

CRAFTSMANSHIP IN THE VILLAGES OF THE FERGHANA VALLEY IN THE LATE XIX AND EARLY XX CENTURY

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Annotation. *This article describes the history of the development of the handicrafts industry in the villages of the Fergana valley in the late XIX and early XX centuries. The main focus is on the factors of the development of handicrafts in the Fergana valley, the reasons for the development of rural handicrafts centers, the impact of the socio-economic processes of the period on rural handicrafts in the region. The opinions expressed are analyzed on the basis of factual materials.*

Keywords: *Fergana valley, villages, craft industry, rural crafts centers, blacksmithing, textile, pottery, natural factors, industrial goods, impact on networks, keep the craft.*

Introduction

Today, in world science, the study of handicraft traditions that have developed in different regions of the world, as one of the important objects of study of cultural and social anthropology in the framework of scientific projects aimed at preserving the historical and cultural heritage, is recognized as one of the modern scientific directions. Uzbekistan, including the Ferghana Valley, is considered one of the ancient cultural centers, distinguished by its national-cultural and regional-regional handicraft features. An in-depth study of the handicraft traditions of this region will serve to fulfill the tasks of ongoing UNESCO programs to popularize the rich cultural heritage of peoples among the world community and thereby bring together various national cultures and values.

The Fergana Valley is a region with favorable natural conditions and a rich variety of raw materials, and various cities and villages have been founded in this area since ancient times. As a result, based on the needs of the lifestyle of the population, various handicraft industries arose and developed on this land. The branches of the Great Silk Road passing through this territory had an important impact on the development of handicrafts.

Analysis and results

Under the influence of factors that influenced the historical development of the peoples of the world, various forms of handicraft production have developed in the Ferghana Valley: 1) production of products in a commodity form; 2) production of products to order; 3) home crafts have been developed. The Ferghana Valley is a region with a special characteristic development of the economy of the population, and in this region, in large villages and some handicraft settlements, handicraft production is much more developed than in other regions. It is characteristic that the artisans of these villages produced products mainly to order and for their own needs. At the same time, some quality handicrafts are produced for domestic and foreign trade.

Various factors, including the socio-political processes of that time and a number of other factors, influenced the development of handicrafts in the villages of the Ferghana Valley. In particular, it is important to study the changes in the rural craft during the late 19th and early 20th centuries. Because, firstly, during this period, the traditions of folk crafts, which had been formed over many centuries, were still preserved. Secondly, new historical processes have led to a number of changes in handicraft production. New crafts and professions appeared. Thirdly, the influx of capital products affected the development of national crafts and age-old traditions.

However, there are some difficulties in studying this topic. In particular, during this period, information about handicraft production in the villages of the Fergana Valley was not consistently provided by the capital's government. Statistics do not provide complete information about this process. There is also little information on this issue in local written sources. Nevertheless, an analysis of the available data indicates that during this period handicrafts were developed in the villages of the Ferghana Valley.

It should be noted that at the end of the 19th century and the beginning of the 20th century, the Ferghana Valley was densely populated with villages along with cities. In particular, during this period, 1,571,157 people lived in the Fergana region, of which 1,304,719 people or 83% of the total population lived

in villages [1:1]. It is known that most of the inhabitants of this village produce a range of handicrafts for exchange and domestic needs, along with subsistence farming. That is, crafts were developed in the villages compared to other regions.

Studies confirm that the way of life of the population and the economic traditions based on it played an important role in the development of handicrafts in the villages of the Ferghana Valley during this period. For example, in the villages inhabited by Uzbeks, Tajiks and Uighurs, who have been leading a sedentary lifestyle since ancient times, handicrafts are developed, such as weaving various types of simple fabrics, blacksmithing, carpentry, pottery, tandoors, hat making, and embroidery. have been widely developed in connection with the broad needs of the population. For example, in the second half of the 19th century, researchers V.P. Nalivkin and M.V. According to Nalivkina, during this period in the villages of Rishton, Isfara, Margilon, Asaka, Ozgan, Andijan, Rishton, Margilon and other villages, they were engaged in the production of handicrafts [2:1].

In fact, during the period under study, a handicraft network developed in the villages of these regions of the Ferghana Valley, which is confirmed by the analysis of archival documents and research data. In particular, in 1896, in the Margilan district of the Fergana province of the Turkestan governor-general, 10,536 people out of 167,080 people were engaged in crafts [3:44]. By the beginning of the 20th century, cocoons were grown in 91,627 out of 253,650, i.e. 36.1% of households in the Fergana region [4:147]. There is no doubt that most of these cocoon farms were located in villages. From these data, it can be seen that during the period under study, a significant part of the population of the villages of the Ferghana Valley was engaged in crafts. It can be said that a number of factors contributed to the development of handicrafts in these settlements, namely the abundance of raw materials, the constantly improving experience of the population in crafts, and a strong tradition of transferring professional skills from ancestors to generations. , high demand for products, national and ethnic traditions. However, one of the factors listed above played a leading role in the emergence of one or another village craft center in the valley compared to others. We can see some examples of this below. In this regard, a number of rural craft centers have been created. In particular, the rural centers of Uzbeks, Tajiks and Uighurs in the valley, specializing in the production of threads and silk fabrics, as well as metal, ceramics and leather products, can be cited as an example.

