



National Clothes of Karakalpak Women in The XIX Century (Based on ethnographic research)

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ABSTRACT

The hats of Karakalpak women are radically different from the hats of fraternal peoples. The Kazakh people wear white headscarves, and Karakalpak women wear floral headscarves of different colors. The young girls wore a doppia and a small handkerchief (must be red). The adult girls combined the prison with Aydin and pulled her hair to the left because it was wrapped around her head. She is wearing a big scarf.

Keywords:

jegde, saukela, red dress, gray shirt, bracelet, arebak, statue, ball button, oner monshaq.

The people of Karakalpakstan have an ancient history, national culture, wonderful handicrafts and unique traditions. At the same time, Karakalpak women's clothing has a rich history, dating back centuries. Our ethnographers have done a lot of research on our ancient and rich national history.

In the XIX century, the national costumes of the Karakalpak people, their way of life, national traditions were radically different from other peoples. Ethnographic research shows that the ancient costumes of the Karakalpaks are similar only to the costumes of the peoples of Central Asia and Kazakhstan, but in some places they resemble the costumes of the peoples of the Urals and the Volga region. made of natural products: cotton fabric and pine yarn fabric. He used "Kazakh" to clean cotton from cotton seeds and turn it into yarn.

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handkerchief (must be red). The adult girls combined the prison with Aydin and pulled her hair to the left because it was wrapped around her head. She is wearing a big scarf. The collar is sewn with red thread and worn with long collars with various patterns. The sleeves are sewn on. The shirt is painted black and blue, sewn from gray.

When women go to weddings and ceremonies or to a party, they are covered in jeans. There are two types of people who wear jeans depending on their age. Young brides wear red jeans. Older women wear jeans.

Jende is one of the first clothes in the life of the people: This is what the Alpomish epic says about it.

«Жегдесин қыя деп жамылып,
Баўыры оттай қамылып»

Ethnographer T. A. Жданконың Очерки исторической Каракалпаков (Родоплеменная структура и расселение в XIX – века XX века. 1950 –жылы шыққан мийнетлерінде, А. С. Марозованың Следы древних форм семьи у кракалпаков. Т.: 1960-жылы, Р. Қосбергеновтың Қарақалпақ халықының колониал дәўирдеги

мәдениеті және турмысы. Н.: 1970 ж. Х.Есбергеновтың. Вaпpocы этничecкoй иcтopии и тpaдициoннoй кyльтypы кapaкaлпaкoв. Этничecкaя иcтopия и тpaдициoннaя кyльтypa нapoдoв Cpeднeй Aзии и Кaзaxcтaнa, Нyкyс. 1989 г) Along with the jegda, the dress was also a dress. It was a women's hat with a triangular front, embroidered, red in color, and a hole in the head. The back is covered with a long cloth.

Only the front of the woman's face is visible, and her hair is completely covered. The front of the car is decorated with black thread, reminiscent of various animals, such as a ram, a bird's wing, an ant's back, a dog's heel, and more. The red dress consists of 3 sections: the front of the red dress, ie the chest section, the shoulder is black, the red dress is the front, and the tail of the red dress is the tail. [3.83]

The girls wore dresses with silver beads, raw coins, various statues, beads, bracelets on their hands, rings on their fingers, earrings on their ears.

Also, older grandmothers wear skullcaps. The young girls wore soppas on their heads. The sleeves were long and wide, and the toes of the shirts had to be invisible. While working, his sleeves were raised.

Women's clothes are actually made of fine gray. Such a dress is called a "gray shirt". Depending on the person wearing it, it is decorated with different patterns. Older women's clothes are white and yellow. The shirt worn by the girls was mainly a chess shirt. It was embroidered. It was called a "chess" shirt. The Karakalpak folk epic Garib Ashiq says about it,

Шатыраш көйлегимди гүлге
сылдырла,

Барсаң сәлемдегил келсин Ғәрбим.

Or about it in folk songs,

«Шатраш көйлек кийдим баўын
байламай,

Ярға ўәде бердим кейин ойламай»,

women's clothing also represented their social status and occupation. The rich man's women wore shirts made of silk. Depending on the fabric, they were called "silk shirts", "silk shirts", "thin shirts". lib, the upper side of the collar is round, the lower side is long and falls

below the chest. The collars of women's shirts are separate and sold in the market.

