

LOCAL FEATURES OF TAJIKS' NAVRUZ SONGS OF KASHKADARYA OAZIS

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***Abstract** – In this article the myths and songs(folklore)about Navruz holiday are analyzed. As we know in Asian countries Navruz is considered to be one of the religious and national holidays widely celebrated by this people where they praise new day and the beginning of spring. Every and each region of Uzbekistan has its own folklore pieces to present this holiday celebration and devotions to nature blossoming. Various myths and legends are connected with this holiday in which people call it and find out similarities with new married bride. These myths have been studied by different scholars and folklorists for a long time. And pieces of their works are the topic of this article. Navruz is one of our most ancient holidays. It encompasses a number of ancient traditions that have survived from ancient times to the present day in connection with the celebration of the New Year. New Year, which is celebrated with the beginning of spring, the arrival of the New Year, the increase of warm days, the retreat of the cold, the awakening and rejuvenation of nature, the budding and flowering of the giant tree, is held with infinite luxury.*

***Key words:** Navruz, ancient holidays, traditions, ceremony, nature, myths and legends.*

I.Introduction

The origins of Navruz are explained by colorful myths and legends. The history of the origin of Navruz, its style, ceremonies and rituals has long been interpreted by scholars and poets. The following information is available on this: Abu Rayhan Beruni's "Osar ul-Baqiya" [3], Narshahi's "History of Bukhara" [1], Umar Khayyam's "Navruznama" [12], Ibn Balkhi's "Forsnoma" [13], Firdausi's "Shahnama" [2] as well as information from various oral and written sources [4, 5, 6, 7, 11].

No other holiday in history was covered with a song like Navruz. Many songs were created for Navruz. In particular, the people of Kashkadarya created a number of songs related to Navruz.

II.Literature review

Folklorist R. Kadyrov briefly told about the songs of the Tajiks of Kashkadarya about Navruz, noting that among the population of the oasis Navruz is also called New Year's holiday (idi Soli nav - "New Year Eid"), New Year (Sari sol - "Beginning of the year"). [14, 38] However, the researcher notes that Tajik songs dedicated to Navruz holiday are rarely preserved in Kashkadarya. They mainly depict the awakening of nature and the fact that everyone is covered with flowers". [14, 39-40]

In the third volume, the authors of the collection "Folklore of the Tajiks of the Kashkadarya Valley" [15] quoted more than 40 rubai (or dubai – "Couplet") and songs dedicated to Navruz. These songs seem to be a variant of the sayings about Navruz and spring that are told elsewhere, but they also have their own peculiarities.

III.Analysis

The songs of Navruz and spring express gratitude for the season, which has defined the bride for many years, for its beauty and warm days. Day and night are equal in Navruz. It is sung about it in Navruz songs:

Навруз ба гулу аруси сол миояд,
Ҳам бо тарабу фасли баҳор миояд.
(Navruz comes to the bride and groom of the year,
Comes with both spring and autumn.)
Навруз бо хушиву бо ҳавою ҳавас аст,
Булбул бо гулу, гул ба хумор миояд.
(Navruz is full of joy and enthusiasm.
Nightingale with flowers, flowers comes to mind.)
Навруз тарозуи шабу руз будаст,
Ин умри азиз ба шумор миояд.
(Navruz was the scales of night and day,
This is a precious life.)
Дар дашту дамон лолаву нарғиз бидамид,
Бар чидани гул Навбаҳор миояд[Илова 1].
(The tulips and daffodils were blowing in my hands,
Spring is coming to pick flowers [Appendix 1].)

The earth is covered with a green carpet, colorful flowers bloom everywhere and decorate the beauty of nature in spring. During the winter, the dormant environment is revived and farming is started [5, 238].

Folklorist A. Musakulov wrote: “According to the historical basis, Navruz is the wedding day of nature and spring - the wedding of plants” [8, 208].

Indeed, as soon as spring arrives, farmers start field work. They wish the coming new harvest year is a happy one. The fact that people are looking forward to Navruz and spring is also reflected in the songs:

Фасли Наврӯз омаду саҳро ҳама шуд лолазор,
Шодмонӣ дар дили пиру ҷавон шуд барқарор.
(The season of Navruz came and the field was full of tulips,
Joy was restored in the old and young hearts.)
То шавад роҳат муяссар мардуми бечораро,
Бо каланду чуфт деҳқон мешавад машғули кор[15, 263].

(To be able to comfort the poor people,

With a large pair of farmers will be engaged in work [15, 263].)

