

*Jakhongir A. Mamatkosimov,*  
post-graduate,  
Uzbek state institute of arts and culture

## Socio-Historical Bases of Protection Non-material Cultural Heritage

**Key words:** *Non-material cultural heritage (NCH), protection, folklore, traditions, ceremonies, celebrations, Navruz, Mehrjon, performance, folk games, competitions, askiya, musical heritage.*

**Annotation:** *As a result of the acquisition of Republic of Uzbekistan's independence has increased the national consciousness of the Uzbek people, has increased interest in the historical roots of its people, its spiritual and cultural heritage.*

*In this article the concept of non-material cultural heritage (NCH), the periodization of its formation and development, described the status of NCH at each stage of socio-political and socio-cultural life of the people.*

Non-material cultural heritage, as a socio-historical phenomenon, is a complex created by the human mind and imagination, rituals, traditions, customs, celebrations and folklore the inherent one nation, a tribe, whether nationalities several, fresh on a mentality and tenor of life to the people, ethnic groups.

The non-material cultural heritage finds the embodiment in the specific forms, knowledge, skills realized in use subjects, artifacts, the device and decoration of housing that, in turn, is perceived as a component of cultural heritage of community, group or the specific personality. The non-material cultural heritage transferred from generation to generation is connected with history environment, the nature with which a certain community lives, an ethnic group therefore it promotes formation at people of feeling of continuity and connection between generations, cultivates respect for creative activity and culture of ancestors (2).

Studying of sociohistorical bases of non-material cultural heritage, its original forms and manifestations, process of formation and development is the most important task of modern society.

First, it is necessary to analyze sources of emergence of concept NCH and to study stages of its development. The researchers who are engaged in studying of national creativity, holidays, customs and ceremonies (7,8). Lean on a certain periodization in development of NCH: 1) an era of emergence of NCH (from emergence of primitive society – till VIII-VII century in B.C); 2) the period of formation and development of religion of Zoroastrianism (till VIII-VII century in B.C. – till VIII century. Christian chronology); 3) NCH in the period of the Middle Ages (VIII-XIII century) 4) the period of development of NCH in welfare life of an era of temurid (the second half of the XIV century - the beginning of the XVI century); 5) the period of khan board (the middle of the XVI century until the end of the XIX century); 6) the period of colonialism and the Soviet system (the end of the XIX century before the termination of the XX century); 7) the period of protection and stability of NCH in days of independence (the beginning of the XX century to the present).

Initial period of formation NCH (from emergence of primitive society till VIII-VII century B.C). On historical sources and samples of NCH, which reached us it, is possible to judge emergence in primitive society of hunting rituals. Material evidences: instruments of labor and hunting, decoration of dwellings and household items, remains (skeletons) of people, animals, drawings and relief images in caves and on rocks.

The very first occupation of the person was "collecting" as the primitive person existed because collected gifts of the nature and it ate. In the process of conscious work of people began to think out methods of work and gained labor skills, which gradually gave to generations. Collecting fruits and seeds of trees and plants turned into habitual work, respectively there were competition games, customs to arrange entertainments, feasts (8, p.24).

Hunting was "The second profession" of the person. Being engaged in hunting, people gained experience, acquired certain abilities, habits. Because of in the history humankind there were "hunting games" which turned into some kind of cultural actions, which became animal husbandry. In order that caught animals to eat, it was required to bring up them and to grow up on a stock, as formed an animal husbandry basis. Gradually experience of cultivation of pets accustomed. Besides receiving meat, there was a need of use of raw materials: skins, wool, skin, and together with it arose certain customs. For example, seasonal hairstyle of sheep, deleting of skin and fur and tailoring. All labor operations had the signs, were followed by singing and the dancing movements (8, p.25).

With approach of a bronze age, in connection with intensive development of settled agriculture in peasants two traditions arose: 1) to note the beginning of sowing works as spring and 2) to spend the autumn holidays devoted to harvesting (8, p.25).

Formation and development of NCH during Zoroastrism's era (the VIII-VII century of century B.C - VIII century of a new era). During this period on Turon's earth along with development of animal husbandry, agriculture, crafts the cities and the whole states, with prevalence Turkic or tribes and nationalities, close to them, began to appear, the outlook of pyrolatry was Originally leading, then its place was taken by Zoroastrianism, the Buddhism and others, close religion to them. The Zoroastrianism quickly extended in the territory of Iran, Turon, partially India and captured all spheres of life of society and the person (7, p.19-20).

