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FOLK CRAFTS AS AN IMPORTANT PART OF THE ECONOMY (IN THE EXAMPLE OF THE SURKHAN OASIS)

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НАРОДНЫЕ ПРОМЫСЛЫ КАК ВАЖНАЯ ЧАСТЬ ХОЗЯЙСТВА (НА ПРИМЕРЕ СУРХАНСКОГО ОАЗИСА)

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Abstract. In the XIX-XX centuries, various branches of handicrafts developed in the villages of the Surkhan oasis, which was directly part of the Bukhara Emirate. In particular, the ceramics industry, woodworking, boat building as a result of trade across the Amudarya, and the construction of water mills are highly developed. The growing daily needs of the oasis population have played a key role in making this sector an important part of the economy. This article is based on historical and scientific sources as well as personal observations and highlights how handicrafts were made and used in the 19th and 20th centuries.

Аннотация. В XIX-XX веках в селениях Сурханского оазиса, входившего непосредственно в состав Бухарского эмирата, развивались различные отрасли ремесел. В частности, развиты керамическая промышленность, деревообработка, судостроение в результате торговли через Амударью, строительство водяных мельниц. Растущие ежедневные потребности населения оазисов сыграли ключевую роль в превращении этого сектора в важную часть экономики. Эта статья основана на исторических и научных источниках, а также личных наблюдениях и особенностях изготовления и использования изделий ручной работы в 19 и 20 веках.

Keywords: Pottery, Darband village, Sherabad, cradle, mulberry, willow, boat building, master Mahkam, master Abduraim, Pattakesar, Karakamar, mill, water mill, millstone, master Boboyor, master Osman and master Daniyar, keli.

Ключевые слова: гончарное дело, село Дарбанд, Шерабад, колыбель, шелковица, ива, лодочное строительство, мастер Махкам, мастер Абдураим, Паттакесар, Каракамар, мельница, водяная мельница, жернов, мастер Бобоёр, мастер Осман и мастер Данияр, кели.

Handicrafts have a special place in meeting the daily needs of the Central Asian population. In the oasis, handicrafts are an ancient traditional branch of the economy, which was its own craft districts and family dynasties. In the manufacture of handicrafts, each direction had its own secrets. One of the most common branches of handicrafts is pottery. The potters of the Emirate Bukhara made household utensils from clay, such as tureen, cup, tiny bowls, plates, ewer and pitcher, tub and basin, jug and urn, and obdasta, vases.

One of the most widespread ancient trades is woodworking. Many tools and utensils are made of wood. Carpenters made doors, fences, hooks, tables, chairs, sandals, cupboard, shelves, saddle

harness, agricultural implements, and made wooden houses [1].

In the woodwork of the Surkhandarya oasis he was engaged in shipbuilding (boating). In particular, the masters of the Sherabad principality were engaged in boating building. The ability to trade across the Amudarya has created this industry [2].

In the late Middle Ages, the role of water mills in meeting the demand of the population for grain products was invaluable. In addition, the mill is a lucrative industry in Central Asia. At the end of the 19th century and the beginning of 20th century, the Emirate of Bukhara had about 1,000 mills and juvozs (a type of mill). During the same period, There were 128 water mills, 147 juvozs (a type of mill) in Sherabad, 105 water mills, 45 objuvozs (rice whitening device), 301 oil-producing devices in Denau, 137 mills, 34 objuvozs (rice whitening device), 277 oil-producing devices in Sariosiyo, 66 water mills, 4 oil-producing devices in Baysun [3].

Main part. In turn, the pottery of Surkhandarya oasis has a long history. According to archeological and written sources, Termez potters were more popular during the Kushan kingdom with double-barreled jugs and urn, bowls decorated with various carvings, medieval glazed pottery, and mercury jugs [4]. Of course, all the achievements in ceramics have been passed down from generation to generation without a trace.

The pottery of the Surkhandarya oasis includes lagan, bowls, tiny bowls, tub, saucer, cup, lamps, pots, jugs and salt-cellar. In the XVI-XVII centuries Termez and Chaghaniyon, from the beginning of the XVIII century to the end of the XIX century Sherabad, Baysun, Denau, during the XX century Sherabad served as a center of pottery [5].

