

Scientific and Methodological Bases of Application of Girih Pattern Composition in Decoration of Memorial Monuments.

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Annotation: In the article, the author talked about teaching art, conducting work in accordance with tradition and modernity. In particular, he gave full information about how to interest students in applied art classes, to improve their creativity, to create in the fields of fine arts, and to pay great attention to the traditions and modernity of the creative artists.

Keywords: Art of painting, practical decoration, pattern, composition, needlework, carving, embroidery, goldsmithing, pottery, jewelry, carpet weaving, textile.

INTRODUCTION

Our national patterns have a very rich content. From simple spoons, plates, boxes, chests, swings, musical instruments, household items, patterns placed on the walls and ceilings of residential and public buildings amaze and make people think. These beautiful patterns were created by wonderful painters, were created and developed over the centuries, and improved in connection with the development of architecture and visual arts.

Pattern – Arabic image means flower. It is a decoration created by repeating the sun, animal, plant, geometric and other elements in a certain order.

Patterns are divided into plant-like geometric and complex types, Islamic, girih, gulli girih. In phrases like (mixing) also occurs. A plant that contains pattern elements in nature styling the animal world and various geometric shapes recycled it is drawn from the position. There are unique schools and directions of the art of painting. Tashkent, Farg'mother, People's masters who have been creating in the fields of painting, such as Khorezm and Samarkand, have been diligently teaching their knowledge and experience to young people and further developing the traditions of our national art. The main and harder one of the processes is to create pattern compositions. Pattern compositions are created with the participation of individual and endowed branches and acquire symbolic meanings and contents with the participation of their colors and elements.

Patterns are made in various ways in carving, carving, embroidery, goldsmithing, pottery, jewelry, carpet weaving, textiles, incrustation, fences, etc. For example, the history of the art of painting is ancient along with human culture. As a result of the development of culture, painting and painting are separated and developed.

MATERIALS AND METHODS

Painting developed according to the unique environment of each country: geographical location, and the flora of the country. For example, if we look at the patterns of Armenian and Georgian grapes and grape leaves, in the northern peoples juniper is used as various animals, in Kyrgyz and Kazakhs, beef horn, Tajik and Uzbek peoples, you will see that pomegranates, almonds, flowers, peppers, etc. are used as symbolic patterns.

In Europe, the styles of baroque, Gothic, Romanesque, and classism prevailed in different periods. This influenced the development of the art of painting.

Symbolic patterns reflect the events and wishes happening in the world. Each drawn pattern has its own meaning. For example, let's take the plant-like pattern gulsapsar, which is a symbol of peace and

longevity, the «ivy islamiy» pattern means wealth and prosperity, and branches and leaves represent prosperity and awakening in spring.

Images of artists indicate his love for mother nature. Its colors have their own meaning and character. The pattern has been a companion at all stages of Uzbek culture. The simplest principles are mutuality, harmony, harmony and wonderful repetition of methods.

Folk painters paid special attention to each detail of the patterns, did not lose its naturalness, thought carefully about each element. Each pattern is based on a certain symbolic meaning.

Patterns on an object, a wall, or the decoration of a place it has its own style, technology and content.

Pattern is an Arabic image that means flower. Bird, it is an ornament formed by repeating animal, plant, geometric and other elements in a certain order. Patterns are made in various ways in painting, carving, embroidery, goldsmithing, pottery, jewelry, carpet weaving, wood carving, etc. For example: engraving, drawing, stitching, punching and other methods of patterning are made.

Patterns used in painting are divided into plant-like, geometric, floral, symbolic and other types according to their content.

Plant-like pattern: natural leaf, band, tree, bush, bud and other things were stylized by the painter it is formed by repeating its form based on certain laws. One of the types of geometric patterns is entangled, the knot means meaning. Handicraft pattern is a complex pattern type. A geometric pattern is one of the complex patterns and consists of polygons of vertices, triangles, circles and arcs. In terms of structure, it is divided into a straight line and a girih consisting of mixed lines. The geometric pattern consists of continuous rapiers, and each raper has its own structure. In Europe it is called arabeska.