All features of economic and social life, tradition, get up, belief and culture, music, dances and theatrical traditions found reflection in the great sacred book of an era of Zoroastrianism "Avesto". Since the beginning of the first millennium B.C. the Zoroastrianism widely extended in Central Asia. In particular, the belief and worship the Sun developed (mitraizm) (8, p.30).

The scientist U.H. Korabayev investigated the ancient ceremonies, traditions of clarification, burials connected with a plant and animal life, with the sky, the sun, the earth and the nature according to Zoroastrianism dogma (8, p.31).

In Central Asia, all main traditions and holidays were connected with the Universe, the nature, seasons and work. Our ancestors read four great days. For example, awakening of the nature, a spring equinox, the beginning of field works – Navruz was celebrated; in the summer – the sun in a zenith – the solstice, short night and the most long day, hot weather – was devoted to this day action by Ang (Vakhshang) which essence consisted in the most strict preservation of water, the careful relation to it. The beginning of the second half of the year is

time of harvesting from fields when it is spent "Mekhjon", the season of weddings opens; day of a winter season – short day and the longest night (the highest point of winter (winter chilla - forty-day chilla) – symbolizes strengthening of the careful treatment of Sadah fire – a festival of fire, heating (8, p.33).

From all types of NCH the main contribution to its development belongs to a holiday Navruz which is a bright example of value of cultural heritage.

Numerous sources, researches, articles about history of Navruz can be subdivided into five groups: historical sources (Avesto, Abu Raykhon Beruni, Mahmoud Koshgari, Abulkosim Firdavsi's works, Abu Bakr Mukhammed Narshakhy, Omar Khayyam, Ibn Arabshokh, etc.); references (Alisher Navoi, Zakhiriddin Mukhammed Bobur, Gulbadanbegim, Husan Voiz Koshify, Ogakhi, Ayni, etc.); works of travelers of the world and orientalist (Ruy Gonsalez de Clavikho, H.Vamberi, V. V. Krestovsky, K.A.Inostrantsev, M. Alibekov, N. S. Likoshin, A. Eykhgori); researches of the Russian archeologists and ethnographers (V. V. Bartold, Joint venture. Tolstov, N.P.Lobachev, A. A. Semenov, B. L. Riftin, E.M. Peshcherova); the Uzbek historians, folklorist, culture specialist, literary critics which investigated this problem (B. Akhmedov, O. Buriyev, U. Koraboyev, M. Jurayev, B. Sarimsokov, M. Khasanov, V. Abdullaev, N. Mallayev, G. Karimov) (7, p.8-9).

Abu Raykhon Beruni compared Navruz with creation of the world. "It is possible to tell", - he wrote in work of "Osor-ul-bokiya" that Allah created this day, having set in motion the Universe, having forced to move fixed stars and having opened the world the Sun, as a result of steel the seasons hidden before, days and months which started considering are known. That is emergence of Navruz coincided with emergence of humankind on the Middle East.

Navruz entered consciousness, outlook of the person; thanks to it, the person started perceiving the world and the nature. Celebration of Navruz as a reference point of the beginning of new year, seasons, months, days is of especially great importance. Navruz is a symbol of counting of time not only for farmers, but also cattle breeders, hunters (7, p.12).

#### Development of NCH in the Middle Ages (the VIII-XIII century of century)

In the Middle Ages the new stage of historical development began. In socio-political, cultural and educational spheres of life, including, in carrying out holidays, there were serious changes. Commitment by the ancient holidays connected with the nature met serious counteraction. With introduction, Islamic religions came to life of the people of Central Asia also the corresponding holidays. Because of development of statehood in life of the countries and their heads, traditions of carrying out ceremonial holidays amplified (8, p.42).

In Islam there are two main religious holidays – Kurbon-Hayit (the Arab name "iyd al Kabir", "iyd-al-adkho") – was celebrated within seven days – now three days (10-13 days of month of hijry-zu-l-hijja) and a small holiday of Ruza Hayit (the Arab name "iydas-sagir", "iyd al-fitr") – 3 days – 1-3 days of month shavval. The main maintenance of a holiday – reading a morning namaz in mosques, a remembrance deceased, reading the 1st sura of the Koran. In days Kurban-Hayit is made a hadj and sacrifice, and in days of ruza (post) at the end of the month Ramazan ceremonies "opening of a mouth", giving of alms are carried out (8, p.42).

