

Notions About the National Traditions of the People of the Oasis and the Valley

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Annotation: This article examines the importance of geographical factors in ethno-processes such as the emergence of ethnos, people, nation, self-expression on the world stage, longevity over the centuries and the historical formation of the people, the understanding of ethnocultural identity. In particular, within the essence of the concept of "ethnos" the geographical factors that led to the formation of the culture of the Uzbek ethnos and its cultural traditions, values, style of dress, the uniqueness of national cuisine are analyzed. The main results of the article were a comparison and analysis of the degree of influence of the regional factor on the formation of the national culture of the population of the oasis and valley areas. The main focus was on the style of dress of the population of the regions, the type and consumption of national dishes, national ceremonies, performance styles of dances and other features.

Keywords: Ethnogenesis, ethnography, valley, oasis, historical development, Khorezmians, chogirma, kuloh, yovmut seed, doppi, shivit, dances, Tanovor, national ceremonies.

Introduction. Favorable geographical location and climatic conditions affect the location and development of industrial production, agricultural sectors, transport, services in all regions of the world. However, the national culture, linguistic features, customs and traditions of the population are also influenced by geographical factors.

For example, every event, process, event, and being that exists in existence has its own history of formation and stages of development. In the formation of a nation, language is a key factor in the ability of certain ethnic groups to communicate freely with each other, to communicate, to express and understand their "feelings", to establish economic and cultural ties. Because not only historical unity but also general socio-economic, especially cultural and spiritual unity is established because of language. Many peoples and nations are named according to their language. Consequently, nations are formed and developed in a particular area. Of course, as they move from one area to another, their area of location may expand or decrease.

Therefore, the development of national crafts, folk arts and crafts in Uzbekistan, thereby preserving the rich cultural heritage and historical traditions of our people, ensuring their employment through the widespread involvement of the unemployed in the crafts, especially youth, women and low-income families, work is underway [1].

Method and materials. In the coverage of this article, such principles as territoriality, historicity, complexity, democentric, linguistic description, ecology, as well as methods such as historical and geographical analysis, comparative analysis, geographical comparison, civilizational approach to the problem were used. The research work of Western scholars and specialists in the ethnography of the Uzbek people has also been used effectively.

Research results. During centuries of historical development, some peoples have even moved from one place to another, changing their settlements several times. That is why there are many peoples in the world who speak the same language but have different names. In particular, English, Arabic, Turkish, Iranian-speaking peoples and nations with different names are scattered all over the world. It should be noted that the peoples of Central Asia are not only the product of long and arduous, complex, historical processes, but they are unique ethnic groups formed in a certain region, which is deeply intertwined with their spiritual culture and emotional feelings. The Uzbek people, mixed with various ethnic groups and tribes living in the ancient motherland of Sughd and Khorezm, are also closely related to other peoples of Central Asia. In particular, the ancestors of Uzbeks and Kazakhs in almost all Turkic tribes are common, but the blood of each nation has a different ethnicity [5, -P.101]. This means that the whole of Central Asia formed a certain historical and ethnographic region. Their ancient ancestors have a common, ethnic background. It is based not only on general-natural geographical conditions but also on traditional economic cultural types, clothing, material and spiritual culture, unity of religions and many other common elements. Anthropologically, the indigenous population of Central Asia is divided into two major races: Mongoloid (Kazakh, Kyrgyz, Karakalpak); ancient Europoid (Uzbek, Tajik, Turkmen) peoples.

Consequently, the role of natural conditions in the composition of human lifestyle seems to be a simple fact. In particular, let's take a look at how people dress. M., while the wearing of white clothing by Arabs of the Europoid race is protection from the sun, covering the body is also protection from desert winds (although their basis is religion, the compatibility of religion with human life is also manifested in it, etc.) or vice versa. If we compare the open and thin clothing of the negroid population living in the hot regions of Africa at the same latitude, we can see the natural state of sun protection due to the high release of melanin from their bodies [10, -P.9].

The formation of the Uzbek people, the largest and most ancient people in Central Asia, takes place over the centuries on the basis of the process of mixing anthropologically diverse nomadic, pastoral population with highly cultured peoples engaged in sedentary farming.

