

Traditional Clothes of the Women of the Takchi Tribe of the Surkhan Oasis

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Abstract: In this article, the ethnocultural processes of the Tokshi people living in the Surkhan oasis are covered by a scientific analysis of some works of the philologists Bilqiz Karimsheva and O.A. Sukhareva. The traditional clothes of the women of the Takchi people and the dyeing of the fabric, the methods of fabric preparation, the types of fabric and the history of sewing women's clothing are shown.

Keywords: Takchi, katagon, karluq, royan, walnut tree, alacha, velvet, umrak, belkars, sandal, bekasam and others.

Literature analysis

“Ocherki etnicheskoy istorii yujnykh rayonov Tajikistani i Uzbekistana” by elscientist Bilqiz Karmisheva, an expert on the traditional clothes and dressing culture of the inhabitants of the Surkhan oasis, and O.A. Sukharevani's Istorya sredneaziatskogo kostumi, N.P. Lobachyova “Sredneaziatsky costume rannesrednevekovoy epoxi Kostyum narodov Sredney Azii”, The monograph “History of Surkhandarya” by Tursunov, Qabulov was written on the basis of ethnographic analysis.

Methods

During the writing of the article, ethnographic analysis, field notes, interview, historical and survey methods were used.

Traditional clothes of Tajiks, like other folk clothes, have been formed and developed in their own way during long historical processes, socio-economic development and the passage of time under the influence of customs, rituals and traditions. He also performed tasks such as physical and sexual deprivation and aesthetic decoration of people. Clothing develops in its own way over time, in the process of social and political development. This requires ethnographers to study the history of clothing and to be responsible for its coverage. Because in the study of the ethnic composition of the peoples and in the scientific basis, the fact that clothes have preserved their nationality despite the passage of time has a special place. In particular, the clothes of the peoples of Central Asia depicted in the miniature art of the 16th century are characterized by their similarity to Uzbek and Tajik clothes until the end of the last century (that is, the end of the 19th century). As we mentioned above, clothes have changed with the passage of long socio-political and historical periods, but the methods of cutting and sewing clothes have not changed in a unique way. It should also be noted that the clothes were different depending on the natural climatic conditions. For example, some aspects differed between mountainous regions and desert regions. Traditional folk clothes have been improved and formed over centuries. Methods of fabric preparation are mostly made at home in the territory of Uzbekistan, and in the Surkhan

oasis. Because Waho people were more engaged in agriculture and animal husbandry, fabrics were made of cotton and wool, and a certain amount of coir.

Traditional clothes and jewelry of Takchi peoples are a common part of material culture and show the national characteristics, customs and aesthetic taste of our people. Like the clothes of other peoples, the traditional clothes of Uzbeks have been formed and developed in their own way during the long historical processes, socio-economic development and the passage of time under the influence of customs, rituals and traditions. In the words of the Russian philologist O.A. Sukhareva. In addition to the lifestyle, work and climatic conditions of people, their cultural development and growth of aesthetic tastes are also the main factors in the emergence and increase of types of clothing. Clothing develops in its own way over time, in the process of socio-political development. This requires a great responsibility from researchers to study the history of clothes and illuminate it. Because in the study of the ethnic structure of peoples and its scientific justification, the fact that clothes have preserved their nationality despite the passage of time has a special place.

First of all, in the scientific analysis of clothes, it is necessary to dwell on the fabrics and methods of fabric preparation that are their basis.

At the end of the 20th century - the first half of the 21st century, in the Surkhan oasis, the fabrics needed for the clothing of the Takchi people were mostly made at home. As the people of the Takchi region were more engaged in farming and animal husbandry, the fabrics were made of cotton and wool, and in some cases silk. Until the beginning of the 20th century, Takchi residents in Denov center, Vakhshivor, Sangardak, Khanjizza, Sina, Boysun, Sariosyo developed leather processing and production of headwear, tops and shoes and other similar clothes in a unique way.

During the research period, Surkhan Oasis, a small number of Takchis ethnic groups wove different types of cotton fabrics. In general, the artistic style in the preparation of fabrics, which are the basis for folk clothes, gradually changed, but certain shifts in weaving techniques took place at the end of the 20s of the 20th century. For example, the addition of factory threads to the fabrics produced by the local Takchi masters, including the addition of threads made in Russian factories to locally produced alachas, resulted in their transformation into high-quality, elegant and smooth fabric. But the fabrics produced in the early years of Soviet power have retained their traditional appearance. During this period, the clothes of the residents of the oasis Takchi were made from ancient fabrics - olacha, boz, xonatlas, silk, bekasam, adras, and other fabrics that have been passed down from generation to generation. When talking about the clothing of the Takchi people of the Surkhan oasis, it should be taken into account that the clothes of the Takchi people in the villages of Sina, Khanjiza, Alachopon, Sariosia, Avlod, Bibishirin, Debodom, Desurkh, Kizilnavur, Kengdala and Punjab in the Boysun, Oltinsoy, Denov, Sariosiya, Sherabad districts of the oasis although the rituals and customs of sewing are different, but the style of sewing clothes is almost the same.

