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XIX-XX АСР БОШЛАРИДА ФАРҒОНА ВОДИЙСИНИНГ ПОЛИЭТНИК ҲОЛАТИ

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Валихонова Гулнорахон Комилжоновна

*доцент, PhD, Андижон қишлоқ хўжалиги ва агротехнологиялар
институтини” Андижон, Ўзбекистон*

Аннотация. Мақолада Фарғона водийсининг этник таркиби таҳлил қилинади. XIX - XX асрлардаги сиёсий ва ижтимоий жараёнлар таъсирида минтақанинг этник хилма-хиллиги бойиб, анча мураккаб кўринишга эга бўлди. Фарғона водийсига кўчиб келган турли миллат вакилларининг хўжалик анъаналари ва турмуш тарзидаги ўзгаришларга ҳам эътибор қаратилган. Фарғона водийси XIX-XX аср бошларида Ўрта Осиёда ўзига хос этник ландшафтга эга бўлган тарихий-этнографик ҳудуд бўлганлигини кўрсатади. Мақолада кўплаб илмий ишлар, статистик ва дала тадқиқотлари натижаларидан фойдаланилган.

Калит сўзлар: Фарғона водийси, этник гуруҳ, миллат, аҳоли таркиби, хўжалик, ўзаро муносабатлар.

ПОЛИЭТНИЧЕСКИЕ ГРУППЫ ФЕРГАНСКОЙ ДОЛИНЫ В НАЧАЛЕ XIX-XX ВЕКОВ

Валихонова Гулнорахон Комилжоновна

*Доцент, (PhD) Андижанского института сельского хозяйства и
агротехнологий, Андижон, Узбекистон*

Аннотация. В статье анализируется этнический состав населения Ферганской долины. Под влиянием политических и социальных процессов XIX-XX веков этническое разнообразие региона стало богаче и сложнее. Также уделяется внимание изменениям в экономических традициях и образе жизни представителей разных национальностей, переехавших в Ферганскую долину. Ферганская долина показывает, что в начале XIX-XX веков в Центральной Азии существовала историко-этнографическая зона со специфическим этническим ландшафтом. В статье использованы результаты многих научных работ, статистические данные и полевые исследования.

Ключевые слова: Ферганская долина, этническая группа, национальность, состав населения, экономика, взаимодействие.

POLY ETHNIC GOWN OF FERGANA VALLEY IN THE EARLY XIX-XX CENTURIES

Valixonova Gulnoraxon Komiljonovna

*Docent, (PhD), Andijan Institute of Agriculture and agrotechnologies,
Andijan, Uzbekistan*

Abstract. The article analyzes the ethnic composition of the Fergana Valley. Under the influence of political and social processes in the XIX - XX centuries, the ethnic diversity of the region became rich and looked much more complicated. Attention is also paid to the changes in economic traditions and lifestyle of representatives of different nationalities who moved to the Fergana Valley. The Fergana Valley shows that at the beginning of the XIX-XX centuries in Central Asia there was a historical-ethnographic territory with a specific ethnic landscape. The article used the results of many scientific works, statistical and Field Research.

Keywords: Fergana Valley, ethnic group, nationality, population composition, economy, interaction.

Fergana Valley is distinguished as a unique historical-ethnographic region. The situation and scale of the development of ethnic processes and ethnocultural relations in this region have largely contributed to the diversity of the ethnic composition of the population of this region. Especially by the nineteenth century, the ethnic composition of the population of the Fergana Valley looked much more complicated. Along with Uzbeks, Kyrgyz and Tajik, Uighurs, karakalpaks, Russians, Tatars and many other people's representatives also lived on this territory.

Statistical analysis, historical retrospect, field survey techniques were used in the study. Analysis of statistical materials of the XIX century showed that 62,47% of the total population living in the Ferghana region of the Russian Empire in the territory of Turkestan was Uzbek, 26,3% were Kyrgyz and 11,23% were representatives of other ethnic communities (in particular, Tajiks, Uighurs, Tatars, karakalpaks, East Slavic peoples, Gypsies, Jews, etc.). As can be seen from the above statistics, the main population of the historical-ethnographic region we are studying is the Uzbek population. In Russian-language literature, the ethnonym «sart» is used in relation to this excretory part of the population [1.c.518-520]. The ethnonym «Sart» was used not only in relation to the OT population of the Fergana Valley, but also in relation to other OT population living in the oasis of Central Asia, in particular Tashkent and Khorezm. In the article, along with various ethnographic literature, the techniques of field ethnographic research were used.

According to statistics of that period, the total number of semi-autonomous Uzbeks with different seed-tribe structure in the Valley amounted to more than 215 thousand people. Among these, not only did Turkish, Gypsy, Kurama, hundred, etc. constitute the majority in number, but they also retained many characteristics inherent in nomadic herdsmen peoples, both in their economy and culture, along with their recognition as a separate ethnic community.

