

Main Directions of Traditional Interethnic Relations in the Fergana Valley (XIX -Beginning of the XX Centuries)

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Abstract: This article shows the main directions of interethnic relations that took place in the Fergana Valley, which has a polyethnic character, in the end XIX – beginning of the XX centuries. The article describes the economic, trade and cultural relations between the settled population and semi-nomadic ethnic groups of the valley based on the analysis of factual materials.

Keywords: Fergana Valley, ethnicity, sub-ethnic group, uzbek, tajik, kyrgyz, turk, kipchak, kurama, yuz, ming, naiman.

Introduction

The Fergana Valley has long been a territory of ethnomigration. Written sources show that ancient Fergana and the surrounding areas were inhabited by peoples belonging to different ethnic groups, with different economic orientations, different lifestyles, and different cultural characteristics [4: 42-44]. Such a multi-ethnic composition of the population has long served as the main factor in the development of interethnic relations in this place.

By the turn of the 19th and 20th centuries, the population of the valley had retained its multi-ethnic character, and relations between peoples of different economic and cultural types were quite developed. At that time, along with the local uzbeks, tajiks and kyrgyz, other peoples who had settled in the Fergana Valley at different stages of history also lived in the region [3:].

The main part of the population of the valley is made up of uzbeks. This factor determined their place and role in the interethnic processes that took place in this region.

Relevance and current status of the topic. Since the consolidation process among local peoples such as uzbeks and kyrgyz was not completed during this period, a number of ethnographic groups (sub-ethnos) that merged into them retained their traditional ethnographic characteristics (in particular, ethnonyms, peculiarities in economy and culture) and were distinguished from other neighboring ethnic groups by these characteristics. Ethnic groups such as turks, kipchaks, kuramas, yuz, ming and naimans are considered to be ethnographic groups that relatively well preserved their ethnographic characteristics even in the 19th and beginning of the 20th centuries.

A number of factors positively influenced the preservation of the ethnographic characteristics of the above-mentioned sub-ethnic groups, including their relatively large number, their dense settlement in certain settlements, and the possibility of engaging in traditional farming.

During this period, the process of mutual integration between the oasis tajiks of the Fergana Valley and the mountain Tajiks, the "Kashgar", "Yorkent" and "Turfan" groups of uighurs was also not completed.

By the last quarter of the 19th century and the beginning of the 20th century, the process of settling and transition to farming among the pastoral population living in the valley area, under the influence of political, economic and social factors, further accelerated [2:].

The traditional economic relations of the valley population are clearly manifested between ethnic groups of different economic and cultural types. The sedentary uzbek, tajik and uighur populations of the valley, which have developed a system of agricultural management since ancient times and have gained rich experience in this field, had a great influence on the settlement and transition of the local indigenous pastoral peoples, such as the kyrgyz, kipchak, kurman, turk, yuz, and karakalpak, to agriculture. For example, when the indigenous pastoral population switched to agriculture, under the influence of the sedentary population, they mastered the cultivation of crops that were not typical for them, in particular, rice, cotton, and various types of melons. At the same time, they also mastered many of the agricultural secrets of planting and caring for crops discovered by the sedentary population. The pastoral population of the valley also had a significant impact on the development of livestock farming of the sedentary peoples. The interaction between the Fergana kyrgyz, kipchaks, turks, yuz and karakalpaks and the sedentary uzbeks, tajiks and uighurs in the livestock sector, or rather the influence of the pastoral ethnic groups in this regard, is most evident in the breeding of livestock, its increase in numbers, improvement of breeding and processing of livestock products. At the turn of the 19th and 20th centuries, the trade and economic relations of the population of the Fergana Valley expanded significantly due to internal trade relations. All ethnic groups living in this region participated in trade relations in the valley during this period with their own products. The products they brought to the market corresponded to their lifestyle and the direction of their economy. That is, if the kyrgyz, kipchak, turk, yuz and kurama people of the valley brought livestock to the market, as well as leather, wool, ropes made from them, sacks, felt, carpets, several types of ready-made clothing, and other household items, the karakalpaks brought mats made of reeds, baskets of various shapes and sizes. In addition to grain products grown by local farmers, these ethnic groups purchased yarn and fabrics made by uzbek and tajik craftsmen, household items, and some types of clothing and food products from the valley markets [1:].

