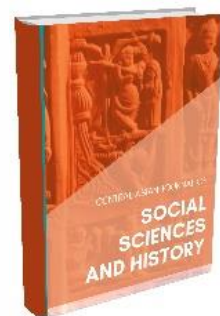




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### Traditions of Surkhandary Artists in Making National Dresses

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#### Abstract:

In this article, the development of sewing and wearing of national clothes and traditions related to it in Turkic peoples and regional characteristics of Surkhan oasis craftsmen in national clothes are highlighted.

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#### Introduction

The national belt made by craftsmen has been revered by the Uzbek and Tajik peoples since ancient times [1.74-75]. Belbagh is a men's outerwear, that is, a shawl tied around the waist over a cloak, a kerchief, made of fabrics such as gray, silk, with or without embroidery. Belbog was called "belkars" by some residents of Jobu, Qarluq, Ipoq, Kumpaykal villages of Oltinsoy district, Sina, Dahana, Kuyovsu villages of Denov district, Hurvatan, Sofiyan, Khufar villages of Sariosiyo district as "mionband" [2.112]. The herdsmen of the oasis had belts made of woolen cloth [3]. In the first quarter of the 20th century, when wearing a cloak in the oasis, people tied their waists with a belt. Also, as a sarp at weddings, a belt is tied around the waist of men. In particular, at the wedding, the groom is dressed in a robe and tied with a belt. Elderly people wear belts made of white cloth. Young men wear large colorful embroidered belts. Wealthy people wore two or three belts. This testified to the extent of their respect, attention and wealth [4.43-44]. By the 30s and 40s of the 20th century, young and middle-aged men stopped wearing belts. This indicates that the tradition of men's belts in the oasis is gradually disappearing from everyday life.

In the Turkic peoples, sewing, wearing and related customs have been developed since ancient times. In addition, in our country, the most common headdresses made by the craftsmen of the Surkhan oasis are turbans, hats and caps. During the research period in the oasis, one of the main headdresses was the turban. The turban is worn by older people, rich people and religious people. In the oasis, young men studying in the madrasa [5] and newly married bridegrooms [6] are wrapped.

When wrapping the turban on the head, one end from the left side is two, two and a half inches long, and is pinned up. When praying, the forehead is hung from the side to the chest. The learned people hang their foreheads to the back [7.227-230]. "Pesh" is called "fesh" in villages such as Maland, Khufar, Uzun district, Khanjiza, Khojaasmin, Sariosiya district of the oasis [8.230-239]. The turbans of the elderly were gray and white, and those of the young were made of dark red and red fabrics. The herdsman inhabitants of the oasis wove and made turbans from camel wool and white goat wool.[9.350-351]

Another type of men's headdress is a hat, which differs from one another in terms of sewing style and decoration [10]. The hat is made of aura, lining, ziyak and pilta. First, each is sewn separately, and then sewn together. Hats were made with turbans, round ones worn under the turban, pointed ones, i.e. "hats", and four-cornered ones worn separately [11.]. In the oasis, cattle-breeding residents sewed hats made of camel wool for the winter season. The residents of the oasis, who belong to the Kunkiro and Yuz clans, called their caps "caps".[12. 246-248].

The main winter headgear for men is a cap. In the oasis, cattle-breeding residents made telpaks from blackbuck skin. People living in the mountain areas sewed telpaks from fox skins, and from beaver skins.

