



# CONSIDERATIONS ON THE STUDY OF ETIQUETTE CULTURE IN ANTHROPOLOGY OF CENTRAL ASIAN UZBEKS. (LATE XIX CENTURY - FIRST HALF OF THE XX CENTURY)

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## ABSTRACT

*In this article the reasons for the interest in studying the spiritual life of the local population after the conquest of the Central Asian khanates by Tsarist Russia. An analysis of data on social relations and etiquette culture in the anthropology of Uzbeks is presented.*

**KEYWORDS:** *Etiquette, historical anthropology, cultural anthropology, pamphlet of farming, ethno-linguistics, cultural revolution, international culture.*

## INTRODUCTION

In the late XIX and early XX centuries, Tsarist Russia organized military-scientific expeditions to the occupied or future occupied territories in studying the population of Central Asia. Information about the peoples of the country, especially the linguistics, social relations, material lifestyle of the native population was collected. Also, numerous studies were conducted to closely study the ethnology and anthropology of the people of the country. As a result, data on the lifestyle of the local population, including Uzbeks, and the etiquette culture showing the peculiarity of social life were studied as well. The works of N.P.Ostroumov, V.P.Nalivkin, N.S.Likoshin, E.S.Wolfson are distinguished by such data that can be commonly seen. In the research works of O.A.Suxareva, B. X.Karmysheva, F.D.Lyushnevich, E.D. Polivanov, S.S. Gubaeva, who conducted research in the first half of the XX century, this issue was not left out of consideration. Thus, the article provides an analysis of interesting information on the ethnic image, historical and cultural anthropology of the Uzbeks.

## METHOD AND COLLECTED DATA

As the research methodology of the article historical, comparative analysis, comparison, analysis, observation-analysis, field ethnographic research, interdisciplinary approach methods were used. During the period of Governor-General of

Turkistan, the educated, specialized people were sent to this country to obtain scientifically based information about Central Asia. Particularly, a lot of interesting information about the history, ethnography and etiquette culture of the local people in the late XIX and early XX centuries was collected by the specialists such as N.P.Ostroumov, V.P. Nalivkin, N.S.Likoshin<sup>1</sup>.

One of the Islamic scholars, N.P. Ostroumov (1846-1930) in his research gave an anthropological classification specific to Uzbeks<sup>2</sup>. Focusing on important aspects of social life in the second half of the XIX century, he mentioned some etiquette rules for the street behaviors. As he noted, the mukhtasib officials (*hist.*: (Arabic) superintendent of weights and measures; official in charge of public adherence to Islam.) even had right to stop the women in their paranji walking down the street and find out who their husbands were and if they asked permission to go outside<sup>3</sup>. This in turn was regarded as a rule of shariah. Field research suggests that according to

<sup>1</sup> Ostroumov N.P. Sarts. Ethnographic materials. Tashkent., 1896.p-272; Nalivkin V. , Nalivkina M. Essay on the settlement of women in the settled population of Fergana. Kazan. Imperial University. 1986. p-244; Lykoshin N.S. "Good tone in the East". Petrograd. Kalokolnaya. 1915., p- 168.

<sup>2</sup> Ostroumov N.P. Sarts. Ethnographic materials. Tashkent., 1896.p-52.

<sup>3</sup> Ostroumov N.P. Sarts. Ethnographic materials. Tashkent., 1896.p- 61-62.



family etiquette rules, a woman going out without her husband's permission is one of the factors that can lead to a breakdown in the couple's relationship<sup>4</sup>. However, it was one of the social customs formed in the Middle Ages and was under the constant control of the public. They also met and talked to each other on various holidays, at small events called "Jura" (now called "Gap", "Gashtak" N.N.). It was emphasized that they gathered at various family events (birth of a child, circumcision, graduation, marriage, and funeral)<sup>5</sup> too. N.P.Ostroumov also mentioned attitudes towards beliefs in social life, as well as etiquette of communication between teacher and students in his ethnographic observations. In the culture of communication, the murid (student N.N.) need to be polite when speaking to pirs (master, patron) and eshons (mullah-like holy man). They should always walk behind their own pirs, sit below the pirs when sitting, not moving in front of the teacher, not coughing, not spitting, not smoking (cigarettes and nasvai), not talking loudly, not sitting with dirty feet, not having open chest, having a skullcap and belt, not wearing silk clothes, and always had to be ready for praying. If a teacher told his student to sit up, he had to sit up without any objection. He had to understand and do what he meant by the teacher's gestures and looking<sup>6</sup>. N.P. Ostroumov's purpose to mention these ideas was that the culture of communication in Uzbek collective relations consisted of socially regulated norms.

