

**THE HISTORY OF KNIFE PREPARATION CRAFTSMANSHIP IN THE
FERGANA VALLEY**

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Annotation. This article describes the features of the knife preparation craftsmanship tradition of the Fergana valley. Historical sources and field expedition materials analyzed the peculiarities of the region's knives. The main focus is on identifying the historical factors that created the traditions of Fergana Valley Knife School. The content of a series of ethnolectal methods in knife-knitting.

Key words: Fergana valley, the traditions of knife making, knife making centers, knife blade, decoration, knife making areas, scissors(the shape of the knife), steel(to make knives steel black), chilmiha (a type of pattern), raising the flower (a special part of knifehold).

It is known that the knife as an important work tool has had an important place in human life since ancient times and is widely used in life. For this reason, Central Asia, including the Ferghana Valley, has been developing as a separate branch of blacksmithing since ancient times. The national knifemaking network represents the centuries-old rich practical experience of our people and the history of rich material culture.

For this reason, conducting research related to the history of the national knife craft is considered an urgent issue, as it sheds more light on the history of the material culture of our people, the historical development of the traditions of knife making, as well as the history of the centuries-old values of our people. It helps to restore the lost network operations.

Ethnographic studies on the knife craft of the Uzbek people were mainly conducted in the second half of the 20th century. In these researches, the general features of the Central Asian knife craft are somewhat consistently covered. However, in these studies, the characteristics of the Fergana Valley Knife School, one of the major knife-making centers of Central Asia, which we aim to study, have not been analyzed ethnographically. Therefore, in this article, we tried to scientifically analyze the information specific to the Fergana Valley knife school based on historical and ethnographic sources and field ethnographic materials.

Archeological finds show that the craft of knife making, including metal objects, was created and advanced in the Ferghana Valley several centuries ago. For example, during the Pamir-Fergana complex expedition conducted in 1951, an iron knife from the II-V centuries AD, an iron dagger and a knife were found in Barkarboz region of Sokh district, as well as many metal objects in Jangoyil, Vodil district of the valley, which confirms our opinion. Knifemaking flourished in the valley especially in the Middle Ages. During this period, the tradition of making knives from high-grade steel is formed in the valley, and the products of the network are known to the world. According to the information provided by the researchers, Ferghana knife makers kept these traditions until recent centuries.

Knives continued to flourish in the Ferghana Valley at the end of the 19th century and the beginning of the 20th century. Large knifemaking centers such as Chust, Andijan, Ko'kan, Shahrikhan, and Kara-su were established here. Geographical, economic, social, and ethnic factors influenced the emergence of these knife centers. For example, the Chust knife-making center was located in the foothills of the valley, where the demand for knives was relatively high among the sedentary, semi-arid population. Also, this center is located near the ancient iron deposits of the Kurama mountain system. In addition, the craftsmen of the center have created a unique style of metalworking. They created the tradition of obtaining high-quality steel for making knives. In this way, a unique knifemaking center was formed in Chust. At this point, it should be noted that the ethno-local aspects of knife-making are manifested in the metal quality of the knives, the shape of the blade and handle, and the decorative structure. For this reason, we will first of all dwell on the blade structure of Fergana Valley knives.

First of all, it should be noted that according to the structure of the blade, researchers divide Central Asian knives into two groups: knives of the southern and northern regions. The border between these two regions passes through the Zarafshan and Aloy mountain ranges. It is noteworthy that this division of knife schools corresponds to the anthropological differentiation of these regions [6:78].

According to the structure of the blade, the knives of the Ferghana Valley belong to the northern region of Central Asia, more precisely, to its northeastern wing. However, due to the fact that the Fergana Valley is geographically located in the middle region of the Central Asian knifemaking centers, the valley knives embody the traditions of the northern and southern knifemaking centers.

In general, the blade structure of Ferghana Valley knives is similar to the blade structure of knives of other regions of Central Asia. This is confirmed by a comparative analysis of knives made in these centers. Also, the method of making blades of Ferghana Valley knives is similar to the methods of other knifemaking schools of Central Asia. However, the knives made in the Fergana Valley knifemaking center have a number of unique features with the blade structure.

For example, in the Fergana Valley, including in Chust, the blades of knives are mainly made in five different styles, i.e. a boat knife, a willow blade, a Kazakh knife, a straight knife, and knives with a kashkarcha or dagger blade. Also, the valley knifemaking centers specialized in making a special type of knives. For example, in Chust, the "boat" type of knife was made with the tip of the blade slightly raised, and it was distinguished from other school knives by this shape of the blade, as well as by the unique construction of the handle. In this way, other knife-making centers in the valley were distinguished by their knives, and the types of knives such as anjanpichak, chustpichak, shahrikhanpichak, and kokanpichak were created.

There are different opinions among researchers about the occurrence of knife blades characteristic of the Fergana Valley School of Knifemaking. For example, the most popular boat knife in the valley is close to the traditions of the southern knife school of Central Asia according to the structure of the blade. It is known that the knifemaking traditions of the southern region of Central Asia were influenced by the traditions of the knifemaking schools of neighboring Afghanistan and Iran. For this reason, it can be said that the tradition of making knives of this shape in the valley arose as a result of the demand for foreign trade when the high-quality knives of the valley were exported to the territory of the caliphate in the X-XII centuries. However, it is known that the traditions of the

northern region also had an influence on the formation of the blade structure of valley knives. In particular, Tolbargi, Kashkarcha, Kazakh forms of valley knife blades are an example of this. So, it can be said that the copies of knife blades have been created as a result of endless research, high skill of valley knife makers, living needs, aesthetic taste, mentality of the inhabitants, and ethno-cultural contacts with other ethnic groups of the region.

Vadi knives also differed from the products of other knifemaking centers due to the high quality of the blade metal. It is known that several types of high-quality steel were used in the region in the Middle Ages. In particular, evidence confirms that high-quality steel was obtained in the Ferghana Valley in the Middle Ages. Masters of the Fergana Valley achieved such high skill by creating a unique style of metalworking. In particular, Chust knifemakers received high-quality black steel due to long-term processing of iron at low temperatures. Black steel required a long time to find, several times watering. For this reason, black steel is forged for a long time, slowly cooled several times, and the blade is made, and the blade is watered several times. Chust masters called this cooling of the knife blade "pigeon neck watering". The knife made in this way was very sharp. Also, in Chust, knives were made from steel types such as "isfakhani", "kurch", "bayza", and "javidari" in Shahrikhan. It is the very sharpness of the knife blade that is the reason why Chust knives are widely known in Ferghana Valley, including in distant lands.

It is noteworthy that valley knifemakers have developed their own method to increase the strength of the knife blade. Because steel blades are prone to rust. The reason is that high-grade steel is not a homogeneous metal, but is usually made of a mixture of several different metals, and only the polishing technique protects it from rusting. Zok not only strengthened the steel, but when the steel was zok a special "flower" appeared on the surface of the metal. In particular, the famous "Isfakhani" steel formed a small flower on its surface when it was polished. So, the Fergana Valley knife school was formed between the south and north-west knife schools of Central Asia according to the characteristics of the knife blade and handle. Having absorbed the best aspects of these schools, it created a traditional knife shape specific to this region.

In conclusion, the Fergana Valley School of Knifemaking has its own diverse traditions related to knife making, and the correct scientific solution to the research on the historical development of the branch is to study the history of knifemaking in the region in more detail, to reveal more clearly the interactions with other knifemaking schools, and to reveal the richness specific to this region. allows for a consistent study of traditions, in a word, a more complete study of the history of the material culture of our people.

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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