Ancient Sogdians, Khorezmians, Bactrians, Parknaks and Vasak-Massaget tribes play an important role in the Uzbek ethnogenesis. Turkic tribes began to arrive in Central Asia in the early AD. In the 6th century, during the Turkish Khanate, they multiplied considerably. This process was especially intensified in the middle of the 11th century during the Karakhanid state and after the Mongol invasion. At that time, the Uzbek literary language was founded. The last major historical tribes invaded Dashti Kipchak and spread to the ancient cultural centers of Movaraunnahr, Khiva, Urgench and Tashkent, Surkhandarya and Kashkadarya. Although the nomadic Uzbeks were a minority in the occupied territories, they had great political and military power. They gradually began to settle down. However, Uzbeks still living in southern Uzbekistan have retained some traces of nomadism and, in part, tribal names from the distant past. On the eve of the twentieth century, the formation of the Uzbek nation, consisting of three major ethnographic groups, rose to a high level.

In the ethnographic formation of the Uzbek people in the territory of Uzbekistan, the lifestyle, living conditions, economic activities, national traditions and customs, art, religious imagery, applied decorative arts, as well as national costumes are the first to attract foreign attention. In the territory of the republic, including oases and valleys, mountains and foothills, and even each city and district has formed its own dress culture, based on the ancient traditions. Traditional Uzbek clothing consisted mainly of a shirt, trousers and a coat, a doppia on the head, ankle boots and boots. Ancient shirt patterns have survived to the present day mainly in the form of dresses for the elderly and young children and for national holidays [3, -P.150.]. As an example of Uzbek clothing yesterday, the coat was different everywhere depending on its color, length, width and style of wearing.

Therefore, in the robes of Bukhara, Kashkadarya, Surkhandarya, Zarafshan and Fergana valleys there are many differences in the form of shamail, decoration, sewing and dressing. Therefore, the process of formation and development of the national style of dress in the oasis and the valley is different. .153].

At the end of the XIX - beginning of the XX century in the Khorezm oasis the originality of the hats of different ethnic groups has been preserved to some extent. The traditional hats of the oasis can be divided into the following groups depending on the raw material from which they are made:

- ❖ hats made of wool: ruffles (ruffles, ruffles and ruffles);
- ❖ hats made of felt: hats, hats, etc.
- ❖ hats made of yarn and silk: tahya (chumakli, papakli, qazma), shawl (farang shawl, shawl is unstable, orange flower scarf, net scarf, boki scarf, chess scarf, sweater scarf, etc.), lachak (khiva lachagi) ;
- ❖ hats made of fur: beaver popak or beaver talpak (muskrat onak), mink popak (karakozan - telpak made of mink skin), suvsar talpak (sobol - telpak made of mink fur), earphones (ushanka);

In Khorezm, the headdress was considered a symbol of the state, pride, so it was impossible to replace the headdress with anyone or give it to someone. The father's hat was given only to his son. "Don't bend your head, even if you don't have a machete on your feet!" "In ancient times, a father who turned his child's face to the ground was deprived of the land, which left him alone in the neighborhood." In the early twentieth century, walking among the people of Khorezm was not considered polite. Even when the old men were asleep at night, they wore a soft hat, lined with cotton, and a lined conical hat. Similar hats are found in other regions of Uzbekistan.

In the early twentieth century, walking among the people of Khorezm was not considered polite. Even when the old men were asleep at night, they wore a soft blanket, a cotton-lined, lined conical hat (shapbosh). Similar hats can be found in other regions of Uzbekistan.

