

ETHNOLOGY OF THE PEOPLES OF CENTRAL ASIA

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Abstract

Ethnic composition and ethnogenesis of the Uzbek people from the earliest times to the present. Studying the ethnography of the Uzbek people. Traditional training and economic activities.

Keywords: Irrigated and dry farming. Water management. traditional agrotechnics, animal husbandry, handicrafts. Vehicles and trade. Material culture. Social relations. National holidays and games. Family rituals and traditions. Religious ideas and folk beliefs. Science. Folklore and literature. Folk art. Current ethnic cultural processes in Uzbekistan.

The Uzbek people have a centuries-old modern history. Our nation has passed through several socio-economic stages in a very long period of time and has been formed as a people and a nation. Studying these processes of formation is one of the most urgent tasks of the science of ethnography at the present time.

Between Syrdarya and Amudarya lies the Republic of Uzbekistan, the largest country in Central Asia in terms of population. The Uzbeks, a people with a very ancient culture, live in this area. The Republic includes one Autonomous Republic and 12 regions. Among the regions, Bukhara and Samarkand are the largest in terms of area. Kashkadarya and Surkhandarya. The republic consists of 162 districts and 118 cities. Among the countries of the CIS, it ranks third after Russia and Ukraine. More than 60 percent of the population lives in villages. More than 24 million people live in Uzbekistan, of which 14 million are Uzbeks.

In the republic, Uzbeks can be found in the villages of all regions and districts. Almost all the inhabitants of Surkhandarya and Khorezm regions are Uzbeks. In other places, Uzbeks live together with representatives of different nationalities, but everywhere they are the majority.

In Karakalpakstan, Uzbeks live in the southern districts - Turtkul, Beruni, Amudarya. In Kyrgyzstan, Uzbeks live in Ush region. It lives in Tajikistan in the Khysar Valley, as well as in the southern regions of the republic, in the south of Kazakhstan, and in the regions of Jambul and Shymkent. More than one million Uzbeks live in Afghanistan and in Maimana villages of China's Xinjiang Uyghur Autonomous Region. Uzbeks can also be found in foreign countries such as Turkey, Saudi Arabia, the USA, and Germany.

Valuable information about the life and culture of the people who lived between the II-I centuries BC and the V centuries AD was collected by archaeologists, especially between two rivers of Central Asia - Jayhun and Sayhun. The researches of anthropologists in this area show that the anthropological type typical of Uzbeks and Tajiks of the Oasis was formed in the middle and lower reaches of Sayhun at the

end of the first millennium BC and at the beginning of AD, and then in the II-III centuries AD, it spread to the regions of Ferghana and Khorezm to the Zarafshan valley. It is confirmed that they have moved. Anthropologists called this type the "type between two rivers" typical of the Uzbek people and Voxa Tajiks.

According to ancient Iranian, Indian, Greek, Roman and Chinese authors, the origins of Uzbeks are peoples known in history as Sakas, Massagets, and Tokhars, who migrated in Central Asia and bordering regions in ancient times, Sugd, is an integral connection with the ancient peoples of Khorezm, Parkana and Shosh.

During the formation of Uzbeks and Tajiks as a people, Turkic-speaking peoples who moved from the north to the area between Jayhun and Sayhun at the end of the millennium BC and the first century AD, moved from the south side of Jayhun and Persian-speaking people Abilas also include Chionite and Kidonite, which moved here from the north in the 4th-5th centuries. The so-called Hephthalite peoples and, finally, the Turks, the people of the West Turkic Khanate, which established their rule in Central Asia and the northern part of present-day Afghanistan in the VI-VII centuries, played a big role.

Over time, the ethnic composition of Uzbeks began to enrich and improve. At the end of the 10th century and the beginning of the 11th century, a number of tribes, Turgash, Tukhsi, Qarluq, and Chigil migrated from Altai, Yettisuv and Eastern Turkestan to Movoraunnahr together with the Karakhanids. Uguz, Argin and other Turkic-speaking tribes ethnically enriched the composition of the Eastern Iranian and Turkic-speaking population of the country.

In the 10th-11th centuries, the Uzbek nation was fully formed, developed socio-economically and culturally. The Qarluq-Chigil dialect, which is the basis of the old Uzbek language, developed and rose to the level of written literature. This dialect became the common language of the Uzbek people.

At the beginning of the 13th century, Genghis Khan invaded Movarounnahr with a strong attack. Along with the Mongols, there were many Turks and Turkicized Mongols in this army. The Qarluqs, Jaloyirs, Tatars, Margits, Kurlovites, Burkuts, Kungirots, Barlos, Sulduz, Bayovuts, and Baharins enriched the Uzbek people ethnically. However, until the 15th century, they called themselves Turks or the names of their tribes without taking the Uzbek name.

