

ETHNOGRAPHIC ANALYSIS OF THE TRADITIONAL COSTUMES OF THE INHABITANTS OF THE BUKHARA OASIS IN THE LATE XIX -EARLY XX CENTURIES

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Abstract: In this article, an ethnographic analysis of the national costumes of the population (Uzbeks, Tajiks, Jews, Iranians, etc.) living in the Bukhara oasis in the late 19th and early 20th centuries is carried out. This raises the question: what is the purpose of studying clothing? In ethnography, it is important to determine the ethnogenesis of a person, the lifestyle and clothing are of great importance. Clothing helps to obtain detailed information about the lifestyle, living conditions, character, gender, position and social origin of the people who lived in their time. For example, the women of the Bukhara oasis wore several dresses made of expensive fabrics to show their high social status.

Keywords: clothing, fabric, jewelry, cloak, kurta, robe, belt, yaktak, kalaposh, mahsi, peshkurta, peshonaband, turban, sallabandon, ezor.

Introduction. The purpose of this article is to reveal the traditional costumes of the inhabitants of the Bukhara oasis during the years of independence and their changes on the basis of historical literature and field ethnographic materials. The task of the article was to study the history of the traditional clothing of the people of the Bukhara oasis, to analyze, using ethnographic data, to what extent the sphere of fabric production and sewing of the people of the oasis has developed, and to analyze the processes of transformation in clothing. The practical significance of the article is that the clothing of the oasis residents serves to preserve nationality, preserve the uniqueness of traditions and customs related to clothing, pass on our nationality to future generations and improve knowledge about it.

Analysis of literature on the topic. When writing the article, a lot of scientific literature was also used. Works, scientific articles and field studies of such scientists as O.A. Sukhareva, K. Shoniyozov, S. Davlatova, T.G. Yemelyanenko. When we talk about clothes, first of all we need to dwell on the fabrics and colors used. In the Bukhara oasis, clothes were made from silk and semi-silk fabrics: adras, olacha, bekasam, karbos, banoras, satin, kalami and velvet fabrics were used. These fabrics were made by artisans and have not lost their importance to this day. The fabric “zandanicha”, woven in the Bukhara oasis, is still made by artisans in the Peshku district of the Bukhara region.

Research methodology. In preparing the article on this topic, historical, comparative analysis and ethnographic research methods of observation, questioning and conversation were widely used. As a result of the field research conducted, an attempt was made to obtain more comprehensive information about the ancient rituals of the oasis inhabitants and the following was studied: Until the 20s and 30s of the 19th century, the main feature of Uzbek men's shirts was horizontal, i.e. It has the shape of a semicircular yirmochi and is decorated with a simple jiyak or chiroz.



The sleeves of the dress are also long and reach the paws, and the ends of the sleeves are decorated with beautiful ruffles. Since the 1940s, a Ukrainian shirt made of white linen with an embroidered collar has become the image.

Men's underwear is called kurta. The neckline of the shirt is cut according to age. Basically, the neck was vertical or horizontal. Men's shirts were double-breasted, that is, sewn in the middle lengthwise, and wide. Such dresses reached below the knee, and over time the length of the dress was shortened to the waist. Cotton thread was used for everyday dresses, and silk was used for wedding ceremonies.¹

Men's trousers (ezor) - the middle part consists of two triangles sewn into a pocket, to which wide trouser legs are attached. The upper part of the trousers is sewn back and tied. Ezor is made mainly of cotton thread. The ezor worn by the nobles was made of floral, embroidered fabrics and even velvet.

The men's cloak is divided into three types depending on the season: joma - day coat with lined lining, chakmon - winter coat made of woolen fabric, yaktak - summer clothes without a belt. Bukhara cloaks were long and wide, since several items of clothing were worn under the cloak. The sleeves are tapered towards the wrist.

