

CEREMONIES RELATED TO THE SPRING SEASON**Aliakbarova Shakhnoza Babajanovna****Tashkent State University of Uzbek Language and Literature named
after Alisher Navoi****graduate student****ANNOTATION**

It is known that earlier farming was carried out by individual households, and the entire population was involved in the construction and digging of irrigation ditches. That is, such work, heavy work was carried out by means of hashar. The clay ceremony was held at such times. In terms of its nature, this ceremony is an agrarian ceremony. It was held as follows: if a person passed in front of the ditch diggers, they put mud on his hand with a belt or a hoe. The person who came had to take it with mud. Then he will get away with showing some of his craft, or he will be obliged to give a feast to the hasharics. If he is a singer, he should sing, if he is a dancer, he should sing an epic, if he is a wrestler, he should wrestle, if he is a blacksmith, he should repair or make new tools for digging ditches. If there was none of these, he could dig a ditch to the designated place and then continue on his way. Bori Akhmedov, the deceased Bakhshi of Sherabad, said that one day his father Akhmed Bakhshi accidentally walked out in front of the people digging the Zang canal, and the miners were joking with him with mud on his waist. As soon as Ahmed Bakhshi receives the clay, he tells the following poetic riddle to those holding the clay:

Hojakam hajga ketdi,

Bilmadim gujo ketdi.

O'n kki jumurtqadan

Qirq sakkiz jo‘ja ketdi.

The answer to the riddle was to say that there are twelve months and forty-eight weeks in a year. However, at that time none of the guards can answer and Ahmad Bakhshi escapes from the guards.

It can be seen that the clay-making ceremony has a humorous character, and it is considered a ritual in a positive spirit as it calls a person to work or inspires those who are working.

Shokhmoylar ceremony. The Shokhmoy ceremony is a ceremony related to farming. The reason is that this ceremony paved the way for all the rituals related to farming. That's why the farmers paid great attention to the special preparation, joy, and celebration of the festival. This ceremony is usually set by the village elders on the day of the first sowing ceremony. These days should be one of Monday, Wednesday, Friday. Because in the peoples of Central Asia, it is allowed to start work only on certain days of the week for district professions. For peasants, the above order of the first double release days was considered lucky days. At first, the double birth was performed on Nowruz days, but if the weather was good and the land was ripe, this ceremony was held until Nowruz. Both men and women of the village prepared for this ceremony. Each household prepared different dishes according to its possibilities. On the day of the ceremony, people wrap the prepared food and bring it to the place where it will be taken out. When all the residents of the village gathered, the village elder said, "Let him bless your work and your heads; let him give peace of mind; God help the ghosts; Grandfather prays that the farmer himself should educate. After that, the baked goods are distributed to the villagers, after which the elder blesses again. At this time, one of the bulls that are being raised in the village is chosen for breeding, and the last bunch of wheat harvested during the last year's harvest is broken into pieces to all the elderly people of the village and hardworking farmers. A piece of this bread is also given to the selected ox. With this, people intend that this year's harvest will be as abundant as last year's harvest. Finally, linseed oil is smeared on the horns of all the oxen to prevent the evil eye, and all genders are incensed to be free from evil spirits.

It can be seen that the Shokhmoy ceremony is the first day of the peasants' activities, and they tried to spend this day in new clothes, full of hair, and joy. The celebration of the ceremony is related to the magic of the first day. According to the magic of the first day, there was an idea that the activity or the beginning of the year will

continue in such a spirit until the end of the year. That's why special preparations were made for the wedding ceremony.

In short, as a result of the introduction of technology into the peasant's life, the changes in his worldview, and the abandonment of the use of the double in agriculture, the ceremony of shokhmoy was gradually forgotten. Along with the ceremony, the folkloric material performed in it was completely forgotten.

References:

1. Гаврилов М. Ф. Остатки ясы и юсуна у узбеков. –Ташкент, 1925, – С. 4.
2. Саримсоқов Б. “Ўзбек маросим фольклори” Ўзбекистон ССР, “Фан” нашриёти, 1986-йил. – Б. 50.