

FROM THE HISTORY OF THE CRAFTS PEOPLE OF FERGANA VALLEY**Ziyadbek Yuldashevich Esonov**

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Abstract. This article covers the history of traditional handicrafts of the rural population of the Fergana Valley in the late XIX – early XX centuries. The main focus is on the development of blacksmithing, pottery and textile crafts in the villages of the Fergana Valley, changes in the industry, the factors that led to the emergence of centers. The comments made were analyzed on the basis of factual material.

Keywords: Fergana Valley, rural population, handicrafts, socio-economic processes, rural population centers, blacksmithing, textiles, ceramics, need, mentality, traditions, industrial goods, handicraft dynasties, conservation factors.

Introduction

It can be said that the study of the characteristics of handicrafts of the rural population of the Fergana Valley in the late XIX – early XX centuries is one of the current scientific topics in the history of our country. Because by scientifically correct study of this issue, we will be able to study the state of the handicraft industry in Central Asia, including the villages of the Fergana Valley a hundred years ago, the processes associated with the impact of socio-economic changes in the country.

Methods and materials

At the same time, we believe that a number of aspects should be taken into account in the study of this issue. In particular, it should be noted that in the late XIX – early XX centuries in the Fergana Valley, along with the cities, the population was densely populated in the villages. In particular, 1,517,157 people lived in Fergana region during this period, of which 1,304,719 or 83% of the total population lived in rural areas. [1: 1]. A large part of the population of this village was engaged in agriculture, animal husbandry, trade, as well as handicrafts. But unfortunately this category of craftsmen is not mentioned in the official documents of the period. The fact that many artisans are engaged in the production of various products at home under natural farming conditions, in practice, indicates that handicrafts are widespread in the villages of the region.

Second, in the Fergana Valley, even in the late nineteenth and early twentieth centuries, despite the introduction of new production relations during the colonial period, traditional handicrafts remained in place in the towns and villages of the valley. In particular, the documents of the archives of the Kokand Khanate of this period indicate the existence of the following types of professions: eryogchi*, jormaduz*, miner, pickpocket, piffle maker, najjor, nayzagar, naychasoiz, baker, grill maker, tent maker, chakmonsoiz, chokchi, chevar, chitgar, chilimchi, pillakash, skinner, takachi and other trades. [2: 68].

Thirdly, the colorful natural conditions of the Fergana Valley have long been inhabited by Uzbeks, Tajiks, Kyrgyz, Karakalpaks and many other peoples. As a result, these ethnics developed their own centuries-old ethnic traditions and specialized in specific types of crafts.

Well-known centers of artisan ethnics have emerged in the valley, gaining a reputation in foreign markets. In particular, along with the major cities in the valley, Asht blacksmithing, Chust, Shahrihan knife-making, Rishtan, Gurumsaray ceramics, Oyim, Daridoq carpet-weaving centers confirm this opinion. In Andijan, it opened a separate carpet shop. However, the new economic conditions have brought the Kyrgyz carpets be prepared quickly and for a long time. As a result, carpet quality has deteriorated. In particular, the tourist A. Vambery writes “The ancient carpets were taken away from the country, and the precious carpets and patterns of the previous carpets were lost, and they were replaced by mineral, often with very low quality, instead of vegetable dyes under the sluggish demand of the market.” [9: 211]

Kyrgyz are well known in the valley for leather boots and make-up. They made different types of leather goods, boots, belts and horseshoes. In the mid-semi-ethnos, Karakalpakis were carpets, palaces and skilled craftsmen, especially reeds. There are also markets for economic centers, where the products made by half-populated people and craftsmen of the steppe. Examples of these markets include Besharyk, Andijan, Uzgen, Tunda, Ayim, Izbaskan and Jalalabad. There were more than 20 similar markets in the villages around Kokand.

