

The Study of the Ethnic History of the Peoples of the Ferghana Valley at the Beginning of the 19th-20th Centuries

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Annotation: This article describes the study of the history and ethnography of the peoples who lived in the Ferghana Valley in the early 19th-20th centuries based on the research of researchers.

Key words: Uighurs, Naimans, Tajiks, Gypsies, crafts, circumcision, marriage ceremony, herbs.

Introduction.

A true history is only if the sense of historical memory of the national values of any people is fully restored, the path traveled by the nation with all its successes and victories, losses and victims, joys and sufferings is studied objectively and truthfully. will be Approaching the issue on such a scientific basis, studying and assessing our ancient history without neglecting any period or aspect of it, we need to move towards the higher goal of not only fully shaping history, but also defining future perspectives. .

The Fergana Valley has always been the center of attention of researchers conducting ethnographic research due to its location in a convenient historical and ethnographic region. Studying material and spiritual culture from an ethnographic point of view, seeking to know their historical roots (origin), in turn, requires knowledge of archeology. Findings at each archaeological site show not only the emergence of material and spiritual cultures, but also changes as a result of development stages and external factors. There are many studies on the archeology of the valley, but we will consider them from ethnographic aspects. In particular, the emergence of agriculture in the valley [1], the role of ancient agriculture in the creation of the first urban centers [2], the developed branches of crafts: pottery, its quality, decorations, the ancient roots of clothes made using silk and cotton [3] , religious beliefs, different burial rites, Zoroastrian burial rites, as well as the fact that Turkic-speaking people lived in the area, tribal clan names were preserved as ethnotoponyms are the beginning of ethnographic information about peoples. provides continuity in ongoing research.

Literature Analysis

Through her research, G. Kasimova focused on the economic activities of the family life of the Uyghur tribe in the historical period, and studied various sources. came, "preserved their language, customs, art and culture" [4], about the emergence of the term Uyghur, as well as the fact that it was named differently in the sources, and later that the name of this ethnos was called by the names of the places where it lived information is important.

The role of Kipchaks in different periods of socio-political and ethnic life of Fergana Valley is great. Through the article "Kipchaks of Fergana" [5], changes in economy as a result of the entry of Kipchak tribes into the region, transition to a sedentary lifestyle in different districts of the valley, division into different clans and tribes XIX -In the beginning of the 20th century, it is possible to get general information about the Kipchaks. In the article [6], A. Begmatov analyzed the sources about the Naymans, where they first lived, that they entered our country at the beginning of the 13th century, and then there were toponyms named after the Naymans, religious e gave valuable evidence about his faith.

M. Ghaziyev in his article about valley Tajiks [7] divides them into two groups: valley Tajiks and mountain Tajiks, and talks about mountain Tajiks. From the 15th-16th centuries, mountain Tajiks came to the region based on their profession, the villages and villages they established were named after their previous places of residence (Gulpion, Lagan, Langar, Qa'lacha, Pingon, etc.), their clothes, circumcision and marriage ceremonies and its history up to the middle of the 20th century are described.

Result And Discussion

When it comes to the issue of ethnoses, interesting and controversial questions arise not only for historians, but also for representatives of other fields. Especially when it comes to Gypsies. Sh. Atakhanov highlighted the causes and directions of the arrival of Gypsies to Central Asia, the emergence of Gypsy ethnonyms and the etymology of various clans. The most intense period of Gypsies' migration roughly corresponds to the 10th-11th centuries...it continued with interruptions until the end of the 19th-beginning of the 20th century" [8], after the gypsies who entered Central Asia "stagnant During the past time... they mastered new professions. "Also, they have kept their traditional professions in accordance with the requirements of the times until now," although he did not dwell on the Gypsies living in the valley and expressed his general opinion, but based on the comparison, it allows to draw appropriate conclusions. From the article, it can be seen that the influence of the settled population is felt in the economy, family life of the Gypsies.

