

CRAFTSMEN OF SHIMBAY CITY

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ABSTRACT

Nowadays many craftsmen in Shymbay are becoming well known for their works. The products that were made by them are being passed down from generation to generation in the daily life of the people even nowadays. Items that are made by masters are considered to be our materialistic wealth. Mastership that is made by the nation is such a genius heritage that it shows the difference among nations and helps to stand out.

KEYWORDS: *Craftsmen, Master, Potter, Jeweller, Door Maker, Copper, Blacksmiths, Cradle, Dutar And Kobyz, Qarauy (Black House).*

INTRODUCTION

The place of step inscriptions in ethnographic research is very important. This is because the information contained in the books we know will be transformed with the passage of time, with the renewal of time. This is especially noticeable in the history of the craft. Such differences can be seen in the results of our expedition to the city of Shimbay this summer. The city of Shimbay has long been a place of crafts. Kalmurat master, Zhollybek master, Zhuman master, Zaripbay potter, Jumaniyaz master, Myrzamurat door maker, Nauryzbay master, Orazymbet potter, Raman jeweller, NurbayevBazarbay copper.

Today, the successors of this profession continue to do the father's profession. Blacksmith Ayapov Polat Ata was born in 1951. He is the seventh generation to be engaged in blacksmithing, that is, his ancestors Ayap Ata, Kudaibergen Ata, Umbet Ata, Sultan Ata, Karatai Ata, Sarytai Ata.

Master Polat Ata makes household tools for the residents of Shimbay by heating them in a charcoal-fired furnace. In the past, blacksmiths used to decorate, but today they use modern fans to make the work easier. Farming tools used by blacksmiths today; waist, hoe, sickle, on the farm; horseshoe, narvon, peg, fishing; three-pronged forks and tools for making black house details.

There is a tradition of getting a "patiya" (advice) in craftsmanship. Polat Ata inherited the patiya from his grandfather. Before starting any work, the craftsmen kept the tradition of worshipping the HaziretiDawit. According to a narration he heard from his father, "Dawit was a blacksmith, and he had a supernatural power". In his speech, the carpenter said that he prepares his products according to the season, and that in the past he used to come to the house of blacksmiths to train horses, but now he invites craftsmen to his house. He visited Shomanai, Takhtakopir, Shahaman, Bozatau districts and even the Republic of Kazakhstan.

We did not find the carpenter's own mark on the products of the blacksmith, only the "X" mark was placed on the line of the sickles[2]. In the work of carpenters, "cradle maker"craftsmen are one of the arts that are passed down from father to son. Today inShimbay there are about 10 masters, such as Koshmuratbesikshi, Koblanbesikshi, Islambekbesikshi. Cradle master KoshmuratPirniyazov is one of the carpenters who followed in the footsteps of their ancestors. He was born in 1973 in Shimbay. His father, the Risk Master, built a Qarauy (black house).

After returning from the army, the cradle began to beat. His father risked building 6-winged, 8-winged black houses. According to him, if the black house is not used by several people, the task will be very difficult. He said that it would take an individual craftsman about three months to build a 6-winged black house, and two months if he worked as two people. The house was made of willow. Such fibers were obtained from Zhumabay, the creator of Bakhytly of Shymbay district, near "ShoktorangulShuit".

Although Koshmurat learned his trade from his father, he received the gift from Alpysbai, a glassblower in Shimbay. Now the black house has stopped fighting and is only fighting the cradle. "The cradle is made of white willow. It takes 5-6 trees out of 4 meters to make a cradle. The white willow is often obtained from a man named Kuat on the pelvis and the details of the cradle are made on a so-called modern machine", he said, citing the example of a small workshop built during the interview.

"Aryk" is a cradle holder, about 90 cm or 1 meter. A ditch is carved with the help of a ditch. It is thin and attached to the four hooves as a "barrier" and is boiled in water to make it easier for the wood to bend. Then it bends into the mold. The board where the baby is lying is called the sole, which is attached to the gap. Under the cradle's hooves is a tree called "zhorga". Finally, a draw is made. In the cradle, flowers are used, and the patterns are painted on a paper template. The most common colors of the cradle are red, yellow and blue.