Fourth, during the period under study, new industrial goods began to enter the region rapidly from the metropolis. As a result, during this period, under the influence of rapid socio-economic processes in the country, competition with new industrial goods, some local handicrafts began to decline. Some trades, such as needle making, have stopped altogether. In other types of crafts, centuries-old traditions have been forgotten and the previous quality has been lost. We see this in the example of pottery, textiles and carpet weaving. It should be noted that the colonial administration also tried to prevent this decline to some extent. He sponsored silk weaving, pottery, and carpet weaving in the valley. Because the demand for such goods in foreign markets was high. Another aspect is that the copper, jewelry, cradle, carpentry industries in the valley have maintained their previous position in competition with industrial products, and continued to develop.

Results

As a result, the centuries-old traditions in these industries began to be forgotten. This had a negative impact on the development of handicrafts of our people in the future. As a result, due to the economic and social relations of the period, a number of changes took place in the development of these professions. Silk weaving, jewelry, pottery, and carpet weaving flourished in the valley, or were sponsored by the colonial administration.

In the late 19th and early 20th centuries, various branches of handicrafts developed in the villages of the Fergana Valley, including the production of metal products, which were divided into such industries as blacksmithing, coppersmithing, jewelry and tin making. In turn, there has been a deep division of labor within some of these sectors, leading to the emergence of narrower networks. For example, blacksmithing, locksmithing, and blacksmithing were separated from blacksmithing. In general, during this period, the metalworking industry in Central Asia, including the Fergana Valley, was diversified, with 19 types of artisans engaged in the production of metal products. Blacksmithing is the most developed industry. For example, in the south-western part of the valley Yangikurgan, Koshtegirmon villages blacksmithing, in the north-east Chust, Shahrikhan, Karasu knife-making, in the western part of the valley Asht village blacksmithing. This is due to many factors, the development of agriculture in these regions, the high demand for settled and semi-settled ethnic groups, as well

as the high quality of products in these centers. In particular, the people of Asht are known throughout the western part of the Fergana Valley as skilled blacksmiths. The analysis of the collected field materials confirms this.

Discussion

In the Fergana Valley during this period, the jewelry industry for the production of metal products also developed. Because the jewelry made by rural jewelers taking into account the aesthetic tastes, needs and purchasing power of the local population had a significant impact on the preservation of jewelry crafts. Jewelry has maintained a high demand for it because it is made in the traditional style and ornaments. In the jewelry of the valley, ornaments made by the method of darkening silver became popular.

During this period, the situation was not the same in all areas of metal fabrication. For example, the influx of factory products has led to the decline of blacksmithing in the country, such as needlework, nail making, and carving. For example, V.I. Masalsky wrote about carving: “This industry and the whole metalworking industry, due to the large import of products from the domestic provinces, the demand for local metal products has decreased, and this industry is crumbling.” [8:23] In industries, there has been the use of cheap factory raw materials instead of local raw materials that are durable but labor-intensive but give high quality to the product. As a result, the previous tone of the items was lost. Historical data, museum sources, and the results of field research confirm that local coppersmithing was preserved in the villages of the valley in its highly artistic level in skilled coppersmith dynasties.

In the villages of Rishtan in the south of the Fergana Valley and Gurumsaray in the north, pottery has long been popular. In the early twentieth century, for example, there were more than 80 pottery shops in the village of Rishtan alone. [3: 202] These centers originated in areas where valuable pottery raw materials were available. Potters have been highly skilled for centuries and are known in the domestic and foreign markets for their traditions.

The influx of industrial goods into the country also had a negative effect on the pottery of the valley. For example, the quality of materials has declined due to the use of cheap factory paints in pottery. Local paint traditions have begun to disappear. Craftsmen began to try hard to make quick and plentiful products. Attention to the artistic height of the item has diminished. As a result, the former attractiveness and durability of the products gradually began to disappear. This feature has been sadly noted by a number of researchers. However, the network has retained its position in the domestic market. Because the high qualification of the masters, the fact that the products were made in the traditional style, assortment, patterns were in line with the mentality of the population. For this reason, even when factory products began to arrive, local workshops did not shrink completely. On the contrary, the number increased. Indeed, the number of 60 pottery shops in the province increased from 1883 to 416 by 1907. [7: 42] These lifelong traditions in Rishtan are still developing today on the basis of a porcelain factory called SIMAX F + Z (Co.Ltd.) and a joint venture called Asia Payints Ceramics.