In the late 19th and early 20th centuries, handicrafts in the Ferghana Valley had the unique feature that, along with large cities, a handicraft network developed in a number of villages in this region. For example, pottery was developed in Rishton in the south of the valley, blacksmithing in Koshtegirmon, carpentry and various wooden products in the villages of Yangikurgan and Kungiro, blacksmithing in Asht in the west of the valley, woodworking here in Beshsari, pottery in the village of Gurumsaray in the north and knife making in Shakhrikhan and Karasuva in the east of the valley. Some of these village centers are observed to develop into large craft centers. In particular, at the beginning of the 20th century, the village of Rishton was far known for its pottery. As a result, it is known that more than 80 pottery workshops operated in this village [6:202]. These rural handicraft centers were formed as a result of a number of factors, in which the main factor was a combination of raw materials, high demand for products and high quality products. Thanks to the high quality of the products of the Fergana Valley, the artisans of individual centers have gained wide popularity in the region. An example of this is the village of Asht, a handicraft village in the valley along with Rishton. After all, Asht blacksmiths were known in the valley not only for their quality products, but also as a center for the production of highly skilled blacksmiths throughout the valley. This view is supported by the opinions of researchers who have conducted studies of valley crafts and data collected in the study conducted by the authors. However, the factor of quality raw materials undoubtedly played an important role in the development of two rural centers specializing in this craft.

It is characteristic that certain types of crafts were developed in the Ferghana Valley not only in individual rural centers, but also in large and small villages. In particular, textile weaving is an example of this. Because during this period, cotton was grown in almost every village located on irrigated fields. In particular, in Margilon, Andijan, Kokan and Namangan districts in the late XIX - early XX centuries. 70-80% of the sown area was occupied by cotton [7:75]. From this cotton raw material, home spinning of yarn and weaving of simple fabrics such as khaki, olacha, gauze, and chit became popular in the villages. In particular, according to the data of 1883, there were 585 textile weaving workshops in the Fergana region [8:254-255]. Such cloth workshops were especially common in the villages of the Kokan and Margilon districts, where cotton is grown a lot. According to research, the village of Besharyk in the Kokan district is considered one of the rural centers of yarn weaving. However, it should be noted that simple weaving does not require such great skill, and the relatively wide availability of the necessary raw materials in the villages

made it possible to develop this textile production not only in specialized villages, but also on the scale of large villages.

Thanks to the favorable natural conditions of the Fergana Valley, sericulture and sericulture were widespread in the villages of settled Uzbek, Tajik and Uighur residents of the valley. For example, during this period, 80% of the sericulture farms of Turkestan were located in the Ferghana Valley, and 40% in Margilan and the surrounding villages. For example, in 1882 there were 585 yarn shops, 154 silk-spinning shops, 61 adras shops, 12 satin weaving shops in the Margilan district, and in total there were 812 textile shops in the Margilan district [9:233]. This situation was partially observed in Kokan County. In particular, it is known that in 1881 there were 129 sewing and 20 silk weaving workshops in this county [10:55]. Emphasizing that the Ferghana Valley is the center of silk production in Turkestan, it was not for nothing that in the second half of the 19th century Russia appropriated the symbolic coat of arms of the “silkworm butterfly” to the Fergana Valley. It can be said that local agro-climatic factors also played an important role in the development of crafts related to the weaving of silk products in the valley villages.

National traditions also influenced the development of certain types of crafts in the rural craft centers of the Ferghana Valley. For example, the development of blacksmithing, which manufactures tools in accordance with national agricultural traditions, and the development of rural jewelry, which manufactures simple metal jewelry to meet the requirements of aesthetic taste, formed on the basis of the mentality of the peasants and the population, are examples of our opinion. In the village, artisans who make simple metal jewelry provide a high demand for the products as they are made in traditional sizes, sizes and prices, taking into account the demands and aesthetic tastes of the local population. The products made by them have taken a strong place in the life of the population.

In the villages, the metal products industry, especially blacksmithing, is widely developed. An example of this is, for example, the products of the settlement centers of the ironworks of Kosonsoy in the north of the valley, Chimyon in the south, Koshtegirmon in the west, Shakhrikhan in the east. For example, the blacksmiths of the village of Koshtegirman were known in the west of the valley as skilled shoemakers. The specificity of the local blacksmith village centers mentioned above is reflected to a greater extent in the form of products. The geographical conditions of the region, soil features and farming traditions have largely influenced the formation of such local aspects. For example, this can be observed in Kosonsoy, which has a relatively hard soil structure in the north of the valley, and the body of the hoe is made in a rounded shape, and in Koshtegirmon, which has a soft structure in the west of the valley.

