



STAGES OF DEVELOPMENT OF WOMEN'S CLOTHING OF THE SURKHON OASIS ACADEMY OF SCIENCES OF THE REPUBLIC OF UZBEKISTAN

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ANNOTATION

In this article, we will briefly cover the development of women's clothing in the OASIS, the history of their origin, the factors that led to the change in clothes. It also mentions the different and similar sides of the women's clothing available in the oasis from the women's clothing in other regions.

KEYWORDS: Oasis women's dresses, originality in dress, “incomparable”, “turban head”, “kaluga”, close-ups-paranji, “garta”, “jelak”, “chakak”, “shoulder collar”.

The dress-up was closely associated with the region, conditions, lifestyle, customs, nature, culture, sex, age, seasons, nationality, which has been inhabited since ancient times, as well as the level of a certain stage of development and development of the people. For the first time to dress began to wear weak jeans — women. Therefore, in the nature of women, the concepts of dress, decoration, tie stand out among the main manifestations of marriage.

Traditional clothing was formed over a long historical period, developing in direct connection with the geographical environment in which this or that people lived, its economic form, social relations, culture, ethnic strata and a number of other factors. In other words, the culture of clothing and clothing has come a long historical-evolutionary path. As a result of the centuries-old formation of clothes suitable for folk life, characteristic of production processes, the totality of traditional national clothes of the people arose. Various factors such as external natural environment, economic activity, folk philosophy, culture, creativity, religious beliefs and national traditions play an important role in the formation of national clothes. In addition to the lifestyle, labor and climatic conditions of people in the occurrence and increase in the number of types of clothing, their cultural development, the growth of aesthetic tastes were also one of the main factors.



In fact, the scientific research conducted on clothes shows that in national clothes a certain artistic interpretation is embodied, in which a person expresses his aesthetic ideas and develops in connection with the life of society. In turn, its development was directly related not only to the changes that occurred as a result of economic development, but also to politics, religion, ethics. In general, folk clothes are one of the important ethnomadenical figures that form the basis of traditional national culture, which began to be prepared and increasingly perfected with a specific taste, taking into account the spiritual mentality of the people, age, sex, height in the standard of living.

Well, in the clothing heads of each historical period is a reflection of the perception of the culture of dressing, characteristic of that stage.

On the territory of Uzbekistan, depending on the place of origin and geography, the initial fabrics were also different. "Uzbek jomabofs traditional silk finisher (kanovis, silk, khanatlas) and semi-silk finisher (incomparably, banoras, adras) are sewn mainly from it clothes to rich layers. Some villages and cities are specialized in the production of certain types of silk fabrics. Local masters were also popular in the production of velvet. Especially semi-silk fabrics-stripped olacha and incomparable, guldor olachipor adras and shoyicha (pari-pasha) are very common. Olacha and incomparable road decoration made a difference with its wide and thinness. They are decorated in different colors and have different names: yakroya, katak Shai, tavlana Shai, abrshoyi, adras, incomparable, etc."¹

"Traditional Uzbek clothing consisted mainly of a top shirt, pants and a chop, a head scarf, a leg scarf and a skirt. Almost identical in size to the clothes of men-women and large-children testified to their antiquity. A horizontal long-sleeved shirt is widely distributed in Zarafshan, Kashkadarya and Surkhondarya valleys, Tashkent, Bukhara and Khorezm.

The collar of the women's shirt is cut vertically, and in many places the entire neck is sewn with a floral print (ribbon). Shahrisabz, Karshi and Jiyak in Surkhondarya are woven in the form of an idol with a silk thread, and in Bukhara sew a jiyak with a gold thread to expensive clothes."²

¹ I.Jabborov. O'zbek xalq etnografiyasi. Toshkent. "O'qituvchi". 1994. 125-bet.

² I.Jabborov. O'zbek xalq etnografiyasi. Toshkent. "O'qituvchi". 1994. 150-bet.



Each territory has its own unique hobby, which is worth wearing. For example, zarChopOn was worn in ancient times more by the groom Bukhara, Samarkand. In the Fergana Valley, the groom had a blue bow, a road in Surkhandarya, Kashkadarya, a velvet chopon in Tashkent and its surroundings, and another groom Chop On in Khorezm. And our brides were not in a rented European white dress, but in a wedding dress made of white surp.

