

**ANCIENT CRAFTS AND HOUSEHOLD OCCUPATIONS OF THE INHABITANTS
OF JIZZAKH OASIS**

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Abstract

This article provides detailed information about the types of local crafts and household occupations of the residents of the Jizzakh oasis and these types of crafts were created according to the unique climatic conditions and geographical location of the Jizzakh oasis. There is also talk about professions that serve to meet household needs.

Keywords: weaving, pottery, blacksmithing, stonework (masonry), jewelry, carpentry, goldsmithing, tanning, carving, wooden door jambs, iron horseshoes, arrowheads and spearheads, Oratepa, Zomin, Bukhara Khanate.

Introduction

Since ancient times, livelihoods have facilitated the development of society in places rich in natural resources. The reason for this is the development of productive forces, science, technology and culture. During the development of society, handicrafts were initially part of agriculture and animal husbandry, weaving, pottery, blacksmithing, stonework (stonework), jewelry, carpentry, goldsmithing, tanning. divided into different specialties such as carving. Folk crafts did not develop uniformly everywhere, but initially developed depending on the availability of natural resources necessary for their activity. For example, where there is good soil, pottery, wool and leather in many places, textiles and tanning, and shipbuilding developed along the river banks.

Despite the fact that the main population of Central Asian khanates lived in villages and districts and engaged in farming, it can be observed that urban life gradually developed in the 16th-19th centuries. These processes were also expressed in the cities of Bukhara Khanate (Emirate) such as Samarkand, Bukhara, Shahrisabz, Karshi, Kattakorgan, Oratepa. Jizzakh was no exception to the status of a city located on a major trade route. During this period, the city of Jizzakh functioned as the administrative, trade and craft center of the oasis. Most of the things needed for everyday life and household work were made by local craftsmen from Jizzakh. In Jizzakh, he was engaged in crafts such as pottery, blacksmithing, soapmaking, jewelry, coppersmithing, weaving, tanning, and carpet making. Even the names of neighborhoods and guzars named after these crafts have been preserved to this day. According to the information provided by our informants, workshops, shops and stalls of artisans were inside the Horde near the southern defensive walls until the Russian occupation in 1866. After the Horde was conquered and destroyed, it moved out and is located approximately on the territory of the present "Uzbekistan" hotel.

POTTERY

Pottery is one of the oldest crafts in Jizzakh. Local potters BC. The remains of the oldest humdons of the III-II centuries were recorded and studied in the ruins of the city of Kaliyatepa.

Pottery samples from the 16th-19th centuries were found and analyzed during stratigraphic excavations in Orda, and their local characteristics were determined.¹

There were dozens of khumdons on the southern walls of the Horde. Potters made glazed and unglazed vases made of fine clay on a simple foot wheel - cups, plates, bowls, jugs, khum, khumcha, persimmons, pots, pots, etc., and children's toys were made in these khumdons. In most cases, the surface and inner sides of the dishes are covered with light green, green, reddish-brown, air-colored glazes. It is decorated with images of various plants and flowers. Yu. Yuzhakov, who gave information about Oratepa pottery, stated that "... such beautiful, flowery dishes were also made in Khojand and Jizzakh."² Undoubtedly, bricks were made from these humdons. The four-cornered thin bricks of the madrasa, built in 1902 with the funds of Nuriddin Haji from Jizzakh, were baked in these khumdons. A large amount of yantak garam was brought from the desert on camels and horse-carts for cooking fish. According to informant Shahri Ana Artikova (1909-2002), common people used these khumdons for their own medicine. In particular, people suffering from back pain, leg pain, chronic colds, and zotiljam used to sit in the bath after a certain period of time after cooking pots or bricks in the bath and sweated from the dry heat. , were cured.

BLACKSMITH

In the Jizzakh oasis, this type of handicraft has been formed and developed since ancient times. In the Miq (Mugh) fortress in the mountainous region of the Zomin district, the remains of a blacksmith's workshop dating back to the 9th-10th centuries AD were discovered. Iron ore was mined from the mine here and smelted in the Miq fortress.³ There are also opinions that during the invasion of Genghis Khan, iron ore was mined and smelted in the area of "Khonbandi" near Jizzakh, and bow arrows were made from it. So, in Jizzakh, smelting of metal and processing it to make objects has traditionally developed. However, there is no exact information about the exact location and size of Jizzakh blacksmiths' workshops in the 16th-18th centuries. However, during the construction of the "Khotira" complex, many remains of partially melted ore were recorded from the southern part of Orda. Also, the writer N. Safarov writes in his memoirs that he opened and cleaned the ironwork workshop of his uncle, whose roof had turned into a ruin, and started working again.⁴ Compared to this, the iron smelting and blacksmith workshops were also located in this area, next to the pottery workshops.

