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The main features of the transformation of traditional accommodations of the local population of the Fergana Valley

(Late 19th - early 20th centuries)

Abstract. In the article the changes in the construction techniques, building materials and the transformation processes in equipment of the local population of the Fergana Valley in the late XIX - early XX centuries are described on the bases of ethnographic materials

Key words: sedentary population, livestock, accommodation, yurt, transformation, construction techniques, building materials, foundation, interior, furniture.

Основные особенности трансформации традиционного проживания местного населения Ферганской долины

(конец XIX - начало XX вв.)

Аннотация. В данной статье освещены сведения об изменениях в строительной технике, строительных материалов и трансформации интерьера жилища местного населения, образовании постоянных жилищ кочевого народа, переходящего к оседлому образу жизни Ферганской долины в конце XIX – начале XX века, на основе этнографических материалов.

Ключевые слова: оседлое население, животноводы, жилье, юрта, трансформация, строительная техника, строительные материалы, фундамент, интерьер, мебель.

Фарғона водийси маҳаллий аҳолисининг анъанавий турар жойларини ўзгартиришнинг асосий хусусиятлари

(XIX аср охири - XX аср бошлари)

Аннотация. Мақолада XIX асрнинг охири – XX аср бошларида Фарғона водийси маҳаллий аҳолиси турар-жойларининг қурилиш техникасидаги, қурилиш материалларидаги ўзгаришлар ва жиҳозланишидаги трансформацион жараёнлар ҳамда ўтrockлашаётган чорвадорлар доимий турар-жойларининг шаклланиши ҳақидаги маълумотлар этнографик материаллар асосида ёритилган.

Калит сўзлар: ўтrock аҳоли, чорвадор, турар-жой, ўтов, трансформация, қурилиш техникаси, қурилиш материаллари, фундамент, интерьер, мебель.

INTRODUCTION

From the ancient times, favorable conditions such as roads, bridges or natural reservoirs, mountain slopes have played an important role in the formation of villages, cities, and in general, public settlements. The settlements formed in the Fergana Valley are not either in exception. In the late XIX and early XX centuries, these settlements could be divided into three groups according to their natural and geographical location: the settlements located in the plane part of the valley and engaged with farming, crafts, the semi-settled settlements located on the bank of the rivers and canals in the in mountainous areas and dealing with farming and live-stock, and finally, the settlements of cattle-breeders formed in mountain gorges [Abdullaev U, 2005. – p.76]. By the second half of the XIX century, Russian and Ukrainian settlements had also appeared in Turkistan.

MAIN PART

The migration of the population and the emergence of settlements also had an impact on the formation of settlements [Abramzon S. M, 1973. – p. 237]. Unlike the northern Kyrgyz in the Fergana Valley, the Uzbek and Tajik populations had a great influence on the formation of the villages of the southern Kyrgyz [Abramzon S. M, 1946. p.33]. The influence of these two settled populations was also very noticeable in the formation of permanent settlements of semi-nomadic settlers such as Kipchak, Kurama, Turk, Karakalpak.

It cannot be said that the Karakalpaks of the Fergana Valley started constructing permanent housing in the middle of the XIX century. Although they lived in the yurts, reed huts and basements for a long time, it was noted that in the early XVIII-XIX centuries there were mud houses too. However, such permanent houses were few owned by rich Karakalpaks. After the Russian colonization, permanent mud houses became popular [Tolstova L. S, 1959. p. 39].

Despite the fact that there were permanent houses in the sedentary Turkish villages in the period being studied, 20-25% of the families had yurts [Gavrilov M. F, 1929. p.12]. This situation was also observed in Kyrgyz people. Some of the sedentary Kyrgyz people lived in the yurts for a long time, despite having a home. Yurt was included in the general structure of residential and household buildings [Abramzon S. M, 1973. p.242]. The following information is a clear proof of our opinion: in 1913 in Osh, Skoblev, Kokand uezds (districts) of Fergana region 9595 yurts (yurt - I. K.) corresponded to 4148 permanent houses [Abramzon S. M, 1946. p.33]. Under the influence of market relations, the changes in material culture especially, during the period of change of type of economy, the preservation of yurts was associated with the psychology of lives-stock breeding.

