



LOCATION OF KIPCHAQ ETHNOGRAPHIC GROUPS IN FERGANA VALLEY

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Article history:	Abstract:
<p>Received: September 6th 2022 Accepted: October 6th 2022 Published: November 11th 2022</p>	<p>The article analyzes the time of penetration of ethnographic groups into the Fergana Valley according to the works of various researchers. It can be noted that the role of the valley's ethnographic groups in social, economic and political life was significant during the period under study. Of particular importance is the tribal division of ethnographic groups. The article attempts to highlight the ethnographic groups that make up the Uzbek people on the basis of historical and ethnological data.</p>

Keywords: Ethnographic group, assimilation process, consolidation, ethnic community, ethnogenesis, Uzbek people, seed, tribe, genealogy, ethnonym, ethnic education, migration process, ethnic history

As a result of the ethnic and migration processes, by the 19th century, the ethnic composition of the population of the Fergana Valley had a rather complex and unique appearance. Fergana Valley became a historical ethnographic region with a unique ethnic landscape in Central Asia in the early 19th-20th centuries.

By the second half of the 20th century, a new stage of development in the science of ethnology began. Until this period, the customs, rituals and economy of the peoples were consistently studied, but now there is a need to study the main factors that caused the characteristics of the existing customs, rituals and economic activity.

Until the 20th century, Kipchaks were organized in the regions of Fergana Valley and Zarafshan Oasis of Uzbekistan [25, P.139]. The settlement process of the Kipchaks in the Fergana Valley region spans several centuries. There are different opinions about the migration of the Kipchaks to the Fergana Valley. It is noted that certain groups of Kipchaks entered the region during the Mongol invasion in the 13th century and later mixed and assimilated with the nomads and local population.

Since the 16th century, many ethnographic groups from Dashti Kipchak have moved to Movarounnahr region. Among them, Kipchak, Sarai, Kungiro, Yuz, Naiman, Mangit, Chinese were considered large groups, the number of each of them was from 30-50 thousand to 200 thousand [26, B.77]. N.A. Aristov noted that the Kipchaks entered the Fergana Valley in the beginning of the 16th century as part of Shaibani Khan's troops [5, S.432-433].

The number of Fergana Valley Uzbeks increased in the first half of the 17th century at the expense of Kipchak tribes, and until this time a large number of them lived in the region [9, P.45].

Another group of scholars believes that most of the Kipchaks settled in Fergana in the 18th century. According to them, at the beginning of the 18th century, under the influence of the Dzhungars, another migration of Kipchaks took place from the regions of Kazakhstan to the valley [17, S.17; 9, S.72]. K. was specially engaged in this issue. Shaniozov connects this process with a more precise date - 20-30s of the 18th century. He stated that a large group of Kipchaks fleeing the persecution of the Kalmyks came to the mountainous and mountainous regions of Northern Ferghana during this period.

Fergana Valley kipchaks have been studied many times in scientific literature. Scientists in the U.S. Abdullaev, S. Abashin, A.A. Ashirov, N.A. Aristov, T.K. Beysembiev, V.R. Vinnikov, S.S. Gubaeva, I.I. Zarubin, Sh.I. Inoghomov, A.Kun, R.N. Nabiev, V.P. Nalivkin, A.P. Fedchenko, A.P. Khoroskhin and K.Sh. The Shaniozovs conducted various studies on the Fergana Valley kipchaks [20, 23, 14, 11, 12, 25, 3, 4, 1, 2, 6].

In the 19th century, the Kipchaks became a powerful tribe and group in the Koqan Khanate due to their influence and began to actively participate in the political life of the Khanate. The reason for the increasing power of the Kipchaks in terms of material and political relations in relation to other tribes was that the Kipchaks began to occupy influential positions in the military forces of the khanate [17, S.155; 16, S.35]. During this period, the clans of the Kipchaks that were politically strong were: Kulan, Elatan, Yashiq, Ettikashka, and from the Kulan clan - Muslim Mingboshi, from the Elatan clan - O'tambov Qushbegi, from the Yashiq clan - Mirzat, from the Ettikashka clan - Mamanazar, who had their influence in the history of the Khanate [17, S.155; 24, S.104].

Most of the Kipchaks in the Fergana Valley region switched to a sedentary lifestyle at the beginning



of the 19th century and engaged in farming. However, most of them lived more modestly until the beginning of the 20th century, combining animal husbandry with agriculture.

In the second half of the 19th century, the number of settled Kipchaks increased dramatically. Such a change in the lifestyle of the valley's residents was primarily due to economic factors. By this time, special attention was paid to the development of cotton cultivation in the valley, and the lands used as pastures by cattle herders began to be intensively used for agriculture. The more sedentary population of the valley, especially the Kipchaks, led to a sharp decrease in the number of cattle. The main place in the livestock farming of the Kipchaks is sheep breeding. In addition, they raised large horned animals and black horses [10, C.16]. The Kipchak clans located in the northern mountainous zones of the valley were engaged in farming in the dry lands, along with raising livestock.

