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Economic Calendar Of Karakalpaks

J. Khakimniyazov
Professor, Department of Archeology, Karakalpak State University, Nukus, Uzbekistan.
khakimniyazovj1963@mail.ru

Summary: From time immemorial, people have used calendars for household chores and in everyday life. Calendars are defined as the time of gatherings, holidays, and religious ceremonies. According to SI Ojegova's explanatory dictionary, "Calendar" is a system for determining large time steps. The calendar is a computational system for determining the dates of these numbers

Keywords: Middle Ages, economic conditions, farming, trade, ceremonies and other important events, life events, Zoroastrians, zodiac, explanatory dictionary

The dimension of time has been of great importance at all stages of human development. They watched the sun rise and set, and from time immemorial they accepted the flow of time, but they learned to measure and determine it much later. The definition of time dimensions is shown by nature itself; short days were associated with the rotation of the Earth in its orbit, and long days were associated with the rotation of the Moon around the Earth and the Earth around the Sun. These dimensions cannot be ignored: they are necessary for us, that is, for every country and every nation. As a measure of time, units of natural measurements derived from nature, which are surrounded by humans, served. These are days (months), months and years, epochs. From time immemorial, small units of measure, such as hours, minutes, seconds, and their parts, have been created by humans themselves. With the passage of time, they learned not only to measure the units of time, but also to store them. This means that the calendar allows us to put the days of the year in a certain order, which is closely related to human culture [27, p.3-4]. In the development of the calendar, a clear system of calendars covered various historical processes, economic conditions, and the lives of peoples.

The calendars we use today did not appear all of a sudden, they have a long, complex history that has not yet been completed, because we cannot say that the calendar is a modern calendar.

As far as the modern calendar is concerned, people have come to the present day on the basis of legends and folk practices. The calendar was necessary for people to determine the time period of gifts - farming, trade, ceremonies and other important events, life events.

In the Middle Ages, the national calendar developed. The works of the Asian scholars who made a significant contribution to the science of this field such as Ahmad al-Farghani (797-865), Abu-Rayhan Beruni (973-1048), Omar Khayyam (1048-1131) and Mirza Ulugbek (1394 -1449) are very important.

In this area, scientific research has been stable since the 30s and 40s of the twentieth century. For example, the scientific researches of Ya. Ghulamov, S. P. Tolstov, B.V. Andrianovs, S. Kamalov, Q. Saribaev. In Karakalpakstan ethnographers TA.Zhdanko, U.Shalekenov, A.Temisov, in their works the economic culture, land tenure and tax system of Karakalpaks were studied in detail. A wide range of books related to the agricultural culture of the Karakalpaks were created by scholars.

Calendar is a Latin word derived from the words calendar (debt book) and calendar (the first day of each month). It is known from history that in ancient Rome the share of the debt was paid on the first of each month, that is, on a calendar day, and it was customary to keep a record in the debt book (calendar). [14, s-491].

From time immemorial, people have used calendars for household chores and in everyday life. Calendars are defined as the time of gatherings, holidays, and religious ceremonies. According to SI Ojegova's explanatory dictionary, "Calendar" is a system for determining large time steps. The calendar is a computational system for determining the dates of these numbers [19].

In the early days, the calendar had three different calendars. The civil calendar was similar to today's calendar. Community or religious calendars are used by believers as well as church ministers. It is used to identify religious holidays and programs. Folk calendar used by farmers. In this case, they are used to

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determine the time of sowing, harvesting, and the time of day. With the passage of time, this became known as the household calendar.

According to the well-known Avesta scholar M. Boyst, in the early Zoroastrians the calendar was associated with "maidyoy-zaremaya" (mid-spring), "maidyoy-shema" (middle of spring), "maidyairya" (middle of winter), "paitishahiya" (Harvest Festival). Seasonal holidays such as "ayatrima" (return of the livestock from the summer to the winter), "hamaspaimaeda" (a holiday of feasting for the spirits the day before the beginning of the year) are widely celebrated [4, p. 44].