As in other types of material culture, the construction of houses depends on the natural conditions, type of economy, customs as well as social relations. Furthermore, the construction of the houses of the population of the Fergana Valley had long been formed and had its own characteristics. In the late XIX and early XX century there were changes in the construction of houses of the settled population and settled livestock breeders. There happened dramatic changes related to the housing of nomads and semi-nomads that instead of "kapa"(hut), "chayla"(hut), "yertola"(basement), "otov"(yurt), "Kyrgyz home", "kigiz home"(felt home), and "boz home"(yurt) permanent (stationary) houses similar to the local settled population's houses began to appear. Initially, these houses were built by Uzbek, Tajik and Uyghur masters [Antipina K. I, 1962. p. 185; Alibaeva B, 1979. p.75].

While there were no such drastic changes in housing of the settled population, some innovations were felt in construction techniques and building materials. In the early years barracks

had to be built for soldiers. Temporary buildings with no foundation and built with raw brick and roofed the same way as local houses called "temporary" were also built [Kushelevsky V. I., 1891. p.316]. The construction of such houses later became popular among the locals as well. The outer appearance of the houses of the local rich people began to take on a European style. Previously their houses were surrounded by a high mud wall, but now windows appeared on the street side [Lykoshin N, 1903. p. 7; Bartold W. V. 1963. p.346].

After Turkistan was occupied by Russia, the shape and size of the raw brick changed. Russian soldiers began to use raw bricks of relatively small size (35.5 X 17.8 cm) for military constructions. Soon the locals began to use this type of brick, and it was called "sollot - brick" [Pisarchik A. K, 1954. p.229]. There was also a change in the process of molding bricks: in the past, the inside of the mold was washed with a wet cloth to prevent the clay from sticking, and this method was called "suvlama" (watering). Now the sand was sprinkled to keep from sticking. This method was called "qumlama"(sandblasting) among the locals [Pisarchik A. K, 1954. p.229].

In the Fergana Valley, as in the whole Central Asia, baked bricks were rarely used in the mid XIX century. It was mainly used in the construction of madrassas, baths and larger mosques, while the floor and foundation were widely used in the construction of houses. From the last quarter of the XIX century, baked brick began to be used more widely in the construction of both public buildings and houses. Until that time, baked bricks were in square form, but now, just like raw bricks, they are baked in rectangle form called "sollot - brick" [Pisarchik A. K, 1954. p.231].

At the end of the XIX century in the construction of public buildings such as mosques, madrasas, baths in the villages, the use of this type of baked brick increased [Shaniyachzov K. Sh., Ismailov X. I, 1981. p.27] Initially, only wealthy people, in the early XX century, the middle class people began to use baked bricks for plinths (the terms "kursivallik", "sokul" are also found in the valley) in the construction of houses [Pisarchik A. K, 1954. p. 254].

In the past, bricks were baked in jars over a fire of thorn. Although these bricks certainly stood out for their toughness, there was not much production capacity. The increase of the demand for bricks necessitated the construction of new brick factories.

It is known that local master builders used clay to build the walls from bricks, balls of dried mud, and clods. By the end of the XIX and the beginning of the XX centuries, sand was used more and more. Local master builders began to realize the importance of cement in bricklaying. The preparation of baked goods by mixing lime with sand and making bricks was mastered, and this method became widely used among local master builders [Pisarchik A. K, 1954. p.241].

By the middle of the XIX century, the expansion of construction had led to a shortage of timber. In 1879, in order to prevent the complete cutting of spruce trees, the government banned the cutting of spruce trees in the mountains [Pisarchik A. K, 1954. p.243], this restriction accelerated the attempt of the population to create poplar groves. At that time in Fergana the species of poplar, bolle poplar, black poplar, Lombardy poplar and aspen were planted [Pisarchik A. K, 1954. p.245]. With the construction of railways in Turkistan, pine and other types of wood, which were previously rarely used in construction by the locals, began to be brought. It should be noted that the quality of the timber and its ease of use were significant. The increase of wood made it possible to use it not only in homes but also in other household buildings. Local master builders used to use trums and hooks to lift the *sinch*. One of the major innovations in construction during the period under study was the use

of nails. The import of large quantities of nails from Russia opened up new opportunities for local master builders.

Local master builders used clay plaster to flatten the outside and inside of the wall or to keep the house warm in winter and cool in summer. Besides the clay plaster, *arzik* was also used for plastering the interior of the building. However, this type of plaster was rarely used, although it was already well known to masters. After the second half of the XIX century, it became traditional to use *arzik* in the plaster of the rooms of the houses of officials and wealthy merchants in the city [Pisarchik A. K, 1954. p.276].

