

Tashkent traditional crafts: historical and specific territorial features

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Abstract: Tashkent has been considered one of the foci of Science and culture, which from long historical times took an important place in the political and socio-economic life of the Turkestan land. Also, Tashkent, located at the crossroads of the Great Silk Road, is considered one of the major cities where all kinds of crafts have developed, along with being a major trade center of Central Asia from time immemorial. In addition, Tashkent was famous for its artisan Masters. The historical neighborhoods of the city, the names of Archers, Horseshoe, Saddles, Degrezlik, Parchabof, carpentry, tanning, jewelry themselves also indicate how crafts have developed here, how high and high the cultural level of the ancient and grazier Uzbek people is¹.

Keywords: Shoshtepa, Choch, economic and cultural, socio-economic

In the fields of blacksmithing, jewellery, serfdom, embroidery, crib making, embroidery, misery, wood carving, mahsidooking, carpentry, doppelgänger, chest-making and a number of other national crafts, stonemasons have long been considered skilled masters of their work. It should be noted that people famous for the national craft industry, including Imam Abu Bakr Qaffol Shoshiy, among the Tashkent Alomas, are also skilled craftsmen, and for gaining fame in the profession of locksmith, the word "Kaffol" was later added to his name².

In the early Middle Ages, along with the major centers of urban civilization – the cities of Samarkand, Bukhara, Southern Sogdians, ceramic crafts, glazing, artistic metal and textiles are well developed in choch³. The development of the Great Silk Road led to the growth of the importance of cities, the gurkyrab growth of trade and crafts, as well as the formation of secular culture. We can also see this in the links between the craft methods of the Masters of Iran, India, Byzantium, China and the steppe East.

According to archaeological data recovered from the Shoshtepa monuments of Tashkent (Shoshtepa I, II, III er. AV. 6th – 1st centuries) it was well established here to make mahnat weapons from textiles, brass and iron metallurgy, bone and stone from the progressive types of home crafts. Traces and remnants of fabric, especially preserved in pots, also indicate that thin, thick and coarse fabrics are woven here⁴. Also, information is found on the Shosh about the weaving of elegant and coarse fabrics from wool and sesame fiber⁵.

¹ Каримов И.А. Озод ва обод Ватан, эркин ва фаровон ҳаёт – пировард мақсадимиз. – Тошкент.: Ўзбекистон, 2000. – Б. 305.

² Алимова Д. ва бошқалар. Тошкент – ислом маданияти гавҳари. – Тошкент.: Ўзбекистон, 2007. – Б.62.

³ Илк ўрта асрлар: қалъа ва саройлар маданияти // Сан'ат. 1999. № 4. Б. 14.

⁴ У истоков древней культуры Ташкента. – Т.: Фан, 1982. – Б. 122.

⁵ Қаранг: Филанович И.И. Ташкент, зарождение и развитие города и городской культуры. –Тошкент, 1980; Маллицкий Н.Г. Тошкент маҳалла ва мавзелари. –Т., 1996; Мукминова Р.Г., Филанович И.И. Ташкент на

While the city of Madinai-Shosh, which dates back to the early medieval period, remained under the modern buildings of Tashkent, remains of a palace dating from the 7th–8th centuries have been researched in the Tashkent area. In it, in addition to the house, living rooms, kitchen, warehouses, we can see that traces of artisanal production, that is, the initial processing of metal, The Making of Labor weapons from metal, the preparation of valuable items, livestock products brought from steppes – leather, wool processing, cotton-wool fabrics, making pottery and glassware, making jewelry from semi-precious stones⁶. It was also one of the major artisan cities of the 6th–7th centuries, despite the scarcity of records from the earliest times of Tashkent.

In the 7th and 8th centuries, crafts were the most developed in the choch, and merchants made up the main townspeople. (in terms of the number of Choch traders during this period, it was third only to Samarkand and Bukhara merchants)⁷.

Choch artisans from time immemorial used metal to make labor weapons, weapons, ornaments, and goods, engaged in tanning, woven fabrics from cotton and wool, made pottery and glassware, jewelry, and provided internal and external trade. Therefore, the main caravan route, in particular the Great Silk Road, allows it to be the capital. The city was also considered a hot Trade Center. The fact that coins of the regions from Byzantium in the west to China in the East can be found in the territory of Tashkent is also evidence of our opinion.