The bulk of pottery was for the daily needs of the population. These included trays of various sizes for food and liquids, bowls of various sizes, tall water jugs, wide-mouthed utensils and other products. The potters of the oasis principalities produced a large number of pottery for household purposes. Based on ethnographic data, in ancient times, each farm produced its own product. Pottery in the mountain villages was preserved until the beginning of the XX century. In the 18th and 20th centuries, the quality of pottery also improved due to a slight improvement in the economic situation and political stability [6]. Potters worked 7-8 months a year depending on the weather. The master put 300-400 pots of different sizes in each pot, lit the pot 25 times in 8 months and produced 40 coins for each cooking. This was 1000 coins (150 soums) a year. Of this, 25 soums were spent on firewood and other necessities. The master earned 125 soums a year [7].

Many tools and utensils are made of wood. The bowl, which is often used in every day life, is called "toltavak", because it is made of willow were mostly made by plate-making craftsmen. During the summer months, they lived near the village of Darband on the Sherabad River and made various wooden items and utensils (cradles, plates, bailer, spoons) from willow trees growing in the riverbeds. The products made by them are in high demand and are mainly sold in Sherabad and Baysun markets [8].

A simple pitchfork used to thresh wheat, rice and other cereals is also made of wood.

Cradle makers have a place in Surkhan oasis wood crafts. The cradle is ancient children's home for Uzbek people. The cradle is made by cradle masters and people belonging to the carpentry tribe. The cardle is mainly made of willow and tugdona tree, 1 meter long. The "saroyna" and the handle are made of tugdona wood. The rest of the parts are made of willow. The handle of the cardle and the "saroyna" are made of mulberry wood to keep it out of sight of the child and to make it strong. Mulberry wood is taken, cleaned thinned and soaked in water and bent when softened. It is called the "saroyna". The two ends of the "saroyna" are pierced, and then two timbers are laid. Lap-boards are assembled to fit the width of these two timbers. The wood is fastened together with wooden nail is pierced and then a nail is driven. The processing of boxes is also important in wood

carving.

There were than 10 boat builders in Sherabad principality, and the masters built a boat that could lift up to 600 pounds in 40 days. Each of the boats sold for between 200 and 235 rubles. Sherabad boats were much cheaper than the boats mad in Kelif. Although the boats at Sherabad were very simple, they were in constant demand. During the Tsarist period, orders for the construction of boats for the transportation of goods through Pattakesar customs were given mainly to shipbuilders of the Sherabad principality [9].

In general, there were boat builders in Central Asia in two places: Karamazi of Khiva khanate and Pattakesar and Karakamar villages of Sherabad principality. It cost 40 rubles to build a big boat. The average boat paid 27-30 rubles, and for asmall boat 10-12 rubles. In Khiva khanate white and black willow was used to make boats, and in Surkhan oasis yellow willow was used. A large boat needed 80-85 lumber for 1 ruble 30 cents each. Including the service fee, a large boat costs 2,265 rubles, an average of 150 rubles, and a small boat 60 rubles [10].

As mentioned above, yellow willow was used to build boats in the Surkhandarya oasis. 5-6 people worked together to buil the boat. The boat was 12 metres long and 4 metres wide, and they were moved by polis. Boat-building is mainly done by more experienced people. The descendants of boat builders master Mahkam and master Abduraim live in the oasis.

The water mill was used en masse in the oasis until 50s of the 20th century. Although this condition lost its significance in the 60s of the last century, it was used every day in the mountain villages. Due to the need for a water mill, a dynasty of special artisans grew up to build it and make millstones. Millstones were made in mountain villages. Master Boboyor, master Osman and master Daniyar were the descendants of craftsmen who have been engaged in the making and construction of the millstone in Zarabag village [11].

Despite the simplicity of the principle of operation of the water mill, its grinding quality is still valued. The reason is that the wheat milled in the water mill does not heat it and does not burn it. Bread made from the flour ground in a mill, is sweet and does not harden for a long time. That is why the work of water mill masters is appreciated. The most important part of a water mill is the millstone. For its preparation, hard stones belonging to the category of blue granite stones should be such that it does not emit sand when grinding the grain. If sand comes out of the millstone, it becomes useless stone. Therefore, the choice of the millstone required professional skill from the person. Second, even during a stone impact, the craftsman could waste his labor, because in some cases the stones were broken.

The places where millstones are made in the oasis are the Shalkan Lake and the villages of Sherjan in Zarabag. Craftsmen have been extracting stone from these fields for millstones since ancient times. The stone was tied to a horse in the form of a sledge and sometimes carried down the rock through a hole in the wood. It has been processed in special workshops. The following tools were used to make the millstone in the workshop: a metal wedge, a “kuvalda” (large iron hammer), a twig, a zubul, various hammers.

