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ETHNOGRAPHIC COLLECTIONS OF THE STATE MUSEUM OF TEMURIDS' HISTORY: SAMPLES OF ART OF COPPER-EMBOSSING

Abstract: The article is devoted to the study of ethnographic collections of the state Museum of Temurids' History. Ethnographic collections of the Museum were studied on the basis of samples of copper-embossing art. The article deals with Ethnography, ethnographic collection, factors of formation of ethnographic collections of the state Museum of Temurids' History. The process of development of the Uzbek copper-embossing art was analyzed on the example of copper samples of the state Museum of Temurids' History.

Key words: Ethnography, ethnographic collections, museum, object, museum collection, metal carving, wood carving, painting, ornament, copper products.

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Introduction

Ethnographic expositions are formed on the basis of existing ethnographic collections in museum funds. There are lots of ethnographic collections in the museums of Uzbekistan. Only a tenth of these collections are exhibited in museums. Ethnographic collections differ from other museum collections by its extensive presence. The diversity of ethnographic collections is directly related to ethnography. While speaking about ethnographic collections of museums in Uzbekistan, it is worth mentioning ethnography and ethnographic collections.

Ethnography is a system of special science that studies the distinctions between the different types of ethnic groups of the world, their ethnic origin, their lifestyle, customs, level of material and spiritual development, and their distinctive features, is calculated.

Materials and Methods

The object of ethnography is ethnos, and objects of the whole sphere of the public are the objects of research. This includes:

- the appearance and history of ethnos on earth;
- the number and distribution of ethnos;
- appearance of representatives of the ethnos;
- Language and Religious Beliefs;

- basic forms of traditional culture - economic activity, material culture (places and lodging, clothes and food);
- social culture: social institutions (kin, societies, families, etc.), morals and others;
- Spiritual culture: Rituals of the cycle of life cycle (birth, marriage, death), seasonal rituals, beliefs and ideas[1].

Ethnographic collections are the collection of items representing the culture of a particular ethnos or ethnic group. The museum is of great importance when the ethnographic collection of ethnographic pieces of information is preserved.

There are two types of ethnographic collections: material (household, economic, production and religious) reflecting the material culture of the ethnos and examples of non-material heritage (traditions, beliefs, ceremonies and folklore). Ethnographic collection artifacts have their own characteristics and have vital importance to the ethnographic culture.

Ethnographic objects contain ethnographic data - evidence of cultural expressions that are characteristic of some ethnos[2].

The State Museum of Temurids' History started its work on October 18, 1996 in connection with the 660th anniversary of the great leader Amir Temur. There are about 5,000 objects in the museum fund today. More than 2500 exhibits of the museum



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exposition are included. The main part of the State Museum of Temurids' History consists of rare exhibits such as Amir Temur and manuscripts of the Temurids epoch, correspondence with various statesmen, coins and ceramics, architectural decorations, books, ethnographic works, works of artists of our country.

There are rich ethnographic collections in the State Museum of Temurids' History. The collection of ethnographic collections of the museum dates back to the time of the museum establishment. After publishing a museum dedicated to the history of Amir Temur and the Temurids, many collectors donated their collections to the museum. Most of these collections are ethnographic collections. An ethnographer - collector Saltanat Siddikova from Tashkent, collector Sanobar Sultanova and Rakhima Sharafutdinova have enriched the museum with their ethnographical collections.

Specialists of the museum Saltanat Siddikova, Khamida Jurayeva, Sanobar Sultonova, Gulsara Babanazarova from Samarkand and others have contributed to the museum's contribution to enriching the museum[3].

Ethnographic collections of the State Museum of Temurids' History consist of ceramic items, samples of metal and sugar, porcelain, weaponry, embroidery samples, ornamental patterns, clothes and fabrics. The samples of this museum are the materials of the XIV-XX centuries.

Pasturing on the territory of Uzbekistan is a kind of folk art that has been developed and decorated since ancient times. Among archaeological findings, it is known that the rarity is related to the VII-V centuries BC. In the beginning, the legendary heroes and the image of creatures were widely used in decoration, but after the Arab conquest, some changes took place, such as other types of art. They are "girrikh", "islimy" (types of handcraft) patterns and bytes in the Arabic alphabet.

Patterning of copper rose to its top in the time of Amir Temur and the Temurids. The masters of that era are amazed by its elegance, impeccable taste, richness and complexity of decorations. Fine ornaments, black silver, gold and silver patterns are widely used[4].

Throughout the centuries, schools with specific features have been formed in the art of patterning of the copper. Schools Tashkent-Ferghana, Samarkand-Bukhara and Khiva differ from each other by methods, depth or shallowness of patterns of printing, applied patterns.

Copper tools and samples of the State Museum of Temurids' History, which were widely used in everyday life were made for various purposes. They include *kitchen utensils and household items*: harvester, vase, vase with handles, pots, and pots with one holder and two holders, "dekcha", "xurma", "xurmacha" (types of household items), bowl, cup,

large flat dish, plate, tray, "hovoncha-(type of household items) and its copper handle", "tutqichli drushlak" "mantiqasqon" (types of household items), lid, copper basin, skimmer, incense bowl, cast iron door ring; *water and tea items*: "oftoba, qumg'on" (types of household items), bucket, kettle; *items for washing*: hand washer with lid, basin, "tos, dastshuy" (types of household items); *items of horses and pets*: horse's collar, bridle, horses, dog's collars; *equipment of cosmetology*: "surmadon" (box for colour); *Candlesticks*: metallic candlestick; *smoking equipment*: "chilim" (a kind of hookah); *Writing instruments*: ink pot, pair of compasses, equipment of drawing; *astronomical instrument*: telescope; *Military equipment*: an equipment for putting on the top of the flag; bronze vessels for military expeditions constitute ethnographic collections of this museum.