Bukhara cloaks are made according to the same pattern regardless of the social origin of the men. They are wide, wide, and the collar is hollow cut. They did not have a lock. A thin strip is sewn on the collar, hem, sleeves and edges of the cloak. The religious leaders were completely different in their clothes from other representatives of the population. Religious leaders wore large turbans, mostly made of white cloth. As outerwear, they wore a Banaras shepherd's cloak made of white and silver nimshoy. Men's headgear consisted of variously shaped telpaks, hats, and turbans made of cloth and fur. There were three types of headgear made of cloth: a cap, araqchin, and a hat. Until the second half of the 19th century, the turban was considered the main headdress. Later, the turban was worn only when going out. Gradually, it became not an everyday headdress, but a ceremonial headdress called "Sallabandon". It was also possible to wear a hat separately. It did not have a separate brim. The hat was sewn from four triangular segments (karj). Depending on its shape and proportions, it is elongated or round.

The clothes of women in the Bukhara oasis were distinguished by their bright colors and decoration. The clothes of the women of the oasis were more elegant and multi-layered than in other regions. The traditional women's dress consisted of a dress, a lozim, outerwear: a munisak, a paranja cape, a headdress and shoes, and the clothes worn for everyday and wedding ceremonies were the same in terms of sewing. The only difference between them was the color, fabric and decoration of ceremonial clothes. When choosing clothes for themselves, women certainly paid attention to the color of the fabric. Girls liked dresses made of red fabrics more. In many peoples, red is a symbol of love and joy. Middle-aged women wore dresses made of blue fabrics. Older women preferred blue-green and white dresses. There are specific types of women's headscarves, including the khatcha and the paranji.

The kurta was a typical dress for women of all ages, with a kurta with a horizontal collar for girls and a kurta with a peshkusho for married women. Women could wear several layers of dresses at the same time. This, in turn, indicated the woman's financial status. But women were required to wear an inner dress made of white and colored silk, as well as an outer dress made of fabrics such as zarbof and velvet.

¹ Asomiddinova M.Kiyim-kechak nomlari. – T.: Fan,1981.



Women's dresses were distinguished by their wide cut and sleeves. The sleeves of the dresses were usually wide, long, and square. In particular, the sleeves of ceremonial and inner dresses were long, up to three meters, and decorated with bright colored embroidery. The length of the dresses was ankle-length, leaving the feet visible. By the second half of the 19th century, changes were occurring to the collar of women's underwear. Women wore lace or sequins along with shirts. They were similar in physique to men's trousers and were completely different in fabric and decoration. Poychoma is sewn by decorating the edges with zex and a chin. Usually, the upper part of the sleeve is made of ordinary fabric, and the lower part is made of expensive fabrics. One of the women's outerwear used in fabrics such as silk, pieces for the must is a cloak. The species of ChopOn varied, and it was hip and paranji that were specifically feminine. Such tops were made from a variety of fabrics, including abrband shawl, dukhoba, and parchment. The fabric of the TOPS was also selected depending on the level of the layer. Ordinary women's tops were sewn from adras. The choppers differed from each other in their wrist. The sleeves of the bitch are sewn short so that the sleeves of the women's underwear are visible. In fact, kaltacha is the name of the ancient upper clothes of women, such as munisak, mursak, common in all regions of Uzbekistan².

The headdress of Oasis women is also Turlich. Among them are the Ro'am, the foreheads, the doppelgänger. In Bukhara, as in other regions of Central Asia in the late 19th - early 20th centuries, dowels and shawls were the main women's headdresses. Women's shoes - mahsi, kovush, kalish, etc. - are made of Koine or rubber (which entered from the outside in the late Middle Ages). Previously, mahsi was sewn from the skin of a black goat with a green Saxon heel. Such shallow sturdy shoes were referred to as "reindeer".

The analysis and results consisted in the fact that during the years of Independence, transformational processes related to the national clothing of the inhabitants of the Bukhara Oasis, Regional features were studied, and specific general and private aspects of historical literature, field ethnographic materials and historical literature were summed up on the topic. Practical proposals and recommendations can be used in the Bukhara region in order to preserve the appearance of national clothes and further improve the historical and cultural heritage.

Conclusions and suggestions. The Bukhara Oasis is one of the ancient cultural and ethnographic regions of Central Asia and has made its outstanding contribution to the entire human civilization. The distinctive features, common and different aspects of the Uzbek and Tajik traditions in the National clothes of the Oasis have been found to have developed under the influence of their daily life needs, lifestyle, economic activities, worldviews, religious beliefs and local cultures.

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² Raxmatullayeva D. Kostyum va moda tarixi. -T.: "Niso poligraf", 2017. -B.166.



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