated that it could be of different colors; white, black, grey, blue, green, and yellow. He even described some ways of calling to the gods with the help of this stone. Records on the stone "yatu" can also be found in the book "Countries Reference Book" by Arab geographer Ibn Al Fakhrih (lived in the 10th century), in the treatise "Five-part book of Turkic linguistics" by Makhmud Koshgariy, and also in the works of a historian Rashiuddin (lived in the 15th century). Abu Raikhan Beruniy in his book "Minerlogy" also reports about the stone "yatu" stressing that it is not only able to call the rain but is also a symbol of good luck and victory. The wonder-stone was glorified in Kyrkyz epos "Manas" where the stone was named "djai tash".

Conclusion

The miraculous power of the stone "yatu" is also mentioned in the folk "Anoss collection" of Altai peoples. Bartold V.V. also mentions about the stone "yatu" in his works, and he supposes that the matter concerns the stone "nephrite". According to descriptions of Malov S.E, some mullah, who called the rain with the help of the "yatu" stone at the height of the crop collection season, was found guilty of "yatuisim" and punished in the East Turkestan at the end of 19th century. Uzbek scientist K.Shoniezov explains what place the stone kept in old ages in life of ancient Turkic peoples, and what kind of information about the stone can be found in medieval sources. According to Juraev M. words, every Turkic tribe in old ages had its own yatuisim, a person who called the rain with the help of this stone has never been an object of a separate special study. Whereas, its research would greatly contribute into our knowledge about life and culture of our remote ancestors.

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