



Journal Website:  
<https://theusajournals.com/index.php/ijhps>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

## ETHNOLOGICAL ANALYSIS OF NATIONAL COSTUMES AND RITUALS OF TAJIKS IN THE WORKS OF M. S. ANDREYEV

Submission Date: December 09, 2023, Accepted Date: December 14, 2023,

Published Date: December 19, 2023

Crossref doi: <https://doi.org/10.37547/ijhps/Volume03Issue12-08>

Toshpolatova Shakhnoza Shuhratovna

Asia International University History And Department Of Philology History Science Teacher, Uzbekistan

### ABSTRACT

In this article, the national clothes of the population among the Tajiks of Afghanistan and Tajikistan have been separately noted. The use of various ornaments of the Tajik people, as well as their shoes, is described.

### KEYWORDS

Decoration, hat, "sunflower flower", "samovar", "khivinch" paper fabric, "sukle", "beshmorak", veil and tent.

### INTRODUCTION

According to M. S. Andreyev, Pandsher Valley was used more for clothes than for decoration. Decoration was mainly used in two directions.

1. When decorating socks
2. When gluing shirts, caps and other clothes to the collar.

Pandsher women do not knit socks, they get them from the villagers. M.S. The socks found in Andreyev Pandsher were mostly printed with patterns of "willow leaf", "peacock feather", "samovar", "scorpion", and "cat's paw". In the upper reaches of the Panj, the decorations left over from the "samovar" pattern are famous.

As noted by M. F. Gavrillov, in the Mountain Tajiks and Pamir Kyrgyz, individual parts and elements of the pattern in embroidery also have their own names. Similarly, the Pandsheri not only give a certain name to this or that pattern, but also believe that it depicts an object. As in Upper Panj and Pamir-Kyrgyz decorations, here too, the meaning of their patterns has been preserved so completely that despite the relatively complex ornamentation sometimes being too much, it is completely broken down into individual elements. you can face situations that are gone. Aston (Aston), hats are very popular in Pandsher

This hat ornament includes the following distinct patterns: :1) "sunflower" is a large flower in the center of the hat

- 2) "hare's foot", that is, a rabbit's track
- 3) "sparrow's foot", i.e. sparrow's footprint.
- 4) two-toed, very thin footprints of some birds.
- 5) the name of the flower is called (malov). In Central Asia, flowers are often said to be good luck.

The clothes of the peoples living in the region have a lot in common. Men wore a shirt and wide trousers, a sleeveless jacket or jacket, a vest, and a cloak. In the winter, Arabs wear a fur coat, a cap, a leather turban or a turban. Footwear consists of boots, maxi-kavush or sandals. Sometimes they walk more barefoot. Women wear wide dresses and shalwar-shaped pants, they wear a scarf or shawl on their heads, and some of them cover their faces with a veil or a tent when they go out of Afghanistan. They wear various jewelry on their clothes, shirts, bracelets and earrings on their hands and ears.

Khuflik clothes. In the years before the revolution, there were no paper cloths in Khuf, and old Khuf men, but also women, wore woolen dresses at home in summer and winter. Their clothing consisted of a "khivinich" paper cloth, made in the Afghan style, with a stand-up collar and a vertical cut extending to a Russian shirt about 24 cm long.

like People in the foothills rarely wore paper robes. The main clothing of Khuflik women is a woolen robe, and the main clothing of men is "tambon" trousers. Imported paper goods trousers are rarely made and are only made for summer wear. On a long journey, for riding a horse or playing polo, special, very long and wide trousers called "shavolyak" made of black wool were worn. Under these pants, tighter and shorter pants made of paper fabric are also worn, so as not to rub against the body with them. For example, during harvesting and carrying hay from the mountains, pants

are not worn, and in these cases, belted robes worn around the body are the only clothing. During harvesting, pants are not worn to avoid tearing and not to be too hot. In winter, almost all men and sometimes boys wear sheepskin clothing called "pustin".