Through this song, it is understood that farming is a factor of material subsistence.

Not only the spring song and image, but also its qualities have a special place in Navruz songs. Another of the spring situations in the following song: the arrival of spring is accompanied by the chirping of birds, the chirping of nightingales, the green cover of nature, the bride found her artistic expression, for example, in the beauty of the surroundings, in the sprouting of various plants:

Фасли Наврӯз аст, гулҳо бо чамоли нозанин,

Ҳар гиёҳе сар барорад, рӯзи Наврӯз аз замин[15, 261].

(It is Navruz, the flowers are beautiful.

Every plant sprouts from the earth on the day of Navruz [15, 261].)

Our people have many myths, legends, stories, songs and traditions associated with the celebration of spring. Folklorist D. Obidov even mentions the legend of the ancient Greek peasant goddess Demetra. At the request of the goddess god Zeus, abducted Persephone, the daughter of the underground god Hoides Demetra, while picking flowers in the garden took her to his place - the underworld in it. Demetra heard her daughter's moan but could not find her. Finally, Demetra's supplication to the gods was answered, allowing Persephone to ascend to earth once a year after three months of winter. Spring was begun on earth that time" [9, 32].

So, the beginning of spring, Navruz, relieves the worries of other nations, valued as a source of joy, a source of joy and happiness.

Muharram Khojanazar, a resident of the village of Denov in Kitab district, narrates about celebrating Navruz. When Navruz comes, some people say that they fill buckets (buckets) with water and pots and pans. People say, "This New Year's Eve, Murusa momo (granny) is coming, Momoyi Murusa is coming. It is believed that if he touches the pot and leaves traces of his five paws, it means, "Keep your mouth wet until next year", and if he touches the pot, it means, "Let your mouth be oily until next year". [10, 112]

On the eve of Navruz, kitchens and dishes were cleaned in every house, they were filled with water, banquets were organized, many delicacies were prepared, cleanliness was strictly observed, and entertainment, festivities and celebrations were organized. Therefore, Navruz songs are sung as follows:

Наврўз расиду шоду хуррам гаштим,

Аз давлати уйа чумла беғам гаштим.

(Navruz has come and I am happy,

I was particularly worried about the state of the nest.)

Гаштим, чашидим, ба сад меҳнату ғам,

Охир ба гули баҳор ҳамдам гаштим[10, 112].

(I walked, I tasted, to a hundred labors and sorrows,

After all, I joined the spring flowers)

Apparently, people greeted Navruz with great preparation, great attention and special care. People prepared specially for this holiday. On Navruz, Murusa appealed to his grandmother, the water angel, and Anakhita, the patron of fertility.

It is believed that if on the eve of Navruz the pots are full, everything is clean and tidy, this house will not be affected by evil, it will be dominated by blessings, abundance, health, happiness throughout the year.

The tradition of paying attention to cleanliness and tidiness before Navruz, cleaning household appliances, at least filling the pots with water, is still preserved among the population of the oasis.

It can be said that the historical basis of Navruz songs goes back to ancient times. A special place in them belongs to the long-awaited Navruz, the tone of gratitude for conveying it to God.

Navruz songs also reflect the fact that people meet each other and have a sincere relationship with each other.

IV. Discussion

In some examples of Navruz songs spread in Kashkadarya district, it is observed that, based on the essence of its traditions, the praise of the people of knowledge and the youth is expressed:

Баҳор омад, димоғи андалебон тозаю тар шуд,
Либоси наварӯсони чаман сабзу муаттар шуд.
(Spring came, Andalebon's tears were fresh and wet,
The newlyweds' clothes became green and fragrant.)
Худовандо, бидеҳ илме ба тифлони баландҳиммат,
Даруни ғунчай гулоби шабнам лаъли гавҳар шуд [15, 261].
(Lord, give knowledge to noble children,
Inside the rose petals was a pearl of great price [15, 261].)

Folklorist R.Ahmadov said, "During the days of Navruz, the nose was a picture of Navruz festivities (idiho) written on colored paper. Such Eid (Idiho) were written by old schoolteachers and sent to their parents before they declared a holiday for their students on the occasion of Navruz or Ramadan, Eid al-Adha. The children took the Eid letters home and read them aloud to their parents. In return, the parents felt compelled to send something ("gift", "bakhshand") or "hayit harji", i.e. "idipul", to the school teacher who was their child's teacher and congratulate him [5, 238].