Painting - it is one of the most attractive and elegant nets of Uzbek folk decorative art! Therefore, it is difficult to imagine all types of folk art without pattern elements. Pattern - flower means decoration and gives beauty to works of applied art. Such decorative elements are reflected through the simplest views of the flora, animals and cosmic bodies found in nature.

The art of painting has long served to beautify the material environment of a person and enrich it aesthetically. Architectural monuments, residences and household items polished by folk masters are invaluable in terms of our perception of beauty, a deeper understanding of our spirituality and identity.

The spiritual heritage left to us by our ancestors is endless. One of them is works of art. The works of folk art have their high value due to their decorativeness, beautiful forms, antiquity, and deep philosophical, educational, and spiritual characteristics.

Our nation, which has been teaching its children crafts since their youth, has been making good use of its traditions, customs, and various spiritual heritage.

Even today, great attention is paid to the traditions of our people, to the teaching of crafts to our youth on the basis of masters and students.

At the same time, in higher education institutions, various art academic lyceums and vocational colleges, effective work is being done to create the necessary conditions for young people to engage in professional activities, to provide them with theoretical and practical knowledge in the fields of specialties. It is also important to improve the education system in order to restore our great spirituality and further improve it.

RESEARCH AND DISCUSSION.

The art of painting is both a craft and an art. Acquiring these and similar types of art is important in the development of artistic culture, thinking, worldview and aesthetic taste of young people.

The art of painting has been and continues to be preserved by our ancestors like the apple of an eye during the captivity. When the current young generation accepts it, they should not forget the responsibility they have for a minute.

Currently, it is of particular importance that the world standards of education in our Republic are at the required level.

The Decree of the President "On measures to support the further development of folk arts and crafts through the state" includes several important and urgent issues

- it is to fundamentally reform the education system, raise it to the level of modern requirements, improve the new system of national personnel training, and raise a mature generation for the future.

Currently, it is of particular importance that the world standards of education in our Republic are at the required level.

Today, there are all conditions for educating new generations of masters of applied arts and achieving their perfection.

Educational exercises from folk art will be held teachers are mature in all aspects and can meet world standards it plays an important role in training as specialists, as well as in educating schoolchildren to meet the current level of demand. Also, the creation of new curricula, programs, lecture courses, training manuals and textbooks is of great importance in this field.

The educational methodical manual brought to your attention was written based on the contents of the program published for the subject "Painting". The text of each topic of the manual (photos and drawings) is given together with examples of written work options, an explanatory dictionary of painting terms and a list of literature.

The main goal of the "Painting" educational methodical manual is to inform you young people about the secrets of ancient and charming painting, to continue the national traditions of the teacher and student, to teach them the rules of being able to apply pattern compositions accordingly by creating them independently.

Draw the simplest pattern elements. Pattern - it is a component of Uzbek folk art and is beautiful with its symbolic meanings, natural shapes and colors.

Since ancient times, mankind has been widely using elegant patterns to decorate residences, household items and other similar examples of applied art. In addition, he lives and creates in the dream of combining all the buildings and equipment around him with the beauty of mother nature.

So what is the pattern itself? What types are there? How are pattern elements formed?

The word pattern is Arabic – image means flower. It is a recurring image of the plant bird, animal world and various geometric shapes found in nature in the simplest forms, i.e. decoration.

Although the drawing of pattern elements for all types of Uzbek folk art, including painting, ganch and wood carving, carving, looks similar, the execution, technology and finishing methods are different. For example: in carving and wood carving, patterns are carved, drawn in painting, embroidered with stitches, in coppersmithing with forging, in goldsmithing with pinning and similar methods.