R.G., who researched the craftsmanship of the cities of Bukhara and Samarkand in the 16th century. According to Mukminova's recognition, during this period, metal smelting and the making of articles and tools were widely used in the Bukhara Khanate. Products made of copper, brass, cast iron, iron and steel are evaluated primarily according to their quality, appearance and, of course, weight. In the fund of the Jizzakh regional museum of local history,

¹ Pardayev M., Pardayev A. Horde of Jizzakh // Antiquity - history of Central Asian chess and culture. Proceedings of the International Scientific Conference. against, "Nasaf", 1999, pp. 134-137.

² Южаков Ю. Ура-Тюбе и его округи. -«Отечественнѹе записки», 1867, № 7, 591 с.

³ Сверчков Л.М. Поселение МЎк - источник по истории средневековой УструшанЎ. Автореф. дис.канд.ист.наук. Самарканд, 1991, с. 10-12.

⁴ Safarov N. Navruz. T: Gafur Gulom publishing house. 1977, 543 p.

various metal utensils and work tools are kept, collected mainly from the inhabitants of the oasis, and partially found during the archaeological excavations in Orda and Kaliyatepa. From the metal objects of the XV-XVII centuries, a wooden door handle, an iron horseshoe, arrow-bow and spear tips, a copper barkash (plate) of the XVIII-XIX centuries, a copper bowl, a copper cup, a copper sand. The base of the ax and the base of the ax are made of iron, and the blade is made of steel. There are also samples of stove-head utensils, pots, ladles, ladles, special obi-gardons, forks, and knives of wedding cooks.

According to the elders of the Jizzakh neighborhood, their ancestors were mainly engaged in blacksmithing in Jizzakh. Items made by Jizzakh blacksmiths were also sold in the markets of Oratepa, Khojand, and Samarkand.

TEXTILE

Both urban and rural residents were engaged in this field in Jizzakh. In textiles, gray is woven first. There is no information about the weaving of silk and chit gauze. Weaving of woolen carpets, shawls, olacha, felting, felt printing, and the production of skins made of sheep and goat skins, which are made of leather. Carpets, shawls, felts, and horseshoes made in Jizzakh were sold at a good price in the markets of Oratepa, Khojand, Kokan, and Samarkand.

SOAPINESS

We believe that soap making in Jizzakh began in the first half of the 19th century. The ancestors of the Jizzakhlik neighborhood were engaged in this profession and later became a separate guzar. According to the information obtained from the Samarkand regional archive, in the second half of the 19th century, soap making was well established in the city of Jizzakh, and there was only a trade-manufacturing association of soap makers. This industry has developed due to the abundance of livestock in the Jizzakh oasis, and the availability of raw materials brought from the markets of local and neighboring oases.

BOXING

Jizzakh had his own chest and box makers. The residents of the Orotepalik and Tashkent neighborhoods were mainly engaged in crate-making and box-making. Chests and boxes are mainly made of light wood, such as willow. The chest, the front part of the boxes are painted in different colors, covered with thin tin with various geometric and plant motifs, and the boards of the other surfaces are painted with airy paint. On the cover, there is a fan and a zulfin. Chests and boxes were used not only as household furniture, but also as a means of giving rooms a special look.

TANNING

One of the guzars whose name has been preserved in Jizzakh is "Konchilik". This Guzar name is currently used in relation to the region in the south-eastern part of the Horde. It is known that cattle skins, the raw material of tannery, are grown in the city of Jizzakh and its suburbs. Settled, semi-settled and nomadic population, like in Oratepa, sold the available raw hides in Jizzakh and bought what they needed from the market. It should be noted that there is no neighborhood, guzar, or even a specific place in Jizzakh called shoemaking. According to our

informants, the reason for this is that some of the tanners made their own shoes from the leather products they made. Among the shoes he made were boots, mahsi, calish, mukki. "Surplus leather was exported to Oratepa as a trade commodity, and from there to Russia via Troitsk and Petropavlovsk."⁵

JEWELRY

According to the above-mentioned source, in the second half of the 19th century, three master jewelers and three apprentice jewelers worked in Oratepa. They mainly made women's jewelry, such as necklaces, bracelets, rings, tilakosh, zebigardon. These items differed from other handicrafts due to their delicate and expensive way of making them. In most cases, jewelry is valued as a work of art. Official documents from 1860-1861 contain information about Nurmuhammad Zargar from Oratepa. He is noted as a well-known jeweler who worked in the first half of the 19th century.