From the major political, trade and economic and cultural centers of the last Middle Ages, it is possible to include Samarkand, Bukhara, Khiva, Urgench, Termez, Karshi, Kokand and Tashkent. In Tashkent, in addition to Boz and carpos, fabrics such as zandanachi, mitqol, Kumoch, doka were also woven and sold to neighboring countries⁸.

In the cities of Central Asia, yarn was woven in large quantities, in which Chalk was the main place. And in Tashkent, such varieties of Boz as "blue Boz", "ordinary Boz" are woven⁹. In addition, Tashkent was considered a major center of flower printing, and a huge amount of white chalk was brought from Kokand and Kashgar to Tashkent, which were handed over to the flower-bearing "chitgars". The chitgars, who used flowers on the fabric, used local dyes derived from plants – spoilage, slander, purple, Moss, rosehip, etc. This type of chit was also popular in other states under the name "viboyka".

In jewelry art, too, three dissimilar schools-Khwarazm, Surkhandarya and Kashkadarya and the third school-have developed in Samarkand, Bukhara and Tashkent, in which specific folk directions are vividly manifested.

Tashkent was much more famous for the work of its local jewelers. There were about 70 workshops that made silver jewelry in particular. Earrings, rings, bracelets made of silver were popular not only among local women, but also in the Caucasus and foreign countries. Tashkent Jewelers, in addition to silver, used jewelry products such as glass (forms of different colors), beads (corals are brought to Tashkent from Kashgar), beads-firyuzas from Moscow, tanakor,

перекрестке истории. – Т., 2001; Schuyler E. Turkestan. Notes of a journey in Russian Turkestan, Khokand, Bukhara and Kuldja. Vol. 1 / This edition in 2004 (First publication in 1870). –New Dehli, 2004; Алимова Д.А., Филанович М.И. Тошкент тарихи (қадимги давлатлардан бугунги кунгача). – Тошкент, 2007. – Б. 7.

⁶ Алимова Д.А., Филанович М.И. Кўрсатилган асар... – Б. 22.

⁷ Юсупов Э.Ю. Ташкент. Древний и современный. – Ташкент: Фан, 1983. – Б. 5.

⁸ Агзамова Г.А. Сўнги ўрта асрлар ўрта Осиё шаҳарларида хунармандчилик ва савдо. – Т.: Ўзбекистон, 2000. –Б. 17.

⁹ Гейнс А.Х. Управление Ташкентом при Кокандском владычестве // Собрание литературных трудов. – СПб.,1898. – С.522.

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China-glass¹⁰. Earrings of Tashkent jewelers (Tashkent-zirak, Samarkand-zirak, Nogai-zirak (Tatar earrings), Kazakh-Zirak) hairpins, bargaks (a type of Goldsmith), amulets, nose-Springs, bracelets, paranji buttons were very popular and always attracted many interior and exterior buyers on their own.

After the Russian invasion, Uzbek fabrics, clothing were shipped from Tashkent to Russia, in particular to Siberia. Thus, Russia had developed trade relations between Tashkent. Trade between both was carried out in the old way, that is, by trade.

In the 80s of the XVIII century, ready-made clothes made of various fabrics, curtains, cotton and Silk Textiles, Spinning thread, dried various fruits (raisins and apricots), tobacco and other goods were brought from Tashkent to Siberia (these goods were called "Tashkent goods" in the information sent by the Siberian administration to the Russian government). The Tashkent people exchanged some of their goods for Kazakh goods on the way until they reached Siberian cities, and exchanged them for Russian goods, bringing to Siberia livestock (horse, sheep and cattle), wool, leather, various furs (Wolf, rabbit, fox skins), various clothes made of leather (pelts). From Russia, on the other hand, they brought various Russian and foreign (MORE German) mouthpieces, various fast food containers made of fur, gauze, leather, iron, copper and cast iron, a mirror (mirror), beads and other goods. At this time, it was strictly forbidden to issue iron, copper, cast iron, Russian mint, rifle medicine (gunpowder) and weapons from Russia to foreign countries. Nevertheless, the Tashkent people secretly took these goods from Russia¹¹.

