

**REGIONAL OF THE TRADITIONAL SETTLEMENTS OF THE OASIS
GYPSIES AND LOCAL ASPECTS****Rozieva Mashkhura Abdimo'minovna,
Termiz State University.**

Abstract. This article talks about the regional and local aspects of the traditional settlements of Gypsies living in the Surkhandarya region. The author analyzed the problem based on the available scientific literature based on ethnographic data and studied the specific aspects of the ethnoculture of the Gypsies of the Surkhan oasis. In addition, in the article, the researcher compares the gypsy settlements of the last century with their current settlements.

Key words: Surkhan oasis, tent, sandal, kapa, handicraft, tradition.

If you look at the history of mankind, each nation is distinguished by its living conditions. From long ago, our ancestors chose caves, mountains, meadows, meadows and cellars as their places of residence. In the following periods, with the change of the natural-geographical environment, the change of worldview, and the expansion of living possibilities, there were changes in the construction process of traditional continuing houses. Until now, as a result of the works carried out in the history of mankind, only certain parts of the traditional aspects of the settlements have been preserved. However, the dwellings of the Gypsies, who have been living on the same land with the Uzbek people for centuries, were distinguished by their uniqueness.

As we know from history, Gypsies did not have their own territory and national statehood. They live in all countries of the world. Gypsies have been living in isolation from other peoples.

Gypsies live in Zharkurgan, Sherabad, Denov, Sariosia, Uzun districts of Surkhandarya region. We found out in our research that Surkhandarya gypsies are related to Kashkadarya, Bukhara, Samarkand gypsies. Cultivation merits are established among these four regions.

Gypsies of the Surkhan oasis migrated to the territories of Turkmenistan, Tajikistan, Bukhara, Khorezm, and Kashkadarya.

The nomadic way of life is their ancestral heritage. Gypsies have been ruled by elders since ancient times, just as European gypsies were ruled by barons. Their orders were considered mandatory for everyone. When moving, it was usually the elders who decided which area to go to. All obeyed the order. In rare cases, cases of insubordination have occurred. Since the nomadic way of life is considered a habit, Gypsies do not build houses for permanent residence. They moved with donkeys and horse-drawn carts carrying household items and blankets.

Gypsies often went to the outskirts of the village and settled on the banks of the river. They made a living. Most Gypsies now consider begging to be an ancestral heritage. In fact, the majority of Gypsies were artisans. In the places where they moved, they were engaged in making jewelry and wooden dishes.

In the winter, they build a reed house and cover it with layers of clay. Between the layers of clay, salt is sprinkled thickly. Salt helped melt snow in winter. Inside the house there is a stove for cooking, and sandals for warmth in winter. A smaller pit is dug in the middle of the house for sandal. A fire is lit in the pit. A bed is placed on the coals. The bed was covered with a big blanket. Family members put their feet in the blanket to keep warm. Their summer houses consisted of four sides open chaila covered with reeds.

During the Soviet period, around the 1960s, a number of changes took place in the structure of the villages and neighborhoods where Roma live. This is basically visible in the architectural appearance of houses. Gypsies, who lived in temporary houses for centuries, began to build houses using pakhsa and guvala.

Even today we can see areas where typical houses of Gypsies have been preserved. We can find the houses of poor Gypsies in several villages of Sherabad and Jarkurgan districts. The house consists of one or two rooms and a hallway. Houses are built of thatched walls. The top of the house, i.e. the roof, is covered with reeds and wood. It is plastered thickly with clay. Usually, the walls are painted with bright colors. Instead of a wooden floor, earth is poured and clay plaster or cement plaster is made. Gypsies with the most difficult living conditions live in Zang and Gypsy villages of Sherabad district, Cholobod village of Zharkurgan district. Based on the structure and appearance of these houses, we can say that they are houses built instead of reed houses.

<https://conferencea.org>

November 15th 2022

There are rare cases of fighting with neighbors. In our field research, we did not see any cases of walls being built between neighbors in any of the above mentioned areas.

At the end of the 20th century, the houses built using pakhsa and guvala began to be replaced by houses built of pishik or cement bricks. It is observed that the Gypsies, like the local people, paid great attention to the construction of their new modern houses. Gypsies living near the city have now moved to a sedentary lifestyle, and their houses and construction techniques are no different from the houses of Uzbeks and Tajiks.

The construction of modern houses in the regions of Denov, Sariosiya, and Uzun has led to the disappearance of traditional houses typical of the Gypsy way of life.

The settlements of Gypsies living in the territories began to change radically from the second half of the 20th century. A transition from traditional to modernity is observed. In particular, houses with slate and concrete ceilings became popular.

From the beginning of the 20th century, some innovations were introduced to the traditions of building a house and furnishing it. At first, such innovations as building a house from raw bricks, covering the roof with slate, putting glass in the windows and opening the street side appeared in ordinary households. Kerosene, then the electric lamp began to be used. The structure and construction of settlements was influenced by different natural geographical environment, economic lifestyle, and ethnic identity.

It has become a tradition for Central Asian gypsies to have a "house wedding" when they move to a new building. Of course, the main reason for performing a series of rituals before entering a new house is to protect against bad things. In particular, they also burned incense, cooked pilaf, and then relatives were invited. In some families, a yard wedding is held as a family ceremony.

List of used literature:

1. Boriev O., Shaimardonov I., Nasriddinov Q. From the history of the Uzbek family.-T., 1995.
2. Jabbarov I. Ethnography of the Uzbek people. - Tashkent, 1994.
3. Tursunov S.N. Surkhondaryo - ethnographic space. Termiz evening, September 30, 2009
4. Field records. Oktepa neighborhood, Jarkurgan district, 2020.
5. Field notes. Sherabad district, Zang neighborhood, 2021
6. Field notes. Jarkurgan district, Ismail tepa neighborhood, 2022
7. Field notes. "Nilova" neighborhood of Sarisiyo district, 2022.
8. Alijonovna A. G. THE IMAGE OF THE NARRATOR IN ZWEIG'S NOVEL "STREET IN THE MOONLIGHT" //Conferencea. – 2022. – T. 3. – №. 3. – C. 116-118.
9. Rustamova I., Asomiddinova G. THE ISSUE OF CREATING CHARACTER IN ARTISTIC CREATION //Oriental Journal of Social Sciences. – 2022. – T. 2. – №. 03. – C. 133-139.
10. Alijonovna A. G. INTERPRETATION OF THE IMAGE OF WOMEN IN S. ZWEIG'S SHORT STORIES" THE LETTER OF AN UNKNOWN WOMAN" AND" 24 HOURS OF A WOMAN'S LIFE" //American Journal of Interdisciplinary Research and Development. – 2022. – T. 3. – C. 39-46.
11. Alijonovna A. G. DISTINCTIVE FEATURES OF STORIES BY STEFAN ZWEIG //American Journal of Interdisciplinary Research and Development. – 2022. – T. 2. – C. 88-94.
12. Sabirjanovna P. Z. Modelle der Vermittlung interkultureller Kommunikation //Berlin Studies Transnational Journal of Science and Humanities. – 2022. – T. 2. – №. 1.5 Pedagogical sciences.
13. Sabirzhanovna P. Z. CRITERIA FOR THE PRESENTATION OF MATERIALS FOR INTERCULTURAL DIALOGUE AND TEXTBOOK ANALYSIS IN TEXTBOOKS //Archive of Conferences. – 2021. – T. 22. – №. 1. – C. 90-92.