



## History of Development of Craft Industries In Surkhan Oasis

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**Abstract:** In this article, the history of craft development in the Surkhan oasis is considered to have its own important processes. In studying the unique culture and ethnic composition of the Uzbek people, as well as the careful preservation of unique spiritual values, information is provided about the traditional history of handicrafts.

**Keywords:** carpentry, pottery, woodworking, blacksmithing, coppersmithing, threading, silk and woolen weaving, felting, jewelry, iron, razors, scissors, cane products, cart making, children's toys, goldsmithing, embroidery, etc.

### 1. Introduction

The fields of traditional folk crafts have been improved and formed over centuries. At this point, it should be noted that the methods of fabric preparation from the beginning of the 19th century and the beginning of the 20th century were mainly prepared at home in the territory of Uzbekistan, and in the Surkhan oasis [1.87]

Folk crafts, which are an integral part of the human lifestyle, housing, customs, material culture and economy, have their historical roots of thousands of years. It is known that the handicrafts of the inhabitants of the ancient Surkhan oasis were distinguished by their skills and the tools they created. In the oasis, favorable conditions existed for the development of handicrafts. Due to the availability of raw materials necessary for the development of handicrafts, the industry has developed, constantly improved, and adapted to the people's lifestyle.

Although during the researched period, the craft centers of the Surkhan oasis were not like those of ancient Samarkand and Bukhara, the population needed carpentry, pottery, woodworking, blacksmithing, coppersmithing, thread-making, silk and wool weaving, felt-making, jewelry, iron and crafts of making knives, razors and scissors from hard stones, cane products, cart making, children's toys, goldsmithing, embroidery and similar professions developed.

Residents of Surkhan oasis distinguished themselves in the field of handicrafts with their profession and the tools they created. The work tools created in the process of production in the oasis have been continuously developed and perfected, adapting to the people's lifestyle. In Boysun, Denov, and Sherabad districts, craftsmen working individually were called khudbaf. During his career, the master trained many students and brought them

to the level of a master. Master Khudbafs were considered the owners of their own shops and products, and were not dependent on anyone. The craftsman who rose from the apprenticeship to a higher level was called khalfa, his difference from the apprentice was, first of all, quite free, and secondly, according to the agreement with the master, the work could be hired to another master, in general, he was considered the closest assistant of the master. In the handicrafts of the oasis, the mastery of father-son inheritance played an important role, the craftsman taught the secrets of his craft to his children, thus the tradition continued.

Materials and methods. Since the inhabitants of the area we are studying are more engaged in agriculture and animal husbandry, the fabrics are made of cotton and wool, and a certain amount of coir. Leather processing and the production of headwear, tops and shoes and other similar clothes have developed in such regions as Denov center, Vakhshivor, Sangardak, Khanjiza, Sina, Shorchi, Qorlik. Mountain villages such as Vakhshivor, Sangardak, Sina, Khanjiza, as well as Denov, Yurchi, Qorluq, Mirshodi, Sariosiya, which are the mountainous regions of the oasis, are highly developed in weaving cotton and woolen cloth. Because this process was not in the same order in all areas of the Surkhan oasis. The Denov, Yurchi and Sariosia markets of the Surkhan oasis are of great importance among the districts [2.154].

In the course of the conducted research, it should be noted that the handicraft industries in the Surkhan oasis have gained special importance. In particular, handicraft industries in steppe oases and handicraft industries of the population living in the foothills have gained special importance.

In the villages located on the mountain slopes of the Surkhan oasis, at the end of the 19th and the beginning of the 20th centuries, the crafts were blacksmithing, smithing (cast iron smelter), carpentry, tannery (a craftsman who prepares leather), khatchik (a craftsman who makes stoneware), khatchik (a craftsman who makes cotton spinning tools). craftsman), blacksmithing (repairing old shoes), soap making, spoon making, wool weaving (making simple cotton cloth), baking, sewing, whip making, carpet making, needlework, embroidery, jewelry, pottery, carving, fur-making, tanning, nail-making, fur-dressing, hairdressing, shoe-making, carpentry, coppersmithing and other types of craft existed [3.134].

In addition, the Khatak people have been mining and selling coal since ancient times, preparing juniper charcoal, pistachio charcoal, making yorguchak (grinding grain), toshtova, tandir and other household appliances, making loom, they were also engaged in building a water mill and a juvoz. Among them, the work of blacksmiths, shoemakers, carpenters, jewelers, carvers, woodworkers, and grass cutters was highly valued. Weaving, felting, carpet making, embroidery, and making wool gauze were mass occupations. Doctors brought mummy from the mountains and prepared a healing ointment.

In addition, legends have been preserved that the inhabitants of the village of Khatak, located on the slopes of the Kohitang mountain, have been engaged in iron smelting since ancient times. For example, in one of them, it is said that in the period before Genghis Khan's conquest, 500 camels carried pig iron and iron smelted on Kohitang mountain three times a year. Iron smelting furnaces are usually built in places where iron-rich rocks and abundant fuel (wood) are found. There were a lot of iron stones and juniper in the farm. Even now, brown iron stones containing 55-80% iron are found in abundance in this area [4.144-145].