The settlement process played an important role in the life of the Kipchaks. Farming and crafts were the main factor in their cultural development. As a result of the influence of the settled population, the Kipchaks also began to engage in rice farming [10, C.41].

Some groups of Kipchaks of Fergana, even though they have settled down, have preserved their traditional way of life and identity. Despite the fact that the process of approaching the economic and cultural lifestyle of the Kipchaks to the Uzbeks had already begun, their assimilation was not complete. Later, during the years of Soviet power, the Kipchaks of Fergana took part in the consolidation of the Uzbek people, and the Uzbek name was firmly established.

The analysis of statistical materials on the subject under study shows that the integration of Kipchaks into the composition of the Uzbek and Kyrgyz peoples was much accelerated in the late 19th - early 20th centuries, causing difficulties in determining their number. For example, in the 80s of the 19th century, the number of Kipchaks in the Fergana Valley was 70 thousand [13, C.326; 19, C.26], while in the 1897 census, their number is 7.5 thousand, which is ten times less [18, C.2-3]. In the local administrative data of 1898, there were 57,000 Kipchaks, and in 1914, their number increased to 68,000 [21, 22]. By 1917, the number of Kipchaks increased to 42,400 [15, C.42-55; 8, C.145-149] was equal, but by 1926 their number in the valley decreased to 33,600 people. The Kipchaks of Fergana were listed as a separate nation in the 1917 census, and as a nation in the 1926 census.

Kipchaks lived in 84 villages in the Fergana Valley. Most of Fergana Kipchaks (62 villages, 29,400 people) lived in Andijan uezd - in the villages around Andijonsoy, the lower part of Norin river, Moylisuv and Karadarya. Some of them lived in the territory of Namangan district (27 villages, 11.5 thousand people) -

in the basins of rivers and streams such as Kosonsoy, Sumsar, Chodak, Podsho Ota, Norin, G'ova, and around Yangariq canal [25, C.139-140].

Like all nomadic and semi-nomadic herding peoples, clan-tribal division was characteristic for the Kipchaks. In the second half of the 19th century and the beginning of the 20th century, the Kipchaks who lived in the valley were divided into four large groups. These are Kipchaks, Kyrgyz - Kipchaks, Chinese - Kipchaks and Sart - Kipchaks [24, C.116].

These Kipchak groups are further divided into several clans. Including kogay, wheat, kumshoy, immortal, yashiq, jaydak, puchugoy, elatan, bogoz, ogym, toz, sirmaq, etti kashka, kutluqsaid, cherek, kokmoyin, tortaygir, tortoy, tovuldi, changrakchi, chiyal, kulon, akboyra, karabovur, Such clans as Bashkirt, Tikan, Karatikan, Sari-Kipchak, Karamoyun, Kata-Ummas, Elatan, Yaydok, Koyqulok, Ogin, Jikan, Tortoylik, Tuyachi, Saray, Yorboshi, Qazi were recorded in the Fergana Valley. Among the clans of the Kipchaks of the Fergana Valley mentioned above, the clans known by the ethnonyms Ettikashka, Umals, Kulon, Elatan and Yashiq are considered to be the largest [7, C.402; 24, C.143].

There are many ethnonyms with the names of Kipchak clans in the Fergana Valley, most of which are reflected in place names [9, C.44]. Many of these names are also found in other Turkic-language clan-tribal combinations, such as Uzbek, Kazakh, Kyrgyz, Karakalpak.

One of the main reasons for the settlement of the Kipchaks was related to the stratification of the nomads among the community and socio-economic changes. At the same time, a certain part of them preserved their ethnic aspects for many centuries and differed from other ethnic groups around them with these characteristics.

In the second half of the 19th century - the beginning of the 20th century, the Kipchaks were considered ethnographic groups in the composition of the Uzbek people due to the fact that they preserved some features of their dialect, lifestyle, and cultural life. The policies of the Russian Empire and the Soviet government administration during the period in question accelerated the processes of consolidation among the Uzbek-speaking population of the Fergana Valley. Socio-economic processes, economic development and economic infrastructure in the Fergana Valley forced the ethnographic groups involved in some types of economy to change their activities. The processes of consolidation between the semi-nomadic and settled population have accelerated. Economic development has been a key factor in unifying processes. Another reason that strengthened and accelerated the processes of ethnic consolidation was



national territorial demarcation and the formation of former socialist states in the region.

In areas where ethnographic groups are densely populated, some language features have been preserved and are mostly found in representatives of older generations. The Kipchaks, Turks, Yuz, and Kuramas, who were dispersed separately, were mixed and absorbed into the Uzbeks.

As mentioned above, Kipchaks, who are considered ethnographic groups, are among the communities that actively participated in the socio-political history of our country from the 16th century to the beginning of the 20th century. They took part in the formation of the Uzbek nation and joined the Uzbek nation in the long process of ethnic assimilation. In the period under review, socio-economic processes in the Fergana Valley forced those engaged in some types of economy to change their activities. The processes of consolidation between the semi-nomadic and settled population have accelerated.

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