

Activities of Artisans in the Production of National Clothes of Surkhandarya

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ABSTRACT: The Turkic peoples have a long tradition of sewing and wearing hats. The most common hats made by Surkhan oasis artisans are turbans, doppi and telpak. The women's clothing of the Surkhandarya oasis, made by artisans of the Surkhandarya oasis, combines ancient and national costumes of Uzbeks, is rich in ethnographic and factual materials. The kurta, made by the artisans of the Surkhandarya oasis from women's hats, is made of striped fabric and consists mainly of unlined, avra.

KEYWORD: national costumes, handicrafts, hats, turbans, doppi, telpak, belts, coats, doppi, telpak.

Introduction.

The national belt made by artisans has long been revered by the Uzbek and Tajik peoples [1.74-75]. The belt is a men's outer garment, ie a robe, a scarf that is tied at the waist over a jacket and sewn with or without embroidery from fabrics such as gray and silk. Belbog was called "belqars" by some residents of Jobu, Qarluq, Ipoq, Qumpaykal villages of Altynsay district of the oasis, "miyonband" by Sina, Dahana, Kuyovsu villages of Denau district, Hurvatan, Sofiyon, Khufar villages of Sariosiya district [2]. The herdsmen of the oasis also had belts made of woolen cloth. In the first quarter of the twentieth century, when wearing a robe in the oasis, of course, they wore a belt around their waists. Also, as a sarpo at weddings, men wear a belt around their waists. In particular, at the wedding, the groom wore a tunic and a belt. Older people wore belts sewn from white fabric. The young men wore large colorful embroidered, ornate belts. Wealthy people wore two or three belts. This shows how much respect and wealth they have. [4] By the 30s and 40s of the twentieth century, young and middle-aged men had stopped wearing belts. This indicates that the tradition of men wearing belts in the oasis is gradually disappearing from everyday life.

The Turkic peoples have a long tradition of sewing and wearing hats. In our country, as well as the most common hats sewn by artisans of the Surkhandarya oasis are turbans, doppi and telpak. One of the main hats at the time of the study in the oasis was the turban. The turban is surrounded by elderly people, self-sufficient people and scholars. In the oasis, young men studying in madrassas [5.43-44] and newlyweds were surrounded [6].

When the turban is wrapped around the head, one end is left on the left side, two, two and a half inches long, and the front is tucked up. While praying, the forehead is hung from the side to the chest. Scholars, on the other hand, hung their foreheads behind their backs. In the villages of Maland and Khufar in the Sariosiya district of the oasis, and in the villages of Khanjiza and Khojaasmin in the

Uzun district, pesh is called fesh. The turbans of the elderly were of gray and white, while the turbans of the young were of crimson and red. The herdsmen of the oasis wore turbans made of brown cloth from camel's hair and white cloth from white goat's wool.

Another of the men's hats was the doppi, which differed in style of sewing and decoration [10.350-351]. The doppi consists of an avra, a liner, a jiyak and a pilta. At first each was sewn separately and then sewn together. In the stitching of the doppi, the turban was a round, rounded, ie, "kuloh" worn under the turban, as well as a quadrangular type, which was worn alone. [11] In the oasis, cattle-breeders also sewed doppi from camel hair for the winter. The bell-ringers of the oasis called the doppi a "hat."

The main winter hat for men is telpak. In the oasis, telpaks made of karakul skin were made by cattle-breeding population. In the mountains, fox skins and beaver skins are worn by people living on the banks of the Surkhandarya River.

Materials and Methods.

The end of the XIX century - the first half of the XX century, the traditional footwear of the population was sewn by local craftsmen, and shoes such as takaki, charik, hakkari, mokki, tashtovan were made. Not all masters in the oasis were able to prepare ethics and maxi-kovush. Horse, camel, cattle, sheep and goat skins were used as raw materials for this type of footwear. The skin is soaked in boiled water for 2–3 days from the roots of jiyda, apricot (apricot), cinnamon. This skin, which has turned red, is enlarged. Takaki is mainly made of cattle skin. The stockings and pops are also made of cattle skin. For example, a ribbon was threaded from the bottom of the back heel of the shoe and tied around the foot. The stockings were mostly worn during the rainy season [13.230]. Maxi and mokki are sewn from sarka leather. Hakkari shoes, which are mainly worn during the rainy season, are made of wood. In turn, until the first quarter of the twentieth century, footwear such as mukki, socks, worn by men en masse, began to disappear from everyday life as a result of the influx of factory-produced shoes into the oasis in the 1940s. From the same period, the wearing of factory-made socks in the oasis, as in other regions, was also a picture among certain sections of the local population. In the past, locals wore shoes with packs of socks or woolen socks, but since the 1950s, it has become common to wear factory-made cotton socks. In addition, it was during this period that chrome boots and boots began to replace traditional shoes.