The most difficult part of the cradle is the smell of the sole. According to the master Koshmurat, in the cradle he prepares orders if he does not have a certain season. Until 2004 it was wanted without a machine. Sold without acne until that year. Previously, the cradle was sold without anything, but now it is supplied with all the accessories (leather, handcuffs, bubbles, blankets). The cost of a cradle is currently 300,000 rubles. The best-selling cribs are 2 cribs a week could sell. The cradle is often in the fall. The cradle is not traded. Cradle maker's assessment will be taken.

There is such a ritual among the people. A girl's and a boy's nozzle are attached to the cradle lathe, ax, saw, chisel. The peninsula of the cradle used to be a stone peninsula, now it is a peninsula. The foam is placed on the sole of the cradle. The husk is 90 cm long and 40 cm wide. Millet bran is used for bran. The words "be happy" from the nose to the cradle are still in vogue today. When Koshmurat craftsman makes a cradle, all members of the family take part in it with their art. While her daughter puts colorful flowers on the cradle, her wife Bazargulapa sews and makes cradle accessories [3].

According to the master Koblan cradle maker, they worship. Before entering the workshop, he greeted them. The workshop is a dressing room, and if you can't work after 10 o'clock yesterday, you can still hear some noise. Ibaydulla invited the master to his house and received an advice. Now that he has become a teacher, he invites his disciples to his house to slaughter cattle and spend it.

Ainazaraga Beknazarov, a craftsman from Shimbay, is a representative of the third generation, who is engaged in craftsmanship. Their ancestors were Beknazar and Karimnazar. Master Ainazaraga wanted to be a man; he wanted to be a "gubi", "astakhta", "tikesh", "adak cart", "oklau". His father Karimnazar-ata used to play with black cows

"During the years of drought, I tried to do what I wanted, and I even hit the billiard table and sold it," recalls Ainazar master. Today, the carpenter prepares the ground for the horse. The man wants a white willow. The white willow should be dry. The male consists of 9 reeds. Three reeds in the front, four in the middle, four yellow, two in the back. The work begins with the preparation of animal skins. The fur is removed and buried in the ground, which takes about two days in summer and a week in winter. The skin is cleansed with shavings. The skin is glued to a wooden floor

made of nine reeds.

We carved a hole with the help. "Teben" is hand-sewn to win with the help of wire. The skin is varnished to prevent it from drying out. It is possible to make three pieces of land from the skin of a large animal. The ground can also be wetted from camel skin. The price of leather is always different. It will increase from 20,000 soums to 200,000 soums. Jonah's felt is from To'rtkul district. The size of the back is 60 cm by 60 cm. Four-layered, the top layer is carpeted and sewn with leather. The leather is made of one or two layers of felt. The cover is made of a single layer of felt up to 2 meters 10 cm. The felt is sewn covered with "brisin".

One of the necessary equipment for a horse is a whip, which is called a whip with a handle, because the outside is woven to resemble a mecca. The handle of the whip is made of plum tree. Ainazar, a carpenter, says that a whip should be made only of horned wood. This is because the whip is a man's tool and is hung on the roof of the house. Outside of Muslim lands, there are Russian lands. The Russian land is joined to two wooden bars. He uses it when teaching Russian horses.

Ainazar, a carpenter, received a "patiya" from her father. He now has 4 disciples. His disciples learned the trade by mastering it. Those who became disciples mastered it for a long time. Before preparing the order, the masters recite the Koran and pray to the horse's pyre. The price of the land in Shimbay is 500,000 soums, and if it is made with all the equipment ("aylansok, zangi, ayil, juuen"), it will cost 700,000 soums to 1 million soums. The sum is estimated at Rs. At the moment, customers are asked to prepare everything, says Ainazar master. The prepared Muslim man is called "bird's beak". In acne, the embroideries are used, which are passed down from generation to generation. Today we see that the orders for the lands desired by the master Ainazar were from Shimbay, Karaozek, Nukis, Bozatau, Takhtakopir, Kegeyli districts and even from the Republic of Kazakhstan[5]. In Shimbay district, 80% of the Tope village community is engaged in shiitake. That's the decent thing to do, and it should end there. Baltabayev Bayrambay was born in 1994. "Shiy" and weaved on the ceiling. He made a glass from a one-year-old hard reed and a shiy from the end of a quilt. The ends of the glass are woven in 2m-1.5m. Reed material. The reeds of the same shape are removed from the glass end, scraped with a knife and typed on a machine. Shea woodworking machine is made of wood. A 2-meter long tree was buried and a long tree was planted on it. Less than 15-20 cm of stone or iron fragments are attached to the so-called heavy stones (a lesson on the work of the balloon, this lesson is resistant to sunstroke). In ancient times, yarn spun from goat's hair was used.