It is said that only the people of Oratepa were engaged in jewelry in Jizzakh. The jewelry shop is also located in the area of Oratepalik neighborhood. There is no clear idea and information about when and how many jewelers there were in Jizzakh. Judging from Oratepa, it can be said that in the first half of the 19th century, there were not many jewelers in Jizzakh either, approximately 2-3 master jewelers worked with 2-3 apprentices.

The relationship with Oratepa was strong in this area. Jizzakh women had all kinds of jewelry worn by Central Asian women. However, we are far from the opinion that all of them were made in Jizzakh.

SILK MAKING

According to the latest information, our ancestors have been engaged in silk-making, one of the oldest and most valuable crafts of Central Asia, for almost two thousand years.⁶ There is no written evidence that Jizzakh was engaged in this field during the period under study. According to the informant Hamrobuvi Ortikova (1896-1992), their families have been engaged in raising silkworms for a long time. Opening of the seeds of the silkworm was carried out in a unique way. He was carried under his arm in a special bag, and after a certain period of time, the cocoon worm came out. Silkworms are fed twice a year. In early spring and autumn. The mulberry trees planted 100 years ago, which are still preserved in the city of Jizzakh and its surroundings, indicate that cocooning was practiced here. The raw materials grown by Jizzakh farmers were sold in the markets of Oratepa and Samarkand.

BUTCHER

There is a guzar with this name in the south-eastern side of the Horde. The inhabitants of Kassoblik Guzari mostly separated from Oratepalik neighborhood. According to our informants, butchering in Jizzakh was mainly done by residents of Oratepa and Saray. Sheep

⁵ Мухтаров А. История Ура-Тюбе (конец XV - начало XX вв.) М.: 1998. - с. 148

⁶ Rtveldze E.V. Veliky Shyolkovoy put. T., "Encyclopedia of Uzbekistan", 1994. p. 15-18.

and cattle were brought to them by the residents of the Kipchak neighborhood from the semi-settled and nomadic population of the Zarafshan oasis and the Mirzachol steppes.⁷

CULTIVATION OF SALT

Table salt is mined from Tuzkon, 50 km northwest of Jizzakh. Salt traders from Jizzakh brought and sold salt to cities like Samarkand, Oratepa, Zomin, and Khojand.⁸

The lifestyle of the residents of Jizzakh was inextricably linked with the market. The part of the population engaged in handicrafts mainly sold their own products. Merchants traded with neighboring cities and oases. Rich merchants were engaged only in wholesale trade. That is, their trade caravans bought and sold goods at the Jizzakh caravanserai, sold their goods to "retailers" and "attor", and in some cases even lent them. In the Jizzakh market, there were separate stalls of bazzos, shoemakers, allofs, carpet weavers, hat makers, chapondo, and others.

Trade in ready-made, general food products is also widespread. Jizzakh market was very crowded on market days. Because Jizzakh bazaar was considered the closest and most convenient shopping place for the nomadic inhabitants of the surrounding villages and the desert. For this reason, common eating places, teahouses, taverns and caravanserais were abundant in Jizzakh, mainly in and around the bazaar.

Wet fruits, melons and watermelons were abundant in Jizzakh market. All this was delivered by local farmers. Raisins, apricot kernels, turshak, apple kernels, and gooseberry were purchased from dried fruits mainly for consumption in the winter months. Soyaki raisin of Bogdon village of Farish was famous. These raisins were taken and sold to Samarkand, Bukhara, Oratepa, Khojand and Kokan. Apricot pulp was brought and sold to Jizzakh from Oratepa and Khojand regions.

Jizzakh bazaar and trade in it were also well established due to the geographical location of the city. Researchers say that in the early periods of the development of foreign trade through the Great Silk Road, there was no clear direction of the caravan routes. Caravan route networks varied depending on the political and economic situation in a particular country or country. Due to the weather conditions, seasonal roads - winter and summer - operated. But these factors did not have a significant impact on the Jizzakh oasis caravan trade. Because Jizzakh is located in the area connecting the northern and eastern regions of Movarounnahr with the southern and western regions. These countries are mainly connected by Jizzakh and Ilonotti Gorge. That is why foreign trade has not stopped in Jizzakh since time immemorial, especially during the Khanate period. Indian and Afghan merchants and money changers worked in Jizzakh.⁹ Even an Indian money changer converted to Islam in Jizzakh in the first half of the 19th century and

⁷ Pardayev. Jizzakh principality - in the period of Central Asian khanates (from the 16th century to the 60s of the 19th century). Dissertation submitted for the degree of candidate of historical sciences. Tashkent - 2004. -B. 114.