It should be noted that the favorable natural conditions of the Ferghana Valley, the wide opportunities for the development of various economic areas, including the livestock industry, have caused the settlement of various underground tribes in the region since ancient times. As a result of the centuries-old ethnic traditions of these ethnic groups, a process of specialization in certain types of crafts took place in their economy. It is known from historical data that by the end of the 19th century the process of settlement of many semi-arid ethnic groups in the valley will intensify. As a result, a number of rural craft centers were created in the Fergana Valley, preparing products based on the processing of livestock feed. For example, researchers provide information about the development of carpet craft, characteristic of the Khidirsha clan of the Kyrgyz ethnic group in the villages of Changirtash, Okmachit, Dardok, Lukkozon of the Oyim volost of Andijan-Uzdi in the period under study [5:344-346]. Thus, in the villages formed by the settlement in the valley of such ethnic groups as the Kirghiz, Kipchaks, Karakalpaks, Yuzes, Turks and Kuramas, centers of woolen fabrics and various woolen blankets, carpets, leather and wood products were formed.

During the period under study, there was a certain influence of metropolitan products on urban and rural crafts. That is, as a result of the introduction of capital products into our country, the development of certain types of crafts has had a negative impact. Some industries have fallen into decay, the former high quality in other industries has lost its significance. In this process, there was also a policy of patronage of the colonial administration to local artisans, pursuing economic interests. We can constantly study this process in the sericulture, jewelry, pottery and carpet industries of the valley.

It is noteworthy that the rural crafts of the inhabitants of the valley during this period were influenced to varying degrees by the rapid penetration of Russian industrial goods into the country. For example, the textile and pottery industries of folk crafts were able to compete on equal terms with factory products and retained their positions.

This was certainly influenced by a number of factors. For example, it can be said that the reason for maintaining the position of local thread-weaving production is the cultivation of cheap raw cotton in peasant farms, the widespread tradition of making products from it among the population, and the high domestic

consumption of fabric woven in this way. On the other hand, factory products did not reach the outlying regions of the country, and the purchasing power of the poor peasants was low. Among other factors, the benevolence of the colonial government towards the development of industry can be considered to have influenced the survival of the silk craft. Because, firstly, there was a great demand for such products of valley artisans in the foreign market, and secondly, there was no opportunity to develop this industry in Russia itself. For this reason, the metropolis looked positively at the development of this network in order to see economic benefits. To this end, the tsarist government opened a sericulture station, a sericulture school, and took measures to encourage artisans. Thus, in 1887 there were 155 silk weaving workshops in the valley, and by 1897 the number of such workshops had reached 254 [11:13; 87]. However, in general analysis, it turns out that the industry in the valley during this period developed somewhat, but in fact the colonial government did not care about creating the necessary conditions for the development of the local silk industry.

The same can be said about pottery. In addition to the above factors, the preservation of pottery in the villages of the valley was due to the high skill of craftsmen, traditional drawings and patterns of products. For this reason, he was able to successfully compete with factory products. Indeed, 60 pottery workshops in 1883 grew to 416 by 1907 [12:42]. The consumption of such pottery occupied a strong place in the lifestyle of the population.

The introduction of factory products led to the decline of some crafts in the country, including the needle and nail business. Or it has led to a decrease in the quality of the products of certain types of handicrafts. In particular, as a result of competition with factory products, craftsmen began to try to produce products quickly and in large quantities. Decreased attention to the artistic qualities of the product. As a result, the products gradually lost their former attractiveness and durability.

For example, such a situation can be analyzed using the example of pottery and carving industries. For example, the researcher V. I. Masalsky wrote about carving: “this is a craft and the entire metalworking industry, due to the import of many products from the interior provinces, the demand for local metal products has decreased, and this industry is in decline” [13: 23]. In some industries, there has been a use of cheap factory raw materials instead of local raw materials, which are durable, but labor intensive, but provide high quality products. As a result, the original color of the objects was lost. For example, in the pottery and carpet industries, the quality of products has fallen sharply due to the use of cheap factory paints instead of the old traditional environmental paints. And the tradition of making local dyes began to disappear. A number of researchers note this feature with regret.

Conclusions and offers

As a result of the studies carried out so far, it is confirmed that the conclusion that the overall picture of our folk crafts was completely deplorable is incorrect. Because many dynasties of artisans, who continue centuries-old traditions in this and other branches of craft, still continued to make their products at a high artistic level. The rural craft centers of the valley and the dynasties of craft families with centuries-old traditions served as the main support for the preservation of the national craft in its age-old form.

In a word, at the end of the 19th century and the beginning of the 20th century in the Ferghana Valley, along with the cities, handicraft production also developed in the villages. Natural, economic and social factors have influenced the formation of existing rural craft centers in the valley. In particular, raw materials, high demand for products, local features of the region and national traditions played an important role in the rural crafts of the ancient settlers of the region. In the semi-moderate ethnos, economic training, household needs and ethnic traditions played a leading role in the village crafts. In a sense, the introduction of metropolitan products had a negative impact on the development of local crafts. The quality of some items has deteriorated, they have lost their original quality. However, folk crafts in the country did not fall into complete decline. This industry has been able to maintain its position as a rural industry, relying on its age-old traditions. For this reason, the modernization of the network with a deep study of the history of these processes is a topical issue today.

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