In the research of Nalivkin Vladimir Petrovich (1852-1918) also provided valuable information about the communication etiquette of the population of the Fergana Valley in terms of family, community life, traditional economic and social relations. In particular, he emphasized that local Uzbeks used a combination of Persian and Arabic words, and almost half of Turkish speakers spoke Arabic Persian<sup>7</sup>. [https://translate.googleusercontent.com/translate\\_f -\\_ftn7](https://translate.googleusercontent.com/translate_f -_ftn7) Referring to the etiquette of ethnic and economic relations, he noted that the main population of the Fergana Valley was engaged in agriculture and conducted their main activities in accordance with the "Farming Handbook". Before the farmers began their work, they all gathered together, cooked pilaf, ate it, read the pamphlet, and did the work on that basis. He emphasized that farmers organized hashar (collective work) for helping each other in setting the

order and sequence of land reclamation and planting. They wished each other good wishes for their farming<sup>8</sup>.

Another researcher who was interested in the history and culture of the peoples of Central Asia was Lykoshin Neil Sergeevich (1860-1922), he wrote in his work "Good tone in the East" based on rich ethnographic materials on the etiquette of family and social relations of the peoples of Central Asia. His book focused on the following aspects of the communication culture of the people of Turkistan:

- Etiquette of shaking hands and kissing in greeting;
- The manners to be followed by a person who sleeps, dresses, walks, and rides a horse;
- Etiquette to be observed in collective meetings;
- Etiquette to be observed between spouses in the family;
- Etiquette to be kept in public baths;
- Etiquette to be observed when going to see a sick person or otherwise when someone goes to a mourning house;
- Etiquette to be observed while waiting for a guest, eating and drinking;
- Etiquette related to travelling<sup>9</sup>.

In his research, N.S. Lykoshin also paid special attention to ethnic and regional peculiarities in the culture of communication.

Another researcher was E.S. Wolfson, in his work "How the Sarts Live", provided valuable information on the material culture, economic style, and social relations of the Central Asian settled population. Chapter 4 of the work provides information on the culture of communication in the marital relations, funerals and subsequent ceremonies related to remembering the deceased<sup>10</sup>.

As a result of ethnographic research conducted in Central Asia in the first half of the XX century, many researches have been conducted on the ethnocultural processes, economic traditions, material and spiritual culture of the region's population, as well as etiquette culture of the Uzbek people. The works done by the ethnographers such as O.A.Sukhareva, B. KH. Karmysheva, F.D.Lyushnevich, E.D.Polivanov, S.S.Gubaeva are worth praising<sup>11</sup>. In particular, the ethnographer

<sup>8</sup> Nalivkin V. Nalivkina M. That work. Pages 19- 20.

<sup>9</sup> Lykoshin N.S. "Good tone in the East". Petrograd. Kalokolnaya. 1915., p- 168..

<sup>10</sup> Wulfson E.S. "How the Sarts live" Moscow. 1908. p- 58-78.

<sup>11</sup> Sukhareva O.A. Bukhara in the XIX and early XX century. Moscow. Science. 1966, p- 327; B. Kh. Karmysheva. Essays on the ethnic history of the southern regions of Tajikistan and Uzbekistan (on

<sup>4</sup> Field research. Margilan city. 2018.

<sup>5</sup> Ostroumov N.P. the same place. P.67.

<sup>6</sup> Ostroumov N.P. the same place. P. 224.

<sup>7</sup> Nalivkin V. , Nalivkina M. Essay on the settlement of women in the settled population of Fergana. Kazan. Imperial University. 1986. p-16.