It is known from the historical and ethnographic literature that although the development and change of the clothes of Takchi peoples is a continuous process, serious changes in clothes occurred in the last quarter of the 19th century and in the 20th century. In particular, in the 20th century, which is considered a period of huge socio-political changes and scientific and technical development, revolutionary changes took place in the development of Uzbek and Tajik clothes, and new methods and forms appeared in their constructive, technological and composite construction. According to S. Davlatova, who specially studied the transformation of the traditional clothes of the Uzbek people, in this period, on the one hand, various historical processes took place in the territory of Uzbekistan, in particular, the rapid penetration of Russian and European culture into the lifestyle of Tajiks, along with the forced introduction of Soviet ideology into the spiritual life of the people of the region. A number of changes in the development of national clothes led to a serious change in the sewing, design, shape and types of fabric used for clothes, as well as the technology of fabric preparation.

Method of obtaining natural color - natural colors are mainly obtained from the veins and roots of certain grasses, fruits and vegetables, leaves of trees, pods and barks that grow in pure form in nature. Because the colors obtained by this method do not lose their natural properties even though the centuries pass. Dyeing or dyeing threads is considered a not so complicated process, but it takes a lot of time and effort. For example, to make natural colored thread, kalava threads are placed in a copper pot, kept overnight and heated. After a day, the threads are removed and compressed. Then it is dried in a cool, dark place. The dried thread is thoroughly washed once in soap. Like cotton with natural color, silk threads are also dyed in this way. Red color - 500 grams of ruyan plant is needed to dye the thread red.

Surkhan oasis, which embodies the ancient and national clothing of Takchi women, is distinguished by its wealth of ethnographic and factual materials. Women's clothes are divided into winter, spring, summer and autumn clothes depending on the seasons; for everyday, festive and ceremonial clothes, depending on the occasion; depending on which part of the body it is worn, it is divided into inner, upper, head, and foot clothes. Women's shirts have a carved collar and a cross collar. A shirt with a carved collar is cut from the neck to the chest at a length of one inch, with a thin hem and a tie. Basically, this collar is designed for breastfeeding women. In some villages of the oasis, this shirt was called peshchak, peshkumo.

In the oasis, in the first quarter of the 20th century, the girls of the Takchi tribe and the elderly started wearing a dress with a cross collar, that is, with a shoulder collar. In some Tajik Takchi villages of the oasis, this shirt was called kiftaki. The collars of such shirts are cut on the left or right side to allow the head to easily enter half an inch long. The upper part intended for the entrance of the head is tied with a thread. Such dresses, called shoulder collar or kiftaki, became popular among women in the 70s and 80s of the 20th century.

The oasis is one of the traditional clothes of Tajik women. In the period under study, there was no difference in the design of men's and women's trousers, but only in their sewing. In the first half of the 20th century, a woman was required to wear a dress, even for a baby girl under the age of one. The upper part of the shoe is made of new fabric, the lip, that is, the side that is not visible, is sewn from cheaper fabric, and the brick is sewn from the fabric used for the lower part of the shoe. The lozi of old and old women is made of malla, blue-colored fabrics, and the lozi of girls and young women is made of light-reddish-colored fabrics.

One of the outer garments of the women of the Tajik Takchi community of the oasis was considered to be a cloak. Women's robes are made of bekasam, silk and semi-silk and other fabrics. Women's cotton coats are worn in winter, and light non-cotton coats are worn in summer. Women's clothing is somewhat different from men's, in that women's cloaks have buttons or ties to cover the front. Among the Tajiks, one of the women's outerwear is called a guppacha, which is considered a camisole. Women's vests are made of silk and semi-silk and other fabrics. Women's cotton vests are worn in winter, and light non-cotton vests are worn in summer. This women's waistcoat is somewhat different from the coats in that the waistcoat does not have a shoulder and is tied at the back on both sides. Surkhan oasis is one of Tajik women's outerwear, nimtana, made of striped fabric, mostly unlined, consisting of avra. Among the Uzbeks, the kurta is called a kurta. The women of the oasis wore a kurta over their heads. Kurta is also present in the clans of the inhabitants of other regions of Uzbekistan, and it is called white jada in Karakalpaks and jada in Khorezm Uzbeks. As the inhabitants of Takchi tribe of Surkhan oasis lived mainly in the mountains, they preserved their unique ethnography and traditional clothes are still used today.

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