Iraqi doppi, akpar, velvet, layla, pepper doppi ... There are more than twenty types of doppi [7]. At the same time, Uzbek doppies such as Chust, Margilan, Andijan, Shahrikhan, Kokand, Tashkent, Samarkand, Urgut, Bukhara, Boysun, Dashnabad, Shahrisabz, Kasan, Khiva, Lakay, Bakhmal, Zar, Ola, Gilamnusha, Iraq, Araqchin are known. The Museum of History of Uzbekistan has more than 260 skullcaps of different periods. It can be seen that the headdress in one of the pictures of a man carved (embossed) on the rocks of Behistun is very similar to the headdresses of the ancient Khorezmians. Indeed, among the peoples who were subjugated by the order of Darius, the Saks and the Sogdians, as well as the Khorezmians, are mentioned in the rock inscriptions. The tenth-century historian al-Maqdusi says that the list of goods exported from Khorezm includes Khorezmian telpaks, and that in every city of Khorasan there are many Khorezmians who are distinguished from the locals by their sedimentary telpaks. Thus, in Khorezm, a type of conical doppi called chumakli tahya can also be an ancient headdress [5].

Men's and women's skullcaps are the same shape, men's skirts are made of dark green, blue, black velvet. In the winter, the people of the oasis wore a round, woolen telpak over a doppia. The hats of the Khorezm oasis are also unique in color, shape and order of wearing. Uzbeks living in Khorezm wore large round robes. The hat is a hat that more clearly reflects the ethnic characteristics of the people of the oasis. There were three types of sediments: round sediments, sherozi sediments, and sediment sediments. The upper part is made of leather or thick fabric, sewn flat and surrounded by a printed form of karakul. It was initially worn only by rulers and later by all sections of the population. The short-haired Khazarasp style stitch is called a sherozi stitch. The sherozi hem is sewn from the skin of a newborn lamb and is compact in stitching, slightly different from modern telpaks. The third is a long-haired turban worn by both the poor and the Turkmen living in the oasis. The sash is made of long sheepskin, round in shape, and much larger in size. The art of sewing is still passed down from generation to generation. Why the natural conditions and geographical environment of Khorezm also require the presence of clothes made of wool or leather. In addition, the fact that the temperature inside the heads is normal, such as furrows and ridges, protects the human body from various adverse effects caused by severe storms or desert winds. In the Khorezm oasis, there is another tradition of landing, in which the girl was beaten with her father's land to find out that she was pregnant. If the girl did not fall when hit by a sledgehammer, she was sent to marry. The hat remained as a hat for the elderly until the 1970s. Later, the depots were almost never worn by the population, only by members of the theater and folklore-ethnographic ensemble, but the type of deposition called "sherozi telpak" was preserved among middle-aged and older men. It is sewn from six-month-old lamb skin and worn by wealthy household men. In the 60s and 80s of the twentieth century, there was a tradition among executives called sherozi papak (telpak).

The Turkmen also had a headdress similar to the Khorezmian dynasty, which was called chovurma. Headgear, such as the shaking helmet, is also present in the Turkmen ersari and yellow seed population, and it is called shaking telpak. Sources say that in the Khorezm oasis there is a tradition of wearing a hat, which is called a hat, and that the spread of the oasis among the Uzbek and Turkmen population is due to one of

the Afghan tribes - the Jamshids. However, a hat-like headdress, that is, a round hat, has existed in Khorezm for a long time, and after the arrival of the Jamshids, their shape (design) and size changed under their influence. Because the continental climate zone of Khorezm required such a hat. This is confirmed by recent research in archeological sites.

Hats were unique in different regions of Uzbekistan. For example, in Bukhara and adjacent districts, telpaks were in the form of oblique cones. Its upper part was made of astrakhan leather, its inside was covered with sheepskin, and its surroundings were decorated with beaver fur. In the Fergana Valley and Tashkent, cloth was used for the upper part of the telpak, and the border was made of fox or marten fur, and in some cases lamb skin. The villagers of the Fergana Valley wore fur-trimmed turbans in the winter. One type of headgear is the turban, which is usually worn by clerics: mullahs, eshons, and some ethnic groups, such as the Aqdarband Iranians.

So, at the end of the XIX - XX centuries, the main headdress of the men of the Khorezm oasis was a turban in winter and a takya (doppi) in summer. Even in the summer, the elderly did not solve the problem from the beginning. There is a special reason for this, because when the head sweats in the summer, the squirrel absorbs the sweat and keeps the head moist, protecting it from the scorching heat of summer. For this reason, the old men wore cotton tunics and tunics in the summer. To this day, these hats are considered the traditional hats of our people and are revered as a value.