From the 80s-90s of the 14th century, nomadic Turko-Mongol tribes from the Dashti Kipchak invaded the lands between the Syrdarya and Amudarya rivers. At the beginning of the 16th century, under the leadership of Muhammad Shaibani Khan, the Turkic-speaking peoples of Movarounnahr received the name Uzbek. Even though the nomadic Uzbeks were a minority in the conquered areas, they had a great political and military influence, and they gradually switched to settled agriculture.

At the end of the 19th century and the beginning of the 20th century, the Uzbeks were an ancient settled population living in oases consisting of three large ethnographic groups. The semi-nomadic lifestyle and descendants who mixed with the tribes that lived between the two rivers, the Turko-Mongols and the later Oghes, kept their clan-tribal names: Dashti is the descendant of the peoples who started to settle the tribes from Kipchak.

After the conquest of Turkestan by Russia, the national unity of the Uzbek people accelerated a little, and the Uzbek nation began to form. However, the division of Central Asia into Turkestan General-Governorship, Kheva Khanate and Bukhara Emirate made the formation of ethnically full Uzbeks very difficult.

On the eve of the October coup, the Uzbeks lived in patriarchal and patriarchal conditions. All strata of the situation where ethnic disunity prevailed did not have the same material and spiritual development. Also, these Uzbek peoples gradually forget the processes of convergence and integration and call themselves Uzbeks and become part of the common Uzbek nation.

Material culture. The land of Uzbek is rich in the most ancient traditions of Central Asia, and the material and cultural way of life goes back to the oldest periods of human society. Agriculture, animal husbandry, almost all branches of the economy have been developing for centuries. The ancestors of the Uzbeks are considered to be originally farmers, herdsmen, artisans.

Craftsmanship. The clans of the Uzbek people have been artisans since ancient times. Following the wonderful proverb "40 skills are not enough for a young man", Uzbek young men and women tried to acquire some skills from their childhood and adolescence. In almost every 5-10 neighborhoods in the city, there was a baker, a miller, a butcher, a carpenter, a hairdresser, a shoemaker, a blacksmith, a patcher, a yarn spinner, a weaver, a day worker, and a tailor. There were artisans who reaped.

It is not for nothing that ancient metal objects worked by craftsmen are displayed in many museums of our republic. Cast cauldrons, candlesticks, lamps, grills, pendants, locks, chains. Everyone is watching the various arts and crafts with interest. There was a great demand for sandboxes, solar panels and various household items made by coppersmiths.

Transport. Uzbekistan is a country rich in ancient caravan routes. The Great Silk Road was famous all over the world, horse and camel caravans passed through this road one after another. Caravan routes led from old Khorezm to the cities of Kazalinsk, Perovsk, Irgiz in the north, Astrakhan in the west, the coast of the Caspian Sea, Jizzakh, Tashkent in the east, and Ashgabat, Mari, Bukhara in the south.

He often traveled with camel caravans. Usually there were 20-30, and sometimes even 60-70 camels in each caravan. A light camel was placed at the head of the caravan. A rich merchant or caravan owner made this camel beautiful without burdening it. The edges of the saddle are covered with a red saddle bag, a large bell with a leather strap is attached to the neck, a small bell is attached to the lower one, and five round white bells are hung under the two front legs. These bells are called bells.

In addition to camels, horses and donkeys were also used for transportation. A horse is usually loaded up to 120 kg, a donkey up to 300 kg. Farmers, farmers, and caretakers often rode donkeys. Boats and ships were used to navigate rivers, lakes, and seas. They also used straw made of bundles of reeds.

Housing. As a result of living a settled life over the centuries, the order of building a house according to the national traditions has been established among the various clans of the Uzbeks. That is why, in different parts of our country, different housing styles still prevail. Here, the styles of Fergana, Bukhara, Kheva and Shakhrisabz should be mentioned separately. Each of them was formed according to the natural conditions of this valley or basin. In the Ferghana Valley, where there are frequent earthquakes, a double-synch house was built, and a single-synch house was built in Kheva.

The settlements of Uzbeks do not differ from each other in many ways. All high pakhsa, guvala or brick walls are installed not on the street, but on the side of the courtyard. The yard is divided inside and outside. Family members mostly spent their days inside. When the guest arrived, he was taken to the hotel in the courtyard. Craftsmen had a workshop in the outer courtyard of their houses.