Patterns are divided into so-called plant-like geometric, complex types, and in the language of masters, they are often found in expressions such as Islamic, girih and gulli girih (mixed).

Plant-like patterns are mainly the structure of elements such as flower branch, bud, leaf, bud in a certain order. Islamic patterns also have the name of a runner, which means that the elements of the branch grow by one-way movement. In particular, when we observe the patterns showing plant elements such as willows and willows, we clearly notice that the paths of the silent branch that cannot be seen are drawn in one direction by nature.

Plant-like patterns are made in the form of single (one) and fleshy (two)-banded branches. Examples of them are: rota khoshiya, raftor, noshmani, mihrab, turunj, munabbat, etc.

The Girih pattern means tangled, knot, and forms geometric shapes as a result of the intersection of straight lines.

Girih patterns, like Islamic pattern types, consist of certain tagsim (rapport) pieces and have separate structures. Girih patterns are drawn quickly and easily with the help of mesh cells, which also means grid-barrier. Lattice patterns are especially used in pargori style and in various carvings.

Complex patterns, also called floral patterns, are formed by the combination of plant-like and geometric patterns.

It is known that each pattern pattern consists of a set of unique pattern elements. Based on the elements of the pattern, the "stylized" states of the simplest forms of flora, fauna and various geometric shapes found in nature are obtained. In this case, the selected shape is brought into the form of an ornament that can add to the composition of the pattern.

In the pattern, the interconnection of elements, proportional connections form a whole integrity of the pattern. When learning to draw a pattern, the following shapes are first studied by drawing:

- leaves (drawing leaf elements)
- flowers (drawing flower elements)
- branches (drawing branch elements)
- garden'lam and sirtmok (drawing their elements)
- margula and chest (drawing its elements)

- drawing Madohil elements
- drawing elements of gajak and curls
- drawing elements of a blouse and a pair

Since the leaves are among the elements of the Islamic pattern, they are depicted in delicate, elegant forms. Painters have been stylizing the leaves of willow, pomegranate, date palm, almond, sambit, henna rose, grape, etc., and have been using them since ancient times to weave pattern compositions. Leaves are divided into simple and complex types: Common leaves are found in the form of almond leaves, saw-toothed and filamentous leaves.

Flowers are an element of Islamic pattern, which gives more beauty and beauty after the patterns are given a beautiful finish. Flower elements are mainly placed in the central parts of pattern shapes. There are also countless types of flowers, which are called by their own names. Flower types include simple and complex types of flowers, tulips, pakhtagul, cloves, pistachios, kovachagul, carnation, safflower, rose, daffodil and other types of flowers.

Branch - it is a plant-like pattern element. It complements other elements such as flowers, leaves and buds by connecting them together. From various complex pattern samples, rod elements are found in single and double bands.

Laces and laces are elements of Islamic patterns. A simple argon connecting rod and frame shapes is reminiscent of the types of chest and ring ties.

Makes the main shape paths in the pattern samples. Such the names of the forms are called mihrab, modohil, almond, pepper, flange, etc.

Tanob is connected with bafta, shkuftha, bandage elements.

The margula element is sometimes found as a substitute with the elements of the margula pattern in the compositions of the gajak and margula pattern, which indicate the completion of some rod and tanob forms.

The puffy element mainly has the appearance of almonds, peppers, and nails. Margula and bud elements enrich the appearance of twig, tanob, maker.

The element of Madohil-Islamic pattern can be found in the example of shapes reminiscent of the appearance of a tulip, amulet, and triangle. Madohil mihrab is an element characteristic of the upper parts of the manifestation patterns.

Gajak and curly-Islamic pattern element. Natural grape, carnation, ivy are stylized forms of grass branches. Gajak and curly elements are manifested, found in bouquets and Islamic pattern combinations.

Bofta is an element of Islamic and complex patterns. A patterned tray connects frames in the form of a tanob, mihrab, basket with heart-shaped elements. Bafta is part of connecting elements in patterns. Bofta is one of the unique elements of Islamic rota and girih border patterns.

