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SURXON VOHASI TOG‘ VA TOG‘OLDI HUDUDLARIDA UY HUNARMANDCHILIGINING ETNOGRAFIK XUSUSIYATLARI

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ETHNOGRAPHIC FEATURES OF HOUSEHOLD CRAFTS IN THE MOUNTAIN AND FOOTHILL AREAS OF THE SURKHAN OASIS

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ЭТНОГРАФИЧЕСКИЕ ОСОБЕННОСТИ ДОМАШНИХ РЕМЕСЕЛ В ГОРНЫХ И ПРЕДГОРНЫХ РАЙОНАХ СУРХАНСКОГО ОАЗИСА

Тоштемиров Акрам Менгли оглы, преподаватель Чирчикского государственного педагогического университета

Annotatsiya: *Ushbu maqolada Surxondaryo aholisining iqtisodiy-xo‘jalik faoliyati, xo‘jalik-madaniy an’analari, urf-odat hamda marosimlari bilan chambarchas bog‘liq bo‘lgan xo‘jalik sohasi uy hunarmandchiligining tog‘ va tog‘oldi mintaqalaridagi etnografik xususiyatlari, boshqa xo‘jalik sohalari bilan transformatsiyasi masalasi tahlil qilingan.*

Kalit so‘zlar: *Boysun, YUNESKO, Surxon vohasi uy hunarmandchiligi, qo‘ng‘irot urug‘i, kashtachilik, peshkurta, A.A.Semyonov, kulolchilik markazlari, B.X.Karmisheva, ekspeditsiya.*

Annotation*: In this article, the ethnographic features of household crafts in the mountainous and foothill regions, closely related to the economic and economic activities, economic and cultural traditions, customs, and rituals of the population of Surkhandarya, as well as the issue of their transformation with other economic sectors, are analyzed.*

Key words*: Boysun, UNESCO, centers of home crafts of the Surkhan oasis, Kungrad tribe, embroidery, peshkurta, A.A.Semenov, ceramics, B.Kh.Karmysheva, expedition.*

Аннотация*: В данной статье проанализированы этнографические особенности домашнего ремесленничества в горных и предгорных районах, его трансформация с другими отраслями хозяйства, которые тесно связаны с хозяйственно-хозяйственной деятельностью, хозяйственно-культурными традициями, обычаями и обрядами населения Сурхандарьи.*

Ключевые слова: *Байсун, ЮНЕСКО, центры домашнего ремесла Сурханского оазиса, кунградского рода, вышивки, пешкурты, А.А.Семёнов, гончарное дело, Б.Х.Кармышева, экспедиция.*

KIRISH (ВВЕДЕНИЕ / INTRODUCTION). Surxon xalqining shakllanishi uzoq tarixiy davr va murakkab etnik jarayonlar bilan bog‘liq. Ushbu xalq tarixining

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qadimiyligi, tabiiy geografik joylashuvi va iqlim sharoiti ming yillar davomida o‘ziga xos an’ana va qadriyatlarning shakllanishiga zamin yaratgan. Mazkur an’analar qatorida xalqning iqtisodiy hayotida muhim o‘rin egallagan xo‘jalik tarmoqlari alohida o‘rin tutib, ularni dehqonchilik, bog‘dorchilik, chorvachilik va hunarmandchilik sohalarida kuzatish maqsadga muvofiq. Ushbu maqolada Surxon vohasi tog‘ va tog‘oldi hududlari aholisi xo‘jalik hayotining asosiy sohalaridan bo‘lgan uy hunarmandchiligining tarixiy-etnografik o‘ziga xos xususiyatlari ilmiy tahlil qilingan.

ADABIYOTLAR TAHLILI VA METODLAR (ЛИТЕРАТУРА И МЕТОД / MATERIALS AND METHODS). XIX asrning oxiri - XXI asr dastlabki choragidagi voha tog‘ va tog‘oldi mintaqalari uy hunarmandchiligi etnografik jihatlari haqidagi ma’lumotlar B.X.Karmisheva, E.Gyul, S.Davlatova, I.Xidoyatov, S.Tursunov, E.Qobilov, T.Pardayev va yana bir qator olimlarning ilmiy tadqiqotlari hamda kitob va maqolalarida uchraydi.