O.A. Sukhareva's works on the material culture of the peoples of Central Asia in the late XIX and early XX centuries, especially in her memoir on the city of Bukhara, also provided information about the etiquette cultures of the population of the city. The population living in Bukhara differed from the cultures of other cities of Central Asia. They were called the "Parisians of Central Asia". The people of Bukhara are distinguished by their culture, delicacy, courtesy in communication, simple, not rich, modest dress, wearing a long wide robe without imitating others. They decorate their tables with delicate taste, welcome guests, and keep their homes and clothes clean and tidy<sup>12</sup>. In this case, O.A.Sukhareva cited the character and ethnic image of the population of Bukhara. She pointed out that bilingualism is widespread in the culture of speech of the population of Bukhara, and that most of the population of the city speaks Tajik although regard themselves Uzbek. She emphasized that Uzbeks and Tajiks spoke both languages when they talked to each other<sup>13</sup>. Especially, she noted that men were able to speak Uzbek and Tajik fluently in everyday life<sup>14</sup>.

E.D. Polivanov, an expert on the languages of the peoples of Central Asia and an orientalist, tried to reveal the existence of Iranian dialectics in Samarkand and Bukhara dialects. His article on the Karshi and Shakhrisabz speech provides comparative examples with Afghan Uzbeks and Iranians. In these works, research on the dialectical aspects of communication is mainly observed<sup>15</sup>.

The issue of linguistic and dialectical analysis of Uzbek etiquette culture is also observed in the research of Western linguists of the early XX century. Gulnara Yarringa, a Swedish-Turkish

scholar who studied the structural structure and dialectics of Uzbek dialects in southern Uzbekistan and northern Afghanistan (Balkh, Juzjan, Kunduz), translated small texts into Uzbek in her book "Uzbek texts from Afghan Turkistan" and created an Uzbek-English dictionary. Later, in her another book, she wrote about the Turkic tribes in Afghan population and their etiquette cultures<sup>16</sup>. Interest in Uzbek speech and language was also high among the Western scholars, but the closed region did not allow such interests. Probably, therefore Central Asian Uzbeks began to be studied on the example of Afghan Uzbeks. This confirms that the study of the traditional culture of communication of the Uzbek people, the theoretical approaches to it are not in vain.

## CONCLUSION

In the 30s and 40s of the XX century, a mass mobilization which was called the "cultural revolution", was carried out in the social life of the peoples of Central Asia. At that time, the concept of "Single Soviet culture", "national in form, socialist in content, spiritual international culture" emerged and became the dominant concept in the following decades of former Soviet rule. It was aimed at equating national cultures in an imperial way, losing their ethnic identity. In the spheres of domestic life, family, lifestyle of the national self-awareness, a sharp struggle against the leading values such as religious traditions and customs of the people intensified. And this replaced with the propaganda aimed at forgetting local etiquette cultures rather than learning them. Therefore, the study of materials on the etiquette culture in historical and ethnographic works of the late XIX and the first half of the XX century is of great importance in drawing scientific conclusions on the history of ethnic identity and ethnolinguistics of the Uzbek people.

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<sup>12</sup> Sukhareva O.A. Bukhara in the XIX and early XX centuries. Moscow. Science. 1966, p-141.

<sup>13</sup> Sukhareva O.A. That work. Pages 123-125.

<sup>14</sup> Sukhareva O.A. That work. P.143.

<sup>15</sup> Polivanov E.D. Ethnographic characteristics of Uzbeks, issue. 1 – Origins and designation of Uzbeks. - Tashkent, 1926. – p. 31.; Polivanov E.D. Images of non-Iranian (singarmonistic) dialects of the Uzbek language. I. Dialects of the cities of Turkistan. II. Phonetic system of the dialects of the village of Ikan (Turkestan uezd) // IAN SSSR, Series VII – Department of humanitarian sciences. - 1929. - № 7. - p. 511—537

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<sup>16</sup> Gunnar Jarring. Uzbek texts from Afghan Turkistan: with glossary. C. W. K. Gleerup, 1938 – P-246.