## Materials and Methods.

At the end of the 19th century - the first half of the 20th century, the traditional footwear of the population was sewn by local craftsmen, such as takaki, charikh, hakkari, mokki, and toshtovan were made. Not all craftsmen in the oasis could make boots and maxi-kovush. Horse, camel, cattle, sheep and goat hides were used as raw materials for this type of shoes. The skin is soaked for 2-3 days in water prepared from the roots of jiji, apricot, and ginjak. This skin, which has become red in color, is matured. Takaki is mainly made of cowhide. Also, boots and boots are made of cowhide. For example, a strap is threaded from the bottom of the back heel of the shoe and tied around the leg. Chorikas are mainly worn during the rainy season. Makshi and mokki are made of sarka leather. Hakkari kovus, which are mainly worn during the rainy season, are made of wood[13]. On the other hand, footwear such as mukki and chariq, which were worn by men until the first quarter of the 20th century, began to disappear from everyday life as a result of the introduction of factory-made shoes into the oasis by the 40s of the 20th century. From the same period, in the oasis, as in other regions, the wearing of factory-made socks was an image among some sections of the local population. In the past, local residents wore shoes with paitava or woolen socks, but since the 1950s, factory-made cotton socks have become common. In addition, it was during this period that chrome boots and boots began to replace traditional footwear.

It embodies the ancient and national costumes of Uzbeks. The clothes of the women of the Surkhan oasis, made by the craftsmen of the Surkhan oasis, are distinguished by the 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.

Dresses are made long and wide. Women's underwear consisted of a dress made of white fabric and a "breast band". It should be noted that casual dresses are always worn over these undershirts. Women's dresses differed from girls' dresses in the oasis in certain aspects. This difference was first reflected in the shirt collars. 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" [14.53-57].

In the oasis, in the first quarter of the 20th century, girls and the elderly wore dresses with a cross collar, that is, with a shoulder collar. In some villages of the oasis, this dress 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 [15.28]. Such dresses called "shoulder collar" or "kiftaki" became popular among women in the 30s and 40s of the 20th century [16.155].

## Results and discussion.

By the 50s of the 20th century, the differences between girls' and women's dresses disappeared, and vertical clothes became a tradition. In general, during this period women's dresses were traditionally made with straight shoulders, loose cut bodices and skirts that flared towards the hem.

One of the traditional undergarments of women of the oasis is a must. There was no difference in the shape of men's and women's trousers, i.e. pants, of the Surkhan oasis, but they differed only in their sewing [17]. In the first half of the 20th century, it was obligatory for a woman to wear a proper dress, even for baby girls under one year of age [18. 60-61]. Women's bodysuits are made of two types of fabric, and this is not a local feature, but a regional significance. The leg part of the lozim is made of new fabric, the lip, that is, the side that is not visible, is made of cheaper fabric, and the brick is made of the fabric used for the leg part [19.879-882]. The lozis of old and old women are made of malla, blue-colored fabrics, and the lozis of girls and young women are made of light-reddish-colored fabrics, with different kinds of laces attached to their legs [20].

One of the outer garments of the women of the oasis was 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, and women's cloaks are made with buttons or straps to cover their front [21.87-91].

The kurta, which is a women's headwear, is sewn by the craftsmen of the Surkhan oasis from striped fabric, it is mainly unlined and consists of avra. The hem, collar and hem of the kurta have beautiful embroidery. Oasis women wore kurta mostly on their heads [22]. Kurta is also present in the clans of the inhabitants of other regions of Uzbekistan, it is called "white jada" [23.556] in the Karakalpaks and "ja'da" [24] in the Khorezm Uzbeks.

One of the ancient headdresses of girls in the oasis is "kasava", which is made of several types of fabric in the style of a belt, and the middle part is left open [25.119]. Some authors have pointed out that Kasava is one of the ancient headdresses of the women of the oasis

A headscarf, one of the ancient traditional women's headdresses, is rectangular in shape and wrapped in various ways. The inhabitants of the oasis, who belong to the Kunhirot clan, called the scarf "kiyik".

Shawls are named differently depending on the fabric they are made of. In the studied period, girls in the oasis began to weave headscarves from the time they reached the "age of sin".

### Conclusion.

As a conclusion, it should be noted that regional characteristics are more observed in the national clothing of craftsmen, and under the influence of different ethnic groups, the transformation in this direction of material culture has accelerated.

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