According to accountants, in the past our ancestors used a number of methods to keep track of time; 1) the solar calendar based on the rotation of the earth around the sun; 2) the lunar calendar, which rests on the change and movement of the phases of the moon; 3) the calculation of the "bird's nest", which is limited to the arrival of seasonal birds in the spring and the flight to the hot countries in the fall for the winter; 4) "Tugal" account for the period of intersection of the star Venus and the Moon in the direction of motion; 5) "transportation account" for the forecast of the period of water transport of rivers in the country; 6) "peasant account", which describes the period of sowing, training and harvesting of agricultural crops; 7) "livestock account", which is summed up in the customs and rituals of the performance of livestock throughout the year; 8) "chilla account" associated with the hottest and wettest days of spring and winter and forty days; 9) "hundred counts", which determine the period of ripening of crops, arising from the natural and climatic conditions of the region; 10) "ninety accounts", which are the sum of phenological observations in the exchange of seasons; 11) "star account" based on the observation of the movement of stars; 12) “zodiac account” [12, pp. 5-6].

Together with other peoples of Central Asia, the Karakalpaks have several calendar systems in the early nineteenth and early twentieth centuries: The 12-year-old Turkish-Mongolian calendar, which was included in the cycle, was also widely used [29, p. 185].

Our forefathers associated life on earth with the Sun, Moon, and Stars. When he accepted the sun as a God. According to this, BC in the sixth century, the Greek historian Herodotus wrote in his autobiography about the shrine of the Massagets to the Sun. This has been confirmed on the basis of archeological monuments. For example, the monuments of the Buried Fortress (IV-I century BC), Shirik Rabad (IV-II century BC), Chilpyk (BC) reflect the new appearance of the Sun in a round shape.

Depending on the movement of the sun, the Karakalpaks determined the date and time of the beginning of other processes in this patch of agriculture.

In the Karakalpaks, other peoples of Central Asia began the year with the equinox. This is connected with Nowruz. For example, March 21 is the beginning of the new year, March 21 is the beginning of the summer, May 6 is the beginning of spring, June 6 is the beginning of the new year, June 21 is the beginning of the new year. From July 7 to August 8, the hottest days of spring, from September 8, the harvest of new crops begins, from October 8, the cold season begins, and from the beginning of winter, the second half of November begins, 14 -2. -143]. According to our ancestor Beruni, with the return of Jamshid, the people called this day "Ruz-i-naw" a new day. Barley was sown in pots, and it has been a tradition since that time to sow seven rows of crops in seven rows. Depending on the growth of these crops, it was assumed that in that year it would be an agricultural product or not [2, p-153].

Omar Khayyam (1048-1131) in his poem "Nawriznama", based on astronomical observations on the celebration of Nawruz as the holiday, the beginning of the new year, issued a decree to King Jemshid. According to him, the first month of the new year is called Ferverdin [20, pp. 187-189]. In our opinion, this word means the month of growth and development of plants.

Predicting the weather through the sun. The diurnal motion of the sun and its continuity, change, and change of seasons are determined by the location of the moon and stars at night.

The Karakalpaks also used more moons in calendar keeping. For example, the time of birth of the new moon, the fullness of the moon, and the second half of the moon are also associated with the passing moon. On the third day of the new moon, the sickle looked clean. Depending on the appearance of the new moon, the weather forecast is predictable. For example, if the new moon is in a lunar eclipse, it is understood that it will be cool and uncomfortable. If it is in a standing position, then it is understood as a year and a full moon. Finally, in Karakalpaks, the names of Aysultan, Aybiyke, Aynura, Aybolsin, Aysanem, Aydawlet, Ayqulash, Aysimbat, etc., are associated with the Moon.

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The Karakalpaks are guided by the sun, the moon and the stars. The Karakalpaks called the planet Venus, which is visible in the east and west, the "Sholpan Star" or the "Bright Star". Due to the change in its location, it was assumed that the season would be more comfortable. For example, he considered his appearance in the East to be favorable and his appearance in the West to be dangerous.

There is a huge rock at the site of the shrine in Wu-Lian Village, Jiangxian Province, Shandong Province, China. His page features a portrait of the «Seven robbers» star. The painting is in the form of a chariot, which depicts the seat of the King of the Seven. There is information about the «Seven robbers»(Jeti qaraqshi) in Western myths. For example, the ancient Babylonians and Greeks associated the constellation "Seven robbers" and its constellations with the appearance of a bear, and called it the Big Dipper. The Mongol «Seven robbers» was a herdsman's shepherd who was engaged in farming, and his guardian was a seven-year-old patriarch. It contains the features of the Mongol peasant culture. The Mongols gave alms to «Seven robbers» once a month and twelve times a year.