It is noteworthy that in the collection "Folklore of the Tajiks of the Kashkadarya Valley" there are some examples of such Navruz celebrations (or so-called Navruz) created on the occasion of Navruz, which are analyzed for the first time in this article.

In Navruz, the content is often expressed in the beautiful image of the bride of spring, the opening of flowers, the pleasant singing of nightingales, the charm of nature, the taste of schoolteachers. As such songs passed from mouth to mouth, they became more and more ideologically and artistically polished. Even the options of some have emerged.

Some of the Navruz songs express grief over the death of those who left the world in the past year, and regret that in the new year they will no longer look like human beings, but like spots and tulips:

Фасли Наврӯз омаду гул дар гулистон синачок,

Во дарего, ҳамнишинон рафтанд бар зери хок.

(The season of Navruz has come and flowers are in bloom.

In the distance, the companions went under the ground.)

Як-ду рӯза умрро медонад ғанимат ҳар нафас,

Оқибат теғи ачал ояд расад гардӣ ҳалок[15, 263].

(One or two days of life knows the value of every breath,

Eventually the blade of death will come and destroy [15, 263].)

This means that the Navruz songs of the Kashkadarya Tajiks are colorful and meaningful in terms of ideological content. More precisely, the unique description of Navruz, its prelude to the New Year, New Year, spring, the richness of the song, its worthiness to sing, its happiness, its motivation for farmers to start their activities, their color and light, the awakening of nature. The main content of such songs is that they light up people's hearts.

Through Navruz songs, people congratulate each other on this ancient and modern holiday, the New Year. They express their best wishes and sincere congratulations.

As R. Amonov noted in his book "Tajik folk lyrics", "If the performers do not remember a song, they add another rubai to it and create a new copy" [4, 191-192] In our opinion, Navruz people are created for a specific purpose, by floating-Shinawands, directly connecting them with the traditional popular byte verses in folklore, their weight and rhyme. They have a special place in the description of knowledge, the difficulty of acquiring knowledge, the quality of literacy, the description of the greed of schoolchildren.

Фасли наврӯз омаду гулҳо намоён мешавад,

Ғунҷаи гул дар даруни боғ хандон мешавад.

(Navruz is coming and flowers are visible,

A bunch of flowers is laughing in the garden.)

Эй падар, устодро хизмат кунед аз баҳри мо

Ҳайфи умри одамӣ дар хок пинҳон мешавад[15, 262].

(Father, serve the Master for us

The danger of human life is hidden in the dust [15, 262].)

It is obvious that the first and second verses are traditional in folk lyric songs and have a certain formula. The third and fourth stanzas, which were added to these stanzas, gave rise to a new version of the song.

Navruz is a kind of quartet of folk songs, created for a specific time, a specific purpose, and they re-create and preserve and attach to it two verses of the existing traditional song about spring and Navruz, that is, the same weight is added to the two lines, the addition of a new third line in the same rhyme, and the fourth line is formed in terms of fertilizing. It reads, “Father, give me the money for Eid, and I will deliver it to my teacher” (“Father, give me money so that I can go to my teacher”), “Father, serve us as a teacher” (“Father, serve us as a teacher”) , “Think, shave your head, let your son be a mullah” (“What is the idea of a boy becoming a mullah without gold”) are prominent and express the purpose of the school teacher’s taste.

Navruz celebrations are mainly performed by schoolchildren towards their parents.

Folklorist R.Akhmadov notes that Navruz songs related to flowers (such as “Gulgardony”) are close to poetic works created by poets or included in books and created in the weight of dreams [5, 406].

According to R. Kadyrov, one of the peculiarities of Navruz and wedding songs is that although they are popular as folklore works, they are not difficult to remember in terms of form, style of expression and creation of poems by poets in accordance with traditional rules [14, 109]. The researcher gives an example of such songs, showing that their murabba was created in the bahr of akhrab (mafo’lu foilotun):

Наврўзи навбаҳор аст,

Гул дар миёни хор аст.

(Navruz is a new year

The flower is in the middle of the thorn.)

Ғунча даҳон кушода,

Булбули беқарор аст[15, 263].

(Buds open mouth,

The nightingale is unstable [15, 263].)

Some of the Navruz songs were composed in different forms of the Hazaj. The peculiarity of this bahr is that it is slightly lighter.

V. Conclusion

In short, the songs of Navruz and spring of the Tajiks of the Kashkadarya district gained vitality. They give spiritual strength to people's hearts and stop them from grief. It gives hope and passion to the hearts, endless joy. Increases passion for living and working. Surur will continue his glorious life as a gift to the Navruz festivities.

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