During this period, the textile industry of handicrafts developed not only in individual rural centers, but also among the general public in the Fergana Valley. The development of this industry was mainly due to two factors: an abundant source of raw materials and widespread consumption. According to historical data, cotton was planted on almost every farm in the villages where irrigated crops were grown during this period. At home, the villagers used cotton fiber for their daily needs by weaving simple fabrics such as gray, alacha, gauze, and chit. In

particular, according to the data of 1883, there were * 585 yarn weaving shops * in Fergana region.[4: 254-255] Even during the influx of industrial goods from the metropolis, the local textile maintained its position in the valley. In our opinion, this is due to the fact that farmers grow cheap cotton, the tradition of making products from it is widespread among the population, the reason for this is the high level of domestic consumption of fabrics women in this way. On the other hand, cheap cotton products did not enter the villages in the remote areas of the country, and the purchasing power of helpless farms was not high, and natural economic relations did not allow it.

Cocoon growing and silk weaving were also widespread on many farms in the valley. During this period, cocoon growing and silk weaving were also widespread on the farms of the valley. For example, during this period, 80% of the silk farms in Turkestan were located in the Fergana Valley, and 40% of them were located in Margilan and surrounding villages. In the city of Margilan alone, more than 2,000 shops have woven silk fabrics such as khan-atlas, beqasam, adras, daroi, and shohi.[5: 37] In general, the fact that 36% of the valley's population was engaged in silkworm breeding during this period indicates the extent to which such a trade developed in the valley. Emphasizing that the country is the center of silk production in Turkestan, it is no coincidence that in the second half of the XIX century, Russia gave the valley the symbolic emblem of the "silkworm butterfly". This means that the development of some industries has been influenced by the specific agro-climatic conditions for the cultivation of raw materials. The inability of such a sector to develop in the metropolis itself also led to the network being sponsored by the metropolis. During the period of changes in the country, the silk industry of the valley not only maintained its status, but also developed. This is due to the fact that, firstly, there was a great demand for such fabrics of valley craftsmen in foreign markets, and secondly, the industry could not be developed in Russia, and the metropolis was positive about the development of this industry. To this end, the Tsarist government opened a silk station and a school in the country, and took measures to encourage artisans. Therefore, in 1887 there were 155 workshops for silk weaving in the valley, and by 1897 the number of such workshops had reached 254.[6: 13; 87] However, although the network seemed to have developed somewhat in the valley, the colonial government did not allow it to develop in the true sense.

Conclusion

Based on the above considerations, the following conclusions can be drawn:

1. At the end of the XIX century and the beginning of the XX century in the villages of the Fergana Valley also developed various types of handicrafts.
2. There are local centers of these crafts.
3. The development of centuries-old handicrafts in the period under study was influenced by the influx of industrial products. This process took a different form according to the specifics of each type of profession.
4. Rural blacksmithing of the valley was able to maintain its position even in the new conditions. It provided the population with metal products.
5. Rural pottery in the Fergana Valley developed during this period, despite some shortcomings. Workshops, where the number of artisans working has increased.
6. Local yarn and silk weaving were also developed. This was partly due to the sponsorship of the metropolitan government for economic gain.

7. But the main reason for the preservation and development of centuries-old traditions of handicrafts in the country were the high skills of craftsmen, national mentality, natural conditions. The real source of inner strength of the craft network was the traditions of these dynastic craftsmen.
8. Today's topical issue is the revival of centuries-old handicrafts in the rural environment of the valley, the application of its best examples in a modern form.

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