However, such lessons have taken their place because they take a long time to learn. In the main village, such machines can be found on the side of the house in each village. The price of a glass-woven sheikh ranges from 20,000 to 50,000 shekels. Ore Shiy is 2.5 m high and 4 m long. It is made of large reeds. This is used by the side ends of the shards. Sold between 70,000 and 75,000. Today, the demand for Shiites has increased. Knitted from the ceiling. It grows on the sides of a private lake. There are two types of "jeken" (type of plant). Male and female. The man sneezes and becomes brittle. So the female is harvested and dried. It is spread out to dry, then tied up and stored in a waterproof place during the winter. In the spring it is soaked in water. Released in water. Then knit on the ground. Nowadays, when Baltabayev Bayrambay weaves the ceiling, we mix reeds and weave them, so that the ceiling is strong. The ceiling is used under the bed. Has the ability to withstand frost. It's okay to soak the ceiling for half an hour before laying it. Then the ceiling can serve a person for a long time [6].

Zhuzimgul Alimbetova was born in 1948. The tribe has three heads. She has been knitting and sewing since 1965. Zhuzimgulapa weaves embroideries with shiy butter, and often embroideries are made. In a week she knits 6 meters of embroidered shea. For a 6-winged black house you will need 18 m. Khojeli was given a 17-meter shee. She weaves door sills for black houses. Hard reeds

are removed, scraped and wrapped in colored stalks. According to Zhuzingulapa, in the past, the old men used to work with reeds, but nowadays there are no people in the village

“Boira” is woven from solid reeds, which do not use any yarn or any other material, only the reed itself is woven with the help of a paddle. Boirawas used for bedding and threshing. Zhuzingulapa is dry and wants to. She sews flowers, forty ruffles, five ruffles, camel eyes, ram's horns, sickle teeth on blankets, pillows and curtains. Depending on the size of the blanket, the blanket is dried in a couple of days, and the curtains in 40-45 days. There are a lot of students, daughters-in-law, all of them are mastering the art of Zhuzingulapa.

“Qarauy” (traditional house of Karakalpak) was one of the settlements of the Karakalpak people. It was a stronghold of nomadic and semi-nomadic peoples. The history of its origin dates back to the middle of the 1st millennium BC to the ancient Turkic peoples [8.27]. Black house builders are called house builders. The so-called "Uishi village" (the village of house-makers) used to be in Kegeyli district [8.33], and in Konyrat, Khojeli, Kanlykol, Bozatau regions there were also black houses, says ShymbayUishiTorekeevAzamat [8]. But now, except for Shymbay and Khojeli, we do not meet black craftsmen. Today in the city of Shymbay there are Nurman house, Salamat house, Koshek house, Abat house, Damir house.

TurekeevAzamatUtebaevich was born in 1986. There are 3 generations who wear black houses. His father is Bazarbay, his father is Utebay. At present, Karakalpak, Kazakh and Mongolian black houses are being prepared and delivered to customers. He made 6-winged, 8-winged, 12-winged, 16-winged, 30-winged cows. He built a 6-winged black house in Dubai. The black house used to be made of durable, flexible wood, and willow (house willow), because the black house was planted every year in the spring and harvested in the fall, so it was important to use a durable, strong tree [10.238]. Nowadays, because of the absence of willows, the grove uses black willow and white willow (white “sogit”).

It stands with its bark, with its essence. Shredded trees are placed in water. It is placed in a long chimney of a special oven. With the help of smoke, it is easier to bend trees that are loose in the water. This process is called "wetting". Uses two types of ovens. The first is a wood-burning stove, height 2-2.5 m, circumference 1 m, 20-25 trees. The second is an electric furnace, which is used once a year. The “shanaraq”(the seiling of the Qarau’y) tree bends down. Its height is 3-3.5 m. The ovens were woven by themselves from ripe coats of arms. The black house consists of three parts: a bed, a bedroom and a shed. These trees are divided into irises and small ones. Thick, thicker than a large tree, the rest is average.