The Turkic fraternal ethnos associated him with the "Seven robbers" of the Russian stars and took refuge in him. According to these myths, the Great Bear is a species of insect that spreads mosquitoes and worms, which spreads harmful heat to the constellations. Finally, "Seven robbers" orders the discovery of a dedicated parody of horses (kambar ata), camel (black oysul), or cows (zangi ata). Once they are found, the survivors of the pest's ascension ascend to the sky and turn into seven stars (the Big Dipper). From then on, the world of Aspan began to cool down, and people and animals began to enjoy it. Such myths are common among the people.

In Karakalpakstan, in turn, there were folk meteorologists, who were called weather forecasters. Depending on the movement of the sun, it is possible to determine the time of the bend and the threshing time, as well as the distance of the day.

While the sun was orbiting the twelve star constellations for a year, a widely used "solar calendar" was formed among our peasants. The word Shamsiy (Shamsiya) is derived from the Arabic word shams - Sun. The solar year is also known as the solar calendar. The duration of the Hijri solar year is calculated as the amount of time it takes for the Earth to orbit the Sun once, which is 363 days 5 hours 48 minutes 46 seconds [17.] This calendar, which was used by our peasants, was kept in the "sickle account". The beginning of the new year in Shamsi is marked by the holiday of Nowruz. The names of the months mentioned in the Shamsi calendar in many nations are derived from the names of the 12 constellations, each of which is called the Burj.

In addition to this, one of the main factors in the celebration of Nowruz is the uniqueness of each nation. For example, the Kazakhs started the winter in March, started the New Year and drove the cattle to the pastures, and the livestock grew.

In Turkmenistan, February 20 is usually considered to be the last day of winter, it is marked as "Navruz of livestock" (Sharwalar Nawrizi), and March 17-22 is celebrated as "Navruz of farming farming" (Diykhanshilyk Nawriz) [8, p. 17]. Karakalpaks and Uzbeks celebrated the New Year on March 21-22, after which they began farming. M. Narshakhi X-century, the people of Bukhara "Varaxsha" at the end of the year, celebrated the 20th day, traded and celebrated the 21st as the New Year. This day is called the beginning of the new year by farmers. This is because the people of Bukhara have been engaged in agricultural activities since the beginning of the season. He called the New Year a day of warmth. These examples show that Nawruz is an Islamic holiday based on the economic practices of local peoples [18.].

Finally, the holiday of Nowruz is not the only holiday of the peasantry, or the holiday of the livestock.

Seasonal weather forecasting March 21-22 is the day when the sun rises and sets, and September 17-21 is the day when the sun shines on the people. As a result, for some reason, people are not able to fully harvest their crops, and if the crop stays in the field, the grain will not be fully ripened, and the grain will not be fully harvested. For example, if it rains on March 21-23, it will fall on September 17-21, and if it falls on March 21-23, then it will fall on September 17-21 [29, p-186.]. For example, on the 10th, 20th, and 30th of each month, you will not be able to sow because the crop will not ripen.

The weather was another way of forecasting: two trees were planted on the ground, eight steps apart, on the opposite side of the sun, and one tree was planted on the opposite side. For three days, the sun was setting in the west at the end of the day. If the shadow falls between two trees for two days, and then moves towards the dome, the left year will be fertile and hot. If a day later the tree is in the middle of the tree, it is

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not a good year to come to the dome. In the calendar found by scientists, the length of the human foot is measured by the length of the day. Many elders, depending on the movement of the sun, measured the number of people in the middle of the day, as the elders said. During the second half of the day with the movement of the sun, the number of people decreased [29, p. 187].

From March 22 to April 22, according to the solar calendar of the equinox, the name of the month is Hamal. During the month of Hamal, the plants come to life and begin to grow, that is, they "take effect." For this reason, in folk proverbs, "Hamal kirdi-amel kirdi" is used. This month, following the article "Hurry up before you run away", farmers are rushing to sow spring crops.

After the month of Hamal, the month of April enters. Sávir is so named because the celestial bodies in the second constellation in the sky look like an ox. According to the current calculation, the month lasted from April 21 to May 21, which means "month of sun worship" [26.].

Farmers enter the fields as soon as the month of April arrives. The first days of the drought were mostly droughts. As a result, the peasants continued to work in the fields, saying, " Hamal's cry is Savir's dry" («Hamal jılawıq- sáwir qurǵaq»). On the 7th and 8th of April, the weather was cold and some crops were damaged. According to the proverb "I am afraid of the winter", the snow is expected to be cold in April. The early flowering of this month caused great damage to plums, carrots and other fruit crops.