Tajik men's summer clothes consist of a shirt, trousers, a coat, a belt and a hat. Men's shirts are called kurtai kiftak, and the sleeves are narrower and shorter than women's. The front of the chest is cut round, this type of shirt is called kurtai yakhtak. Men's pants are laced like women's. Its top is wide, the bottom is narrow, and it is sewn shorter than women's. This shirt is worn over trousers, and a belt, i.e. loki or chorsu, is tied over it. A summer coat is long, coming down to the knees, with sleeves that cover the arms, called satranji, often made of striped fabric. In winter, they wear a long cotton tunic, chakmon and norigza. Men wear boots made of leather or mokki made of leather. Also, ulaming have different headdresses, and they often wear a long slouchy hat. In ancient times, it became a tradition to wear Kitab caps, and now Chust caps. On cold days, a woolen turban is wrapped over the cap or a telpak is worn. The clothes of Tajik women are also different, they are made of different fabrics depending on the place of residence. Women wear dresses, trousers and a knitted cloak, and wrap their head in a scarf. Ulaming is also known as ozor or pojjamo. It was called a cloak, a robe, a scarf, and a sobadaka. It is customary to wear a vest over a shirt. Depending on how the collar of your shirt is sewn, it is divided into several types: peshchokak, par-pari, Kazakh, Uzbeki. Girls and young men wear shirts with various embroidery on the collar, sleeves and hem, and wrap a headscarf. In later times, he wore more odd hats. Tajik women's hats include Tashkent, Kitab, Samarkand, Oratepa, Khojand and Darvaz hats. These hats are sewn from different colors, mostly red, blue, yellow, blue, pink and white threads, and differ from each other by flowers and decorations.

The traditional clothes of Karategin and Darvaz Tajik women consisted of kurta-shirt, ezor, or pants-trousers, choma-ton, headscarves (numol), soba and doka. Women's jewelry mainly consists of earrings and rings. She wears a simple or black thread chura, or kokil, on her hair. A popuk and a bead are hung from a thread of different colors.

Shoes. According to M. S. Andreyev, Tajik shoes in the Panja hills are characterized by the absence of a difference between men's, women's and children's shoes. All shoes are made of raw mint leather, sometimes dyed a reddish color using a vegetable dye obtained from a wild willow plant called "van". At the top of the panj there was the most common type of footwear - soft boots made of rawhide called "peh". Pehi is sewn from one or two skins according to the pattern. The seam goes first from the front, then through the middle of the leg, and ends at the back. A shoe made of very fine goatskin looks like a rough leather bag. This is called "sukle". In Khuf, "sukle" is almost never worn in the summer, because the extra sewn thin skin is quickly rubbed on the feet. They are worn more in winter, with wooden kalyoshes. In this form they correspond to "mahsi" flat shoes, mahsi are worn only with kalyoshes (leather or, for the last half century, rubber). Pehs formalized in this way are called "chor-pargay-peh". Wooden kalyoshes are worn by men, women and children in winter and autumn in Khuf, as elsewhere in the Panja Hills. Wooden bowls are almost exclusively made of walnut wood.

In Namangan, Bukhara, five days after the birth of a child, a special "five nights" ceremony is held. This ceremony is called "beshmorak" in Uzbeks of Konibodom district. In this case, special water was prepared for bathing the child for the first time, i.e. salt, sugar, coins and the soil of the old straw wall were added to the water heated in the heat of the house. at

first he was bathed with mother's milk. After that, the baby was placed in a bowl, and forty drops of specially prepared water was poured over it first from the right side and then from the left side. If we pay attention to the issue of the properties of the things put in water, salt hygienically hardened the baby's skin and prevented various rashes and diseases, and was a symbol of abundant hair and sustenance; and sugar is aimed at making the first moments of the baby's life sweet, the coin is a symbol of wealth and the state, and the soil of the old straw wall prevents the growth of various tumors on the body. Even the water used to bathe the baby after ritual baptism instead, it should be noted that the ritual baptism of a baby for the first time meant not only its hygienic cleansing, but also its symbolic transition from one world to another, that is, its transition from the world of "nature" to the world of humans. meant The child was considered an official member of the family only after being ritually bathed. On the other hand, it should be noted that among the Tajiks of the Khuf Valley, there was an opinion that until the baby is forty days old, it has an "animal soul" and after the fortieth day, the "human soul" takes over its body.