In Zarautsoy, Khojankan, Boglidara and Tangidevan, iron and cast iron were smelted

from stone using a simple method. Stone gatherers, fir cutters, woodcutters were a separate group. Each group did its job. Stones were brought to the stove from all around. Firewood is also stored here. After cooling down, the metal prepared in a unique way was taken out of the mold and transferred to the required places as raw material [5.111-113].

The emir of Bukhara himself took control of the iron smelting of the people living on the slopes of the mountain. Every year, merchants came to Bukhara and loaded pig iron on camels. In addition, the Khatakis also made weapons. For this, the reward given by the emir was called khatirsho [6].

The unique features of the handicraft industry are that the people living on the slopes of the mountains used mainly the products of the surrounding area as raw materials for the manufacture of handicraft products. In particular, the coal products necessary for the needs of the population living around Kohitang were mined from Zaraut and Tangidevon. Coal was put in sacks, put on donkeys, which were the main means of transport, and taken to houses.

Also, the population living in these areas was rich in granite stone, which was used to make millstone. Millstones for Khatak and Tangidevan villages were delivered from Zarautsoy. For this purpose, the stone - granite is moved from its place, it is first processed, the center is pierced and it is brought to donkeys. Such a millstone used for threshing wheat was also delivered to a number of villages and hamlets around Sherabad [7].

Ten water mills worked along the Khatak river that passed through Zarautsoi. One mill had the capacity to weigh 30 pounds of wheat when the water was high, and 16 pounds when the water was low. The flour produced here is distinguished by its high quality. In addition to water mills, the people living here also used rice cleaning mills, and every village had mills, which they used effectively in their livelihoods [8.122].

It is known from the research data that in the middle of the 19th century, Khatak masters installed a windmill in the place called Mikhcha, between Khatak and Punjab, and used it. The millstone was turned with the help of a blade of a windmill installed in a higher place where the wind blows strongly [9.57].

The inhabitants of Kohitang foothills were also considered to be the most experienced craftsmen in making stones. Toshtova is known to be used for baking bread. This work was done by khatchilar (tovachi). The stone and raw materials needed for Toshtova were taken from Korchik Mountain and near Bedak. The cutters cut the necessary stone on the rock with metin, tesha, axe, pickaxe and stone cutter's saw. They brought it and sawed it to a thickness of 2-3 centimeters. Then they gave it to their relatives and friends. There was no picture of receiving money for the work done in Katchi. After all, it was considered the most meritorious work to make a stone used for baking bread. But their work was appreciated by the population. Based on their ability, everyone gave some items, cloth, clothes, jelak, grain or some money to the khatchi [10.164-165].

Woodworking is also developed in Khatak, Bedak, Laylogon and other villages located on the slopes of Kohitang mountain. Work tools necessary for carpenters and farmers: yoke, plow, plow tooth, trowel, scythe, hoe, hoe, spade; household items: a wooden chest, a cradle, a crib, a toltovok, a basin, a spoon, a tolkosa, a saddle and similar items; they made doors, porch posts, etc. necessary for the house. Skilled craftsmen from Zarautsoi also made millstones, blankets, cart wheels, large and small gates, the roof of the black house, uvuk, sleds and doors [11.104].

Results and discussion. The majority of people living on the slopes of Kohitang Mountain have been artisans such as saddlers, harness makers, shoemakers, leathersmiths, and whip makers. In addition to leatherwork, he was also engaged in making dutor and dombira. Representatives of the population living here were also considered to have unique important aspects in leather preparation. Leather preparation is carried out in the following technology. For example, a little lime is mixed into the paste and carefully written on the surface of the animal's skin. In three days, the skin will shed. In a flat place, they dig a hole as deep as the mouth of the furnace, and smoke wheat or barley straw inside it. At this time, the skin is turned and smoked. No part of it should be burned [12. 87-91]. Then put it on wood and clean the inside of the skin and the smoked outside. After both sides of the skin are white, the red skin of the apricot is put into a pot and boiled until the water turns crimson. After that, the fire is slowly turned off, the water temperature is reduced to body temperature, and the skin is placed in the pot. After the skin has been in the pot for a week, they take it out, fold it, and cook it. As soon as all sides are ready, the inside of the skin is lubricated with animal fat (charvisi). Then it is cooked and tied tightly. Cleaned skin is wrapped again and processed hard. With this, the skin turns into leather and is ready for use [13. 7-11].

Residents also made the oven from goat skin. Because goat skin is mature, tough and durable. When a goat is slaughtered to prepare mesh, its belly is not cut open, but the back legs of the goat hanging on a tree are cut off from the shin (knees), blown up and inflated, and the skin is punched out of its throat. Then it is grown, shed and turned into leather. When the skin is ready, they sew its back and make the neck a mouth.

Conclusion. Uzbekistan has long been considered a center of high cultures and unique civilizations. In particular, the history of the development of crafts in the Surkhan oasis, which is considered the southern oases of our country, has its own important processes. In particular, studying the unique culture and ethnic composition of the Uzbek people, carefully preserving their unique spiritual values, and studying the traditional history of handicrafts are gaining importance.

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