Clothes. Over the centuries, Uzbeks have been changing, renewing and improving many times. Each era has its own national and traditional clothing. Sewing many clothes. Although the material used for clothing has changed almost completely, there is almost no change in its form and content. The same

elements are preserved both in the headdress worn by men and in the clothes worn by women. Men wear shirts, trousers, coats, hats, and shoes on their feet, and women wear the same clothes.

In the past, the shirt was cut in the same way for both men and women. The necessary fabric, the gauze in approximately the required sizes, dividing into several balls. A dress is made from these flowers. A shoulder is placed inside the fabric so that it is ready when sewing a men's shirt. Shoulder length is 10 cm. The hem of the shirt is sewn in different places. For example, in Samarkand, the end of the hand is sewn in a fold so that it becomes smaller. Bukhara. Wide, long mowed in Khorezm and other places. A side is placed under them. A hat is sewn on his armpit. Men, women, and even children are dressed in the same way. But they differed from each other in their long shortness and collar. Men's shirts are made at a length that falls just below the knee. The women's dress is sewn in a length that reaches half of the calf.

From the end of the 19th century to the beginning of the 20th century, men's shirts became shorter and shorter. On the contrary, women's is extended. It was long enough to touch the ground. In Samarkand, Tashkent and their surrounding areas, it was customary to wear long dresses, while in Bukhara and its suburbs, women's dresses were made knee-length.

From the end of the 19th century to the Fargo, khaki cloaks were widely used. On hot days, men wore white jackets and trousers. Yaktag means one floor in Tajik. Among Uzbeks, it is called yaktak. There were also robes made of silk gauze. The women's coat is relatively narrow. Black ma-giz is sewn on the edges.

Among women shepherds, munisak and peshvo were equally important. The munisak was very different from the cloak: it was sewn without a collar, the sides were born without folds and tied with laces.

Munisak is common among Uzbek women, and in different places it is called differently: mursak, mirsak, etc.

A burqa. For Uzbek women, it is a must-have top when going out. Every woman and every girl had to have a veil and a chachvo. She covered her face and eyes with a scarf. It was called differently in different places. For example, in Samarkand, chachvan was called chashmand.

Since the end of the 11th century, Uzbeks have had a habit of wearing camzul and nimchi. In Samakand, they wore the Rumcha type of kamzul. Rumi kamzul is also common in villages around Tashkent. Regular waistcoats did not have slit pockets and were not buttoned. The Roman vest is cut. It was completely different in terms of stitching. The shoulder is cut. there are also vests sewn with a slightly tapered sleeve.

Belt. Wearing a belt is an ancient custom. Various monuments found during archaeological excavations in Central Asia, including Uzbekistan, are a vivid proof of our opinion. Among them, the images of men with their waists tied are often found on the wall paintings. Our ancestors must have expressed their readiness for work and service in this way since ancient times.

The belt is tied in different ways. Basically, the cloak is fastened with a belt so that it does not slip when walking or working, since the cloak is not buttoned. If the cloak is worn over the cloak. A belt is tied over the waist when a tunic or cloak is worn over the belt. The belt has different types and names. Deer and loose. Double, futa, etc.

Headwear. Men's clothing in summer. In autumn, even in moderately cold weather, the main headdress was dup pi. There is currently no accurate information about when and where Duppi appeared. But it

is pointed like a duppi, because it is known that the headdress has been used since ancient times. There is an opinion that it began to spread widely in the 20s of the XIX century.

The oldest men's headdress is called kulox. The public headdress is called a duppi in the Fargona region, and a tuppi in other regions and districts of Uzbekistan. There are three types of duppis: peaked, round, spherical, i.e., flat on top.

Tus duppi is the most common type of flat duppi. It is sewn in eight different stitch styles: straight stitch, zanjira, chita, kungura, yetalatma, ova, tarok, kalandar, pildirog. Men used to wear colorful floral duppis. Later, they started wearing black and white Chuet duppi. These duppies are basically almond or pepper imitations and are actually a branch of the bird image. Earlier, there was a bird image on the back side of the duppi. Later, it was shortened, and the bird's head and legs were left unsewn. Among duppis, Ko'kan and Margilan duppis stand out for their modesty and integrity. These duppies have relatively few stitches.

