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### RESEARCH ARTICLE

#### ETHNO-ARCHEOLOGICAL RESEARCH IN THE FERGANA VALLEY

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#### Abstract

This article focuses on the status and preliminary results of ethnoarchaeological research in the Fergana Valley. It provides an ethnographic analysis of material found by archaeologists in the Fergana Valley. In particular, the article examines the settlements, clothing and household items of the ancient peoples of the valley in the field of ethnoarchaeology.

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#### Introduction:-

Ethnoarchaeology is the ethnographic analysis of material objects found by archaeologists. Ethnoarchaeology allows scientists to study the material and spiritual culture created by peoples in the past in a unique way. To date, archeological artifacts found on the territory of Uzbekistan have not been well studied ethnographically. In the works of such researchers as SP Tolstov, TA Zhdanko, IM Jabborov, GP Snesareev, A.Askarov, BMMatboboev, only some aspects of this issue are analyzed.

Archaeological excavations have been carried out in various parts of the country for several decades. Many materials reflecting the ethnogenesis, ethnic history, economic and cultural features of our people were found in these places. Today, most of such materials have been analyzed and the data have been published in scientific publications. For example, a number of numismatic and art materials show that the image of our ancient ancestors is reflected.

It is well known that the fields of archeology and ethnography of the science of history are closely interrelated fields. Any archeological find can also be an important source in the study of the lifestyle, economic activity and culture of the population of that period, in a word, ethno-cultural features. Because every finding is definitely created by some ethnic community. It is true that it is often difficult to connect such archeological material from ancient times with a specific ethnos.

#### Main Part

When archaeologists find and study the objects created and used by our ancestors, the ruins of cities and villages where they lived, as well as the remains of clothing and food, the analysis of these materials with the "eye" of an ethnographer gives good results. Indeed, the ethnographer may be able to make some more precise judgments about some ethnographic features that the archaeologist in the finds may not have grasped.

We know that the involvement of ethnographers in many archeological expeditions in the recent past has yielded good results in practice. An example is the "Khorezm Archeological and Ethnographic Complex Expedition" led by the famous archeologist SP Tolstov. [3] Along with archaeologists, TA Zhdanko, IM Jabborov, LS Tolstova, GP Snesareev and a number of other ethnographers took an active part in the research work of this expedition. This

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means that the presence of an ethnographer in person at the archeological monuments where the excavations are being carried out, and the examination of the findings on the spot, is very important for the opinion expressed and the conclusion to be drawn.

Below we will consider some ethnographic data from the materials obtained from archeological monuments in the Fergana Valley. From the archeological monuments of Dalvarzintepa, Chust, Eylaton, Sarvontepa, Shurobashat, Akhsikent, Mingtepa and other similar archeological monuments in the Fergana Valley, a lot of ancient, ancient and early medieval materials of our people's history were obtained, analyzed and certain scientific conclusions were made. [4.7-13] It is known that the main part of archeological materials is the remains of ancient settlements of our people, handicrafts and other samples of material culture.

Housing of the population is one of the main indicators of ethnic culture. Housing also has its own history of emergence and formation. Archeological materials certainly provide information about the oldest dwellings.

Dalvarzintepa archeological monument located in Jalal-Abad district of Andijan region has a special place in the urban culture of the valley. Archaeologists consider the ruins of this city to be the oldest city in the valley. During excavations at this monument, the remains of houses dating back 3,000 years were found. Three different types of residential remains have been identified from Dalvarzintepa. That is: houses built of raw bricks; semi-basement type houses; kapa type houses. [5] However, it should be noted that all of them are poorly maintained. Archaeologist B. Matboboev writes about the reason for this: "In our opinion, in ancient times, buildings were built with more wooden beams than today. Over time, the remains of buildings may not have been well preserved." [6.18] Indeed, in many other archeological sites in the valley, wooden pillars have been found in the floor of the remains of houses. This, in turn, allows us to say that the tradition of building houses, taking into account the seismic situation, was widespread in Fergana in those ancient times. However, in the recent past, the people of Fergana paid special attention to the construction of houses.

Now, let's focus on the information about ancient clothing in archeological materials.

Speaking about the clothes of the ancient Fergana people, it should be noted that the ancient clothes of the people, the fabrics from which they are made, have not survived to our day. This is understandable. This is because the clothes and fabrics belonging to our ancient ancestors have been unusable and broken for centuries. However, information about the shapes of ancient clothing and how it was sewn from which fabric, as well as information about local and ethnic characteristics, can be found in the materials obtained as a result of archeological excavations. The paintings and statues on the walls of Afrosiyab, Panjikent, Bolaliktepa, Kholchayon and other similar ancient palaces and monuments, as well as the remains of terovtika and cloth found in ancient tombs also provide valuable information about the fabrics and clothes of those ancient times.

Archaeologists have found traces of fabric on the oldest pottery. [Fig. 2.212.21] It is known that the oldest pottery was made by hand, not on a pottery wheel. Initially, the vessel was dried in the sun by sticking mud around the sand-filled cloth, then the sand was poured and the cloth was also separated from the dried vessel. Traces of fabric were left on the inner surface of the pottery made in this case. According to the researchers, these fabrics, which are reflected in ancient ceramic pots, are very rough and are woven from wool, plant stalks and cotton.

