

FROM HISTORY OF THE CRAFT OF THE FERGHANA VALLEY.
(AT THE END OF XIX AND EARLY XX CENTURY)

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Annotation. The article deals with the history of the traditional craft of the rural population of the Ferghana valley at the end of XIX and early XX century.

Key words: Ferghana valley, handcraft industries, settled peoples, textiles, pottery, sub-temperate nations, carpet making.

After gaining independence, the interest in studying the history of our Uzbek national handicrafts, which is an important part of our intangible heritage, has been widely covered in all aspects of the ancient history and cultural life of the Uzbek people. After all, researching the history of national values is an important issue in the restoration of our national identity. It is known that at the end of the 19th century and the beginning of the 20th century, in Central Asia, including in the Ferghana Valley, various handcraft industries developed in cities and villages. For example, according to official data relating to the last years of the 19th century, 1,571,157 people lived in Fergana region . A large part of this population was engaged in handicrafts along with agriculture.

The population of Ferghana Valley consisted of several different ethnic groups, which specialized in certain crafts. As a result of the diverse natural conditions of the Fergana Valley, a number of ethnic groups have settled in the region since ancient times. Under the influence of historical past, ethnic traditions, settled geographical conditions, and lifestyle, these ethnic groups specialized in certain crafts. In particular, the Uzbeks, Tajiks, and Uyghurs, who lived in a sedentary lifestyle in the valley in the late 19th and early 20th centuries, used handicrafts such as weaving cloth from yarn and silk, making leather goods from iron, ceramics, and tanned leather, and the peoples of the valley, such as the Kyrgyz, Karakalpak, Kipchak, Turk, and Yuz. and we witness their specialization in wool spinning, making carpets, palos, felt, rope weaving, and leather tanning. The great needs of the population of Fergana Valley also led to the emergence of various crafts.

In particular, it is recorded in historical sources that the inhabitants of Fergana Valley have been engaged in many fields of handicraft since ancient times. For example, in the documents of the archive of the Ko'kan Khanate, the following types of trades are recorded: "Obkash, elder - baker, elder, storekeeper, cartwright, cartmaker, blacksmith, velvet maker, bujgun, dyer, gilkor, druggist, jibachi, devorzan, degriz, jeweler, oiler, yormaduz , a miner, a bag maker, a rifle maker, a carpenter, a spear maker, a pipe maker, a baker, a fence maker, a tent maker, a shoe maker, a seamstress, a carpenter, a carpenter, a smoker, a furrier, a shoemaker, and others" . During the period under study, these crafts have experienced a number of changes under the influence of the rapid socio-economic processes of the time. We tried to highlight the most characteristic features of these aspects in the article.

In the economy of the settled ethnic groups of the Fergana Valley, weaving cloth from local raw materials was the most popular form of handicraft. Residents of almost all villages in the valley spun cotton yarn and wove cloth from it and used it widely in their lives. In particular, according to the information of 1883, there were 585 textile weaving shops in Fergana region . In this way, mainly types of fabric such as gray, olacha, gauze, and chit are prepared. Some of these products are sold on the domestic market, and the rest on the foreign market. During this period, network activity did not develop uniformly. This was influenced by a number of historical processes, especially the economic

relations of the colonial period. It is known that during this period Russian industrial products will enter our country rapidly. As a result, the production of products in the textile industry is slightly reduced. Nevertheless, in the period under study, the handicraft industry managed to maintain its previous position under the influence of the above factors. That is, during this period, cheap cotton raw materials were grown in every peasant farm, the production of products from it was widespread, the domestic consumption of such fabric was high, factory products could not reach the remotest regions of the country, and moreover, the purchasing power of poor peasant farms was not high during this period.

During this period, the craft of cocoon cultivation and silk gauze weaving was also widespread in valley farms. For example, in this period, 80% of the silk farming farms in Turkestan were located in the Fergana Valley, and 40% of them were located in Margilan and its surrounding villages. More than 2,000 shops in the city of Margilon alone weave silk fabrics such as khan-atlas, bekasam, adras, daroyi, shahi . In general, the fact that 36% of the population of the valley was engaged in silk production during this period indicates how well this industry has developed in the valley. Emphasizing that the country is the center of silk production of Turkestan, it is not without reason that in the second half of the 19th century, Russia gave the valley the symbolic coat of arms of "silkworm butterfly". Because the favorable natural conditions of the Fergana Valley, the traditions of the population, and the high skill of the craftsmen made it possible. To some extent, the colonial government's benevolence towards the development of the industry contributed to the survival of the silk industry. Because there was a high demand for the silk fabrics of Bunga valley weavers in the foreign market, it was not possible to develop the network in Russia itself. For this reason, the tsarist government opened a sericulture station and school for the development of the industry in the country, and took measures to encourage artisans. Therefore, the number of silk weaving shops in the valley increased from 155 in 1887 to 254 in 1897 . However, although the network has developed to some extent, the colonial government did not allow it to develop at its full potential, based on national traditions.