Shkuftha - islamic a pattern element, also known as a shkift for short. Shkuftha connects the main form-forming elements in the form of a ball. Patterns have dark colors of plaques and buffets.

Stylizing the natural forms of painting - while reworking, he tries to widely illuminate the philosophy of symbolism regarding elements and colors.

Our forefathers decorated their ancient monuments with elegant patterns, and in addition to enjoying them, they sang their dreams, love, and wishes through them. Painters studied the human psyche very deeply and from all sides, decorating their houses with wonderful patterns and patterns.

To understand the contents of the patterns, it is necessary to learn the symbolic alphabet of each element and color of the pattern.

What is the symbol? The symbol is derived from the Arabic word "to gesture". Symbolism is the description of the universe and the human psyche, nature, reality, philosophy of life through vivid lines and colors. Symbolic meanings of pattern elements.

Equilateral triangle standing position is the beginning of life. The opposite state means the end of life.

Rectangle - trust.

Romb - a woman, that is, a symbol of a husband, is a child.

Semi-circular - happiness.

Sun - a symbol of life.

Cloud fire, - g'symbol of acquisition.

Almond - happiness.
Leaf - spring wake' onish.
Zirk flower (gulsafsar) - peace and longevity.
Pomegranate - goodness, to'kchilik.
Aigul - a symbol of happiness.
Apple - munabbat symbol.
Isirig - a symbol of protection from the evil eye.
Rose - beauty symbol.
Lion - a symbol of courage, justice and strength.
Nightingale - loyalty.
Humo - a bird that brings happiness.
The Spike - misfortune, destruction.
Fish - a symbol of fame.
Og Pigeon - peace.
Read - beauty, delicacy

Color uyg' in the pattern achieving the vowel is a great art. Color uyg' different colors on a given surface as a vowel it is said that it is compatible with some aspects. To be able to see and create color harmony which color what color can be mixed with it it cannot be mixed with which, whatever colors come together, the color is uyg' it is necessary to know that the vowel appears. Colors uyg' if the vowel is found correctly, all available colors the possibility of application increases dramatically, the artist creates miracles with the help of colors.

In the stages of coloring patterns, elements such as ground shape, flower, branch, leaf are mainly subordinated to one color color it varies. Pattern coloring steps as follows:

1. Coloring the ground (bottom) of the pattern.
2. Color the shapes in the pattern.
3. Color the flowers, leaves and bands of the pattern.
4. Pattern's checkerboard and label coloring lines L.
5. Pattern ink - pen and to promote.
6. White pattern weighing clauses and obisi

Ready-made paint before painting the pattern white qog' apply a little tested. Only if the black color meets the requirements, the necessary places will be painted with it. In this case, this color in the pattern is painted with color paint in the amount of parts prepared. If you don't paint if left, the next prepared paint the color is different can stay.

As a result, the pattern pattern is a whole, whole it spoils the appearance. When coloring patterns drawn in pencil special attention should be paid to closing the lines and not painting them too late. If the colors of the pattern are not painted together, the make-up given in ink pen will not come out as expected. As a result, the beauty and beauty of the pattern is damaged.

After the independence of Uzbekistan, an opportunity was created to approach the past and history impartially from a new point of view. As a result, the material and spiritual heritage left by our ancestors was objectively scientifically analyzed, and wide opportunities were opened for the restoration of our historical values. In studying the history of our ancient cities, along with written sources, material resources, including memorial monuments, are of great importance.

During the more than one hundred and fifty years of history of the Khanate of Kokand, its territory has changed. In historical sources, the Fergana Valley, which is called "belonging to the fifth climate, formed the main historical-geographical base of the Khanate of Kokand. The valley itself is surrounded by tog' ridges (Pamir-Tianshan ridges) and is connected with the western districts of Movarounnahr (Transsoxiana). In the 19th century, Kurama (the right bank of the middle reaches of the Syr Darya), the lands of the Tashkent oasis (now the south and southwest of Kazakhstan), the territories up to the shores of Ettusuv and Issykk-K' were part of the khanate.