Turks are one of the main layers of the Uzbek nation's ethnic composition. They have been living since ancient times in the territory of Central Asia, in particular the Fergana Valley, constantly stagnating and having ethnogenetic and cultural relations with local peoples. The absence of such a holistic opinion on the issue of the ethnicity of the «Turks», it can be said, was also reflected in the data of registration of its population to a certain extent. In 1897 year, the total number of “Turkish” people in Fergana amounted to 14441 people, based on the materials of the population list of 1926 year, the main part of the “Turkish” people lived in Andijan and Fergana regions. In addition, it is reflected in the data on the northern sides of the valley, that is, 4216 people lived in the Osh and Jalalabad regions [2.c.216].

A large group of ethnic groups “Yuz” (one hundred) is located at the same time in the territory of the Fergana Valley, in the Nov District of the current (Tajik) Sogd region. In addition, it is known that in several villages of Andijan region located in Balikchi, Asaka, Shahrikhan, buva districts of Fergana region lived hundreds [3.c.66-67]. In historical sources, it was noted that in 1816, the Kokand Khan Umarchon forcibly moved the population belonging to many hundred seeds from adjoining O'ratepe to the territory of the valley to the Andijan region.

Kipchaks are another of the Turkic-speaking Ethnos, and those who actively participated in the formation of Uzbek, Kyrgyz, Kazakh, Karakalpak and similar Turkic peoples during the long ethnic and ethnoslararo processes were later absorbed into their composition.

Different opinions are expressed about the emergence of Kipchaks ethnic groups in the Fergana Valley. In written sources devoted to the history of the Kokand Khanate, it is noted that a large group of Kipchaks lived in the areas between the two waterways Naryn and Karadarya, passing through the territory of Balikchi district belonging to Andijan region [4.s.285]. The main part of Fergana Kipchaks is in Andijan uezdi; Andijansoy, the lower part of the Naryn River, those who lived in the villages around moyli-suv and Karadarya.

The main part of Kurama ethnic groups was located in the south-eastern regions of the present Tashkent region-in the Angren Oasis at the beginning of the XIX - XX centuries. At the time of registration of the population in 1926 year, the total number of the population was recognized as 50078 people[5.s.9]. 2690 of them also lived on the territory of the Fergana Valley. Basically, in the Namangan, Izkankan, Yangikurgan, Kosonsoy and Uchkurgan districts, there were villages where there was a cave in relation to the rocks. Based on statistical data I.I.Zarubin believes that such a mixture is not only a consequence of intergenerational intervention, but also a consequence of social intervention [6.c.12-17].

To the territory of the Fergana Valley the Poles moved in several stages between the end of the XVIII century and the beginning of the XX century. Mainly in villages such as Telau, Khanabad, Jaloir, Objaz, Karakhitoy located in the Angren Oasis, the inhabitants of the Fergana Valley came to the so-called dunes of karakia, Kendirovon, garlic in the Kurama Mountain system.

The flanks, which moved to Fergana territory, also consisted of several seed-tribes [7.s.46-47], the following-Jaloir, tama, Uyshun, telau vs was considered relatively large divisions.

Tajiks are one of the most ancient Ethnos of Central Asia, including the Fergana Valley. They were mainly located in the western and north-western part of the Valley. In the territory of the present Sogd region of Tajikistan, Tajiks constitute the main part of the population.

At the time of registration of the population in 1926, only 91792 Tajiks lived in Andijan, Fergana and Namangan regions. Of these, 13690 people-Fergana, 11831 people - Rishton, 9316 people - Chust, 3540 people - Altirik, 2723 people - mercy, 2,384 people - Margilan, 2228 people - Asaka, 1635 people - Shahrikhon and 421 people - Kuva districts are registered in the cities and villages [8.].

Based on historical data, Zaviriddin Muhammad Babur was told that the Tajiks began to migrate to the Fergana Valley region (at the end of the XV - early XVI centuries) as early as their khukumrun period[9.c.19]. This process has intensified since the XVIII century, especially at the beginning of the XIX-XX centuries, and at the same time the number of Tajiks in the Valley has sharply increased. The Tajiks, who moved to the Fergana Valley, also came out of Karategin and Matchoi, who made up the majority.

The Kyrgyz formed a large part of the population of the Fergana Valley at the beginning of the XIX-XX centuries. Although they were located along the entire valley, the main part lived in the OSH Oasis. In general, according to the data of 1897 year, the number of Kyrgyz in the Ferghana region, belonging to Russian Turkestan, was equal to 423639 people[10.c.62].

During the XVII-XIX centuries, many Kyrgyz seeds from the mountain, foothills and adir slopes of Fergana region were used as a spring for their cattle, and a certain part of them in the process of cultivation established their villages in these places.