In the Khorezm region, the wearing of thick and luxurious hats, which have long been worn by women in the Khorezm region, was influenced by geographical factors and the formation of the historical climate of the region. The sharp continental climate of the Khorezm region, the difference between the maximum and minimum temperatures in some cases is + 78 °C, a sharp rise in temperature in summer to + 43 °C and + 45 °C due to the sandy area of the region, in winter the temperature is -30 Decreases were observed between °C and -33 °C. As a result, the climatic conditions of the region were affected by the dry climate, which affected not only the style of dress of the people of the region, but also the general cultural sphere.

Let us also pay attention to some of the most popular national dishes of Khorezm. Shivit soup is a dish that differs from the valley soups by its greenery and richness of herbs. A special feature of the dish is that it is prepared by adding shivit leaves. Shivit contains iron, calcium, essential oil, flavonoids, phytocytetes, mineral salts. Naturally, how does food relate to the geographical location and climate of the region?! - The question naturally arises. During the above description of the climate of the Khorezm region, it should be noted that the climate has a sharp continental, dry climate, and despite the hot summer, there is a constant dry dusty wind.

Such climatic features affect the physiological activity of the population of the region, as it is a dry but sandy area. , the formation of coolness and natural immunity in the internal organism during the summer heat, the performance of the functions of maintaining the normalization of the digestive process also influenced the climatic and geographical conditions of the region in the formation of food species.

Each region has its own national look with a noticeable charm to the art of dance. The Khorezmian dance, in fact, is the very word "Khorezm" that causes the "Lezgi" dance to appear before our eyes. The subtle and rapid movements of the Khorezmian Lezgi are also taken into account in terms of living conditions, the changing nature of the climate in which they are located, and their speed. Dance is an integral part of folk ceremonies and celebrations. In the history of dance, the Khorezmian Lezgi has a history based on certain legends, but its style of performance can be seen in the fact that it was formed under the influence of both historical and social, geographical factors, and came to its present form.

It is expedient to study the style of dress, music, fine arts and folk arts in Uzbekistan in Tashkent-Fergana, Surkhandarya-Kashkadarya, Samarkand-Bukhara and Khorezm regions. Because these regions have their own historical, social and natural geographical commonalities. In particular, the attractiveness of the Tashkent-Fergana culture has a number of distinctive features in comparison with the culture of the oasis:

First of all, hats attract attention in the style of dress. From ancient times, the pride of the Uzbek people in our national values, the headdress - the doppi. The hat is made in the Tashkent-Fergana style with a rectangular flange and a white silk pattern on a black base. The joint study of the integrated territorial culture of Tashkent and Fergana shows that the regions have a common approach to each other in terms of

territorial borders, traditions, and in the field of trade since ancient times. The style of dress is exactly the same as the skirts. Chust and Margilan doppies are popular in the valley. Doppies have long been made according to the age and gender of the people (men and women). In Tashkent, velvet is made of velvet, and valley skullcaps are distinguished by the fact that the domes are painted on a black base in the form of pepper beads. The unity of the Tashkent-Fergana style is that the skullcaps have the shape of four domes.

Secondly, Margilan and Chust skullcaps stand out in the Valley hats. Mainly black and green colors were used. Black is a symbol of solidarity and solidarity of men who are the head of the family. The fringed patterns sewn in white also signified peace, purity and the number of children of a man depending on the number of flowers - the pattern on the dope from ancient times. The green velvet doppies signified the beauty of the valley and the richness of its nature. It is said that the pattern of pepper flowers on men's hats is connected with a historical legend. In ancient times, the plague spread among the population in the valley area, and this disease caused the death of many people. The king of the country - who - whoever cures the disease, orders him to be rewarded. An old man enters the king with a handful of peppers in his hand. He says there is a cure for pain with pepper. The king then said that he would carry a pepper on his head and make a doppi with a symbol of a pepper flower on his head, which is said to have later become a traditional men's headdress in the valley. It was the value of how valley hats were formed among the people.

