

The Surkhan Oasis is an Excellent Attribute of the Face (Juz) in the Construction and Decoration of Housing

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Abstract: This article talks about the modernization of local aspects in the furnishing and decoration of houses. In the late 19th century, the most widespread of permanent housing in southern Uzbekistan was the oat. The kilns, gulls, and hundreds (juzs) living in the region were housing until the 1930s, when after World War II residents began to build housing in Joppa.

Keywords: black house, terma, keragali house, iyma, felt house, grass, red house, white grass.

Introduction

In the development of the House of settlers, keragali began the emergence of a planable house C.I.Weinstein considers the most basic period. The origin and distribution of black houses dates back to the middle of the 1st millennium AD. This in turn was a major cultural achievement of the settlers, marking the progress from the early settlers to the last settler period. Such a turarjoy is called the “old Turkish House”.

Ethnographer S.I.Weinstein gives an image of an old Turkish House: “...the fence wall of the old Turkish house was made of Willow debris...the conical or semi-spherical upper part was made up of straight or bent arrows, with a hole in the top through which smoke came out, around and over which bent sticks were attached, forming a dome with a sharp tip”. Thus, one of the characteristic features of ancient Turkish houses is the domed shape of the hole. Therefore, it must be S.I.Weinstein and E.E.The gafferbergs show the House of Hazaras in Afghanistan as an example of ancient Turkish houses of an archaic type, rather than an example of an 18th-century Mongol House. A of the ancient Orkhun-Yenisei script.Considering the meeting of the old Turkish term “keraga” and the understanding of the prefabricated black house by keraga in the source of the book “Witches” in the Stein (London) Collection, it is revealed that it comes from the Turkish peoples. "Terma "(meaning picking, plotting) predates the Black House keraga in weaving, and a convenient Black House of settlers may have appeared with the name of the prefabricated” keragali house “or” terma" based on the ancient house of Huns. In many peoples, the word" Terma " is used to mean a fence, that is, a keraga.

For the first time, the Black House was improved in the form of a house of Huns, formed as a prefabricated house with the only name “keraga” from the “iyma” chalice in the naymans, and spread in the Kazakhs with the names of felt House, Black House in the Uzbeks, Meadow, Red House, White Meadow .

The stables were tall, large, and small in size depending on the economic situation of the owner of the house, and the colour, decoration, furnishing were similar. The hearths of the wealthier households required considerable funds to make and purchase such houses with double wings, i.e. two superimposed keragalis (8 keragas were used instead of a total of 4). Wealthy households certainly

built a “white lawn” to marry a son. The hearths (“black houses”) of the poorer households were odmiroq, i.e. simpler.

Methodology

The lawn, which was considered the main dwelling, was very revered by the local population, who tried to keep it without touching each part of it. An amulet, amulet, amulet, hazorispan, amulet, Horseshoe, cow and horse were hung outside, trying to protect against evil eyes and insexuals.

Oat-the bone of the oat, the so-called keraga, consisted of a trough and a thirst, and the equipment that covered the top of the house-a mesh, a ring and a hole closure. Kera was considered the part of the fence of the house, it was from 48 to 72 heads . One black house contained 4 keraga, with each keraga making up a quarter of the house, and a wing deb, and a circular lattice section of the lawn appeared when the four sides were joined. With 12 ears on each wing of the lawn (this is called a Chinook), the House had 48 heads, and if there were 16 ears, the house was called a 64-headed house. Keraga bars are covered with special straps made of camel or ox skin. The straps were keraga's breast and served as an amulet. In the face (juz), the height was 1.40-1.60 meters when spreading the oat flakes, while in the old ones it was 1.20 meters. The junction of these wings was referred to as jafsar. The front of the keraga is tucked into the two side posts (side bosom)of the house door. The place where the keragas are united-jafsars are fastened to jafsar piles 1.30-1.70 meters high. The lattice cells formed in the keragas were called cocoons, which, depending on the size and size of the cocoons, were called Yale cocoons or narrow cocoons . In the face (juz), the ovules of the oat (Black House) are 2.50 meters to 2.80 meters long, in the old ones the length of the ovules is 1.70 meters . The number of ovules was determined by how many heads of the House. Orphaned Owls were not part of this. The 5 uvuqs that are placed over the door, i.e. on the bosom (erganak), are called orphan uvuq. The Changar of the house is made of tulle in the form of a circle. It was called qasqaq .