The so-called "fast" grows and the bowels bend. “Kerege”(threshold consists of wings. It is made of “kerege”, in which holes are drilled in the size of a kerege tree, and the two trees are joined together with a ribbon of the desired skin. The ends are twisted and knotted, and as a result of this bending, they stretch and gather. Shanaraq is one of the most isolated parts of the country, and it is possible to find out to which people the black house belongs. It consists of details called “shanaraq,togyn, kos, guldirevish, kaleke”

In the form of a stream and a double circle, the trees are connected to the victory, which is called flowering. The sharp tips of the scales are called kaleke. [9] Shanaraq is divided into four parts. It marked the four corners of the world. Today, the demand for blacksmithing is growing not only in our country, but also in other countries. When we talk about the black house, of course, let's talk about its noise. In the town of Shimbay, women from the Kazakh village are engaged in the preparation of gardening.

One of them is TorenazarovaMiyavashZhangaliyevna, born in 1967. She weaves black house ornaments such as white waist rope, wind rope, shoulder rope, door eyebrows, shoelaces. He uses such tools as a bridge, a sword, a scythe, a backbone, a sledgehammer, a scorpion, a hill. When

weaving, it uses methods called weaving and weaving. The gate keeps knocking, the disbeliever is being trained by 10 disciples. Disciples can learn quickly depending on their willingness and ability [12].

One “dutar” and “kobyz” (type of Karakalpak traditional instruments) of Karakalpak musical instruments. Although these musical instruments are found in other Turkic peoples, there are differences in the form and sound of our musical instruments. AzatTurdybaevichPirniyazov is a master of making such musical instruments. He was born in 1983. Aranshikeneges (keneges is a name of the tribe). Nowadays, the team wants a dutar and a kobyz. The compound is made from mulberry. At a young age, 5-6 mm thick wood cracks and dries for at least two years. The length is 5 cm. The wood is boiled in water for 4-5 hours and bent in a mold for 10 days. Uses templates to bend the sheets. The neck (dutar neck) is struck on its own.

Sheets (boards) bent to the neck by size are placed. The sheets are glued together. 4-5 hours after gluing, we tie the tractor dough with the desired threads. The lists are bent so that they blend well with each other. We use 5 sheets. At one request, two duos are formed. After gluing the two reeds together, the sheets of the second composition are formed. Only the neck of the team is embroidered. Uses rope nags, gate nags, black embroidery. It has its own sign. After receiving a letter from his teacher, he began to put his mark on the wall.

We use all kinds of chisels, all kinds of chisels, chisels, knives, axes, chisels. They often prefer to use tools made by our own blacksmiths [13]. In Karakalpak folk epics, only heroic epics are sung with the “kobyz” with a deep voice that cuts the throat. The Karakalpaks consider the “kobyz” to be the first musical instrument that appeared when mankind learned to sing and Korkyt Ata was the first to play it. Korkyt Ata is the “God” of Karakalpakzhyrau (musician). Many legends about Korkyt Ata are found among the people [11.98]. At present, Azat is a master of kobyz. Kobyzis carved in the form of excavations. The carved part is called “zerenshe”. Zerencheis connected with the publication. The edition is made of plum tree. It has two ears. The surface of the kobyzis covered with camel's breast skin. Touch the water from the eyelids. “Tar” is made from horsehair. The horse's hair is 290 stucco and is placed in salt water. One millet is thick and the other millet wins. “Kemalsha” is the stick [13]. Nowadays, there are many masters of “kobyz”.

Tajimuratov Adil was born in 1985. He is one of our jewelers who is currently rebuilding our endangered jewelry. Daribay Tajimuratov, an artist and sculptor, continues to carve wood. He was born in 1955. In the week of the article we will see that in the life of our people the national craftsmen of Shymbay carry on their ancestral profession from generation to generation without losing track of it [14].

In an age of modern technology, the preservation of our national crafts is a great happiness and wealth. One of the requirements of today is to pass on the secrets of this craft from generation to generation.

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