

NATIONAL DRESSES OF THE PEOPLE OF FERGANA VALLEY IN INTANGIBLE CULTURAL HERITAGE

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Abstract: *In this article, the national costumes of the Fergana Valley population, as well as the history of the origin of the modern costume, the stages of development of the unique style, are studied. Methods of creating new model collections based on new sketches formed based on the demands of the times were studied.*

Key words: *Fergana, national, clothing, culture, custom, craftsmanship, style, atlas, address, bekasam, doppí, sketch.*

INTRODUCTION

National costumes, which are becoming an important external symbol of the nation, are considered an integral part of the wonderful culture of the Uzbek people. The regions of our country have their own culture of national clothes, and the artistic design of these national clothes embodies rich sources. This article is focused on revealing the methods of designing the elements of the national costumes, which have been developing since ancient times in the Tashkent and Ferghana regions, and its specific aspects. When we think about clothes that reflect the national characteristics of the Uzbek people, which were created in ancient times and are used today, and are inextricably linked with culture and history, there are specific differences and characteristics for each region. The Fergana Valley has been one of the places where science, crafts, and culture developed along the Great Silk Road.

Fergana region is one of the ancient cultural centers of Uzbekistan. The stone age settlements and rock paintings found in the region indicate that people have been living in the valley since ancient times. The almost identical style of men's and women's and children's clothes indicates their antiquity. Such dresses are sewn in a simple way, sometimes without scissors and sewing, from whole cloth. They made a dress by folding a piece of gauze in half and sewing a piece of square hem with two sleeves[3].

RESEARCH METHODOLOGY AND EMPIRICAL ANALYSIS

If we analyze the women's clothing, they have long, ankle-length skirts. In the lower part of the skirt, 10-15 cm is cut from both sides. Bellaríní, they tied and decorated with belts. The top of the belts is made of silk, the lining is made of stronger cotton fabric. They should be of the type of soft, non-woven belts[1]. The top robe is made of cotton fabric like ours. The dress is decorated with silk flowers. Women's dresses, as we said above, have a skirt that goes down to the ankles. This clothing is especially evident on the female

body in the reed coffin. The length of the female body is 170 cm, and the length of the dress is 125 cm. The sleeves of the dress were also long, and the fingers were covered. It seems that several clothes are worn depending on the season. This is another reed coffin study to clarify: this deceased had three rows of clothes on him. On the top layer was a dress reminiscent of a robe, and below it was another two layers of silk.



Figure 1. Sketch pattern for Ferghana national costumes.

If we studied boys' clothes, they were short, falling slightly below the waist. They cut 10-15 cm from the hem of the shirt, i.e. around the waist from both sides. The collars are straight and there is a special strap-belt at the waist. A tie is used to close the chest, and the sleeves are long. The outer seams are secured with thin tape. There are many small beads around the shoulders, front and sleeves, so these parts of the dress are embellished with beads. Those who wear shirts and shalwar-like clothes.



Figure 2. Clothe of children

If we analyze girls' clothes, they are not much different from women's dresses. The chest part of the dress, the ends of the sleeves and the hem are decorated with special flowers. A carved pocket (kissa) is sewn on the right hand side. Apart from these, small coral patterns are sewn on the sleeves and chest. If we analyze, the clothes in

Munchagtepa are also made based on the first medieval tradition in Central Asia. The seams of the sleeve, hem, and shoulder parts are sewn with special fabric silk. The fashion of clothes is not much different from the clothes of the peoples of the Great Silk Road[3]. Carved pocket beads and special precious silk decorations, specially shaped buttons, bands and amulets are the hallmarks of Munchoqtepa clothing[4].



Figure 3. Clothe of girls

Headwear. Some of the corpses of adults and children had traces of a silk ribbon attached to their foreheads. Its length is 40 cm. chamásí, now 4-6 cm. There is also a similar silk ribbon. It was also found in the graves of the Kenkul cemetery. Remains of such a headdress were also found in the tombs of Fergana in the first half of the 1st millennium AD [5]. Ethnographers and archaeologists have identified similar ones in other regions of Central Asia. In some reed coffins, for example, leather remains were found around the waist and ankles of the deceased. Of course, these are the remains of a leather belt and shoes. The shoes, shoes, and heels are similar to those of today's mosques (Fergana, Khorezm) [6]. This idea is confirmed by the wooden mold. This mold is made of solid wood. According to the shape and signs, it does not differ much from the current special molds. Length 27.5 cm, length 8 cm, and currently corresponds to the state standard of size 42-43. Along with the wooden mold, an iron knife with a wooden handle was also found.

The blade of the knife is not well preserved, it must have been used for cutting leather. There were also other types of shoes besides the soft ones. This is evidenced by the remains of leather and a well-worn piece of leather. Leather shoes should probably be seasonal. As a type of footwear, they are widely depicted in early medieval wall paintings and show that they were quite popular footwear in the 5th and 7th centuries. In the following years, a lot of archeological information about the cave itself and related to it has been found. These include the stone found in Kofirkala near Samarkand (excavated by A. Berdimuradov) or the finds in Mugh Mountain [7]. In the Tashkent oasis, in the Karabulok cemetery in the Fergana valley, mahses and similar footwear were also found.

CONCLUSION

Today, the study of national costumes, like other areas of national life, is closely related to the study of the ethnic history and culture of each nation, its interactions with other nations. It is also considered a criterion that reflects the national identity of peoples and shows ethnic characteristics in material and spiritual monuments. In this sense, the study of the history of clothing provides information about the rich cultural heritage of peoples who have been living on earth for thousands of years, as well as their traditions and lifestyle.

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