It was here that the Kyrgyz living in Tyanshan, Chotkol, Alai, Karategin and Kashgar settled. In the past, a seed-tribal structure was characteristic, like all nomadic and semi-nomadic peoples, even for the Kyrgyz. These Kyrgyz seed-tribes united in their place into three large groups. These are so-called right (“on”) wing Kyrgyz, macro (“sol”) wing Kyrgyz, as well as “alcoholic” Kyrgyz. On the basis of the same seed prints, the Kyrgyz settled in certain regions, in particular along the Fergana Valley.

A large group of karakalpakians moved to the Fergana Valley in the XVIII century from the part of the middle stream of Sirdarya. Most of them settled in the regions of the Sirdarya and Karadarya coast of the Valley and grew up in the regions from Andijan to Kokand, restoring a number of their villages. Ethnographer olima S.Gubaeva also shows a number of Spruce villages located in the Fergana Valley. In particular, in Andijan region - dorulomon, Nayman, Kipchak, sohovat, Sherkurgan, Hummingbird, Khoja, Khavad, bug’azi, Namangan region-Gurtova, Babagozi, Beshkapa, Chordara, Fergana region-Horseshoe, Kipchak, soybeans, Karakalpak and others [11.c.81].

According to statistics of the last century, more precisely in 1917 year,

the number of Karakalpakstan in the Fergana Valley was defined as 10735 people. In the materials for the registration of the population of 1926 year, their number here was 18520 people [12].

Uighurs are the autochthonous inhabitants of East Turkestan. Political, economic and cultural relations between East Turkestan and the peoples of the Ferghana Valley were strong from ancient times of history [13]. These ties were established by the end of the XVIII century, especially in the II-half of the XIX century, as a result of the invasion of the Tsing empire in China, many Muslim Uighur families fled to the Fergana Valley [14.c. 16-35].

According to Valikhanov, about 300 thousand Uighurs lived in the Kokand Khanate in the middle of the XIX century [15]. I.V.Zakharova also believes that until 1860 year on the territory of the Kokand Khanate lived 200-250 thousand kashgarians [16.s.19-24]. In any case, the number of Uighurs from Eastern Turkestan, who moved to the Fergana Valley, is even greater. Negaki, during this period, the Uighurs were more often called by the names of the place from which they came out - the city of Qashqar and those who came from this oasis-“qashqar”, those who moved from York City-“yorkentlik”, those who passed through Turf – “turfanlik” and other names.

The main groups of Uighurs, who moved to the Fergana valley, settled in the North-Eastern and eastern part of the Valley. In the villages of Izkankan, Andijan, Asaka, Shahrikhon, Kurgantepa, Jalalkuduk, Khujaabad, Karasuv, Aravon, Suzak districts of Kyrgyzstan, and Andijan region. Uighurs settled in cities like Asaka, Osh, Uzgand, Jalalabad.

The Russians, Ukrainians, Belarusians began to settle in the Ferghana Valley after the Kokand Khanate was occupied by Tsarist troops. At the beginning of the year 1877, about 700 European populations settled in this place. The main part of this was military personnel and officials of the government [17].

The policy of colonialism and Russification of chorism in Turkistan first began with the “organized migration” of many peasants from the Central Districts of Russia to this territory.

Here, as a result of such an “organized Migration” Policy, new groups of Russian, Ukrainian and Belarusian nationalities also began to come to the Ferghana Valley. The transplanted Russian, Ukrainian and Belarusian peasants appeared later than other representatives of Turkestan on the territory of the Ferghana Valley. The reason for this is that the population of the valley is relatively dense, there is no possibility to find empty or “superfluous” lands for the settlement of transplanted peasants.

It is clear from the materials “registration of the population”, conducted in 1897 year, that at this time 9842 Russians lived in the Fergana region. Taking into account the lack of experience in the field of artificial irrigation farming in the displaced Eastern Slavic peoples, the commission tried as much as possible to place them in the territories where there are land areas of lalmi. For example, the commission for the resettlement of immigrants chose the so-called Kurshob place of Osh Wesley for the construction of a poselka for Russians, and in the summer of the year 1902 there came and settled 22

families of Russians. And since the spring of the year 1903, Russian peasants, who came to this place and settled, began to grow Willow on the surrounding lands.

In the Fergana Valley, the number of representatives of the peoples of the Eastern Slavic (Russian, Ukrainian, Belarusian) increased from year to year. For example, if the total number of East Slavic (Russian, Ukrainian, Belarusian) living in the Fergana Valley in 1907 year amounted to 24346 people, then by 1926 the number of Russians living in the only current Andijan, Fergana and Namangan region was equal to 42438 people[18.s.217].