One of the main innovations in the construction of houses in the valley in the late XIX century was the mastery of the use of tin in roofing [Shaniyachzov K. Sh., Ismailov X. I, 1981. p.30]. In addition, though it was not noticeable, in fact there were enough changes that brought convenience to the local population. Russian hinges on doors and windows or wooden floors were also among these innovations [Pisarchik A. K, 1954. p.289]. According to the data given by V. I. Kushelevsky, the local population did not have wooden floors in the construction of houses, even in the houses and palaces of the rich [Kushelevsky V. I, 1891. p. 317].

The analysis of materials used in the construction of houses in the Fergana Valley in the late XIX - early XX centuries shows that the use of wood, especially iron and glass increased dramatically.

The introduction of new construction techniques and materials led to the emergence of new terms in the language of local people. For example, with the use of tin in roofing, there was a need for trussing (roof timber). Its importance can be seen in the widespread use of the term "*istarapil*" among the people [Pisarchik A. K, 1954. p.276]. The terms *meter* or *frame*, *cement*, which local masters began to use as a unit of measurement in construction were also among them [Pisarchik A. K, 1954. p.224].

The interiors of the houses so-called "European", "cultural house" and "new life" also underwent significant changes: whitened flat ceilings, flat plastered walls with large windows, wall units and wooden floors. Some houses even had a stove made of baked brick or cast iron. N.Likoshin wrote about these stoves "Local people used traditional sandals to heat their homes. If a Russian guest comes to the house, they heated the cast iron stove in the sitting-room to show that they were familiar with European culture"[Lykoshin N, 1903. p. 8].

The changes were also brightly seen in the interior of houses, not only in the construction techniques of houses and construction materials. Such changes could initially be seen in the sitting-room of the houses of officials and wealthy merchants. European furniture, dishes, tables and chairs for Russian guests, samovars, and gramophones were among the most basic hotel equipment. These models and household items of European culture were originally introduced as a symbol of luxury and have taken a firm place in the daily lives of the local population for their conveniences to use. It was more convenient for the local population to use a kerosene lamp rather than a candle or oil plug. Therefore, kerosene lamps became popular [Lykoshin N, 1903. p.7]. Items such as mirrors, spoons, forks, tables, and chairs soon became popular in the household life of many families [Wolfons E.. S, 1908.p.117].

The home appliances of the settled livestock breeders were not different from the ones in the yurts. However, over time, some home appliances began to give way to new ones that could respond to a sedentary lifestyle. As a result, together with the Uzbek and Tajik households, almost all home

appliances and items related to their life style were mastered. The influence of the Russian material culture on the life of former nomads and semi-nomads also began to be noticed. These changes were particularly noticeable among livestock breeders in newly established or ongoing settlements. Due to close contact with Russian and Ukrainian Christians, new types of furniture, such as beds, tables and chairs, as well as household utensils such as pots, samovars, clocks, spoons, forks, axes, saws were mastered [Abramzon S. M, 1973. p.243] As a result, in the house of settled Kyrgyz, on the one hand, the local settled population, on the other hand, a peculiar national interior was formed under the influence of Russian and Ukrainian material cultures.

The role of women was great in furnishing the houses with European furniture or in the availability of the necessities of life. Women usually try to master all the necessary items. Therefore, household items, such as needles, thread, and fabric, which are examples of Russian material culture, were not left out of their consideration. I.Kushelevsky wrote: “There always stands a large Russian box brought from the Irbit fair in the sitting-room of the women's part of the houses”[Kushelevsky V. I, 1891. p.311]. According to L.S.Tolstova, a similar Russian box (like other livestock breeders - I. K.) could be found in Karakalpaks too. [Tolstova L. S, 1959. p.156].

CONCLUSION

In the late XIX – early XX centuries the product of the company Zinger – sewing machine began to spread among the women of the Fergana valley [Kuznetsov P, 1915. p.21]. The introduction of this type of sewing machine led to major changes in everyday life.

In the late XIX - early XX centuries, as a result of the development of ethnocultural processes in the Fergana Valley, there were some changes in the construction techniques of permanent houses and construction materials. It is not difficult to notice the influence of the Russian-speaking population in these transformational processes. As a result of forced settlement, permanent settlements of nomadic, semi-nomadic and semi-settled population were formed. Gradually, the general-regional features of the accommodations in the valley began to prevail over their local features.

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