The study of the monuments of the Fergana Valley, one of the ancient centers of development of Uzbekistan, shows that in this area BC. From the last quarter of the 2nd millennium, first agricultural settlements, then fortresses, and then the first cities appeared.

Fergana region was the main economic and political center of Fadi. The main part of historical monuments is also preserved here.

In the territory of the khanate, several residences-fortresses, a palace-palace, a horde, as well as a hut of the princesses of the Kokan khans were built by its rulers. For example, Norbotabi, Umar Khan, Muhammad Ali Madali Khan (1822-1842), Khudoyar Khan, Nasriddinbek and others, Khans such as Kadamjoy, Dakhmai Shahon, Dakhmai Modari Khan, Dakhmai Oliy, among them. Also, mosques, madrasahs and many other religious institutions such as Mir, Jome, Muhammad Alikhan, Mohlaroyim, Chalpak, Hokimoyim, Oliy, Sultan Murodbek were built under the patronage of rulers, their relatives and others.

According to local information, Amir Umar Khan's mother Ming Ayim went to the hospital¹. In addition to Fakhrunnisa bint Imamqulibi Norb` takhan's wife), Oftob/Aytob Ayim (d. 1828)² and Oychuchuk/Mayda Chuchuk Oyim (sisters of Amir Umar Khan)³. Mother Mohlar is the daughter of Rakhmanqulibi (wife of Amir Umar Khan, waf. 1842), Aybibish (wife of Muhammad Ali Khan, mother of Muhammad Aminbek, died. 1842), wife of Muhammad Amin ibn Muhammad Ali Khan (d. 1842), Hokim Ayim - Jarqin/Yorqin Oyim To`xta Nazar's daughter (Khudayor Khan's mother, waf. 1868), Tor`ra ayim-Oychuchuk/Oyjon ayim (sister of Khudoyar Khan, waf. 1871) and some other princesses were buried.

Sahibzada Hazrat Madrasah Q`kan khansning piri, great scholar and statesman, Miyan Fazl Ahad Sahibzadai Kalon (1785). Peshawar- 20.01.1869. 1862-1868 with the funds of K`kan) it was built step by step during. He was originally from Peshawar and was the son of Miyan Fazl Ahmad al-M`, the sheikh of the Naqshbandi-Mujaddidiya sect in Movarounnahr, from the descendants of Sheikh Ahmad Sirhindi Faruqi, who was named Imam Rabbani⁴. During the reign of Muhammad Ali Khan, one of the Khans of Q`kan, it is clearrog`i, 1825-In 1826 Isfara guzar of K`kan (to the place separated from the old Bekbachcha neighborhood KOM`chib came.

It united a large part of Central Asia in 1710, when the Shaibani government was destroyed, in the Fergana Valley The Khanate of K`kan was created. But throughout the 18th century The political and economic instability in Central Asia did not affect the influence of the Khanate of K`kan. Social situation By the beginning of the 19th century, it became - somewhat unstable. By this time the lands that were disintegrated as a result of mutual disputes are the only ones it was merged into the khanate. Especially during the reign of Khan of Q`kan Olim Khan (1800-1809) this issue has found its own good solution. now The Khanate of Kokand is not only the main part of the Fergana Valley tashkent and Chimkent in its territory without being established The lands of Sayram Bekliks were also transferred to his possession. Agriculture, trade and crafts are developing, prosperous developments, the number of villages and cities increases during this period.

