**CALENDAR RITUAL CULTURE OF THE PEOPLES OF CENTRAL ASIA (IN THE CASE OF UZBEK AND UYGHURS IN THE XIX th-XX th CENTURIES)**

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The rituals and traditions related to summer irrigation have acquired important social importance in the agricultural work in the regions of Central Asia. After all, in the agriculture-based economy of the Turkic people living in a large part of Central Asia, before and after the creation of artificial water structures, farming depended on snow and rain falling from the sky. That’s why ritual customs dedicated to summoning rain have emerged among the local people. Even in the 18th and 19th centuries, such ceremonies and rituals related to water continued to be held among the farmers of the oasis. In the years of low rainfall, the pleas, and wishes of the farmers to the gods of rain so that the crops do not wither and perish in the heat of summer are reflected in their simple actions and even in specially organized ceremonies. The summer season is considered the most difficult period for the farmers of Central Asia, and during this period, large crop fields dry up due to lack of water. Farmers performed several rituals to save crops from the heat of summer. In particular, the ceremony of sprinkling water is one of them. This ritual is performed by women in some places and by men in some places during the hot summer days. To celebrate it, a big doll was made according to the instructions of the old farmers. During the ceremony, special songs were sung, and the doll was carried through the fields and streets and entered the houses. The participants entered the houses singing “Sust Khotun” song, and the owners welcomed them with joy. They donated and sprinkled water over the doll. They believed that these ceremonies would bring water to their dry fields and save the crops from drought. If the year comes without rain and snow, the drought begins and the crops in the fields die. People were forced to leave their lands because the land dried up due to lack of water and turned into a desert. The ceremony of sprinkling water has been celebrated by the Uzbeks in Central Asia since ancient times. Beruni also talked a lot about customs and holidays dedicated to water in his work “The Remaining Signs of Past Centuries”. According to the work, the water festival was celebrated on the tenth day of the month of Vakhshangom and Isfandarmozhi, and its name was derived from the name of the angel who represented the water of Vakhsh and Jayhun, and the peasants of Khorezm went to bathe in the Jayhun river on this day. The peoples of Central Asia used the “yada” stone in water-calling ceremonies and called for rain by appealing to Sust Khatun. In this ceremony, old women sit in the middle of the crop fields and make loud noises by banging yada stones together, asking the rain god to send rain and save the crops from drought. “Yada” or “jada” stone has been regarded as the stone of rain, hail, snow, and storm in the Turkic peoples since ancient times. In the 10th-13th centuries, belief in the magical power of this stone was widespread among the Turkic tribes, especially the Uyghurs, Qarluqs, and Oghuzs. Some elements of this ritual have continued in the following centuries among Turkic peoples, including Turkmens, Kyrgyz, Western Chinese Turks, Kazan Tatars, and especially Uyghur peoples. In his work, the Russian scientist V. M. Zhirmunsky writes that bewitching the weather with magic objects is part of the shamanistic customs, which have been widespread among the Turkic peoples of Central Asia since ancient times. Also, the earliest information about the “yada stone” and its special features, related calendar rituals can be found in Chinese, Arabic, and Persian sources. In particular, it is found in the form of “Khajar ul-matar” in Arabic sources, “Sang-i matar” (rain stone) or “Sang-i jeda” (jeda or yada stone) in Persian sources. It is found in the form of “sata” in the Yakut dialect of the Turkic language family, “jata” in the Altai dialect, and “jay” in the Kipchak language family.