The land conditions of the Karakalpaks have been varied since ancient times. The oasis is located in the lower reaches of the Amu Darya River, bordered by the Kyzylkum Desert, the Aral Sea, the Ustyurt Plain, and the Karakum Desert. In the lower reaches of the Amu Darya River, Karakalpaks are semi-sedentary, complex economy (farming, farming, fishing, hunting). They adapted to the natural laws of the South Aral Sea region and made efficient use of natural resources.

The tradition of the use of land by the ancestors of the Karakalpaks until now is closely connected with the culture of the settlers of Khorezm by S.P.Tolstov and the culture of the Karakalpaks. He called this country "Egypt of Central Asia" [25.].

Peasantry developed as a branch of the Karakalpak economy. “Karakalpaks have been engaged in three types of agriculture since the early days: seasonal - rivers and lakes, as well as arable lands with continuous irrigation. While the first two types are related to the timing of floods and flooding in the delta, canals, core, the third type is a combined irrigation system, new canals, excavations, etc.]. H. Vamberi [5, p. 290.] As soon as the water returned, the Karakalpaks began to cultivate the less wet land. They planted melons, millet and barley here.

In Karakalpakstan, the good growth and development of farmers depends on proper irrigation. The well-known proverbs "water in the cup works, water in the feet", "Let the earth be the moon as long as it is cold" show the importance of water in agriculture. Irrigation of crops related to the natural and geographical conditions of the South Aral Sea region is a cancer. As a result, there have been a number of cases this month of water shortages in rural areas.

Ya.Gulamov kept a calendar of floods in Khorezm and received information on the changes in the water of the river at any time. According to this calendar, the first flood is called "blue reed transport". The name of the lake also dates back to the time when the first reed stalks began to sprout. This coincided with the twentieth anniversary of March. The second flood was called "white fish" and occurred in mid-April. This is due to the fact that during this time the white fish were able to swim upstream from the Aral Sea to the mouth of the Amu Darya. The third one - "star flood" occurred in mid-May; The fourth "forty-day heat - shille" flood, which began in the second half of June and lasted for about 40 days in early August [7, pp. 237-238]. According to Abu Rayhan Beruni, the flood began on June 24 and reached its peak on July 25.

The Karakalpaks have been independent from floods since ancient times. They held ceremonies where the water of the river rose and the canals and dams were filled with water. They understood that these gifts were from God and tried to persuade them to achieve their goals.

According to Y.G. Irrigation canals closed in September. "It simply came to our notice then. Even the market heralds told the crowd, "The lake is flooded." The grain is sown directly on top of the swamp. There is a system of concealment between the fields, with a guard post. People are riding on the poles and guarding the crops. After the harvest, everyone returned to their homes in winter: the majority of the population was engaged in animal husbandry [7, pp. 264-267].

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In addition to the written calendar, the Karakalpak agrarian calendar was widely used among the people, taking into account the local natural conditions and the practice of labor. Preparations for the spring sowing began in the fall. In the fall, the land was irrigated. Finally, the proverb among the people "If the earth is dry, it is dry, if it is not dry, it is dry" has come down to us. Separations of the beginning of the harvest are associated with the arrival of the bird of prey. This is also mentioned in the trains of the popular song "Spring has come".

Written calendars are found in some of the older representatives. For example, during an ethnographic expedition in 1965, a written calendar was found in the case of a manuscript left in the deposit of Ayirbakhan ("Karaózek" company association) [29, p. 185]. It is divided into a year and twelve months in the calendar. The solar calendar shows the names of the months, the duration of the day and night. The same calendar is widely used in Tajiks and other peoples [21, pp. 165-168]. According to this calendar, the date of the year began on March 22.

The year is divided into several periods. It is possible to carry out this or that agricultural work at certain times. In turn, it is known in folklore as follows: In the month of April (April 20-May 20), a warm wind blows and quickly finds the land. “Jawzada jawday egis” Jawza will be held from May 21 to June 21. The peasants called the jawza "the top of the face." This is due to the "hundred counts" that began in late May. The peasants of the "Juz Esab" used to say, "Three months' wealth." According to the traditional account of the peasants, "a hundred counts" means "a hundred days left until the end of the month." The "face count" is the season of good weather in agriculture.