Depending on the conditions, the millstone is made in diffirentthicknesses. Its thickness ranged from 15 cm to 30 cm and its diameter from 80-90 cm to 1 metres 20 cm. The masters mainly cut stones of different sizes for customers [12]. Small millstones have been installed to accommodate rill water, and large millstones to accommodate large ditches in mountainous areas.

Turning raw stones into millstones required a great deal of endurance and hard work from the craftsman, as much of the work was done by hand. The mill consists of two stones, the lower and the upper. The bottom stone is thicker and the top stone is lighter. A hole is made in both stones, and grain is poured out of the hole in the upper stone, and the bullet is installed to the “taksang” (the

lower stone is so called in Zarabag). Metall bullets are made by local craftsmen. The arrow is passed through the hole in the lower stone and fastened to the “bakham”, which is mounted on the upper stone (the metal set on the first stone is called bakham in Zarabag). At the bottom of the shaft, a propeller is installed to accommodate the flow of water from the chamfer. The propellers are mainly made of hard and non-perishable wood, such as mulberry. The impact of running water was taken into account in the construction of the propellers. Because the propeller is large, if the water blow is weak, it will not rotate. On the contrary, the propeller is small, cracked if the water blow is strong.

When the mill equipment was ready, a place was prepared for it. The mill building was built 3-4 metres below the water intake. The higher the mill was built, the faster the propeller rotated and produced better quality flour. The chamfer is mainly made of mulberry wood, 6-7 metres long [13]. To make the chamfer, the mulberry tree was taken, and the inside of the tree was dug with a special device to form the chamfer. The chamfer is fastened to the ground with a wooden peg and a rope made of wool and silk. The chamfer is 3-4 metres high in some places and 5-6 metres high in other places. The water flowing from the chamfer at a great speed hit the sharpener. The sharpener is mainly made of willow. The screws are attached to it. The sharpener itself is attached to the large long wood which at the bottom of the mill with a bullet. A special piece of wood was stuck to it to make the sharpener rotate, greased with white oil. That is when the sharpener turned flat on the axis. The circular part of the sharpener is called the “beshkazan” [14].

This means that the water flowing from the rod moved the sharpener. The water from the top flowed into another ditch below. A stone was dressed on top of the wheel (mentioned above about the preparation of the stone). Two stones were dressed on top of each other using arrow. The top stone is turned, but the bottom is not turned to stone.

The device for loading wheat is called a dul. The dul is made of wood and built in the shape of a pyramid. Dul was stronged from a millstone fastened to the top using timbers. A bowl of wheat from the dul went. The chanokh is also made of wood, which holds the widow by means of an arch attached to wood. Chanokh had a chakchaka tied to the rope. Chakchaka stirring chanokh to ensure that the wheat falls evenly. The wheat, which was falling in unison, fell into the hole of the millstone. The ground wheat flour came out of the stone [15].

The flour fell into the manger. The manger is large and solid, made of wood. Villagers went mainly to the mill to grind wheat, when necessary, that is depleted flour, transport of wheat to the mill in the absence of them, flour was also made at home with the yorguchokh and keli.

Yorguchokh consists of two stones with a diameter of 40-45 cm and a thickness of 6-7 cm tool [16]. An arrow connecting the two stones was held. The top stone in Yorguchokh was circled. A long rod pierced into it to rotate the upper stone fastened. The stick is tied with a rope on both sides to prevent it from shaking. More men worked in the yorguchokh. The yorguchokh was turned over and the grain was thrown into the hole by hand. The villagers used keli for rice and grain products. The keli is mostly made from wood. The inside of a half-meter-long piece of willow thoroughly was excavated. The diameter of the wood pit is high to low shrinking. Kosov was also used to grind the grain. Rice was soaked in the keli that it was separated from the husk.

Conclusion

To sum up, It can be seen that, handicrafts in the oasis during the period under the study positive shifts in development. At present, the work which was done in the field of construction has not lost its significance. Pottery is made by artisans - the pottery of home satisfies the needs of the population, especially in the field of pottery a special school, the Sherabad School of Ceramics, was formed.

Work on the stone, especially the millstone, demonstrates importance on today. The works of the representatives of farriery school have its own place. The works made by jewelers is still being respected by generations. It may be expedient to learn work in the field of lumber, in particular, the experience of the school of boating.

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