The settled peasantry of Central Asia has long been engaged in cotton growing. [7.5] Naturally, the ancient Fergana people also made cotton cloth and sewed various clothes from it. Evidence of this can be found in the remains of cotton seeds found in archeological monuments in the valley.

Feeding silkworms, growing silk and making cloth (silk) from them have long been common among the settled peoples of Central Asia, especially in the Fergana Valley. Traces of the oldest silk fabric from the territory of our country were found in the cultural layers of Sopollitepa in the XVII-XIV centuries BC. [2] Such silk remains were also found in the Karabulak cemetery in the Fergana Valley. So, the above examples show that in our ancient ancestors the practice of weaving was much more developed. Materials from the Monchoktepa cemetery near Pop are also of great importance in the study of the clothing of the ancient Fergana people. Although these materials are dated to the early Middle Ages, by studying them in detail we can get a much clearer idea of the clothing of our ancestors in antiquity.

Men's, women's and children's clothes, their remains and various items (buckles, buttons) sewn on the clothes were found in the tombs of the ancient tomb of Monchoktepa, which was discovered by Fergana archeologist B.Matboboev. As a result of the repair of these ancient clothes, important information was obtained on many issues related to the clothes of the people of that time, in particular, the types of fabrics they were made of, the shape and patterns of clothes, as well as local farming and lifestyle and burial customs. It should be noted that the scientific analysis of the materials of Munchoktepa showed that the clothes of the ancient Fergana people have common and local (local) features with those of other ethnic groups living in Central Asia and adjacent areas. In other words, the appearance of the clothes of the people of Munchoktepa is not much different from the clothes of the peoples of the Great Silk Road, but at the same time the "carved pockets" on the clothes . [8.130]

The ethnographic literature provides a wealth of information about the history and evolution of the clothing of the peoples of Central Asia. Usually ethnographers study folk costumes by dividing them into more types such as men's, women's, children's and ceremonial costumes. Researchers note that in the past, straight-shaped and wide-shouldered, seamless dresses with collars were popular among the population. The tops are also long and wide, and the neck is made below the knee. In the Russian literature, this type of dress is called a "tunic".

Traditional tunic dresses also play an important role in the collection of clothes of the people of Monchoktepa. At the same time, it should be noted that among the clothes found in this place, there are also clothes of intricate shapes. Men's traditional tunic style is very similar to women's in terms of style.

This fact itself first of all confirms that the ancient basis (basis) of the shirts of both sexes was the same. However, it is an absolute mistake to think that such uniformity in the old shirts of men and women has remained unchanged. This is because folk costumes are constantly changing under the influence of socio-political, economic and cultural processes, evolving and enriched with new elements, and, of course, differentiated.

Ethnographer OASukhareva studied the history and evolution of the traditional clothing of the peoples of Central Asia in the style of "tunicanusha". showed that open-fronted shirts for men and closed-fronted shirts for women originated in ancient times. [10.78-79]

What information do archeological materials provide about the food of our ancient ancestors? First of all, we can get some information about the food of our ancestors by studying such data, most often in ceramic kitchen utensils, jars of different sizes for storing products, leftovers from cooking ovens, utensils for storing and consuming food.

Some of the kitchen utensils were taken by archaeologists from ancient tombs, which is explained in connection with the views and perceptions of our ancestors about that world. In addition, the remains of grain products were found in some jars found during excavations in the Fergana Valley. The above archeological materials provide undoubtedly rich information for ethnographic research.

Archaeological materials also provide rich and interesting information about the customs and rituals of our ancient ancestors, especially those associated with burial. In particular, the structure of the ancient tombs, the location of the body in it, indicates that the funeral itself was held in a unique way. It is evident that this ceremony was performed with various customs and rituals. According to Academician A.Askarov, "... people were buried in the graves of the Chust culture with their sides bent, as if they were lying in their mother's womb." It is noteworthy that according to this Bronze Age burial custom, women were buried with the left side and men were always buried with the right side. [1,179.] In Dalvarzintepa tombs, human skulls face east, while tombs from the northern part of the valley face west. detected. [9.15-16] This is certainly important ethnographic information.

It is known that the horse played an important role in the life of ancient cattle-breeding tribes. At the same time, the horse also played a special role in their religious views. This is confirmed by the materials obtained from the burial mounds of cattle-breeding tribes in Central Asia, especially in the steppe and foothills of the Fergana Valley.

When excavating such tombs, bronze and iron military weapons and pottery were found. These examples of material culture, in turn, serve as an important source in our study of many unique and scientifically significant archaic customs and rituals performed by our ancestors.

**Conclusion:-**

Archaeological finds from the territory of Uzbekistan to the present day provide valuable information for ethnographers on archeological materials, such as ancient human settlements, clothing, and cocktails and hunting tools, household items, and dishes. In order to obtain such information, as mentioned above, the direct participation of the ethnographer in the excavations as part of the members of the archeological expedition is important.

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