The hearth bone is made of wood and wool. The oat bone (in the case of the 56-headed oat, consisting of 4 keraga, 56 arrows, a Changar, 43 holes, a “boqonchop” placed in wind Times) is made of yellow and black tolls. The bone of the house was made by local masters, as well as markets where they were sold. The sale of oat bone in markets was due to the increased commodity-money relations in the area receiving the commodity character of oat parts. The result was masters, workshops preparing the part of the hearths, which in turn led to a homogenization (unification)of the hearths. The main parts of the Wood made from wool were made by the ladies of the household, as women were superior to men in the work of decoration and furnishing. For the interior decoration of the lawn, colorful floral suspensions “bovs” and scallops were used, “bovs” were embroidered, and scallops were beautifully sewn from various fabrics.

Results and discussion

The interior furnishings and decoration of the House depend on the tastes of the hostess of the house, with which side of the lawn was intended for whom. The most respected person in the furnace is the oldest person in the house (Father, Mother), the landlord, or the guest is put in a net. The left side at the entrance to the lawn was considered the men's, and the right was considered the women's. Accordingly, from the left side of the lawn were placed the utensils of men, and from the right the utensils of women.

At the entrance to the Black House, that is, there was a kiln dug in the middle. At the entrance to the house, on its right (in irga), household items were stored, namely various dishes, pots and pans, tablecloths, mesh and tulups, flour and Guppy (kuvi), as well as food items. On the left side of the house, a sack of horse feed (barley) was placed near the bull, a saddle-harness of a horse was placed next to it, a khurjun, a horse bag and a goat were attached to the ears of keraga, and ola chijim (the little one of the rope)were hooked .

On The Rook of the House, carpets were first laid on the chest, and then blankets and blankets were wrapped around the throat (a“throat” draped blanket, a beautifully embroidered blanket, a blanket, which was wrapped so that the rugs were clean and tidy). Pillows-pillows are embroidered or sewn to

the brim, the beds are covered with patterned sochannas. Great attention was paid to embellishing the inner side of the lawn. The traditional style consists of a ticket to the ground, a mat bed, and a felt or carpet bed on top . The hearths of each people were separated by their originality, equipment and decoration. Fireplaces, like other types of housing of the population, have been improving in terms of structure, equipment and decoration throughout their long process of evolution.

In the area under study, the face (juz) were necessarily required to fire before the son could marry and to let the bride down in the ditch. He brought the bone and felt of the fire with him, preparing the internal equipment of the fire towards the son and the girl. These appliances were called Household sauce. The FELT of the house made for the new family was made of white or whitish wool, and the exterior was also called the White House (hearth) for being new.

Conclusion

The bride held a chime in the net of the fallen hearth, the bridesmaids entered the chimildiq at night and lay in bed, and during the 40-day chilla period, strangers could not enter the chimildiq. The mother of the bride made a "khasali stalk" for the bridesmaids, and they spent the night on this "khasali stalk". A "khasali trunk" is made once in a person's life and is made of sheepskin. The trunk is made of 5-6 skins, painted in different colors and cut into strips 12-14 cm wide. Ready-made tapered skins are sewn alternately around the rounded skin in the center. While white skin was placed in the center of the khasali stem, the last skin on the farthest edge of the stem was black, so that the "khasali stem", where the bridesmaids spend their honeymoon, with the ribbons sewn in sequence, was ready. As for the naming of this bed, it is closer to the fact that it was intended for the first "honeymoon" of the bridesmaids, and then in the dialect of voha Nomad bells it was called "honey stem"- "khasali stem".

In general, the development of personal housing and residential areas of the population of the Surkhandarya region of South Uzbekistan in the late 19th - first quarter of the 21st century was significantly influenced by ethno-social processes. Socio-economic changes have been responsible for the distinctive transformation of the population in the furnishing and decoration of traditional dwellings. These processes were evolutionarily followed in the 1970s, leading to changes in the appearance of our cities and villages during the years of independence.

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