### REFERENCE

1. Андреев М. С. “По этнологии Афганистан” ТАШКЕНТ, 1927.
2. Андреев М. С. Таджики долины Хуф. Вып.2. – Душанбе: “Ирфон”, 1972. – С. 11
3. Doniyorov A. X., Bo'riyev O. B., Ashirov A.A. Markaziy Osiyo xalqlari etnologiyasi / Darslik. - Toshkent: “NIF MSH”, 2020. 109-110 bet.
4. Haydarov Z.U. Nomoddiy madaniy meros/ma'ruzalar matni Namangan-2014 119 bet.
5. Toshpulatova Shakhnoza Shuhratovna. (2023). ETYMOLOGY OF TAJIK MARRIAGE CEREMONY. International Journal Of History And Political

- Sciences, 3(11), 17-23.  
<https://doi.org/10.37547/ijhps/Volume03Issue11-05>
6. Toshpo'latova, S. (2023). ETHNOLOGICAL ANALYSIS OF CALENDRIAL CALCULATION AND LENGTH MEASUREMENTS OF KHUF VALLEY TAJIKS IN THE RESEARCHES OF MS ANDREYEV. *Modern Science and Research*, 2(10), 291-299.
  7. Toshpo'latova, S. S. (2023). TOJIKLAR MILLIY KIYIM-KECHAKLARI VA "BESHMORAK" MAROSIMINING ETNOLOGIK TAHLILI. *SCHOLAR*, 1(28), 395-401.
  8. Toshpo'latova, S. (2023). A STUDY OF THE WEDDING CEREMONY OF THE TAJIKS OF AFGHANISTAN. *Modern Science and Research*, 2(9), 84-89.
  9. Toshpo'latova, S., & Ashurova, G. (2023). THE HISTORY AND DESCRIPTION OF THE WORK OF MS ANDREYEV-" ARK BUKHARI". *Modern Science and Research*, 2(9), 404-409.
  10. Toshpo'latova, S. S., & Naimov, I. N. (2023). MS ANDREYEV-O'RTA OSIYO XALQLARI ETNOGRAFIYASINING YIRIK OLIMI. *Innovations in Technology and Science Education*, 2(8), 1214-1222.
  11. Naimov, I., & Toshpo'latova, S. (2023). MARRIAGE CEREMONY OF TAJIKS IN THE WORK OF MIKHAIL STEPANOVICH ANDREYEV "TADJIKI DOLINI KHUF". *International Journal of Intellectual Cultural Heritage*, 3(1), 12-16.
  12. Shokir o'g'li, S. U. (2023). MAHALLANING JAMIYAT IJTIMOYIY TARAQQIYOTIDAGI O'RNI. *Научный Фокус*, 1(6), 369-371.
  13. O'gli, S. U. S. (2023). ELUCIDATION OF ISSUES OF THE HISTORY OF BUKHARA GUZARS IN OA SUKHAREVA AND HER STUDIES. *International Journal Of History And Political Sciences*, 3(11), 30-35.
  14. Shokir o'gli, S. U. (2023). The Essence of State Policy on Youth in New Uzbekistan. *American Journal of Language, Literacy and Learning in STEM Education* (2993-2769), 1(9), 554-559.
  15. Shokir O'g'li, S. U. (2023). THE IMPORTANCE OF THE MAHALLA SYSTEM'S REFORMATIONS IN NEW UZBEKISTAN. *International Journal Of History And Political Sciences*, 3(10), 25-30.
  16. Sadullayev, U. (2023). THE ROLE OF THE NEIGHBORHOOD IN RAISING A SPIRITUALLY MATURE GENERATION. *Modern Science and Research*, 2(10), 488-493.
  17. Sadullayev, U. (2023). O'zbekistonda xotin-qizlarga berilayotgan e'tibor: mahalla boshqaruvida xotin-qizlarning roli. In *Oriental Conferences* (Vol. 1, No. 1, pp. 551-556). OOO «SupportScience».
  18. Muxamedovna, G. M. (2023). INNOVATSION TALIM-BUYUK KELAJAK POYDEVORI. *World scientific research journal*, 17(1), 74-76.
  19. Muxamedovna, G. M. (2023). UCHINCHI RENESANS DAVRIDA AJDODLARIMIZ MEROSINI ORGANISH ORQALI INTEGRATSION TA'LIMNI YANADA TAKOMILLASHTIRISH TAMOYILLARI. ОБРАЗОВАНИЕ НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ, 22(1), 35-38.
  20. Muxamedovna, G. M. (2023). KREATIV YONDASHUV ASOSIDA DIDAKTIK MATERIALLAR YARATISH MEKANIZMLARI. ОБРАЗОВАНИЕ НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ, 21(3), 12-14.
  21. Gadayeva, . M. . (2023). THE UNIQUE SIGNIFICANCE OF MASTERING SOCIAL SCIENCES DURING THE DEVELOPMENT OF THE NEW UZBEKISTAN. *Modern Science and Research*, 2(10), 459-464. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/25292>
  22. Xasanova, S., & murodova, D. (2023). REPRESENTATION OF THE SYSTEMIC RELATIONS OF RUSSIAN VOCABULARY IN PROVERBS AND SAYINGS. *Modern Science and Research*, 2(10),