Results and discussion.

The women's clothing of the Surkhandarya oasis, made by artisans of the Surkhandarya oasis, combines ancient and national costumes of Uzbeks, is rich in ethnographic and factual materials. Women's clothing is divided into winter, spring, summer, autumn clothes depending on the seasons; casual, holiday and ceremonial clothing according to the condition in which it is worn; divided into inner, upper, head, shoes depending on which part of the body is worn.

The dresses are sewn long and wide. The women's underwear consisted of a shirt made of white fabric and a "chestband". It should be noted that these underwear has always been worn over everyday dresses. In the oasis, women's jackets differed from girls' shirts in certain aspects. This difference was primarily reflected in the collars of the shirts. The women's jacket had a carved collar and a cross collar. The carved collar of the shirt was cut from the neck to an inch long to the chest, with a thin hem held and tied. This collar is mainly intended for breastfeeding [15.234]. In some villages of the oasis, this shirt was called "peshchak", "peshkumo".

In the first quarter of the twentieth century in the oasis, girls and the elderly wore shirts with cross-collars. In some villages of the oasis, this dress was called "kiftaki". The collars of such shirts are cut

from the left or right side to a length of half an inch to allow the head to enter easily. The upper bouts featured two cutaways, for easier access to the higher frets. Such dresses, called "shoulder collars" or "pillows", became popular among women in the 30s and 40s of the twentieth century [18.28].

By the 50s of the twentieth century, the differences between girls' and women's jackets disappeared, and vertical-looking, that is, vertical-looking clothes became a tradition. In general, during this period, women's dresses were traditionally shaped with a free-cut fiber with a straight shoulder and a skirt-shaped skirt that extended towards the skirt.

One of the traditional underwear of oasis women is needed [19.58]. The Surkhan oasis did not differ in the shape of men's and women's necessities, that is, in the shape of their trousers, only in their stitching [20.155]. In the first half of the twentieth century, a woman was required to wear a veil, which was considered a sin even for infant girls under the age of one. The women's need is sewn from two types of fabric, which is not a local feature but a regional one. A new fabric is sewn on the base of the need, a cheaper fabric is sewn on the lip, ie on the invisible side, and the fabric is sewn on the fabric used for the base [22.60-61]. Older and older women need to be sewn from brown and blue fabrics, while girls and young women need to be sewn from light red fabrics and have different stitches on their feet.

One of the outer garments of the women of the oasis was the cloak. The women's coat is made of silk, semi-silk and other fabrics. Women's cotton coats are worn in the winter, while non-cotton light coats are worn in the summer. These women's clothing is somewhat different from men's, with buttons or ties made to cover the front of the women's coat.

The kurta, made by the artisans of the Surkhandarya oasis from women's hats, is made of striped fabric and consists mainly of unlined, avra. The sleeves, collar and hem of the jacket have a beautiful hem. The women of the oasis wore the jacket mainly on their heads. Kurta is also found in the seeds of other regions of Uzbekistan, in Karakalpakstan it is called "white jada" [26.556] and in Khorezm Uzbeks it is called "jada" [27.96].

One of the oldest hats for girls in the oasis was the "kasava", which was made of several different fabrics in the form of a circle to make it stiff, and the middle part was left open [28]. Some authors have suggested that the Qasava oasis was one of the ancient hats of women [29.249-250].

The headscarf, one of the ancient traditional hats for women [30.304], is rectangular in shape and wrapped in a variety of ways. The bell-dwelling people of the oasis called the kerchief a shawl. Scarves are named differently depending on the fabric they are made of. At the time of the study, girls in the oasis began to wear headscarves from the time they reached the "age of sin".

Conclusion.

In conclusion, it should be noted that the article focuses more on regional features in the national costumes of artisans, and under the influence of different ethnic groups, the transformation in this direction of material culture has accelerated.

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