Conduct research. Representatives of such peoples as tajiks, uighurs, tatars, russians, armenians, and jews also actively participated in trade relations in the Fergana markets, including trade relations with the uzbeks.

At the turn of the 19th and 20th centuries, a large number of markets operated in the valley. Such markets played a significant role in interethnic relations. Because the market was not only a place for exchanging goods, but also a place for representatives of different ethnic groups to communicate with each other. As a result of such meetings, common features in the material and spiritual culture of the peoples increased.

During this period, the interethnic processes taking place in the valley were even more clearly reflected in the material culture. During the period under study, there were three types of settlements in this area, each of which was organized by ethnic groups belonging to a certain economic and cultural type. These settlements differed from each other not only in their geographical location, but also in their place in the economic life of the valley, the number of their population, their external and internal landscape, and the type of dwellings in them.

During the research, it was found that "nomadic" and "permanent" mud-walled houses of the valley's ethnic communities, such as the kyrgyz, karakalpak, kipchak, kurama, turk and yuz, emerged as a result of economic and cultural contacts with the sedentary uzbek and tajik population. When rebuilding the houses typical of the sedentary population, the semi-sedentary population learned to equip its interior in the same way as the sedentary uzbek and tajiks.

The formation of the houses of the Fergana people was also influenced by the mountain tajiks and the uyghur people. However, most of the mud-walled houses of the valley people were rebuilt by the Kara-Tegin pakhsakash tajiks during this period, while some features of the traditional houses of the Uyghur people were adopted by the local population.

The results of the study showed that during the period under study, many elements, and even some types of clothing, characteristic of the national costumes of the Uzbek and Tajik peoples were adopted by the pastoralist peoples of the valley, such as the kyrgyz, karakalpak, kipchak, kurama, turk, yuz and uyghur. At the same time, it was found that some types of clothing of other ethnic groups were also widespread among the uzbek and tajik population of Fergana valley by the sedentary population.

Ethnocultural connections were also reflected in folk traditional cuisine. In general, a comparative study of the traditional cuisine of various ethnic groups in the valley shows that as a result of the integration of the sedentary and semi-sedentary population, differences in traditional cuisine gradually disappeared and began to acquire a regional character.

Analysis of the obtained results. A study of the traditional customs and rituals of uzbek, tajik, kyrgyz, karakalpak, uyghur and other ethnic groups based on materials from the Fergana Valley shows that by the turn of the 19th-20th centuries, pan-regional aspects prevailed over ethnic aspects in this area.

Such commonality in customs and rituals has its historical roots, which is explained by the fact that the ethnogenesis and ethnic history of these peoples are the same, and their cultures were formed in a similar ethnocultural environment.

The coexistence of various ethnic groups in the Fergana Valley has also led to interethnic linguistic contacts. The interlinguistic mixing (methodization) within ethnic groups speaking different dialects of the Turkic language and the relationship between the languages of Turkic peoples and non-Turkic ethnic groups (hybridization) have determined the main directions of ethnolinguistic processes in the Fergana Valley.

Bilingualism has always been characteristic of the polyethnic population of the valley. At the turn of the 19th and 20th centuries, uzbek-tajik, uzbek-uyghur, uzbek-kyrgyz and uzbek-karakalpak bilingualism variants were observed in the valley. The extent of this bilingualism and its distribution varied in different regions of the valley, and the occurrence of this social phenomenon was directly related to the ethnic environment.

The interaction between the sedentary peasant population and the herding ethnic groups, which had two different economic systems and were distinguished by a number of ethnographic features, living in the Fergana Valley at the turn of the 19th and 20th centuries, determined the nature of the interethnic processes taking place in this historical and ethnographic region.

Conclusion. Thus, the economic and trade, material and spiritual culture relations of various ethnic groups living in the Fergana Valley are manifested as the main directions of the interethnic processes taking place in this historical and ethnographic region.

The integration, consolidation and assimilation aspects of the process of interethnic integration were quite intense among the population of the valley during this period. This situation was manifested in the economic and cultural rapprochement of a number of ethnic groups with the uzbeks, in the integration of many sub-ethnic groups into the composition of such peoples as the uzbeks, kyrgyz, and tajiks, and in the mixing of some ethnic groups with the local population and their transformation into a single people.

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