In the 1960s, SK Kamalov was able to record the information provided by informants of the so-called "hundred" national agricultural calendar. "Since the first days of May, the" hundred "calendar has been irrigating. The 100-day period began with a reduction in the number of days indicated: 70 after one month, 40 after two months, and so on. For example, from the 85th to the 70th day, he left the raft by hand. (approx from the middle to the end of May, corn from the 50th day to the 40th day from the end of May to the 10th day of June) ”[15, p-97.]. In the field records of ethnographers, the "face" covers the period from April 25 to August 5, with the exception of the time of vegetation. By this time, the "32 grains" were all bent [29, p. 186].

Phenological control is necessary. The timing of agricultural work is determined by the appearance of shoops (reeds, reeds), the arrival and departure of birds, depending on the nature of each species. For example. According to some, the arrival of the bird ku-ku (Atshók) is associated with the time of watering. It is expected that the return of birds in the morning will change the weather, which will lead to a colder weather in the morning.

Before sowing, the land was cleared of unnecessary shovels and prepared for irrigation. Harvest was interested in artificial irrigation of farmers. For this reason, all kinds of religious beliefs related to irrigation have been practiced. Visited sacred tombs to save from drought and drought; He slaughtered large cattle and gave alms to the left. In the minority, the blood of the sacrificial animal flowed into the canal when the return of the Amu Darya did not flow into the canal [22, pp. 198-202.]. The Karakalpaks considered Aydar Baba to be the God of both water and wind [23, pp. 250-259].

In order to have more water in the canal, the first to distribute the water during the opening of large fresh water structures sent water to the canal. In order to survive the flood, Murap imitated the ritual alms to the river. The blood of a large bull flowed into the river, and his army was distributed among the people and fought together [29, p. 187]. According to the elders, in recent years, the water has been pumped out of the wells before the floodwaters recede. At the foot of the left bank, the river Oguz appeared, and this canal appeared as a result of the "steps of Oguz", and the water flowed in its wake.

The artificial irrigation of the Karakalpaks is carried out by means of gravel, by means of stream (self-propelled) and with the help of water. Nailaj told his grandfather (the father who was expelled) that he was a piri. According to legend, he did not have a father and was expelled by a peasant priest. But the people respected him. There is an analogy in Turkmen about Naiylaj baba. Nailaj sang in honor of his father, and before he could do so, he was taught the du'aa 'and recited it. The Keriz-water well received fresh water from it. It was considered a sanctuary by the spirit of the mermaid.

According to the name of the Karakalpaks, the priest of the peasantry connected the expected offspring with the charity dedicated to the peasant grandfather. If the alms were given correctly and the prayers were

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recited well, he would protect the peasants at his own expense, otherwise he would become an enemy and harm the peasants. The day before the battle, the elder was given alms in the house of a young man. Before and after the meal, Peasant prayed to his grandfather and sniffed (the liver was cooked). On the left, the farmer prepared grain and agricultural implements. The workers took their hair and nails and washed themselves.

In order to eliminate the influence of hostile forces on other peoples, and to increase the number of offspring, the first sowing was carried out with the help of magical rituals. He chose the afternoon (Wednesday) and the fifth (Friday) afternoon, which is considered a "lucky day", for the work of the field and the thirtieth day. The first to start the bowing ceremony was a man of honor in the village. He did not begin to bend without a man [29, p-189]. The man had taken a shower before going to the battlefield, was dressed in clean clothes and was preparing a sign to stand. Then he recited the prayers of the peasants. The dream came true when a man was tied up and ready to work. Thus, on the day of sowing, there should be no weddings, alms-giving ceremonies, births and severe illnesses in the village. Imaginary people were not allowed to cross in front of the workers. (It is understood that this led to failure).

Before sowing the seed, the farmer recited a prayer on the horse of the pir, and swept the small field of the landowners of each land and sowed the grain. The next day, the landowners started work. The main planter elected a deputy in order to carry out his service after his death. The day before the harvest or that day “The harvest was completed" tradition was held.

The life expectancy of the Karakalpaks was as follows: they spent the winter and spring, and when the sun warmed up, they went to write. It will be somewhere in the winter. There was a black house. In addition to spending the summer and winter, he also used horse-drawn carts as a vehicle. The horse and ox-drawn cart were considered to be the backbone of the Karakalpaks.

T.A. Zhdanko, who conducts research on the socio-economic and social life of the Karakalpaks, expresses his views on the economic programs of this people. “People living in the desert, in the fields, in the lakes and in the river deltas, as well as in the lowlands, have known agriculture very well for a long time. However, due to changes in natural and geographical conditions and the unevenness of agriculture, they are mostly engaged in farming and fishing. In many cases, economic functions were divided among the members of the rural community, even among the members of the segregation. ”[11.]