Pottery was another important branch of handicraft that was widespread among the settled population. The centers of pottery in this period were the villages of Rishton and Gurumsaray. For example, at the beginning of the 20th century, more than 80 pottery workshops were operating in the village of Rishton . The development of pottery in valley villages was caused by the national mentality of the population, the high need for pottery, the relatively cheapness of the product, the high professional qualifications of the craftsmen, and the availability of the necessary raw materials. Due to this, the network was able to successfully compete with factory products. It continued to develop even in the conditions of the colonial period. In fact, the number of pottery shops in the valley in 1883 increased to 416 by 1907 . However, the economic relations of the period had a negative impact on the development of the industry in a certain sense. Such potters began to try to make products quickly and abundantly. As a result, the items began to lose their former attractiveness and durability. Cheap factory paints began to be used for painting things. The labor-intensive but high-quality local dyeing traditions began to disappear. This feature was also noted by Russian researchers at the time.

In the crafts of settled ethnic groups, the field of metalwork is divided into branches such as blacksmithing, coppersmithing, jewelry and tinsmithing. In turn, a deep division of labor occurred within some of these industries, and even narrower industries appeared. For example, crafts such as knifemaking, locksmithing, and shoemaking were separated from blacksmithing. In general, during this period, the metalworking industry in Turkestan was multi-disciplinary, and 19 types of artisans were engaged in the production of metal products. Some of the handicraft centers in the valley are

known for producing high quality products. For example, the smiths of the villages of Yangigurgan and Koshtegirman near Ko'kan made hoes, and the smiths of Chust, Shahrikhan, Karasu made knives, and the iron works of Kosonsoy and Rishton degreze made iron products. Their products are in great demand in the local market. Because these smithy products, especially labor tools, took into account the local agricultural traditions, and the demand for jewelry was maintained due to the fact that it was made in local patterns and ornaments. However, the introduction of factory products has had a negative impact on the metal industry, like all trades. We can see that this effect has been stronger on labor-intensive trades such as coppersmithing. For example, V.I.Masalsky wrote about engraving on the surface of copperware: "this craft and the entire metalworking industry, due to the import of many types of products from internal provinces, the demand for local metal products has decreased, and this industry is on the verge of collapse" . Of course, many factors have influenced this situation. In particular, in the conditions of market relations, high quality was created by local craftsmen not due to the use of new methods in production, but due to hard work with simple tools. Such a piece could not compete equally with a piece of cheap but not high artistic value. On the other hand, local craftsmen were increasingly experiencing a shortage of raw materials. The colonial administration did not pay enough attention to this issue.

Livestock farming is the basis of the economy of the Kyrgyz, Karakalpak, Kipchak, Turk, Yuz, Kurama peoples who live in the semi-arid way in the valley. It is noteworthy that before the settlement of the Kyrgyz in the Ferghana Valley, breeding horses and drafts, and cattle breeding were the main priority in the Kyrgyz economy. However, in the period under study, the care of small-toed livestock in their livestock increases. Because the semi-arid inhabitants of the valley have changed their livestock composition in the course of providing the settled population with livestock products .

The basis of the handicrafts of these ethnic groups is spinning yarn from animal wool and making cloth, carpets, palos, felt, ropes, leather goods, and weaving mats and baskets. The largest ethnic group in the valley is the Kyrgyz, whose Khidirsha clan of the Kanda tribe is known in the valley for weaving carpets . At the beginning of the 20th century, 38 skilled weavers wove carpets in Ayim and Dardoq volosts of Andijan. The Tsar's government tried to develop the industry in order to export this valuable product abroad. That is, he opened a separate carpet trading center in Andijan. However, the new economic conditions have attracted Kyrgyz carpet weavers to market relations. Entrepreneurs began to require weavers to prepare carpets quickly and in large quantities. As a result, the quality of the carpet has deteriorated. In particular, the tourist A. Vamberi writes about this: "The copies of ancient valuable carpets were taken out of the country, the wonderful patterns of the previous carpets, pictorial decorations were lost in textiles, and they replaced vegetable dyes with mineral dyes, often of very poor quality, under the tasteless demand of the market" .

Kyrgyz people are also known for tanning leather and making goods from it. They made a variety of leather goods, boots, belts, horse harnesses from tanned leather. Among the ethnic groups of the valley peninsula, the Karakalpoks were skilled craftsmen of weaving carpets, palos, and especially reed mats. Markets, an economic center for the exchange of products made by the semi-arid population and the artisans of the settled population, have also emerged. Among such markets, one can cite the markets operating in the villages of Beshariq, Uzgan, Toda, Oyim, Izboskan, and Jalalabad of Andijan. There were more than 20 such markets in the villages around Ko'kan alone.

To sum up, in the end of the 19th century - the beginning of the 20th century, the residents of the Fergana valley, the peninsular, had a variety of crafts in their households and met the demand of the population for various crafts. The introduction of cheap factory products during the colonial period had a certain negative effect on these types of crafts. As a result, the quality of some products has deteriorated and lost its original quality. Because of this, their position in the foreign market has decreased. This aspect was noted by some foreign researchers with regret. Nevertheless, the national craft sector, relying on its age-old traditions, managed to maintain its position as a local production

sector. In some places, it was able to successfully compete with imported products. Of course, the factor of product preparation, taking into account the national mentality, played an important role. For this reason, effective use of these living traditions in determining the perspective of independent Uzbekistan based on the development of national production in our country today is a guarantee of development.

The external structure of the Constitution describes its relationship with other sources of law, the totality of relations, its place and role in the legal system and its significance in the system of social and normative regulation in society.

The article presents the role of family, forming system of upbringing, traditional-educational system and traditions in Uzbekistan.

In an article consistently revealing the principles of the Bologna process for measuring the quality of education, the dynamics of internationalization and the logic of integration in European higher education and in Eurasia.

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