MUHOKAMA (ОБСУЖДЕНИЕ / DISCUSSION). O‘ziga xos etnografik mintaqalardan hisoblangan Surxondaryo vohasi an’anaviy hunarmandchiligi hudud iqtisodiyotining yetakchi tarmoqlaridan hisoblanadi. Hududlarda hunarmandchilikning to‘qimachilik, kulolchilik, temirchilik, duradgorlik va ko‘nchilik kabi turlari mavjud bo‘lib, ishlab chiqarilgan mahsulotlar tovar xarakterida bo‘lgan[9,10]. Tovar ishlab chiqarishning ushbu usuli ko‘proq yarim natural shaklda bo‘lib, o‘z ehtiyojlarini qondirish, muayyan qismi esa ayirboshlash maqsadi uchun xizmat qilgan. Asosiy xo‘jalik mashg‘uloti chorvachilikka asoslangan aholi orasida gilam, sholcha, mato to‘qish, kigiz bosish va boshqa uy-ro‘zg‘or buyumlarini tayyorlash kabi xonaki hunarmandchilik sohalari rivojlangan. Qolaversa, ular qo‘y, echki junidan chakmon, po‘stin, cholvor kabi kiyim-kechaklar, xalta, xurjun, uy-ro‘zg‘or buyumlari hamda o‘tovlar va chorva mollari uchun arqon, bog‘ichlar tayyorlashgan[6,8,10]. To‘quvchilik hududlarda qadimdan rivojlanib kelgan yetakchi hunar turlaridan bo‘lib, mato to‘qish, tikuvchilik (kiyim-bosh tayyorlash), kashtachilik, bo‘yra to‘qish va gilamdo‘zlik turlari rivojlangan. Bu sohaning asosiy manbai dehqonchilik va chorvachilikdan olingan paxta, ipak, kanop, jun va teri mato tayyorlashdagi xom ashyo hisoblangan[4]. Matolar to‘qish uchun ishlatiladigan dastgoh – do‘kon[11] deb atalib, Surxondaryo vohasida qadimdan uy sharoitida mato to‘qish va teridan kiyimlar tayyorlash aholining asosiy mashg‘ulotlaridan hisoblangan. Jundan ip qilishda maxsus urchuqdan, uni titish va savashda savacho‘plardan foydalanilgan[3]. Surxon vohasida to‘qimachilik Boysun va Denov tumanlarida juda yaxshi taraqqiy etgan edi. Uy sharoitida sidirg‘a va guldor ip, ipak va yarim ipak matolar to‘qilgan. Jundan shol, bosma, qoqma kabi qimmatbaho matolar to‘qilib, ustki kiyimlar tayyorlangan[8].

Janubiy hududlarda XIX asrning ikkinchi yarmi – XX asr boshlarida to‘qimachilikning kashtachilik turi o‘ziga xos rivojlangan. Kashtachilik buyumlari aksariyat hollarda bozorga mo‘ljallanmagan bo‘lib, asosan xonadon ehtiyojini qondirish, urf-odatlarni davom ettirish uchun tikilgan[6].Jumladan, Boysunning qo‘ng‘irotlari ko‘ylaklarining yoqalariga kashta solingan bo‘lsa, chig‘atoy, o‘zbek, tojik chig‘atoy ayollari esa ko‘proq ko‘ylak oldi va yenglariga kashta tikishgan[11]. Voha kashtachiligining o‘ziga xos lokal xususiyatlariga sabab, uning aholisi murakkab etnik guruhlar madaniyatlarining qorishuvidan tashkil topgan[1].

O‘zbekistonning janubiy hududlarining dasht, tog‘li va tog‘oldi mintaqalarida chorvachilik bilan shug‘ullanuvchi qo‘ng‘irotlar orasida jundan chakmon, po‘stin va boshqa kiyimlar, turli xildagi gilamlar, xalta, xurjunlar tayyorlash rasm bo‘lganligi bois, jundan ip yigirish va kigiz tayyorlash keng rivojlangan[2]. Shuni alohida ta’kidlash joizki, o‘rganilayotgan hududlar gilamdo‘zligida bo‘yoqlar hali ham tabiiy usulda bo‘yalishi gilamlarda o‘ziga xos lokal xususiyatlarni aks ettiradi. Chunonchi, Boysun tumani Gumatak qishlog‘ida qora bo‘yoqni tatum degan daraxt mevasidan, sariq bo‘yoqni yong‘oq daraxtida o‘suvchi zamburug‘dan, qizil bo‘yoqni esa yovvoyi ro‘yandan oladilar[5,7].

XULOSA (ЗАКЛЮЧЕНИЕ / CONCLUSION). Yuqoridagilardan kelib chiqib shuni alohida ta’kidlab o‘tish mumkinki, Surxon vohasi etnografik jihatdan nihoyatda jozibador va boy o‘lka bo‘lganligi uchun Sovet Ittifoqi davridan to hozirgi mustaqillik davriga qadar bu hududni o‘rganishga bo‘lgan qiziqish yuqoriligini saqlab

qolgan. Va yana shuni alohida ta'kidlab o'tish kerakki, Surxondaryo tog' va tog'oldi mintaqalari aholisi xo'jaligining, shu jumladan uy hunarmandchligining hali o'rganilmagan, tadqiq etilmagan jihatlari ham ko'p.

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