The subjugation of the Tashkent station to the Kokand Khanate in 1809 led to the strengthening of the Khanate's potential. During the *tasaruf* of Tashkent Kokand Khanate, weaving, wood carving, *degrezlik*, blacksmithing, tanning, pottery, and other types of crafts were developed.

As early as the 19th century, Tashkent City of the Kokand Khanate was the largest trading center of Central Asia, as well as a widely developed center of craftsmanship. Yu.A. Sokolov writes that in Tashkent, a variety of saddles, boots, jewelry and other crafts had developed. Later in Tashkent, the work of art objects of crafts and the paper industry will occur¹².

Judging by the data of the Russian ambassadors, the Tashkent craftsmen were well mastered to put household items of various types from metal. Such goods were in great demand in Kazakhstan and Khanate cities in Tashkent itself. The Tashkent people, together with the import of metal from Russia, mined from the places overlooking the Khanate. Because they extracted iron ore from the foothills of the mountain range, and lead from the Qarotau. Those who transported the extracted ore to the brink of water by increasing it to camels and donkeys.

Making leather (Kohn) from animal skin was one of the ancient types of crafts. Tashkent had a whole-headed tanning neighborhood. In this case, the technology of skin tanning remains almost unchanged, all work was carried out mainly by hand (in most cases it is still so now). Later, after the Russian invasion, with the help of Russian capital, Koine factories were built in Tashkent, resulting in Koine industrialization.

In the 60s of the 19th century, there were about 60 skin tanning and tanning shops in Tashkent. Boots, maxi, cavushes, sewn by the Tashkent Cossacks, were in great demand. For this reason, there were more than 100 shops in the city's markets, in which SAG-skin cavushes were

¹⁰ Гейер И., Назаров. Кустарные промыслы в Ташкенте. –Ташкент, 1903. –С. 11.

¹¹ Ҳожиёв Э. Тошкентнинг Россия шаҳарлари билан алоқаси. – Т.: Фан, 1973. –Б. 33.

¹² Соколов Ю.А. Ташкент, ташкентцы и Россия. – Т.: Узбекистан, 1968. –С.115-117; Яна қаранг: Набиев Р.Н. Ташкентское восстание 1847 г. и его социально-экономические предпосылки. – Т.: Фан, 1966. –С. 48.

sewn. Saghri took 32 days to prepare the skin, 12 days to increase the skin, and 20 days to dye. At the beginning of the 20th century, all residents ordered themselves cavushes, which made local craftsmen from Green Sagar. Sources note that this period was the "Golden Age" of the sargens¹³. Sagebrush leather was primarily a green leaf-like leather from donkey skin, also called kemuxt. More boots and pliers were sewn from this.

In 1870, The Independent Tashkent station of Yunus Khoja chiefdom was established, to which lands up to Tuytepa, Parkent, Chordara, Ohangaron, Humson, Chimkent, Sayram, Turkestan and Sirdaryo in general were subordinated. By this time, agriculture, handicrafts, foreign trade relations had grown in Tashkent and moved on the path of development. In particular, the label of the Russian emperor to the ambassadors of Tashkent, written in the name of Yunus Khoja, was issued by the Chancellor A.A. We can see that bezborodko's letter and various gifts were handed over. In exchange for 45 balls of silk gauze and 10 pairs of expensive cotton furs sent by Jonah Hoja to the Russian emperor, two balls of precious gauze (pieces), 12 gas Blue MoU and a gold chain clock, each of which came 20 gasses. Mullajan Okhun and Ashirmat Botir mingbashi were presented with 12 gasses of gauze (a piece) and 6 gasses of blue mouvoutes. For the fact that mullajan Okhun personally presented the Russian emperor with a pen and 3 bags of skin on his behalf, information is also brought about the fact that he was additionally awarded a gold watch and a gold ring¹⁴.

In the middle of the XIX century, Tashkent becomes the largest trading center in Central Asia, trading with Russia. The subsequent construction of the Orenburg–Tashkent railway in 1905 is also evidence of our opinion. After that, many industrial enterprises appeared. The introduction of the railway into the Turkestan territory led it to become a source of cheap raw materials for Russian industry. The main goal of the Tsarist administration was to strategically strengthen its position in the territory and transport material resources¹⁵.