⁸ Мухтаров А. История Ура-Тюбе (конец XV - начало XX вв.) М.: 1998. - с. 153

⁹ Vamberi G. (Arminian). Puteshestvie po Sredney Azii. SPb.: 1865, 222 p.

married the daughter of a rich merchant from Jizzakh. The descendants of him are now called "Hindi Topi" team of Kaliya Molkan district in Jizzakh.

CARPET MAKING

In the Jizzakh oasis, the weaving of serpat rugs and felts, unique to the oasis, has been preserved as a tradition by the nomadic herders and the inhabitants of the foothills. Up until now, the oasis has produced feather carpets and carpet products, as well as felt and piles, based on the best traditions of carpet making. People belonging to Uzbek, Kyrgyz and Turkmen nationalities live in Bakhmal district of Jizzakh region today. In this district, the population living on the slopes of Bakhmal district consists of Uzbeks and Kyrgyz, they are mainly located on the slopes of Turkestan and Malguzor mountains, their main occupation is based on animal husbandry, horticulture and handicrafts. Among the Kyrgyz population living in the foothills of Malguzor, more crafts, animal husbandry and horticulture are engaged in. It can be seen that the weaving of Julkhirs, Takir, Gajari, Terma, and Khokhma carpets by the representatives of this nation became widespread among the inhabitants of the region at the beginning of the 20th century.

Currently, in Bakhmal and Zomin districts of Jizzakh region, the above-mentioned carpets have been preserved as a tradition of weaving "Kosh Grech" carpets by the villagers of Karamozor, Toqterak, Duoba, Ettikechuv of Zomin district for many years. In 1970-1980s, as a result of occupying desert and gray lands, people from these villages in Zomin district moved to Arnasoy, Pakhtakor, Dostlik and Mirzachol regions of Jizzakh region, weaving carpets. We can observe that crafts are also widespread in this area at the same time.¹⁰

It should be noted that the residents used the following carpet saplings to weave these carpets.

- Its edges are woven in the chernomo method so that the carpet yarns do not sell quickly;
- The edge of the carpet is decorated in a saddle style.
- Chain copy;
- STAR copy octagonal;
- Salmayil copy;
- Double Greek copy;
- A copy to receive;
- Spruce sapling;

Since the process of weaving this carpet is the longest process, it requires great care and sharp intelligence from the weaver. For this purpose, first the design of the carpet is selected and the stage of selecting the thread is carried out. This stage greatly affects the quality of the carpet. Because the stronger the yarn is, the more beautiful and durable the carpet will be. The pattern of the feather carpets is created based on the pattern of the colored threads, similar to the pattern of the flower date. Threads play an important role in creating a beautiful, beautiful and elegant carpet.

At the end of the 1960s and 1970s, carpet weaving, palos weaving, and felting were developing. Carpet-making enterprises were established in various districts of Uzbekistan. Local traditions

¹⁰ Field notes. Jizzakh region, Arnasoy district, Oltinvadi neighborhood. 2019 year

of carpet-making, which were previously limited to production in households, and the skills of weavers became public property. During this period, especially in the Jizzakh region, wonderful long-feathered julkhirs were made. Their flowers and colors varied endlessly from reddish brown to dark and saturated dark red colors.¹¹

In 1965, two carpet workshops were established in Bakhmal district of Jizzakh region. In 1965, since Bakhmal district was part of Gallaorol district, the said carpet shops were established within Gallaorol district, according to the district archive department. Archival data confirm that these carpet shops were supplied with wool products from a farm based on sheep and goat breeding in the village of Koytash, Gallaorol district, and were processed in the center. Both carpet stores produced the same type of carpets named "Koytash star" and "Velvet star". About 180 girls were employed in both carpet shops, and carpet weaving was organized by the head of the girls, who carried out weaving work from 4 girls in each loom, each carpet shop was provided with 24 looms. It is possible to find that 15 to 20 copies are used for the carpets made in these carpet shops. The carpets made in the carpet shops were mainly exported to the domestic trade complexes and the neighboring countries of the Kazakhstan SSR and the Kyrgyz SSR.¹²

After we gained independence, privatization of state property was carried out rapidly. It was thanks to such reforms that both carpet shops completed their activities. Later, the equipment of these carpet workshops was brought to the main building of the Sangzor Agricultural Vocational College, located in Nushkent QFY, Bakhmal district, by entrepreneur Baratova Mukhayo Safarovna. Currently, the above-mentioned carpets are woven in this carpet shop by craftsman and entrepreneur Baratova Mukhayo Safarovna. More than 200 local women and girls are currently employed in this workshop.¹³

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¹¹ Kilichev U.A. Development of national crafts in Uzbekistan (1991-2006 years): History science. name ... diss. - Tashkent, 2010. -162 p.

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