Seeing the unique aspects of the architecture of the Khanate of Kagan as we get out, this region has been developing since ancient times it should be emphasized that it is one of the cultural places and has a deep history of architecture and urban planning. Urban planning culture of the Khanate of Kokand from AD it dates back to the previous II-I millennia. Including elaton Indestructible, Far Alexandria (Alexandria eskhata), White Top, Slave like top, bead top, Mug` castle, ershi 2-3 millennial excavation of city ruins embodying history the fact that it has been studied shows this. Also Koson, The cities of Kuva, O`zgan, Akhsi are abundant in medieval historical sources it is mentioned in places.

China about the high culture of early medieval Ferghana if information is stored in historical sources, Somonites and during the rule of the Karakhanids, the kingdom was territorial here we mentioned above about the creation of centers. During the Timurid period, by Umar Sheikh and Babur Mirza the details of the established cities are extensive in the masterpiece "Boburnoma" illuminated.

So, the architecture of the Khanate of Kokand is the memory of the whole of Central Asia ancient Fergana, along with absorbing its traditions he came to the yuea based on the local culture typical of the valley, that's why for the 18th century, the cities of the Khanate of K`kan were mainly in the Middle Ages it

¹ «çöğing» çöçöçüáng «ххоганга гангана кагангагара. Хханаigchowiganата. Аравонган А-öpanagöchx. 104-ig

² öüğüo-chuxtraditionig. öñāmongin xtradition. 124. А-анамохананаig АА-он. it's a tradition. 1st-gau. xycho-ххогхамана. Агалогангах. 62-1000

³ it's a good idea to do it. öpinghàongáng çöğing. 55-p. А-à-gà-u-x-à-mán-à-o-g. he was a child. 139-.

⁴ öüğüçu-chihān-à-ong. it's a popular food. Nutcracker, food, food, and food. 641-gau

expressed the appearance of feudal cities. Cities arch and it consisted of a city. In the centers of the city, streets intersection - chorsu is usually home to a market. These two as a result of the intersection of the main street, the city was divided into four districts. Dahalar, in turn, is several neighborhoods and from guzars formed.

Madrasahs with a local orientation in the Khanate of Kokand there was also a construction school. One of them is in the 19th century In Kokanda it is the built Kamal Qazi madrasa. This building is a mosque it is located in the west of the mosque and has a 20x20 m chorsi stage from the traditional room, classroom and mosque surrounding the courtyard consists of. The front style of the entrance facade consists of a tiled pattern being, the two edges of the gable are the same as in Khudoyar Khan's office and in general, it has a dome typical of many madrasahs in the Fergana Valley it ends with a flashlight. But Bukhara, Samarkand another aspect that stands out from madrasaism - this is an introduction head gable on the way the second layer of the arch is shaped like a king the front porch of the classroom protrudes into the street.

This royal balcony is one in the madrasa building of the Khanate of K`kan how many times it was repeated. Khanate of Khiva meit is also found in the architecture, and in this respect it connects the construction of the two regions stands. Madrasa Porch facing east, four pillars built. Inside the building, carving was used. The walls are mature raised from brick.

The centralized Timurids and later the Shaibani state were three after the disintegration of the khanate, three unique cultures the oven is on the surface came. The third of them is the Khanate of Q`kana number of unique new directions have also emerged in the architecture of the Ministry. In particular, the construction of mausoleums and tombs is a new one it caused the origin of type buildings. Wood used in residences for front views of madrasahs the use of columned porch and ganch forms is in a new direction meit led to meaningful thinking. Here we are Bukhara or We will not see the construction of a separate tower like in Khiva. Residential building combining the traditions of Fergana and Kashgar it created very elegant solutions. Ship, column and others carving in wooden elements the skill of colorful design is a special feature and uniqueness in folk art caused. The architecture of the Khanate of Kokand and the Fergana Valley Central Asia mecompared to other regions of its architecture considering that less has been learned, there are still many secrets here it becomes clear that there is.

Until now, significant attention has not been paid to the possible calculation of the land and foundations of historical monuments.

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