A large part of the European peoples who moved to the territory of the Fergana valley, settled in the cities. By 1913 year, there were only 63 settlements with such a Russian population as Andijan Wilde himself. They lived in the following rural areas of the valley; - in Marsh district (mainly Russkoe selo) - 1189 people, in Namangan district-271 people, in Fergana district - 218 people, in Naryn district -190 people, in Kokan district - 176 people, in Jalolkuduk district - 176 people and in Chust district-162 people and so on.

The passage of the railway along the Fergana Valley (1899 y) also led to a significant increase in the number of residents of Russia in this region. By 1926, 1260 railway workers-servants of the European people and members of their families lived on the side of the railway.

Speaking of Ukrainians and Belarusians who moved to the Ferghana Valley, it should be said that they lived mainly in the settlements where the Russians lived. According to the data of 1926 year in the Fergana Valley there were 426 Ukrainians, 115 of them lived in the district of marhamat, 77 lived in the District of Jalalkuduk.

The Tatars began to arrive in the Fergana valley much earlier than the Tsar invasion. However, the main part of them settled in this territory as part of the Russian troops, as well as after the annexation of the Kokand Khanate to Russia. Tatars are located in the lowland among other peoples of the Valley. Most of them lived in urban and urban-type residential settlements. But there were also neighborhoods in which the Tatars lived relatively swampy. For example, at the end of the XIX century, when Namanganda was a separate neighborhood of the Tatars, known as the “No`ga`ay-mahalla”.

There is no accurate data on the time of the appearance of Gypsy ethnic groups in the Fergana Valley, including in Central Asia. The ancient ancestors of the “Lo`li” in India were iqtidorian artists (singer, dancer and musician), who left their homeland for the purpose of seeing the days behind their craft and came to other lands, including the regions of Central Asia.

There is also information that during the period of Amir Temur’s travels to northern India (late XIV century), a group of “Lo`li”sies were also transferred to Central Asia.

So it can be said that gypsies came to Central Asia, including the territory of the Fergana Valley, and settled in several stages.

The appearance of the Arabs in the Fergana Valley for the first time coincides with the period of the invasion of Central Asia by them.

Usually in the occupied cities there were left a group of Arab troops-gizizans. They were entrusted with the task of calming the local population and collecting taxes. At first, while the Arabs lived separately from the local population, gradually, over the years, they began to approach and interfere with them.

At the time of registration of the population of 1926 year, only 2128 inhabitants of the Fergana Valley expressed themselves belonging to the Arab ethnic community. During this period, they lived mainly in Kumarik, Ta'raabad, Yakkatut, Naushkent in Izkankan District of Andijan region; Chuja-Arab in Kuva District of Fergana Region; old-Arab-tepa in Altiarik District, New-Arab-tepa in Yazyovan district; Arab-Mazar in Fergana district; those who lived in GOG in Arab villages [19.c.403].

The Jews of Central Asia are called by the local population with the ethnonym "johhit". They are considered one of the ancient inhabitants of this country.

A large group of Jews from Central Asia lived in Samarkand and Bukhara. It was from these cities that they also moved and settled in the cities of the Fergana Valley. For example, at the beginning of the XIX century, a group of yakhudis (Oghuz), who lived in the city of Bukhara, came to the city of Margilan and settled there. In the first half of the XIX century, another group of yakhudids moved from Samarkand and Bukhara to the cities of the Valley.

Kazakh, Turkmen and others during this period formed a minority in terms of numbers in the Fergana Valley. According to the information of 1926, the total number of Kazakhs in this place was 574 people, of which 534 lived in rural areas, in particular in the Kazakh village of Kosonsoy District of Namangan region (308), as well as in the villages of Chust District (139) and Naryn District (72).

Conclusion. The conclusion is that at the same time, several Kazakhs lived without borders among local Turkish-speaking ethnic communities, such as Uzbek, Kipchak, Kurama. The role and significance of the factor of migration processes in the formation of the population of the Fergana Valley, its ethnic composition, was significant. In the XIX century, the name "Great Silk Road" was replaced by scientific literature, in fact, the branches of the trade route, which began its activity in the III-II millennium BC, played an important role in the life of the peoples of the East and West, laid the groundwork for ethnographic relations. And one network of this trade route, passing through the territory of the Fergana Valley, provided the ethnic composition of the population here with a polyethylene appearance. In different periods of history, for various reasons, representatives of many ethnic communities from abroad came to the territory of the Valley, and a group of them settled in the Valley, actively participated in ethno genetic and ethno cultural processes here.

Thus, the above-mentioned faktik materils indicate that the Fergana Valley was a historical-ethnographic territory with a specific ethnic landscape in Central Asia at the beginning of the XIX-XX centuries. This circumstance in its place revealed the ethnohudic features of traditional ethnomadanic

processes.

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