Trade caravans were carried from Tashkent to Russia by 2 routes: the Orenburg route through Troisk and the Siberian route through Semipalatinsk and Petropavlovsk. Every year, large Caravans from Tashkent to Troisk, Orenburg, Petropavlovsk and Semipalatinsk brought about 15-18 thousand camels of fruits, cereals, cotton, fabrics, clothes, cattle skins, carpets and other goods, from where iron, cast iron, copper, steel, sugar, polotnos were brought.

In the second half of the 19th century, Tashkent had 775 weaving workshops with 1,550 workers(they produced 232,500 net worth per year), 89 tanning workshops(they produced 890 workers and produced 1335,007 net worth per year), 95 dyeing and other workshops. In addition to these, there were 174 Mills, 73 objuvists, 30 Brickworks, 14 soapmaking enterprises[Terentev M.A. Statcheskie ocherki Sredneaziatskoy Rossii, Prilogenie No. 7. Azadaev F. Ocherks from the history of Tashkent. - T., 1960. – B. 28.]. Enterprises are equipped in a very simple way, the cost of equipment in them did not exceed an average of 30 rubles¹⁶.

In the 20s of the 20th century, Tashkent not only retained its large economic center, but, on the contrary, again became the capital¹⁷.

¹³ Гейер И., Назаров И. Кустарные промыслы в Ташкенте... С. 16-17.

¹⁴ Зиёев Х. Тарихнинг очилмаган саҳифалари. – Тошкент, 2003. Б. 56.

¹⁵ Исмоилова Ж. XIX асрнинг иккинчи ярми – XX аср бошларида Тошкентнинг «Янги шаҳар» қисми тарихи. – Т., 2004. Б. 44.

¹⁶ Городовский М.К. Технические производства в Туркестанском крае. – СПб, 1875. –С.82.

¹⁷ Хуршут Э. Ши-Чач–Ташкент. – Т.: Узбекистан, 1992. С. 54.

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In one skyscraper genius itself, 22 oil workshops, 341 tanning workshops, 77 weaving workshops, 7 pottery workshops were located¹⁸. The city had special craftsman neighborhoods, including the Deroz neighborhood, where they were engaged in making cast iron objects. This trade was so widely developed that a large neighborhood of degreusers emerged. In the late 19th – early 20th centuries, there were about 240 neighborhoods in Tashkent, which were named after degrezlik, jewelry, sawmills, tanning, misery, pottery. In particular, there is a neighborhood of potters in the Beshyogoch genius of Tashkent, where special ovens are made¹⁹.

From the most developed custard crafts in Tashkent in the late 19th century, it was well established to produce lining (cloth makers, painters), jewelry, sagging, IOX workers (Iox-oil, chuva-dishes, yogis), combers, machinists (robe makers – tailors), patchers, paxolers, trawlers (heel-takers)²⁰.

In the late 19th – early 20th centuries, among the people and artisans of Tashkent, they used craft brochures to comprehensively develop their craft and bring products to a high level of art, to continue their faith in their craft, ancient traditions, that is, to make prayers for the master-disciple, craft Piers, prophets, saints.

The top layer of craftsmen was the head masters, and in their care there was a workshop, production equipment. They performed tasks such as accepting orders, distributing work among Masters, and performing some ritual. Masters and craftsmen were united into associations (tsex). Each association had its own brochure, which contained procedures and rules. Members of the association were occasionally rounded up. Members of the association paid them an advance (Bo'nak). If the disciple (caliph) wanted to leave the work he was obliged to return the money of this contribution to the workshop. The booklet was a regular booklet of artisans, measuring 1/16 or 1/8 of the sheet²¹. In 1885, the "peasants ' brochure" was published in Tashkent in an edition of 50 copies²².

In addition, brochures were published on several craft areas, such as Saddlers, blacksmiths, tea sellers, coppersmiths, boots, grocers, bakers, tailors, rainmakers, etc. Each master craftsman had his own brochure and was required to do his or her work according to the actions listed in the brochure. And the artisans who do not have the brochure, it is emphasized that they are subject to the wrath of their masters, Piers, prophets, saints and Angels. Also, the Weaver's piri Eve, the blacksmith's piri David the Prophet, the pier of the boatmen was considered the Prophet Noah, the pier of the seamstresses was considered the Prophet Idris, and the pier of the builders was considered the Prophet Muhammad, and the cattle and sheep ranchers were considered the father of piri Zangi and the shepherd father²³. Jewelers also had their own craft brochures. Brochure-not only without the importance of the basis of crafts, but also considered a source of knowledge, Instruments, products, production technologies for the development of craft workshops²⁴.