Another holiday of Islam – Mavlud – birthday of the prophet Mukhammad (the 12th day before a month robbit)? In day Mavlud say prayers, render praise to the prophet, read religious verses, distribute gifts and alms. For example, on the eve of a holiday (arafa)

neighbours treat each other with pilov, congratulate on a holiday. People put on clean, new clothes, visit relatives, especially elderly and sick. These days are declared in the days of rest therefore walks, celebrations are considered as a component of Islamic holidays (8, p.42).

The country people which are directly connected with the nature, especially carefully keep traditions of celebration Navruz, Sadah, Mehrjon (8, p.44). Data on Navruz, it was so noted above, remained in many sources of an era of the Middle Ages. It is "History" (IX century), works Masuly "Muruj az-Zakhab" (X century) Hakeem Termizi "Solnoma ("Chronicle") – IX century; Abu Bakhr Mukhammad ibn Jafar Narshakhy (899-959) "History of Bukhara", Abu Raykhon Beruni (973-1048) "Osor-ul-Bokiya", "Geodesy", Abulkosim Firdavsi's (934-1025) "Shokhnoma", Oumar Khayyam (1054 - 1131) "Navruznoma". Beruni and Omar Khayyam's works with the scientific approach are distinguished from them. Judgments, proofs about traditions of celebration of Navruz are given in them. Both scientists connected Navruz with updating of the nature, emergence of the first greens after winter months, updating of a ceremony of pyrolatry and its transition to the state religion (7, p.24).

In the X-XII centuries, Navruz as a public holiday started being celebrated In Khurasan, Movarounnakhre, Khorezm and Fergana valley. In celebration of Navruz, Sadah many ceremonies, games, spectacular representations from Zoroastrianism remained. Especially at celebration of Sadah the legendary scenic image of Asha Dakhak was shown, lit fires, smeared pigeons with fuel oil, let out predators (7, p.27).

Researcher S. Galiev studied the history of Uzbek folk children's games by period: From the XI century to the mid XIXth century; then from the end of XIX until 30-ies of XX century and in the subsequent period. He described these ancient folk games, such as: archery, water games, grass ball game (catch the ball, throw the ball – who throw longer), swings, hide and seek, throwing a skullcap, the goldfinch, the Sparrow's fluttering, the game in the nuts, Botman-Botman, hell-hell, hi, nut, snowdrop, the sun rose, the stork has arrived, summer.

NCH in the socio-cultural life of the Temurid era (second half of XIV century – beginning of XVI century)

During this period, the NCH developed based on national principles. Many sources preserved information about the classic examples of intangible cultural heritage of the epoch of Amir Temur and the Temurids, the activities of composers, performers, and poets.

Researcher W. H. Karabaev was poring over the holidays, ceremonies, feasts, weddings, connected with the life of Amir Temur, his children, grandchildren, public and religious holidays (8, p.48).

In the sources reflects the celebration of Navruz in the gardens of Samarkand, the service at the Mausoleum Konigul, holidays on the great square Oksaray in Kesh, in the mountains of Tahti Korachi, on the banks of the Amu Darya, Syr Darya, Zarafshon, in the Palace of Akhsikent, on the hills of Kokand, and during the military campaigns of Timur feasts were celebrated in different places. In the celebrations participated by ordinary soldiers (soldiers), and involved ordinary people – farmers, artisans, pastoralists. That is, in the words of Ibn Arabshah, the people at this time had the opportunity to have fun, have fun, in one word, "relax". Craftsmen demonstrated their skills and exhibited their products. Artists showed the whole performances. Courts competed riders ("goat", "archers" and wrestling (Kurash)" (7, p.29).

In the XIV-XV centuries new songs were created, there were new musical instruments. Performers, singers, storytellers, poets reached the highest skill. So, Abdukodir

Noiy, Kulmukhammad Sharkhy, Husayn Udiy, Shokhkuli Gijjaky, Yosim Rabbony and others at that time became famous. Along with musicians the contribution to development of musical art was made by famous scientists and poets: Ulugbek, Navoi, Jomiy, Binoiy. For example, Ulugbek sang songs and melodies "Bulujiy", "Shodiyona" ("Pleasure"), "Akhlokiy" ("Moral", "Tabriziy", "Usuli ravon", Navoi – "Isfakhoniy" (6, p.243).

