

**CRAFTSMANSHIP IN THE FINANCIAL SYSTEM OF THE KOKON KHAN: THE
EXAMPLES OF CARRIER-MAKING, BUTCHER AND TEA-MAKING**

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Annotation: In the article, the spheres of handicrafts such as cart-making, butchery, and tea-making in the financial system of the Khokand Khanate are analyzed, based on archival documents and sources.

Key words: Khokand, craftsman, cart, butcher, tea, tea house

One of the unique crafts of the Khokand Khanate was cart making. Khokandd carts were distinguished by their large wheels and were famous. A list compiled at the Ural customs post in Russia records that the Khokandd Khan presented 4 carts to the Kalmyk Khan Nomin Rabdan. A copy of this document is kept in the State Archives of the Republic of Kalmykia[1.]. The document dates back to 1742, and Abdukarimbi ruled the khanate during this period[2.1.]. From the fact that the khanate spent money on this gift, it can be seen that economic expenses were often made in political interests between the states.

There are also legends that the Khokand khans sometimes spent money based on their mood[3.1.]. For example, when Norbutabi was watching the craftsmen at work in the clothes of a commoner, he entered a mill on the outskirts of Khokandd. He saw that a donkey was spinning a mill, and the craftsman was lying on his side. The khan asked: "Hey miller, everywhere they beat a donkey to spin the mill, how did you manage to work it so leisurely?" He replied that I had hung a bell around the donkey's neck, and when necessary I would make it run, and the bell would ring, while I was busy with other work. If the bell stopped ringing, I would make the donkey run again," he said.

"What if the donkey just stood there, shook its head, and rang the bell?" "What if he's Khokand's wife, he's smart enough to do that?" said Zorku. Amused by the joker's words, Norbuta Khan laughed and took out a wallet from his pocket and hung it on the donkey's bell[1.2.249.].

The butchery profession has been developed in the Khokand Khanate since ancient times, and this refers to people who slaughter, clean, and trim animals and sell them in shops in neighborhoods or guzar centers. There is also a type of profession called sallohlik, which refers to

people who slaughter and trim sheep or cattle, but do not sell them in the market. It is known from the archival documents of the Khokandd Khanate's palace divankhana that the khanate had a separate slaughterhouse, sheep, and other animals for the needs of the palace and the army. A separate department, which was engaged in economic affairs, was engaged in the supply of meat products. Animals were slaughtered in the palace's poultry house, meat products were distributed and stored in special warehouses, and information about this was also recorded in books as financial records. Officials called ganchi performed these tasks. The official in charge of these officials was called ganchibashi. There are archival documents that indicate that the chief of the ganchi and many of the ganchis were provided with food, clothing, and household items from the palace treasury for themselves and their families[4.1.]. It can be concluded that Ganchi and Ganchiboshi were one of the most important officials because they had the privilege of being exempted from state taxes.

In studying the history of handicrafts in the Khokandd Khanate, we also come across the profession of tea-making, which had a special feature due to its origin. According to Muhammad Yahyakhan Khokandi, in 1716, a large merchant from Khokandd, Abdufattah Karvan Abdusami' ugli, brought five tons of green tea from China along with various products[5.1.]. Most of the Khokandd craftsmen worked in connection with the market. From this point of view, the issue of weight measurements in the market is also worthy of attention for research. One batman was equal to one pood, which was 16 kilograms.

When the Khan of Khokandd, Shahrukhbiy, held a conversation with Abdufattah Karvan to obtain information on the issue of establishing relations between China and Khokandd, among the gifts the merchant brought him were Chinese teapots, porcelain dishes, and two boxes of tea. At the end of this conversation, the khan allocated a place for the merchant to open a tea shop in the Chorsu part of the city and trade. However, since tea was unfamiliar to ordinary people and a novelty in consumption, sales were not fast. Only merchants who had traveled to China and Kashgar and the highest nobility in the country knew what tea was by tasting it. Abdufattah Karvan consulted his father Abdusami' Akhund, and after his father tasted the tea, he suggested that he also open a shop selling ready-made tea. Then Abdufattah Karvan built a shed near the shop and built a stove with a stove for selling tea and a platform for drinking tea. People who tasted the tea were in high spirits and wanted to drink more. The tea, which was given away for free on the first and second days, was sold for half a penny a cup on the third day. Abdufattah put a sign on the caravan's roof saying "Tea House", and the sale of dry tea gradually began to flourish in the country.

In addition to China, tea was also brought to the Khokandd markets from India[6.1.]. A bag of Yahak tea was sold for 60 gold coins in 1873-1875. A bag of tea weighed 4 poods, which was 64 kilograms. A lower quality variety, Oyna tea, was sold for 18-22 gold coins per bag.

Abdulfattah Karvan played a significant role in establishing the first teahouse in the Khokandd Khanate, and later teahouses were established in other regions and remote areas of the khanate. In the documents of the Khokandd Khanate Archive of the Uzbek Academy of Sciences Foundation, tea is mentioned as *choyi oq* (white tea), *choyi oqquyquq* (tea whitetail), *choyi kabud* (black tea), *choyi kuk* (green tea), *choyi rasmiy* (tea is official), *choyi safid* (white tea), *choyi famil* (famil tea) terms like In this fund, the term teahouse is found in three documents, including a book recording the financial expenses made by Bakhtimhammad Qorboshi, there is a *eslatma patta* (note patta) for the harem, kitchen, *choyxona* (teahouse), bath house, cleaning house, *topxona* (gunhouses), and a list of monthly expenses made according to verbal orders. In the note from Sultan Muradbek to Bakhtimhammad Qorbashi in 1870, it is noted that money was allocated from the treasury and that it was spent on the kitchen, *choyxona* -tea house, warehouse and the welfare of the bek's children. The cover of the notebook, which originally recorded the village's expenses, was titled "List of children in the *choyxona* -teahouse."

Choyxonachi -Tea shop owner documents on financial relationship to the position were also studied. In the *patta* given by Sayyid Muhammad Mavlonbek to Mulla Muhammad Alim, one of the officials of the financial system, it was mentioned that Ahmed would give flour and rice to the tea shop, and this document was registered in 1873 from the khan's office. In 1872, a memorial *patta* was written for Bakhti Muhammad Qorboshi. In it, Sayyid Muhammad Mavlonbek asked to give boots and warm clothes to the *choyxonachi* - tea shop owner. A note with the same content and legal status of the same persons was also recorded in 1874. In 1874, a note was written to the storehouse asking for the allocation of tesha and utensils for the tea shop owner, and it was sealed with the seal of Sayyid Muhammad Mavlonbek. In the *patta* recorded in 1873, it is mentioned that Mavlonbek's trip to the city of Kokhand was paid for khurjun and tea was given to the *choyxonachi*-tea shopkeeper.

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