¹⁸ Маев Н. Азиатский Ташкент // Материалы для статистики Туркестанского края. Спб. 1876. Вып. 4. С. 265.

¹⁹ Исмоилова Ж.Х. Тошкентда хунармандчиликнинг ривожланиши ва унга ислом маданиятининг таъсири // Ўзбекистонда ижтимоий фанлар. 2007. № 4. Б. 85.

²⁰ Гейер И., Назаров. Кустарные промыслы в Ташкенте... С. 3-32.

²¹ Гаврилов М. Рисоля сартовских ремесленников. – Т., 1912. С. 1.

²² Исмоилова Ж.Х. Тошкентда хунармандчиликнинг ривожланиши ва унга ислом маданиятининг таъсири... Б. 86; Разводовский В.К. Кустарные промыслы в Туркестанском крае. Т., 1916. С. 9.

²³ Рисоля о стрельбе // Туркестанские ведомости. 1901. № 38.

²⁴ Атаджанова Д.Ш. Историография ремесленного производства Бухарского хинства XIX в. (на основе изучения литературы и ремесленных уставов «Рисола»). Автореферат дисс. ... канд. ист. наук. – Т., 2008. С. 22.

The US ambassador to Russia Eugene Skyler, who visited Turkestan at the beginning of the 20th century, visited most cities in the territory and collected information on trade, markets, production in the territory. Skyler also became familiar with local production in Tashkent, telling the story of jewelers, sawmills, hoe-makers, misgars. Until then, in Tashkent, merchants were organized into 32 barracks, the number 32 was marked by the fact that the members of the human body were 32. Manufacturing, that is, industrial production, is also divided into 32 types and industries. For example, shoemakers, silk weavers, etc.z. As he described it, the market had an attaché, where dried healing herbs, women's paraphernalia, tumors, surmas, upa, henna were sold. And on the Kyrgyz market in Tashkent, clothes made of camel hair fiber, rope, cloak, and carpets were sold²⁵. Eugene Skyler also provides detailed information about Iron-laying, pottery, shoe-making workshops, work processes in Tashkent.

In total, about 252 industrial enterprises operated in Tashkent in the early 20th century, of which 183 were employed. 127 of these enterprises were located in Tashkent uezd, 111 in the "new part" of Tashkent City²⁶. (These workshops specialized in making shoes, groceries, coppersmiths, blacksmiths, cast iron, leather goods, jewellery, woodless tunneling, tapestry, silk and other fabrics, saddle – harness, chests, confectionery, pottery).

In Tashkent, the family crafts had a unique small production, that is, one cleaned cotton, and another dealt separately with spinning, calving, weaving and dyeing. But the weight of the main labor was on women, who carried out cotton cleaning, spinning and Spinning Cotton.

In addition, hand-weaving of home-made fabrics (yarn gauze and semi-silk fabrics) has long developed in Tashkent, and The Tashkent Cossacks are skilled in weaving Boz or karbos (plain unpainted yarn gauze), prints (more red-toned guli Boz), olacha (dyed yarn-woven road-yarn gauze), road-nim silk fabrics used in sewing chopon²⁷. In contrast, silk and silk fabrics were less woven, and such fabrics were bought by some parts of the population. The color of the roads of Tashkent fabrics was mainly 2 different: white and blue (or gray-blue), white and pink, white and yellow-brown or 3 different colors-white, light blue and yellow – brown or yellow-gray.

In the second half of the 20th century, there were 4,548 rasta-shops of artisans in Tashkent. In the markets there are sales lines of each product: leather products in 60 stores-stores; carpets, closers – 10 pieces, metal – 60 pieces, Combs and other necessary equipment – 150 pieces, hand – woven yarn gauze (chalk, chit, olacha, flower – printed fabrics), handkerchiefs-100 pieces, boots, kalish, mahsis – 100 pieces, nails, iron – tersaks – 60 pieces, unpaired leather – 50 pieces, yarn, tin, copper sand, Joms, teygum and other copper utensils – 32 pieces, saddles – 30, candles, soap, nosvoy, tobacco-20, jewelry-20 stores are located in stalls²⁸. Also sold in about 60 stalls were canaus, chachwons (i.e. mesh cloth that covers women's faces) along with immaculate fabrics. All these products were made by hand at home, mainly by Tashkent Masters-craftsmen. Such handicrafts were made and sold almost in these rasta-shops themselves. That is why these Rastas were also considered a store – store.