One of the most popular women's clothes is the beshpent. It differs from the men's beshpent in its term. It differs from men's clothing in that it is made of a fabric that most women wear and has a pattern. Another difference is that women's beshpent does not have a vertical collar, but a round collar. In addition, women's guppas differ from men's in that they are made of silk and have a round collar. Another special clothing for women is the inner coat. It is made of fox skin or natural wool. The lower part of the linen is covered with a hand-sewn pattern.

The main type of women's footwear was ethical. The first was "Jay sole" and the second was "high heel", which was divided into two types depending on the appearance. The outside of the bucket, which is made of fine fabric and has a high heel, is covered with a "blue cloth", which gives the bucket a special color, with a small yellow nail. reinforced. The "blue cloth" was made from donkey skin and then dyed blue. This is why it is called "Savir Kovush". It is the most common type of footwear until the twentieth century, and has been preserved by the Karakalpak people since ancient times.

About the national culture of the Karakalpak people in the XIX century, especially about women's clothing, Ajiniyaz is widely represented in the works of the poet. .

Кийеди көк саўырылап геўиш-мәси,

Өңиринде өңирмоншақ он түймеси.

Көйлеги дарайыдан, киймешеги,

Жанында жүрер баслап жеңгешеси.

Орамал жибереди отырыспада,

The most labor-intensive items in women's clothing are blue shirts, scarves, red dresses, jewelry, rings, bracelets, arebaks, statues, handicrafts, 8 buttons. For example, Ajiniyaz Qosbay In his son's work, Karakalpak traditional programs, costumes and jewelry of the XIX century are reflected in the work "The story of the girl Mengesh with Ajiniyaz."

Көшкенде көлеңкели бар күймеси,

Көйлеги дарайыдан он түймеси,

Шылдыры, өңир моншақ бар жәнеси,

Билезик, жүзик, сырға көп немеси,

Бели қылдай, өңиринде хәр түймеси [4:126]

It is proved that the Karakalpak girls wore all kinds of silver coins, raw coins, figured beads on the buttons, bracelets on their hands, rings on their fingers, and earrings on their ears. This is what Ajiniyaz said in his poem "Kyz Oraz".

Атасы Әбил кәтқуда, мола Тәжидур ағасы.

Зербарақ алтын қуылмыш таққан аның сырғасы,

Кийгени жәннет ишик, қундыз тутылмыш яғасы.

Хайт мереке, тойға шықса бәрше қыздың ағласы,

Алтын хәйкел, гүмис шытақ өңир моншақ таққаны.

At the wedding, the women wore red dresses made of wool and silk, as well as a saukele decorated with silver and precious stones. [5: pp. 28-29]

The sides of Savkele are made of four similar felt, between which is a black sukno (mavit), covered on each side with a red cloth, on both sides of which are hooks with gold-plated leaves made of silver. There is a ring 20-25 cm 2 wide from the top to the ankles, the lower part of which is divided into several parts. It would not be a mistake to say that it is a hat. The reason is that when a warrior enters a battle, he expects to be saved from being shot by a savkele, and if the king wants to appear to have a different power than others, he worships hair (aydar, beard, etc. are still found in our lives). [6: 94-97]. To prove this point, we can take the example of the hat worn by Guloyim in the epic "Forty Girls".

Savkele was considered valuable because it was made of silver and wore necklaces. That is why he was often rich. According to older people, savkele was more common in the Aral Sea region. In the clothes of Karakalpak women, we see a certain meaning and order in the clothes, as they are divided into groups according to their age and social origin and perform certain functions in society. [7: 132].

In short, a deeper study of the rich historical ethnography of the Karakalpak people remains one of the most pressing issues

for scientists today. In this regard, it is safe to say that the Forum of Culture and Arts of Uzbekistan in Karakalpakstan in 2012 and the annual program cultural festival "Asrlar Sadosi" initiated by the UNESCO Embassy in our country are not in vain. The Asrlar Sadosi festival plays an important role in introducing the rich history and culture of our people to the world.

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