The shape of the hats, the flanks of the valley are surrounded by mountains, and the use of mostly subdued colors indicates the character of the people of the valley, its calmness, its desire for peace, and its ancient status as a capital. In the valley style of dress, the coats made of beqasam fabric are distinguished.

Not only the way of life of different peoples, but also the fact that even if one nation occupies a large territory, its representatives reside in each sub-region, different aspects of each other are also formed. This, of course, can be expressed in the natural conditions of the region, the climatic features, the level of opportunities for human activity.

The roots of national traditions are also formed from the cultural heritage of the people and elements of the natural conditions of the region. The national folk games of the regions are the national folk games held in Kupkari, Ulak (Surkhandarya, Kashkadarya, Navoi, Samarkand) regions. also popular among. The game was mainly held on the occasion of victory and harvest holidays, weddings and celebrations. Capricorn has been announced in advance about when, by whom, or on what occasion, and the prizes placed. Capricorn was not only an entertaining spectacle, but also ensured that the men were strong, left-handed, agile, and resourceful. What is the role of the regional factor in the formation of national folk games? - The question may arise. First of all, you need favorable conditions and tools for the game. A large area for a goat race, and of course a racehorse, energetic horses are needed. The availability of natural pastures in the oasis and the favorable climatic conditions for the continuation of horse breeding allow Kupkari to be held in these areas. Due to the arid climate and high continental climate in the oasis, the diet is based on the level of energy supply for the population to live in the same climate. The diet includes meat dishes of yearlings. Naturally, this organism rarely allows damage to the immune system. If food products made from annual products are consumed in our country, especially in the valleys, there will be changes in the activity of the organism. In some cases, high blood pressure can lead to side effects such as indigestion.

There are unique national dishes of the Fergana Valley. After all, food is one of the peculiarities of the region. There are many types of traditional dishes of the valley: pilaf (fried rice), mastava, marrow soup, pot kebab and so on. There are more than 200 methods of cooking pilaf in Uzbekistan, including the Fergana Valley pilaf, which is distinguished by the process of preparation and taste. Rice is a table decoration at national ceremonies, weddings and celebrations. It has long been a tradition for the people of the valley to eat soup by hand. Although now almost a spoonful is eaten, the old enlightened elders eat the soup by hand, emphasizing that it is a sign of respect for the food. There are benefits to eating soup by hand. The sensory receptors of the fingertips are strongly developed, and when the soup is eaten by hand, the fingertips inform the brain about it and the digestive apparatus is commanded by the brain. The pancreas also begins to produce the normal amount of gastric juice needed to break down food and deliver the necessary substances to the body's tissues after receiving information from the olfactory and sensory analyzer at the fingertips. As a result, the process of digestion of food is normal. When the soup is eaten by hand, the lubrication of the fingers reduces the pain and coldness of the hand. This is one of the benefits of the tradition of eating the

ancient soup by hand, which has been preserved in the valley since ancient times. In addition, the preparation of valley pilaf with mutton also helps to reduce the body's coldness.

Ilik soup, which is one of the liquid dishes, is also one of the national dishes of the Valley. Vegetables rich in marrow soup: onions, red carrots, potatoes, turnips, (beets to taste), cumin, garlic, onions, ginger, various greens, berries, salt to taste and the main product of marrow (animal marrow) is prepared by boiling for a long time (2 or 3 hours, etc.), pouring relatively more water [9]. Given the temperate climate of the valley, the amount of precipitation, the amount of groundwater, as well as its proximity to the surface, the soil of the valley differs from the hot and dry climate of the oasis with its dryness and high humidity. Naturally, the coldness of the population living in humid climates is high, which increases the likelihood of rapid onset of diseases such as colds, flu, angina, joint pain. The Ilik soup of the valley is also a protective provision that strengthens the immune system in the human body in this climate. The presence of calcium and iron, which strengthen the bones and muscles of the body, provides the body with vitamins and substances that prevent diseases such as bone fragility, dental problems, hair loss in pregnant women, anemia, especially in the elderly and children.

