

## OASISMENCLOTHES ARE UNIQUEAPPEARANCES

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### Abstract

In this article, the appearance, types, and their important aspects and uniqueness of men's clothing, formed in the Surkhan oasis and developed since ancient times, are explained with brief examples. Also, the dress style and special aspects of the men of the ancient oasis have been touched upon a little.

**Keywords:**Oasis Men's Clothing,"yakhtak", "jelak", "kamzul", "postin", "doppi", "telpak", "nimcha", "mukki".

### Introduction

Traditional economic activities in the formation of men's clothes of the Surkhan oasis: animal husbandry, farming, handicrafts; natural geographical climatic conditions: the influence of mountains, sub-mountains, steppes is noticeable.

Unique traditional clothing of men of the oasisIf we talk about lari, first of all, it should be noted that during this period, their underwear consisted of a gray shirt, a light jacket, a thick jacket in winter, and trousers. Men wore white light "yaktak", "jelak" in hot seasons, cotton "nimcha", "ton" in winter as traditional clothes. In the oasis, the men's "toon" is made of white-green, white-red, white-yellow, and stripes. Boysun men also wore yellow and red printed robes. This cloak has a unique appearance and cannot be found anywhere else in our Republic.

At the beginning of the 20th century, men's light underwear "gray boy shirt" and "four-collared shirt" were widespread in the Surkhan oasis. Usually when such a dress is worn insideIt seems that another shirt was worn, so it was called "four-collared shirt" among the Tajik residents of the oasis.

"The pants worn by men of the oasis are called chalbar, poijoma, they are long and wide, and consist of lipa, og (brick) and poycha. The style of sewing trousers was almost the same in the oasis. In particular, a pair of trousers was put on her lipa, and it was big and hanging between her legs.<sup>1</sup>

In the oasis, "yaktak" was considered a common traditional men's clothing. "Yaktak" has buttons attached to the front of the collar, and then buttons. Young men's jackets had pockets, while old men's jackets had black, dark-colored printed embroidery decorated with various borders.

Another light outerwear for men is "guppi", "guppicha" - common among herders in the mountains during the cold winter season. "The guppy, an ancient men's garment, was lined

<sup>1</sup>S.N.Tursunov, T.R.Pardaev, N.Mahmadiyurova "Surkhondarya ethnographic space." 2012. Page 89.



with cotton wool. In Kazakhs, it is called "kuppi" and it is made of camel or sheep wool. Guppies are knee-high or low. Mahmoud Kashghari also touched on guppy in his work."<sup>2</sup>

By the 30s of the 20th century, the Tatar language "kamzur" and "kamzul" began to spread throughout our Republic, and the kamzuls, which appeared in a new version in Oza, were called by the name "jelak".

Another seasonal, traditional outerwear for men is fur. "Po'stin" is made of sheep, fox, marten skins, the inner part is sewn from animal fur, and the upper part is sewn and painted. In hot days, the fur part of the fur is worn on top, and in cold days, the fur part is worn inside. In the oasis, furs are called "barra fur", "otter fur", "felt fur" depending on the animal skin they are made of. Postin was also a picture among herders living mainly in mountain villages, it was worn over a cloak and jacket as a protection against the cold.

The belt, which is an integral part of traditional clothes, is ancient and has a very wide symbolic meaning. In oasis weddings, the bride's uncle or younger sister ties a thick belt around her waist as a symbolic sign of the fact that the groom is the head of the family and his waist is strong. A tied belt knot was considered a symbol of strength and strength of the waist. Our people wear a belt as a symbol of manly strength, wealth, confidence in the fullness of the heart, and love. Also, tying the "Belbog" was considered a symbolic sign of the transition from adolescence to manhood.

"Belts" were called "adras belt", "alvon belt", "silk belt" depending on the special marks on them, "embroidered belt", "coin belt", "silk belt" depending on the fabric.

Outerwear - "chopon" (cloak), which is preserved as a national symbol of the Uzbek people, is made in the oasis in the form of an open-collar jacket, lined and made of cotton. "Chopon" is long and wide, the upper part is wide, the lower part is narrowed, some of them have a hem, a curved part on the right and left side, it is comfortable to sit on the ground. Usually the cloak has a belt, on which men hang knives. Summer coats were unlined "avra coat" or "avra coat" without lining.

Men headclothes also had their own ethnic regional and seasonal symbols. The most common and common headgear of men is "cap". In our republic, there are hats specific to each region, and they differ from each other according to the style of sewing, flowers, and fabric. Hats are made square, round, pointed. Round caps are made of light white cloth and worn inside the turban when sleeping at night. They are called "shappo'sh", "sufi doppi", "kallaposh". The round hats for young men were embroidered, and the anklets hung from the place where the two ends of the hem were sewn around the edge of the hat. Embroidered, bowler hats of this look are still the traditional headdress common in the oasis.

The telpak was a picture of the 20s and 30s of the 20th century. Depending on what kind of fabric the telpak is made of, it is called "karakol telpak", "kunduz telpak", "tulki telpak" han. Among the winter hats in the oasis, "kulakkin" and "chugurma", which cover the ears, have a high circular shape with cotton inside, and hats made of blackbuck skin are widely distributed.

Men's traditional footwear, such as kovush-mahsi, chorik, takaki, mukki, toshtovan, chorik-paypush, are considered seasonal footwear.

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<sup>2</sup>S.N.Tursunov, T.R.Pardaev, N.Mahmadiyurova "Surkhondarya ethnographic space." 2012. Page 97



"Hakkari kovush" (tovuldiriq) is a shoe made of wood with the toe turned up, which was mainly worn by shepherds in the mountains and foothills, because the "mukki-charik" made of soft leather on the bottom quickly became unusable in rocky terrain. In addition, "Hakkari Kovush" was worn by poor families in yards and fields when it was muddy after rain and snow.<sup>3</sup>

In the oasis, the local people engaged in animal husbandry wore "charikh" in remote mountain conditions and in winter. A strap is threaded behind the back heel of the shoe and tied around the leg. These legs and clothes are made of horse, camel, cow skin.

"Popish" is made of taka leather (takaki) in a similar shape.

"Mukki" is a non-heeled, soft cow, made of goat skin, men wore clothes made of wood under the names of "tovuldiriq" and "tashtovan" in winter, covered with cow skin and goat hair inside.

"Mukki - kunjili, sewn in the form of a semi-boot, with the tip turned up. It has no heel, the bottom is flat, and it is worn with a paitava. Paitava is made of white sheep's wool. After the mukki is worn, it is tied up to the knee with a mukki tie. The mukki bow was also woven from wool and had two bow ties at the bottom of the mukki. Dark-skinned men wore mukki boots, middle-aged men wore boots, and poor men wore boots.<sup>4</sup>

Kalish, mahsi are widely worn in the villages around the city and are still the traditional footwear of older men.

So, common and special symbols in the traditional clothes of men of Surkhan oasis were formed due to historical, economic and social reasons and changed over the centuries.

## References

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2. "Surkhondarya Village". T. 1996.

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<sup>3</sup>S.N.Tursunov, T.R.Pardaev, N.Mahmadiyurova "Surkhondarya ethnographic space." 2012. Page 99.

<sup>4</sup>S.N.Tursunov, T.R.Pardaev, N.Mahmadiyurova "Surkhondarya ethnographic space." 2012. Page 99.