- 276–280. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/24346>
23. Xasanova, S. (2023). USING EXPRESSIVE VOCABULARY IN RUSSIAN PROVERBS. *Modern Science and Research*, 2(10), 403–408. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/25248>
24. Баходировна, Х. Ш. (2023). Гендерная Лексика В Русском Языке. *International Journal of Formal Education*, 2(11), 324–331. Retrieved from <http://journals.academiczone.net/index.php/ijfe/article/view/1505>
25. Hasanova, S. (2023). SYSTEM RELATIONS IN THE RUSSIAN LANGUAGE VOCABULARY. *Modern Science and Research*, 2(9), 72–74. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/23900>
26. Хасанова, Ш. Б. (2023). РЕПРЕЗЕНТАЦИЯ СИСТЕМНЫХ ОТНОШЕНИЙ РУССКОЙ ЛЕКСИКИ В ПОСЛОВИЦАХ И ПОГОВОРКАХ. *Finland International Scientific Journal of Education, Social Science & Humanities*, 11(4), 1220-1226.
27. Nigmatova Gulnoz Khamidovna, & Khasanova Shakhnoza Bakhodirovna. (2022). System Relations in the Vocabulary of the Russian Language. *Global Scientific Review*, 3, 44–48. Retrieved from <https://www.scienticreview.com/index.php/gsr/article/view/22>
28. Bobohusenov, A. (2023). BUXORO VOHASINING ANTIK DAVRI YODGORLIKLARI. *SCHOLAR*, 1(28), 298-302.
29. Akmal, B. (2023). QADIMGI BAQTRIYA MADANIYATI VA YODGORLIKLARI TIPOLOGIYASI. TA'LIM VA RIVOJLANISH TAHLILI ONLAYN ILMIY JURNALI, 3(7), 100-102.
30. Akmal, B. (2023). BUXORO VOHASI QOYATOSH SURATLARINING DAVRIY TASNIFI. ОБРАЗОВАНИЕ НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ, 29(1), 142-146.
31. Bobohusenov, A. (2023). QADIMGI VARAXSHA DEVORIY GANCH VA LOY BEZAKLARI. *SCHOLAR*, 1(28), 303-308.
32. Akmal, B., & Ismat, N. (2023). BAQTRIYANING BRONZA DAVRI ARXEOLOGIYA YODGORLIKLARINING JOYLASHUVI VA MODDIY MADANIYATI. *Innovations in Technology and Science Education*, 2(8), 73-80.
33. Fayzullayeva, N. S. qizi . (2023). Theoretical Views on the Use of the Term "Concept" in Cognitive Linguistics. *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION*, 3(5), 27–31. Retrieved from <https://www.inovatus.es/index.php/ejine/article/view/1685>
34. Fayzullayeva, N. (2023). USAGE OF THE FLORA IN THE EARLY MODERN ENGLISH POETRY. *Modern Science and Research*, 2(9), 36–39. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/24078>
35. Sur'at qizi Fayzullayeva, N., & Kilicheva, M. R. (2022). UOLT UILTMAN NASRIDA “AMERIKA ORZUSI” KONSEPTI. *INTERNATIONAL CONFERENCE ON LEARNING AND TEACHING*, 1(8), 574-576.
36. Fayzullayeva, N. (2023). THE CONCEPT OF THE AMERICAN DREAM AND WALT WHITMAN. *Solution of social problems in management and economy*, 2(11), 137-142.
37. Fayzullayeva, N. (2023). THE ROLE OF THE AMERICAN DREAM IN UOLT WILTMAN'S POEMS. *Modern Science and Research*, 2(10), 714–718. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/24676>
38. Vahobovna, S. G. (2021). Khoja Abdulkhalik Ghijduvani And Its Method. *European Journal of*