The contribution of ethnographic groups that came from the environment is great in the formation, composition and development of the people. U. S. Abdullayev explained through his small studies that one of the characteristics that serve as the basis for the formation of the valley peoples is the interaction of ethnic groups in various fields. In particular, the fact that the Uzbek and Tajik economy is based on the farming culture, the Kyrgyz, Karakalpak, and Uighurs have their own economy, and the gradual emergence of closeness in the economic sphere that the Kyrgyz and Karakalpaks adopted agricultural crops traditional to the life of the Karakalpaks from the Uzbeks and Tajiks, as a result of which the Kyrgyz and Karakalpaks lived in a sedentary lifestyle during the 19th and 20th centuries. that products were exchanged between peoples, and the production of goods was carried out based on the farm, which meant that the grain needs of the semi-settled, semi-nomadic population were met by the settled population, and on the contrary, livestock products, farm , handicrafts were exchanged by semi-nomads [9], products and handicrafts produced by settled ethnic groups in the 19th-20th centuries, various Kazakhs, Karakalpaks, Kyrgyz, Kipchaks, and Uighurs The information about the sale of livestock products in three types of markets: fair, stop-and-go, and permanent markets [10] is presented based on statistics, and it is noted that the role of trade in the rapprochement and communication of ethnic groups is limited.

In addition to the ethnographic research on the inter-ethnic relations of the valley, there are source and historical studies, which are relevant to the area we are considering. In particular, Sh. In Koldoshev's article [11], he reveals the reasons why nomadic Kyrgyz tribes moved to permanent residence in order to expand the eastern region of the valley and ensure the security and peace of caravan routes, while Z. Madrahimov is stagnant and semi- In addition to the nomadic population, there is important information that Indians and Jews were engaged in trade and crafts [12].

A village is a place where ethnic groups live, houses are located, a place specialized in various forms of economy, and a place located in a certain area where traditional ceremonies and customs characteristic of peoples are preserved from generation to generation.

In the article by V.B. Haqliyev [13], the role of the village community in the social life of the end of the 19th and beginning of the 20th centuries, the fact that they were engaged in farming as well as animal husbandry, the tasks and tasks of the elder elected by the community, irrigation by the elder under the leadership of the elder Cleaning of fields, construction of mosques, teahouses, and firehouses, which are considered community buildings, and road and bridge repairs, as the author concluded, "the life of the village community has acquired a great social importance" - up to "family ceremonies" has justifiably cited that "has penetrated".

In the study of the houses of semi-settled and herdsmen of the valley, I. Khojakhonov's research provided important information about the construction of houses of the herdsmen, the purpose of construction of the herd, the construction process, and the location of family members in the herd. instead, in the conclusion part, "in the end of the 19th century and the beginning of the 20th century, the cattle-breeding population living in the Ferghana Valley lived in traditional pastures. During the study of grasses, there were two main factors for their widespread use by cattle breeders... The first is the economic factor, i.e. the fact that the grasses are a comfortable home to move to, and the second is the ethnic factor, they are half it was considered to be the traditional marriage house of the settled population" [14-18]. Later, he explained that the semi-nomadic and cattle-breeding population moved to a sedentary lifestyle, the transition to permanent houses began in the late

17th-early 18th century and ended in the late 19th-early 20th century based on external and economic factors will gave.

Traditions and rituals form a set of customs with different forms characteristic of each ethnic group. Since the years of independence, our culture and traditions, which were carried out on the basis of limitations, are being restored as a result of the study and research of national rituals and customs of a religious nature, which are considered the heritage of our ancestors from different periods of human life. In particular, marriage vows belonging to different ethnic groups [19-23], the responsibilities and requirements for a young man and a young woman to start a family in "Avesta", some Zoroastrian customs are practiced in everyday life to this day, engagement in the historical and ethnographic regions of the valley, wedding and A research is being conducted comparing the ceremonies after the wedding ceremony. As A. A. Ashirov concluded, "The main goal of the wedding ceremonies of the Fergana Valley is to create a strong, prosperous family with many children. We can see that the socio-economic, spiritual image, rich cultural heritage, and lifestyle of the Uzbeks of the valley during several thousand years of history are shown in the traditional wedding ceremonies..

There are also articles that indicate that the inhabitants of the valley used not only Zoroastrianism, but also early religious ceremonies and customs in the form of shamanism, totemism [24-28] throughout their lives.

Conclusion

The results of the articles covering ethnic groups living in the Fergana Valley with different forms of economic management, a unique way of life, culture, and beliefs show that:

- the fact that in scientific research, in many cases, attention is paid to the 19th-20th centuries;
- the use (or involvement) of handwritten sources, archeological and anthropological data, in addition to ethnographic literature, firstly increases the level of accuracy of the work, and secondly, the origin and formation of tribes in the area, ancient and ancient tribes, villages to reveal the influence of the material and spiritual economy, handicraft relations between the communities, the differences and similarities in the management of various economies in the interregional relations characteristic of ethnic groups, to ensure continuity in the further studies of the ethnography of the valley, the peoples o can serve to reveal new branches of development.

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