

FROM THE HISTORY OF UZBEKISTAN NATIONAL DRESS

(Using the example of materials from the Fergana Valley)

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ABSTRACT

This article covers some aspects of the history of the national costumes of the Uzbek people. The historical development of national costumes, their composition and features of decorative elements are analyzed on the basis of materials from the Fergana Valley, historical sources and research data. The information provided is compared with the material culture of the peoples of other regions, and conclusions are expressed.

Keywords and phrases: National costumes, Fergana Valley, ethnic signs, Central Asia, local traditions, types of headdresses, traditions.

INTRODUCTION

In the study of the ethnology of the peoples of the world, in scientific research, special attention is paid to the folklore data, written sources, history of economic activities, material culture of these ethnic groups, including the history of national costumes. This is not without reason, of course. Because researchers recognize that the study of national costumes, like other areas of national life, is the basis for a deep study of the ethnic history and culture of each people, its ethnocultural ties with other peoples. National costumes are a criterion among material and spiritual monuments that reflect the national identity of peoples and indicate ethnic characteristics. [1:3]

Since ancient times, the national costumes of peoples, including the Uzbek people, have consisted of several parts. Ethnologists distinguish between types of clothing such as outerwear, hats, and shoes. Among them, hats have always been of particular importance. As is known, hats have a long history as an important element of the population's clothing, and studying its history closely helps to find the right solution to a number of scientific issues. [2:45]

It is known that the headdresses of the population of Central Asia, one of its ancient cultural centers, the Fergana Valley, have been formed over several centuries as a result of the ethnic and local traditions of the peoples of this region, regional climatic conditions, age and gender characteristics of the population, and ethnocultural ties. [3:292]

Indeed, the headdresses of the population of the Fergana Valley have a centuries-old history. For example, ancient large wall paintings found in archaeological excavations, images on various objects, and medieval book miniatures provide rich information about the headdresses of our ancestors in the past. Medieval miniatures demonstrate that the main type of headdresses of the Fergana Valley was formed during this period and this feature was preserved until later times.

It has been noted that since ancient times, various types of headgear were widely used among the inhabitants of the Fergana Valley, including men's turbans, hats, caps, telpaks, and

skullcaps, and in Khorezm, chugurmas, and women's turbans and scarves in the valley, and in the Surkhandarya and Kashkadarya oases, kulta, lachak, and in some places, chorchi, and doka. [4:302]

Archaeological research has found important information about the early types of headgear of the inhabitants of the Fergana Valley. For example, research conducted in the last decade of the 20th century at the Munchoktepa settlement in northern Fergana provides important information about the lifestyle of the Fergana people in the 5th-8th centuries, and most importantly, their headgear before the advent of Islam. The clothes were made of silk, yarn, and woolen fabrics. Weaving tools and looms also play an important role in this field. The bodies of adults and children in the Munchoktepa graves were tied with headbands 40 cm long and 4-6 cm wide. Similar ribbons are also found in the Kengkul graves and in the graves of the valley dating back to the first half of the 1st millennium BC. According to anthropologists, headbands are ancient headdresses of the local population, usually worn by young girls and brides of the population.

The most common ancient headdress among the people of the Fergana Valley is undoubtedly the turban, which is known to have been widespread among the Iranian and Turkic peoples since ancient times. Studying the history of the turban headdress also allows us to obtain a lot of interesting and new historical information. It is certainly difficult to determine the first appearance of the turban now. However, its appearance in the Middle Ages was of several types, the upper part of some types was dome-shaped, and the upper part of other types of turbans was flat. The turban had already become a national type of headdress among the peoples of Turkestan at this time (especially Uzbekistan and Tajikistan).

Uzbek turbans differ in their place of manufacture, shape, and decoration. These differences are felt in the peculiarities of the top (round and square), kizak (rim) and jiyak (rim decoration) parts of the turban.

Chust, Andijan, Margilan, Kokand nuskha turbans of the valley are famous in Uzbekistan. Chust turban is the most widespread turban type, and this type of turban was also widely used in the Chust, Andijan, Samarkand, Khujand, Dushanbe, Osh, and Jalalabad regions of Central Asia.

Turbans made in cities and villages throughout the Namangan region were also called and used as "Chust turbans."

It is made of dark green silk or satin in 4 pieces: on each piece of the top there is a pepper nuskha or almond shape, and on each piece of the bottom there are 4 mehrab (semicircle) shapes, which are sewn with white (yarn or silk) thread. In this case, the pepper and almond shapes are shapes that mean "protectors from evil". Researcher A. According to Ashirov, the black and white colors on the fabric of the skullcap represent day and night, the four corners represent the four directions of the world, and the 3 circles on each side of some skullcaps, a total of 12, represent the 12 signs of the zodiac. [5: 31]

The researcher notes that these symbols arose as a result of the ancient cosmogonic ideas of the local population. The top of the Chust skullcap bulges out from the base in the shape of a jamb (the top of other skullcaps is in the shape of a semicircle). The Margilan skullcap, which is similar in shape to the Chust skullcap in many ways, differs in that its flowers are relatively

thin and long, pepper-shaped, without a serrated edge. At first glance, one could distinguish these skullcaps from the conical Tashkent, Samarkand, and Shakhrisabz skullcaps.

Because in the past, the clothing traditions of each ethnic group were strictly preserved. Accordingly, it was possible to tell which region a person came from by looking at his headdress. As mentioned above, headdresses differed in shape, colors used, and patterns. However, in recent times, the types of headdresses that were preserved by various local ethnic traditions began to decrease. The Chust, Margilan, Khujand, and Ortatepa types began to be in common use. In recent times, wearing headdresses has been gradually decreasing among our people. Attention to them is decreasing. In the present era, instead of traditional types, new types of headdresses are being worn, especially among the elderly, middle-aged, young people, and children, wearing white or black headdresses made of yarn with a flat top, a round brim, and machine-sewn.

Historical sources indicate that white turbans were sometimes worn in the Fergana Valley, and they were called Sufi turbans.

Turbans have long been the most solemn and sacred part of men's clothing, and special attention was paid to their preparation. There was a tradition among the people to present a turban to a dear guest or loved one, wishing him health, good luck and happiness. Young girls sewed special turbans for their future spouse.

The headdress of the inhabitants of the Fergana Valley also includes a turban. A turban is a headdress made of white and gray cloth, which is widely distributed among our people who believe in Islam. However, historical data indicate that such headdresses existed in ancient times. In particular, this is confirmed by the headdresses depicted on terracotta figurines of the Kushan period. V.A. Meshkeris believes that the turban-like headdresses of women on Kushan stone sculptures came to our country in ancient times from northwestern India (Gandhara sculpture).

While representatives of all classes of the population wore turbans, their color and the way they were tied differed depending on the position a person held in society. In particular, priests wore large, multi-tied turbans. Tying turbans was a prestigious and responsible job, and in wealthy households there was a special category of people who tied turbans in large volumes and beautifully.

In short, the headdresses of the inhabitants of the Fergana Valley have a long historical past and have always developed. Among its various types, the turban occupies a special place. A deep study of the history of valley headdresses allows us to revive our rich traditions from the past and, on the basis of this, educate the younger generation as well-rounded people. Because a generation that knows its traditions well and draws spiritual strength from them will be able to rely on rich experience and boldly step into the future.

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