- Humanities and Educational Advancements, 2(10), 39-40.
39. Srojjeva, G. (2023). LOWER ZARAFSHAN OASIS TOURISM OPPORTUNITIES. *Modern Science and Research*, 2(10), 199–204. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/25067>
40. Rahmonova, S. (2023). YANGI O'ZBEKISTONDA MA'NAVIY-MADANIY ISLOHOTLAR. *Current approaches and new research in modern sciences*, 2(10), 40-43.
41. Shuhrat kizi, R. S. . (2023). The Development of Spiritual and Cultural Reforms in the Development Strategy of New Uzbekistan. *International Journal of Culture and Modernity*, 32, 61–66.
42. Tasheva, N. (2023). EXPLORING THE RICH TAPESTRY OF LINGUISTICS: A COMPREHENSIVE OVERVIEW. *Science and innovation in the education system*, 2(11), 51-57.
43. Tasheva, N. (2023). SEMANTIC ANALYSIS OF LEXEMES WITHIN THE CONCEPT OF THE IDEA OF THE GREAT MAN IN MARLOWE'S DRAMA "TAMERLANE THE GREAT". *Инновационные исследования в современном мире: теория и практика*, 2(18), 90-93.
44. Tasheva, N. (2023). EXPRESSION OF LEXICAL-SEMANTIC AND SOCIO-EDUCATIONAL PARAMETERS IN THE CREATION OF A GREAT HUMAN FIGURE IN ENGLISH RENAISSANCE DRAMA: A COMPREHENSIVE ANALYSIS. *Solution of social problems in management and economy*, 2(7), 11-14.
45. Tasheva, N. (2023). THE ROLE OF CHRISTOPHER MARLOWE IN THE DEVELOPMENT OF NATIONAL ENGLISH DURING THE RENAISSANCE. *Models and methods in modern science*, 2(7), 14-19.
46. Tasheva, N. (2023). THE IMAGE OF THE EAST IN THE PLAY "TAMERLANE THE GREAT" BY K. MARLOWE. *International Bulletin of Applied Science and Technology*, 3(3), 113-120.
47. Tasheva, N. (2023). THE GREAT TAMBURLEN AS THE PSYCHOTYPE OF THE EASTERN RULER IN THE POETRY OF CHRISTOPHER MARLOWE. *Академические исследования в современной науке*, 2(4), 52-58.
48. Tasheva, N. (2022). INDIVIDUALISM OF THE PHENOMENON OF A STRONG PERSONALITY IN THE AGE OF THE RENAISSANCE. *Евразийский журнал академических исследований*, 2(13), 454-462.
49. Tasheva, N. (2023). LEXICO-SEMANTIC WORD WORK AS A WAY OF FORMING THE THEATRICAL TERMINOLOGY OF THE ENGLISH LANGUAGE. *Modern Science and Research*, 2(10), 75-83.
50. Z.O. Djalilova, N.Z. Tasheva, Z.T. Nematova, G.Z. Nasrieva,. (2023). LEXICO-SEMANTIC PECULIARITIES IN MODERN ENGLISH (ANALYZING ITS BOTH LANGUAGE VARIANTS: BRITISH AND AMERICAN ENGLISH ONES). *Journal of Advanced Zoology*, 44(S2), 4433–4445. Retrieved from <http://www.jazindia.com/index.php/jaz/article/view/1983>