



## Traditional Settlements of Ferghans Who Moved to Surkhan Oasis

*Eshmuminov Azadbek Ziyodulla ugli*

*Intern researcher, Department of World History, Termez State University*

**Abstract:** The construction of Housing has been considered one of the important factors that determine the culture of the population. The main task of the housing is to protect people from the external environment, natural phenomena (rain, snow, wind, etc.) built for preservation. In the XVIII century, permanent residential house-roofs and farm buildings were formed in the foothills, built with walls called shappati from Stone, raw brick, guwala, wolf head. The transition to house roofs as the main residence in the surhan Oasis was fully realized in the 1950s. Mainly sandalwood was widely used in the heating of houses in the Oasis.

**Keywords:** houses, residences, grassland, livestock, stone, raw brick, guwala, cotton houses.

### Introduction.

Traditional housing construction of the population plays an important role in the history of material culture. Consequently, one of the factors that determines the progress and rise of peoples and, in a word, their cultural development is the image of its cities and villages. At all times, the construction of Housing has been considered one of the important factors that determine the culture of the population. As many changes the population that lived on the territory of the region went through, so did the dwellings in which they lived.

While part of the population of southern Uzbekistan lived in a stagnant state, the second part lived in a semi-arid state and was mainly engaged in cattle breeding.[1.257]

Natural and geographical conditions have become important in the construction of settlements. The main task of the housing is to protect people from the external environment, natural phenomena (rain, snow, wind, etc.) built for preservation. Therefore, from time immemorial, the Masters built before for the construction of housing, choosing the optimal place, taking into account such factors as the blowing of the wind, the rising and setting of the sun. People relied on many years of experience of Masters in housing construction. Researchers have scientifically proven the importance of the natural environment in the construction of housing only in the 50-60s of the XX century.[2.48] housing is divided into seasonal, permanent and temporary types. Before the construction of the building, the disadvantages of its further use were fully taken into account.[3.104]

### Materials and Methods

In the XVIII century, permanent residential house-roofs and farm buildings were formed in the foothills, built with walls called shappati from Stone, raw brick, guwala, wolf head. The surrounding area of the courtyard was made up of walled fire houses mujmuyi. In relation to deserts in the mountain and foothill areas, grazing began earlier and permanent settlements began to be built relatively earlier.[4.86] residents of the area began building house-roofs on yoppasi after World War II. So, in the villages where half-timbered Uzbeks lived, cotton houses began to be built at the beginning of the 20th century. The transition to house roofs as the main residence in the surhan Oasis was fully realized in the 1950s.[5.89]

The population approached the construction of residential areas based on the natural and geographical conditions of the territory, lifestyle. While the pastoralist population lived mainly in chayla, kappa, and firewalls, the grassy population lived in chamois and grasswoods. In the process of conducting field research in the new power neighborhood of Uzun district, according to our sukhat friend Soliev Mukhammadjon OTA, when the valleys were transplanted in 1928, these areas were ghissha, Tokay and reeds. Local residents (mainly cattle breeders) in the suburbs lived in the Meadows, in the Caps. No conditions were created for the settlers. The valleys originally lived with the construction of Cappas, scorpions from the cane, some lived in the grasslands abandoned by the local population. Only on the initiative of the second chairman, grandfather Madimar, 1934, will bring the Masters who beat the fluff from the Karategins and build cotton houses for all the families of the village, and in 1935 the top of the houses will be completely closed. When closing houses, the shoppas of the willow tree along the River are used. In some cases, Wood was also brought from Russia. Nowadays, villagers come to say that the village was built by Father Madimar. In the construction of residential buildings are built differently, based on natural-geographical conditions. In the Ferghana Valley, houses were built from paxsa and the top was closed flat, making a gutter from the board so that water would fall from the cake. In vokha, the houses were closed with a high roof and water flowing into two sides. The reason is that snow and rainwater are not collected is that the roof is obliquely closed. The top of the houses is plastered with straw every year. Fergana Valley residents sprinkled salt on the top of the house every year, resulting in no foreign horses and wheat seeds inside the straw germinated. In those days, since there were no shifir, tunic products, chakki passed into the house, and the inhabitants constantly put dishes in the places where chakki passed. The houses did not have windows, the window seat was closed with wood. The valleys brought sandals with them. The family was sitting around sandals, setting the table on sandals, and the young children were sitting eating pickles.[6]

According to my interlocutor, 66-year-old Tursunov Yusufjon Halimovich, who lives in the "peace" neighborhood of Termez District of surkhandarya region, in the construction of houses, the valleys built permanent residences built mainly with walls called shappati from guvala "Wolf kalla".[7]

In the northern Surkhon vokha, the construction of the first paxali house was carried out by black Masters, later local masters also learned this craft.[8.49]

In the area under study, houses were originally built on the banks of rivers, springs, streams in areas close to water, mainly local raw materials were used in construction. In the construction of residences, the population paid attention to a large number of residents. The houses were built to be warm, with mostly sun-facing doors facing the wind, with the gate facing the road and ditches in most cases. When closing the roof of houses, a wooden (Hari) odd is closed. Three to five people were used in the hallways, seven in hotels, Nine, Eleven in some even more wood (Hari) was used. At the top of the house was made a bed of reeds. Every year, so that rainwater does not wash off, the straw is watered with clay. The houses were originally built as one-or two-room, from the beginning of the 20th century they were built as two-or three-room, sometimes even more.

Mainly sandalwood was widely used in the heating of houses in the Oasis. The Sandal sides consist of an equal, four-legged stool, which is mainly mounted in the middle of the room on a square recess carved out of the ground. Coal, wood (mainly apricot, mulberry tree grass) were poured into the recess under the sandals, a large bed was laid on the sandals, family members were wrapped in a common blanket around the sandals, they built a sukhat, ate, crumbled cotton wool, the urchuq was spinning and the general blanket was covered.[9.79]

## Conclusion

In the construction of houses, local residents and valleys, taking a template from each other, sought to build comfortable houses for themselves, based on natural and geographical conditions.

## REFERENCES

1. Shaniyazov K. The process of formation of the Uzbek people. "East", 2001. B. 257.
2. Voronina V.L. Dwelling of the peoples of Central Asia and climate. // Dwelling of the peoples of Central Asia and Kazakhstan -M.: - "Science",-1982. -C.48. Zhilina A.I. Traditional settlements and housing of the Uzbeks of Southern Kazakhstan.
3. Tursunov S.N. and others. History and culture of Uzbekistan. - Ethnography of Surkhandarya. - T: - A.National Library of Uzbekistan named after Navoi, -2006.- B.104.
4. Buriev O and others. The immortal values of the Uzbek people. (Ethnoteric plates) page 86.
5. Buriev O and others. The immortal values of the Uzbek people. (On sin, righteousness and judgment.) Page 89.
6. Field notes. 2022-th year. Soliev Muhammadjon 74 years old Long district new power village.
7. Field records 2022. Tursunov Yusufjon 64 years old Termez District Peace Neighborhood.
8. Kurbanov A. Ethnography of the northern Surhan Oasis. - T.: - "New edition", -2014.-P 49.
9. Tursunov S.N., Pardaev T.R., Makhmadiyorova N.S. Surkhandarya ethnographic space.- T.: - "Akademnashr", -2012.-P 79.