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**MATERIAL CULTURE
OF THE KAZAKHS OF UZBEKISTAN**

The article is devoted to the material culture of the Kazakhs of Uzbekistan, who find themselves outside the ethnic homeland. Special attention is paid to the issues of preserving the originality of the traditional culture and the ethnographic peculiarities prevailing in the foreign environment. On the basis of the study of special literature and fieldwork materials, it was revealed that both the continuity of the traditional economy, material culture, and their changes under the influence of local conditions were preserved, which is manifested in the peculiarities of the dwelling, clothing, the traditional food system, etc.

The traditional clothes of the Kazakhs reflected national elements of local ethnic groups such as “chapan”, which is tied with a belt scarf, a traditional headdress “skullcap”, etc. as well as in the dwelling buildings of the Kazakhs, it was noticeable that all residential and household buildings were turned into the courtyard with windows and doors, open aivans, vineyards, and ‘tapchanes’ characteristic of the Uzbek peoples.

Key words: Kazakhs of Uzbekistan, dwellings, traditional clothing, material culture, food.

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Өзбекстан қазақтарының материалдық мәдениеті

Мақала өз Отанын тыс жерде өмір сүріп жатқан Өзбекстандағы қазақ ирреденттерінің дәстүрлі материалдық мәдениетіне арналады. Зерттеулер мен ел арасынан жиналған материалдар негізінде қазақтардың материалдық мәдениетінде ұлттық болмысымызды айқындайтын дәстүрлі элементтердің сақталуы мен бөгде ортаның ықпалдастығы нәтижесінде қазақ тұрмысына этноэволюциялық жолмен енген материалдық мәдениет элементтері: баспана, киім, тағамындағы ерекшеліктері жайлы мәлімделеді.

Бөгде ортада өмір сүріп отырған қазақтардың қоныстану жоспарлары, баспана ерекшеліктері, ұлттық киім үлгілері мен ас, тағамдану мәдениетіндегі дәстүрліліктің сақталуы мен жергілікті ортадан қабылдаған мәдениет элементтерін саралағанда қазақ мәдениетінде жергілікті ортаның ықпалы сөз болады. Қазақтардың дәстүрлі киімдерінде өзбек халқының шапанының сыртына ақ орамал байлап, ұлттық тақиялары «тиубетейкаларды» киюі, дәстүрлі баспаналардың есік, терезесінің көшеге қаратып салынуы, аулаға жүзім, бау-бақшаның егілуі, тапшандар мен айвандардың болуы қазақ халқының материалдық мәдениетіне өзге этностың элементтерінің ерекшелігінің көрініс табуы жайлы баяндалады.

Түйін сөздер: Өзбекстан қазақтары, баспана, дәстүрлі киім, материалдық мәдениет, ас тағам.

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Материальная культура казахов Узбекистана

Статья посвящена материальной культуре казахов Узбекистана, оказавшихся за пределами этнической родины. Особое внимание уделяется вопросам сохранения самобытности традиционной культуры и этнографическим особенностям, сложившимся в инонациональной среде. На основе исследования специальной литературы и материалов полевых работ был выявлен факт как сохранения преемственности традиционного хозяйства, материальной культуры, так и их изменения под воздействием местных условий, что проявляется в особенностях жилища, одежды, системы традиционного питания и др.

В традиционной одежде казахов отразились национальные элементы местных этносов как например «чапан» который подвязывается поясным платком, традиционный головной убор «тюбетейка» и т.д. а также в постройках жилищ у казахов было заметно то что все жилые и хозяйственные постройки окнами и дверями были обращены во двор, открытые айваны, виноградники, тапчаны который характерно для узбекских народов.

Ключевые слова: казахи Узбекистана, жилища, традиционная одежда, материальная культура, пища.

Introduction

There is no doubt that national integrity is the sole prerequisite for the development of our country. Therefore, in forming the national idea, the main task for the Republic of Kazakhstan is to carry out considerable research into the ethnic history of our compatriots who live abroad. This research will cover their ethnic and ethno-cultural approaches in a foreign environment, and to what extent they've preserved or changed national traditions and customs. During the World Kurultai II of the Kazakhs, President of the Republic of Kazakhstan N.A. Nazarbayev focused on this problem and said: 'There is only one Kazakh nation in the world, therefore, its national existence, mentality and traditions are common to all Kazakhs of the globe, and its spiritual wealth is also inseparable. That's why there is no border between our literature, culture and art. We must make every effort to retain the spiritual wealth that was gained by the people who had to flee the motherland due to different fateful historic events' (Nazarbayev, 2005:8). In fact, only after the independence of the country Kazakh people had an opportunity to identify themselves and to obtain what they'd lost many years ago.

We are well aware of the historic events which forced our compatriots became alienated from the motherland. It happened due to the hardship of the XVII-XVIIIth century: Zhongar invasion and enduring Russian imperialism (imperial and administrative influence over the traditional Kazakh settlements, occupation of fertile Kazakh

lands and the Tsar's Decree in 1916) in the XIX-XXth centuries. Moreover, those people were confronted with the political and economic crises in 1917-1918, succeeding social-political situations, forced collectivization, famine and other adversities in the country. Describing those hard times of the Kazakhs in one of his speech, President N.A. Nazarbayev has mentioned: 'Social trials of the XXth century had forced the Kazakhs flee the homeland. Unfortunately, no one can detail the cause of ruthless decade of the XXth century that was full of grief and tragedy; they know nothing about the fate of the deceased between Iran and China or refugees who desperately escaped the revolution and civil war heading for safer places through the deserts, iced peaks of the Ala-Tau and Pamir mountains. No one can describe under what conditions the ancestors of those 5.5 million Kazakhs had lived, how they had survived and what they had witnessed' (Nazarbayev, 1999: 140). Thus, the Kazakh diaspora and irredentists sprang into existence due to the short-sighted policy conducted by the Communist Party of the Soviet Union and local high rank officials of that time. Focusing on their difficult life, President N.A. Nazarbayev said: 'We had been persecuted in the land of our ancestors. Thousands of our fellow citizens had perished; the survivors had to flee the country. The fact that we had lost 2.2 million of 6 million people including those courageous and loved ones, who were victims of the repressive regime, is grief-stricken and a serious blemish on bolshevism' (Nazarbayev, 1996:8).

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