In Karakalpakstan, the professions of the people, the most important sectors of the economy, have been carried out jointly by the people since the dawn of agriculture and farming. Karakalpaks have a large number of large cattle. The reason is that it is widely used in everyday life. In Karakalpakstan, farming was more important than agriculture, and farming was more important than farming. For example, in agriculture, oxen were plowed in the fields. Horses, donkeys, and sheep are also often tied. Túye onsha kop bolmaǵan [13, s-48.]. In the Avesto, it is said that it is better to worship 3,000 times than to worship the peasantry and to sacrifice hundreds of animals. "The sowing of crops means the elimination of evil on the earth, because when the grain bends, the trees sweat, when the mill appears, the trees start to swell, when the flour comes out, the mountains start to swell, when the bread appears, the mountains swell," he said. .

The ancestors of the Karakalpaks have always been closely connected with nature in agriculture, farming, fishing and other areas of the economy. Finally, from their own experience, they were able to guide the economic activities of each month in the annual, seasonal line, changes in the nature of the stars, the moon and the sun. They calculated the year for twelve months, then put the horses they understood and brought the "zodiac" calendar. From this calendar, shekem was used for the first quarter of the twentieth century. In this case, a person consists of twelve mussels, five of which are 60 years old. For example, a person's age is divided into ten months, which begins at the age of 12 and is called puberty. The second period is the age of 13-25 years, the third period is the age of maturity of 26-37 years. There is a notion among the population that a young man does not come to the market without breaking, the fourth zodiac, the age of 38-49 years old, the fifth zodiac (muchal), 50-61 years old, the sixth period is 62-73 years old, the seventh is the age range of 74-85 years was considered to be the Middle Ages, followed by the Great Period.

The zodiac calendar has long been popular among the peoples of Central Asia. He also called it the "animal calendar." This is because each month is named after an animal [17]. The word zodiac has two meanings. Depending on the problem, it is possible to determine the year of birth of a person. People can determine the age of their parents, other members of the city, their relatives, the year of birth, and even the

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dates of historical events. Horses of the Zodiac years: Mouse, Cow, Leopard, Rabbit, Great (Fish), Snake, Horse, Sheep, Monkey, Chicken, Dog, Pig. Each zodiac year begins on March 22nd. Each of the twelve years in the Zodiac calendar begins on March 22 and runs for the next 21 March. Animal calendars began after the study of celestial bodies, the impact of which on life on earth. The time was determined by the movement of the vertical celestial bodies of the cultivators [1, pp. 137-143.].

The beginning of the People's Year is the Year of the Mouse, which is convenient for the people and is considered a good year. There will be a lot of rain and the crops will be plentiful. As a result, agricultural products will be cheaper. There will be plenty of rain in the dragons, snakes, and sheep, and there will be plenty of cattle. In the year of the tiger, the liquid comes early, and in the years of the Cow, the Horse, the Chicken, and the Dog, the winter is very cold. Due to the early rains, the ripe crops are left to ripen. Due to the drought, the fields didn't produce much produce this year. The year has been very unstable. In the year of the pig, people are worried that there will be a lot of worries and famine.

Spring is the time of growth of livestock. For example, in the spring, before sending the horses to pasture, the previous time is called the riding period. Last year's recording of the New Year also marked the time when the scores of those born during the winter were cut off the tail and sent to the ear for the most accurate recording. The time of departure means the time when the green grass came out and came to the pasture. That is, it came in the second half of April. It is possible to cite many such practical practices in the economic calendar.

In Karakalpakstan, from time immemorial, more animals were used to determine time. For example, the time when a horse came galloping from a place about a hundred meters away. The horse rose to the height of the rope. In this case, the rope tied to the horse can be about one and a half meters in length, then set a time and start the daily work. It is time to drive the early goods to the pasture, twenty times the time, and return the goods from the pasture. In this case, the national call to prayer, tuski and keshki set the time. Milk cooking was the shortest time, meat cooking was two or three hours.

Different peoples have calculated time in different historical epochs. Today, the calendar is the most widely used time-counting system in the world, with its chronological gifts of nature, historical events, celestial body movements, and time intervals. In the development of the calendar, a more precise system of calendars covered various historical processes, economic conditions and the lives of peoples.

In short, as the epochs have passed, the number of people seeking to determine the shortest and longest time intervals (from days to months to years) has increased. As a result, the methods of calculating night, day, week, month, season, year, and so on have been emerged.

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