Majority of calligraphic items of The State Museum of Temurids' History consists of kitchen utensils and water tanks.

The copper bowl in the museum collection (KP 81-1 / 2-1) dates back to the XVI-XVII centuries, and its straightforward walls were tilted toward the cascade and the bottom is round. The decorations are arranged horizontally in the center of the container. The outer part of the wall decorated a wide circle. Two-leaved patterns are made of square trimmings. Leaves are limited to small spots. In the lower part of the circle, the flowers are drawn with patterns. It is made using carving technique. This copper bowl was presented to the museum by Sanobar Sultanova, a collector from Tashkent in 1999.

Among the samples of the ethnographic collection of the State Museum of Temurids' History there is a red copper vessel (KP 67-5), presented by President Islam Karimov in 1998. The pot is related to XIX century. This exhibit consists of heavy handle and lid. The shape of the container is like pear, and has a heavy conical platen. Plant-geometric patterns were made by carving. Patterns were placed as arch in the circle of the plant-shaped ornament. Decorative ornaments have Arabic inscriptions.

One of the ethnographic exhibits decorated with calligraphic art is considered "mantikaskon" (a type of kitchen equipment which cook dumplings on steam) (KP 87-13) XIX-XX. The shape of the rectangle is stored up to the middle of the "mantikaskon". The middle part makes image as tied. On the side wall of the "mantikaskon" there is a handle. The handle is curved on both sides and flat. It is attached with the elegant ring with triangular shaped flowers. Only one handle of the "mantikaskon" has been preserved. For this reason, one of the attached rings has been preserved. In the "mantikaskon" there is a tray which can be put dumplings. It was round shaped with leaf like holes. There are fixed rectangular handles. The "mantikaskon" is largely based on herbal ornaments.

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This exhibit was presented by the ethnographer Saltanat Siddikova in 2000.

The water container of the XVI-XIX centuries, belonging to Bukhara school, located in the museum collection (inv. 1458/7), is characterized by its riches with decorations. The water container, tap and lid are well-preserved. Made of yellow copper water container are elegantly made and cut. Mainly ornaments decorated with 6 edges. The lid is made of red copper with a six-sided edge.

The flower bowl of the water flask extends up to the top, handle is fastened to it. There is a lid on the base of the handle. The mouth of the container extends up to the bottom; the main part of the container forms a shape that is a shape of a cut cone. The body of the vessel is formed like hearts. Its main part is a conical porcupine leg. The handle part is attached to the base with a triangular pattern, and in the upper part decorated with semi-circular leaves. The handle is gently curved. The nose of the bottle is finished with a six-leaf blossom. Calligraphic patterns are primarily plant-like patterns and geometric patterns are used on the cover lid. The water tray covers all the surface of the container.

“Dastshuy” – (narrow-necked jug with long spout used for washing) (KP 5-9) is made of copper, multi-core, eight-cornered base, mushroomed shaped, eight-sided side walled. The container extends from the base to the mouth. The lid is also made of eight-edged, with carvings made of elegant ornament. Each of the eight edges is embroidered. There is a small six-leaf bouquet in the middle of the tie. Herbal patterns on the side of the lid are made of three leafy flowers. “Dastshuy” belongs to the XVII century, made of yellow copper.

There are several types of buckets decorated with different patterns in the museum. The bucket provided by the collector Sanobar Sultanova (KP 87-2/1) is made of red copper, the tiniest bleached interior. It has a reel shape. The middle part is narrow; the upper and lower parts are extensible. The whole surface of the bucket is covered with patterns. Top of the bucket covered with lid. The handle is

heavy, shaped, attached to both sides. The handle is finished with the patterns like leaf. The decorations form the horizontal circle. The patterns include vertical paths, semi-circles, and curls. The circle pattern is made up of patterns like leaf. Medals are made of zigzag patterns on the outside of the container. The medallions are made of glass, like the spatters of drops. This pattern is completed with triangular shapes and patterns as fir tree.

Another bronze bucket (KP 87-2 / 2) also has a spherical shape with a conical base. The bucket which is belong to the XVI-XVII centuries was presented to the museum by the ethnographer-collector Saltanat Siddikova. The whole circle is covered with patterns. The patterns are placed in a horizontal circle, like the previous bucket. The pail is finished with a swelled part which is planned to lid. Ornaments have started from the swelled part. The edges of the first circle are finished with a triangle that reduces the appearance of the wave. The second circle is made up of a half circle until the bucket. In the main part, the ornament is decorated with oval shapes of oval medallions. Among them there are decorations in the form of flowers. Herbal patterns are made up to the bottom of the bucket.

Conclusion

In summary, it is possible to say that the majority of the calligraphic items preserved in the ethnographic museum of the Temurids' History Museum relate to later centuries. Metal objects, widely used in public life, are not only articles of everyday life, but are also examples of applied art decorations. Metal objects are widely used in all spheres of the people's lifestyle. In the daily life and household there was great need for them. The great need of metal goods in everyday life has resulted in the art of decorating it from ancient times. Today, samples of popular folk dances have become a rarity in the collection of museums. Ethnographic collections are important examples of people life style, and their past.

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