The clothes of our most ancient ancestors who lived on the territory of the surkhon Oasis were also formed on the basis of the natural climate, living conditions and seed tribal traditions, like the clothes of other nations of the world. Archaeological monuments found in the territory of the Republic on clothes, their forms and evolutions and local features of the ancestors of the past, mural paintings, statuettes, as well as ornaments, written sources, hand-painted books give a somewhat clear picture of the images of the miraculous colors.

Oasis women's clothing perfectly preserved the traditional local appearance in the work, in women's clothing a lot of original patterns, ornaments, borders were used. It is worth noting that in the traditional clothes of the peoples of Central Asia from ancient times, local originality was dominated by nationality, but they also had a holistic common ground. The commonality in women's clothing is explained by their wide, long, straight physique and appearance. The traditional clothes of the women of the Oasis included: dresses and must, tops: robe, jelak, cotton-lined robe, jacket, sleeveless nib, hats-hoodies, headscarves, dakana wearers, "turban head", kaluga, yopingichs-paranji, blankets, jelak, shoes mest-kalish, light cowl, popush.

The types of fabrics from which women's traditional clothing is made are diverse, and the economic cultural types that exist in the OASIS, the area in which the population is located, the originality of the social, domestic lifestyle of the population have significantly influenced women's clothing. In addition, the influence of cultural and economic ties with neighboring peoples is also directly reflected in the clothes.

In the surkhon-Sherabad oasis, in addition to "Boz", "olacha", which was prepared at home for women's traditional dresses, unique, expensive silk and semi-silk fabrics from



abroad were also used. Semi-silk and leather mixed "corset "fabric," Wrinkle-piece" fabric was used in women's traditional wedding and festive clothes.

And in the Oasis girls ' shirts are sewn as much as possible from red, pink, yellow, blue, orange fabrics. Because the clothes in which the girls were dressed were supposed to show the horizon of the tulip. Brides wrap a white gajim scarf or a red silk scarf. These dresses are certainly worn monand to the ceremony, the song being sung, the dance being performed. Also, women's clothing differs depending on the age of the woman who wears it.

Speaking of women's traditional clothing, first of all, let's dwell on a wide, straight-cut women's shirt, which is considered one of the most common, popular everyday clothes.

The women's jacket, in the Surkhan Oasis, had its own, local views. The woman paid attention to the economy in the tailoring of each of her dresses. In the position where one whole piece of fabric forms the front and back of the shirt, the shoulders are folded without sewing.

To ensure that the shirt is resistant to rapid tearing, it is necessary to put a seam by two sides. Also, the originality in the upper clothes of the women of the Oasis was also reflected in their collars.

Even in the dresses of the women of the surkhon Oasis, The Shape of the collar in two basically different looks was known:

1. Long stand-up carved collar.
2. Shoulder collar-GIFs the first is adjacent to the second collars.

In local conditions, the part of the shirt intended for the penetration of a transverse or long erect shaved head was called a "yarmochi" or "collar". Dresses with long steep collars are included among the population as "peshkusho", "jakhak", "chakak".

The tailoring of shirts kundalang types such as" shoulder collar " were mostly worn by girls until they were married. Shoulder-collar dresses are embroidered on the edges of the collar from various jibak Chiros, ribbons, or threads of different colors.

Two things are paid attention to when wearing embroidery and nieces on the collar. It is primarily intended to give decorative splendor, and secondly, it is envisaged



that the shirt will not tear quickly when the head comes out of the pusher, and the shirt will be resistant and of high quality.

In the mountain and Foothill villages of Boysun, Sherabad districts, women took dresses in accordance with their tastes and artistic skills, as well as embroidered embroidery on parts. The type of decoration that will be given to dresses is chosen without, on the one hand, depending on the current conditions in the same area, and on what purpose the dress will be worn, on the other.

To date, the variety of women's clothing has also increased as a result of climatic conditions, economic activities, the worldview of our people, lifestyle, social relations, the development of trade, the development of Science and technology, the emergence of modern sewing machines, the improvement of cultural and economic ties with other peoples.

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