One of the unique art forms of the valley is the art of dance. When we talk about the style of dance in the valley, we think of dances based on the masterpieces of Uzbek dance: "Dilkhoroj", "Andijan Polkasi", "Tanovor". The dance styles named above have a distinct history of formation and style of performance. Among the dances of the valley, "Tanovor" (Persian: brave, powerful, strong) is characterized by a high level of staging of meanings in the harmony of melody and performance [8]. His:

1. Lyrical song of the Uzbek people. Widespread in the Fergana Valley. There are more than fifteen singing and instrumental styles. The spiritual beauty of the Uzbek woman is reflected in the Tanovor songs.

2. Traditional Uzbek dance. Tanovor is performed in different ways, in 1943 M. Turgunbaeva staged Tanovor dance. In it, the love of an Uzbek girl is expressed in subtle and meaningful actions with symbols that embody such feelings as modesty, loyalty, devotion, chastity, gentleness [8]. The subtlety and meaningfulness of the movements in the dance of Tanovor testify to the fact that the character of the women of the valley is calm, calm, patient, resilient, alert, gentle and cheerful. And these aspects have a direct impact on the character of the population of the region, such as the temperate climate of the valley, the fact that there are almost no abrupt changes in the climate, the nature of a stable climate.

Conclusion. The results of the study show that the influence of the territorial factor in the formation of ethnocultural values of the peoples of the oasis and valley areas can be seen. After all, the principle of territoriality is also important in the formation and popularization of the culture of nations, as well as in the formation of traditions and spiritual values performed by ancestors. The distinguishing features of nations from other peoples are also language, customs, values, style of dress, national cuisine, way of life. Based on the ethnic characteristics of the population of the oasis and valley areas, the following opinions and comments can be made:

Firstly: The distinctive feature of the style of dress of the oasis and valley regions can be observed that the national dress culture for each region of the republic is convenient and customary for the population. Therefore, the oasis and valley areas studied differ in the types of clothing (from hats to even shoes), the traditional ornaments on the clothes, the choice of fabrics for clothes, the diversity of seasons, the suitability of dress culture to national requirements, geographical location, nature and formed in proportion to its natural condition.

Secondly: The different, distinctive features of oasis and valley food types and hunting culture were studied. One of the distinctive features of the national culture of the world, which does not duplicate each other, is the national cuisine. We studied the method of preparation of national roofs of the oasis and valley areas of the country, the materials used, spices, berries for the health of the population and the survival of the offspring, depending on the location and climatic conditions of the region. There are many types of food in the oasis and valley. The types of food selected and compared for the study are among the most popular dishes in the region. We also looked at how the natural conditions of the area were affected not only by the diet of the region, but also by the types of vegetables and crops needed for agriculture. The main reason for this is the types of crops grown and their consumption depending on the climatic conditions of the region. Diet of the population: depending on the existing climatic and geographical conditions in the region,

national diets are formed based on the possibility of growing vegetables, berries, spices, in general, the products necessary for the diet in the region. In terms of regions, oasis food is interesting and surprising for the people of the valley, but for the people of the valley, the consumption of oasis food in the daily diet causes discomfort, and visitors to the tourist destination enjoy their food. proves that

Thirdly: Different, distinctive styles of oasis and valley dance styles. Another attractive sight of national culture is the art of dance. The studied dance styles of the regions, the rhythms of the performance, and the fact that the costumes chosen for the dance performance did not repeat each other further enriched the content of our study. The oasis is home to the ancient Turkic ancestors of the Uzbek tribe, a dry, fast-changing climate with almost no wind all year round. it is impossible without showing its influence on actions and clothing. The calmness of the movements of the valley dances, the elegant decoration of the fabrics in the chosen costumes, the lack of luxury in the costumes of the oasis dances. The hearth of the Askiya genre of folklore also proves that the valley.

The introductory part of the study provides an analysis of the formation and distribution of the peoples of Central Asia, the main results of the article are a comparison of the degree of influence of regional factors on the formation of national culture of the population of oases and valleys. The main focus was on the style of dress of the population of the regions, the type and consumption of national dishes, national ceremonies, performance styles of dances and other features.

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