²⁵ Зияева Д. XIX – XX аср бошларида Туркистон шаҳарлари тадбиркорлик тарихидан // Ўзбекистон тарихи. 2007. № 3. Б. 18-28.

²⁶ Заорская В.В., Александр К.А. Промышленные заведения Туркестанского края. – П., 1915. С. 120.

²⁷ Содикова Н. XIX–XX асрларда ўзбек миллий кийимлари. – Т., 2001. Б. 23.

²⁸ Файзиёва З. Кустарно-ремесленное производство в Туркестане во второй половине XIX – начале XX в.: Автореф. дисс. ... канд. ист. наук. – Т., 1978. С. 31.

The sharp political, administrative and economic changes that took place in Tashkent in the second half of the 19th – early 20th centuries, the establishment of a colonial regime, the contradictory impact on the economic situation of the city, on the one hand, limited Tashkent's relations with neighboring countries, on the other hand, increased trade relations with Russia. Also, in Tashkent, traditional production, trade, market relations did not lose their importance and, on the contrary, accelerated the penetration of industrial products from abroad. Therefore, these changes caused some areas of local production to break down and end. At that time, there were a total of 598 grocery stores, workshops, 190 galanteria goods stores operating in Tashkent, along with 29 caravanserai, many of which specialized in stopping traders with the same produce trade as well as keeping their goods²⁹.

The production of kустар in Tashkent, after the Russian invasion, underwent major changes. Because home-made Masters-craftsmen began to produce on the basis of samples of Russian fabrics. This created competition in self-production and trade.

Today Tashkent is an important economic metropolis at the major industrial transport crossroads of the region and is the "gateway to the East". Therefore, Tashkent is determined by the fact that it becomes the largest industrial, cultural and scientific center, has long gained fame in the field of creativity, economic opportunities, Natural Resources, hardworking folk crafts, trade relations.

Tashkent, the oldest agricultural and cradle of urban civilization in Central Asia, was also the largest center of craftsmanship. Its history begins in the archaic stages, and above all indicates its development as an administrative, religious, military, political, craft and Trade Center. Moreover, Tashkent was one of the main centers of relations with the neighboring countries of the Emirate of Bukhara, the Khanate of Khiva, China, Afghanistan and Russia, although the socio-economic decline of the khanates of Central Asia by the middle of the 19th century covered it. The presence of the Kokand Khanate of Tashkent in tassaruvi, the fall of the colonial regime in it could not prevent the emergence of trade and industrial institutions of crafts, production, the development of internal and external trade turnover in the city, the emergence of cultural and educational foci. The city is known and famous to this day for its many weaving and spinning workshops, wood and metalworking enterprises, tanning, pottery and textile production.

Conclusion:

Crafts have many years of tradition and values, not only reflecting the lifestyle, demand and need, culture, spirituality of the population and the existing socio-political processes in society, but also demonstrating how thoughtful the worldview and National thinking of the population covers all aspects of people's life and life.

In conclusion, it can be said that Tashkent traditional crafts have historical roots that reached the peak of Applied Art, and the population has satisfied its domestic needs by preparing quality products based on local resources. The samples of crafts created to this day, covering all aspects of the life of the Uzbek people, are not considered a simple item, in which the worldview

²⁹ Добросмыслов А.И. Ташкент в прошлом и настоящем. – Т., 1912. – С. 410.

of the local people, national thinking, economic activity, philosophy, moral views and the level of development of the lifestyle are also manifested.

Artisans have made important contributions to the development of cities within the framework of their role in society, material capabilities, and to the development of ethnomedical processes in God. Among the traditional fields of crafts specific to Uzbeks, types of crafts such as weaving (cloth weaving, embroidery, carpeting), metalworking (ironmaking, misery, jewelry, cast iron production, pose casting), woodworking, pottery, binoculars are known and popular, and have evolved as distinctive khonaki crafts and served as the basis for the creation of trade schools.

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