Ancient entertainments, shows, ceremonies changed with the customs and traditions created during a Muslim era, turned out a complete picture. However, generally holidays in particular Navruz, proceeded seven days. The program of a holiday consisted of several parts. The first part – celebrations, ceremonies, games, representations, connected (devoted) with fire, water, the earth, the nature, flowers. The second part – the ceremonies, representations connected with a commemoration of the dead. The third part – preparation of traditional and sacred dishes of a food, drink of a water-ice and other drinks. The fourth – games, jokes, competitions, representations (7, p.32).

NCH in public and cultural life in the period of khan board (the middle of XVI century – the end of XIX century).

Workmanship in such large cities as Samarkand, Bukhara, Margilan, Andijan, Tashkent, Uratepa, Shakhrisabz, etc. quickly developed in this period. According to legal documents, it is known that in the XVI century in Samarkand there were crafts of 61 types. Based on local raw materials (cotton, silk, wool) spinning, rug weaving, tailoring of ready-to-wear clothes, production of felt, tanning craft developed. Spreaded such types of works as tree metal processing, joiner's works, sugar refining, a cookery, production of confectionery (6, p.278).

Seasonal holidays, ceremonies and traditions of that period were investigated by U.Kh.Koraboyev. It described holidays: the spring – Navruz, a holiday Sumalak, fly birds on fields, the first furrow, a festival of tulips, snowdrops, blossoms a quince, the song of a nightingale; the summer: festival of water, tea ceremony; the autumn: native wheat, harvesting; the winter – the first snow (the snow message), a cold season, kurultai, horse jumps, games. Also national shows are characterized: "Small sketches" (miniature): in Khorezm – "Tukva", in Fergana Valley – "The ridiculous story" (joke); Big representations: in Fergana "A big clownery" (buffoons), in Bukhara – "Chavka", in Khorezm – "Dangerous (risky) games", games of Wanderers (8, p.54-59).

The most significant part of the Uzbek classical musical heritage became poppies.

Scientific specialists of the whole world recognized "Seven Makom" systems, widespread in Central Asia in the VII-IX centuries, in the XIII-XVII centuries there was a Twelve Makom system. Professional musicians and musicologists at the Bukhara Khan palace in the middle of the XVIII century created "Shashmakom" the piece of music consisting of six main parts: 1. Buzruk – great, 2. Rost – real, 3. Navo – a love tune, 4. Dugokh – two places (two provisions); 5) Segokh – three places (three provisions), 6. Irok – the name of the known country (5, p.13).

NCH in the period of imperialism and the Soviet system (the end of the XIX century until the end of the XX century).

At the end of the XIX century Central Asia was under the power of imperial Russia and was on the provision of a colony. It had impact on socio-political and cultural life of edge (8, p.62).

But in many places still celebrated Navruz. The ethnographer A. Shishov provided interesting data: In Samarkand all ceremonies of a meeting of new year remained (Navruz): 1) ignition of torches and procession with them to an aryk for water consecration (kind water); 2) bathing in an aryk, 3) dream desires; 4) water drink; 5) ceremony "a full kazan"; 6) cooking from chicken meat (or fowl); 7) exchange of colored eggs; 8) exit to a sublime place; 9) acceptance of parts; 10) walks to the country, fight and other competitions. Navruz in many respects repeated Zoroastrianism on ritual and to spectacular actions, especially in regions of Samarkand and Bukhara: ignition of torches, water consecration, the coupon, dyeing of eggs – obvious to that the proof. In Samarkand, Bukhara, Isphahan, Kokand, and also in the cities and kishlaks of the Khorezm oasis Navruz was supplemented with holidays "A red flower" (a tulip, poppy) (7, p.46).

In the development of the national culture an important place belongs to the jadids. Furkat, Bekhbudi, Sufizoda, Avloni Chulpon, Fitrat, Hamza and other educators tried to change intellectual life, entered innovations into educational system, fought for education and general literacy of the people. For example, they started propagandizing through newspapers national traditions, tenor of life, ceremonies and holidays (8, p.63).

However, with growing prohibitions, instead of Navruz and "Mehrjon" began to celebrate the collective wedding, a harvest festival. Preserved information about participation in these events of wits, comedians, and humorists. Although should admit that on the upgraded holidays to joke with each passing day it became harder and harder (7, p.48).