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From the end of the 20s, girls and young people started wearing duppi. We can say that the women's duppi, sewn in the Iraqi style with a raw decoration, is the most striking example of the development of duppiduz. The picture of the bride and the groom depicted on the chest is a solemn wedding ceremony. In winter, men wore muna telpak. This garment is made like a cap. There were many types of muyna telpaks. They differed from each other in terms of design and stitching. Turban. There is no clear information about when the custom of turbans started in Central Asia. It is also unknown from which country he came. According to the Greek historian Strabo, turbans were a custom among the ancient Medes. There are different opinions about the meaning of the word salla and where it originated. According to the evidence of scientists, turban is a word specific to the Tashkent dialect and is derived from the word solmaq. Sometimes it is written in the sources as such, and in medieval writings, the word turban means a basket, a knot. The word turban is a Turkish word. Two types of turban were used in Central Asia: large turban and small turban. A small turban was called futa in some places. Futa is an Arabic word. Came from India. Mostly married women are hurricanes. A turban was put on the bride on her wedding day at her father's house. The bridegroom also had scars from turban fighting. The turban was worn by women from childbirth until the end of their life. Women's turban consisted of a turban or duppi and a wrap.

Uzbeks There is probably no other nation that can compare with them in terms of the ancient-modernity, variety, and perfection of the Uzbeks' craftsmanship, practical art. Uzbek applied art is undoubtedly one of the front lines in the history of Eastern countries. After all, it has deep roots, its history goes back to several years before Christ. Slavery. It was found during the archaeological excavations that have been carried out for many years and are being continued in various regions of Uzbekistan. Pottery from Khorezm, Kashkadarya, Surkhandarya regions, Shoshtepa, Aq Tepa in Tashkent can be a clear proof that pottery is one of the oldest practical arts in the Uzbek land. Khorezm is considered one of the main centers of blue pottery. Kuhna Khorezm had three ancient blue pottery schools: Madir Pottery School, Kattabog School, Kuhna Urganch School. Although all of them were

engaged in the production of blue pottery, they were very different from each other in terms of style of patterning.

Carving. Embossing of metal objects is one of the ancient practical arts of our ancestors. In the ancient and early Middle Ages, embossed patterns were applied mainly to silver articles. In the III-VIII centuries, Uzbek embroidery really began to develop. red copper cups, degkas, bowls, yellow copper bowls, candlesticks, white copper and bronze bowls, cups and bowls are made. By the middle of the 11th century, new products were made from copper and its alloys: rectangular plates, round-cornered, long-decorated glasses, semi-circular bowls, inkwells, inkstands, and bronze mirrors. Written patterns begin to be used on a large scale.

The art of coppersmithing is also close to the traditions of the art of blacksmithing. Copper products have been widely used in Uzbek households since ancient times. These items were made in large quantities in the large craft centers of Uzbekistan, Karshi, Shakhrisabz, Ko'kan, and Tashkent, each in a style corresponding to their national traditions. In Bukhara, mainly teapots, oftoba, chilims, dastshuy tufdons, food storage containers of various shapes were made. These items are decorated with Islamic and Chashma bulbul motifs. The art of making weapons is very old and one of the crafts that has preserved its national style. Uzbek craftsmen worked on daggers and swords, swords, and shields. Helmet, yugan, necklace, moon bolts are very elegant items in pattern decoration. Homelessness. The Uzbek people have long been famous for the art of carving wood, ganch and other objects. In the past, Ko'kon and Kheva homemaking schools were known and famous throughout Central Asia. The samples worked by Bukhara and Samarkand carpenters are distinguished by the variety of colors, the harmony of ganch with light, blue, dark yellow, and red lavender colors. Kokan. The patterns made by Kheva craftsmen on walnut, maple, and birch trees attract one's attention.

Food. Various dishes eaten by the people of Uzbekistan have been formed for centuries. The food of the sedentary population and the semi-nomadic population are quite different from each other. At the same time, there were dishes that came to the lands of Central Asia from foreign peoples living in other regions, and there is no doubt that they influenced Uzbek cuisine. How and when to eat food varied according to the natural possibilities of each place depending on the different natural climatic conditions. The influence of Iranian-Persian food on the food of the people living in the lands close to Iran, and the food of the Kashgars and Uyghurs on the food of the people living in the eastern regions of Central Asia. Our ancestors, who have been living in Uzbekistan since ancient times, are farmers. They were engaged in cattle breeding. According to the archeological monuments found in the time of Ona clan, people were farming. They planted barley and wheat. He had cows, sheep and goats. They were engaged in hunting. So, there were grains and livestock products in the communities. Later, horticulture began to develop. Bread occupies an important place among Uzbek dishes. Over several centuries, as a result of the development of the method of making bread from barley, wheat and other grains, different types of bread were created: obi bread, jizzali bread, onion bread, patir bread, and gushtli bread. Shirmoy bread, gizda bread. In Uzbeks, bread is baked in the oven. Tandir is built differently in different places. Residents living in the southern districts of the Khorezm region install the oven with the mouth tilted forward. Sumalak, cereal, slurry, chalpak, lochira, thin. dishes such as nukhatshurak, yovgon khurda, and akhshoq talkan are among the oldest dishes.

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