In the second half of the twentieth century, the art of wit (askia) came on stage. Known mater of humor made a worthy contribution to the maintenance of art "askia". It is: Dehkan Shernazarov, Usmonali Rakhimbekov, Ijrokombuva, Tursunbuva Aminov, Ibrahim Juraev and Rustam. Ahmadjonov, Kodirjon Khalilov, Abdulhai Masum Kozokov and many others (3, p.23).

In 1987 for ideological motives forbade propagandizing some cultural wealth, including holiday Navruz. Instead of it, it was offered to celebrate a holiday "Navbakhor". Some ceremonies, such as khashar, a remembrance of ancestors, improvement of graves, tried to replace new. However, the people did not accept innovations and continued to celebrate Navruz. Arrangement of the territory, adjacent to houses, clothing of new dresses, congratulations each other, an exit to fields and vicinities, preparation of sumalyak, game and fun proceeded. At last, the resolution on revival of holiday Navruz was accepted on February 28, 1989. In 1990 on March 21 Navruz was declared a national holiday and day of rest. The people apprehended this event with enthusiasm and deep-feeling (7, p.49).

Preservation and protection of NCH in the years of independence and the era of stability (the end of XX century up to now). The announcement of the Republic of Uzbekistan as an independent state has abruptly changed the socio-economic, spiritual and political life of the country and created opportunities for the revival of not only the NCH, but also its development and protection.

Reforming the material and economic sphere goes his own way, because people have to live in a prosperous. But spiritual emancipation, liberation of the people from the ideology of obedience and slavery, the rise of national values, revival of traditions of our grandfathers, is a worthy appreciation of their heritage more difficult and honorable task, there is nothing in this world (1, p.109).

On the revival, development and protection of intangible cultural heritage signed several documents. Resolutions, Decrees, and as a positive example, we can name the fact that Navruz, the Shashmakom, Boysun cultural environment, a Great song and Askiya included into the Representative list of non-material cultural heritage of humanity, which is under UNESCO protection.

The researchers, leading the study of the non-material cultural heritage in different historical epochs, argue that cultural heritage is an important factor in the spiritual development of a personality on a number of parameters:

First, NCH is the mass means of education, which contributes to the formation of the young generations qualities of patriotism, peace, friendship and justice.

Secondly, NCH, historical phenomenon, reflects the formation, the development of a nation or people and the main socio-political developments in different periods;

Thirdly, NCH is considered a means of healing, as it contains folk games, competitions.

Fourthly, being artistically aesthetic process, it serves as a tool to meet the artistic needs of the people and the basis for the development of aesthetic taste.

Fifthly, the NCH performs an international function because it reflects the ideas of friendship and understanding of different nations and nationalities.

Organization of the expedition with archaeologists, art historians with the aim of studying large-scale historical and social importance of NCH showed regional differences and similarities of phenomena of intangible cultural heritage, the need to take into account the features of the content and forms of embodiment, and in order to protect NCH, it is recommended to introduce it into the education system by enriching the academic disciplines of information on intangible cultural heritage.

#### **References:**

1. Karimov IA. *O'zbekiston: Mill istiqlol, iqtisod, Siyosat, mafkura. Asarlari, 1 Gilda. Tashkent, O'zbekiston, 1996; 202.*
2. *Nomoddy Madani merosni muhofaza qilish b'yyicha halqaro Convention. 2 IRTO. Paris, 2003 yil October 17.*
3. Abdullayev R. *Askia - halq Merosi durdonasi:/ Moziydan sado. 2015, № 1.*
4. Galiev Sh. *O'zbek bolalar y'in folklorining tasnifi Islands poetikasi: Dis. ... Fil.fan.nom. – Tashkent, A.Қodiry nomidagi TDMI, 1998; 145.*
5. *Ibroximov O. Shashmaqom: Moziydan sado. 2015, № 1.*
6. *Shamsutdinov R, Mo'minov N. O'zbekiston tarixi. Toshkent: Sharq, 2013; 672.*
7. *Shodiev B. Navr'yz Bajrami. Tashkent, O'zbekiston Milly Entsiklopediyasi, 2001; 128.*
8. *Қoraboev W. Y'zbek halqi bayramlar. Tashkent, Sharq, 2002; 240.*