

Analysis of Ethnodemographic and Ethnocultural Relations Between The Fergana Valley and Eastern Turkestan

Gulnorahon Komiljonovna Valikhonova
Andijan agriculture and agro-technologies
Associate Professor of the Institute,
Doctor of Historical Sciences (PhD)

ABSTRACT

The article analyzes the trade and economic relations of East Turkestans with the population of the Fergana Valley and the impact of these relations on the political situation and demographic processes, as well as cultural life on the basis of historical sources. The focus is also on periods and regions where these ties have intensified and interactions with the local population have intensified.

Key words: *Fergana Valley, Kashgar, Uyghur, Uzbek, trade, uprising, migration, family, population, tradition, custom, integration.*

Introduction.

It is known from history that the people of the Fergana Valley and East Turkestan, which are geographically close to each other, have long had close economic, political and cultural ties. The largest trade and cultural centers of the valley, such as Kokand, Andijan, Margilan, Kuva, Osh, have played an important role in the history of these relations. According to the reports of the Russian consul in Kashgar, N. Petrovsky, a certain group of residents of Kashgar and Andijan had the right to move in these two areas [1]. It is also known that ethno-political and ethno-demographic ties have been formed between the two regions as a result of the well-established close neighborly relations. In East Turkestan, the situation has escalated to such an extent that large waves of people have been forced to flee their country. This covers the historical period from the mid-nineteenth century to the 1960s.

Material and methods.

The study relied on historical comparisons, archival and source analysis. For example, historical sources show that during the mass migration, thousands of families from Kashgar moved to the Fergana Valley. These migrations took place in several waves and consisted of ethnographic groups such as Uighurs (Kashgar, Khotan, Aksu, Gulchilik, etc.), Kyrgyz, Kazakh, Dungan, Povoyn and Khoja, who lived in Kashgar and adjacent regions. Between 1954 and 1962, about 350,000 people were relocated to Central Asia, and more than 10,000 of them moved to the Fergana Valley, where they lived with acquaintances or relatives.

According to the archives, a number of Uyghur mahallas have been established around the city of Andijan, most of which are named after the places where the migrants used to live. In particular, Eskillik, Khotanariq, Tokqizariq, Akhuntopi, Chinguzar, Kashgar, Qizmasi, Khakand mahallas are directly related to ethno-demographic processes. In addition, Uyghurs were predominant in Asaka, Pakhtaabad, Shahrihan, Altynkul, Andijan, and Qurghonteppe districts of the region. It also led to a sharp increase in the population of the Fergana Valley. One of the most important issues in the ethno-demographic process between the Kashgar region and the

Fergana Valley is to determine the number of Uighurs. It is observed that they are called by a single ethnic name, but also by the names of places of residence among them. This, of course, makes it difficult to determine the weight of the Uyghurs. The ethnic, linguistic, cultural and religious closeness of the peoples of these two regions has led to a further acceleration of the processes of assimilation and consolidation between them. A long time ago, a certain part of the Kashgars began to live in a stable way, and as a result of their rapprochement with the local population, they began to call themselves "Uzbeks."

Discussion.

Regarding the migration of the population of the Fergana Valley and East Turkestan between the two regions, it should be noted that there are several reasons for the migration, first of all, the imposition of heavy obligations on the local population by the Qing Empire officials:

- Peasants' lands are confiscated and they are driven to remote areas;
- introduction of new taxes and fees for the population;
- Separate special taxes on local traders [2].

Strict penalties will be imposed on those who do not pay taxes. The oppressed Uyghurs lost their land, livestock and other property. There were even cases of paying taxes to buy their children, and in essence, slavery began to take root. During the brutality and oppression of the Chinese-Manchus, national liberation uprisings took place and hundreds of rebels fled to the Fergana Valley.

Traders from the Fergana Valley, ie "Andijan people" who came to Kashgar, East Turkestan, had a great position. According to Chingiz Valikhanov and V. Bartold, the main trade turnover was in the hands of Andijan people. According to them, the name Andijan was so popular in East Turkestan that people from all over the khanate, even from Bukhara and Samarkand, or called the entire Uzbek population "Andijan people" [3]. Traders from Andijan built a number of districts and mahallas. Their trade and handicraft shops operated in certain parts of the city around Kashgar, such as Kokand, Fayzabad, Khojikeldi, Anjanmahalla, Karavoymahalla. For this, they paid no taxes to the local government.

During the invasions against the "lords" who were the legitimate rulers of the Kashgar throne, a large group of them, the "Aktogs" fled to Osh, Andijan and Kokand. By the decree of the Kokand khan, the governor of Andijan, Isa Dodhoh, provided a great deal of military assistance in the struggle against the oppression of the Dzungars and the Chinese-Manchus. Sarimsakhoja, a representative of the Aktogs, also relied on "Andijan" merchants to propagandize against the Manchu rule in East Turkestan.

When the Chinese emperor restricted the trade rights of local traders in Kashgar, they used the help of the Andijan people. In order to expand such economic and trade opportunities, Andijan (all Uzbek) traders purchased special permits from Chinese deputies. With this document, they were allowed to travel to Suzhou and Ganzhou provinces of China to trade. According to historical sources, the growing influence and position of the Andijan people caused great concern to the Chinese. When various measures to stop the internal and external enemies from hiding did not work, the Chinese emperor issued a decree forbidding the marriage of Uyghur (Kashgar) girls to "Andijan" girls.

Foreign policy conflicts and problems with the owners did not stop the trade and cultural relations between the peoples of the two regions. In this regard, of course, the Kokand khan was trying to stabilize the situation. Sometimes the people of Andijan tried to resolve the issue in

their favor, to give way when necessary, to keep the socio-economic relations between the regions in balance. Because the income from trade was 1000-2000 gold and silver "yumbu" a year. Traders from Andijan brought cotton, porcelain, turquoise, jade, velvet, tattoos and other goods to local markets.

It was important that the Fergana Valley was located on the ancient caravan routes, as well as in an area where agriculture was developed. Long-standing transit, trade routes quickly connected migrants with the cities of the valley. It is known that these roads are divided into several branches. All the roads passed through one or another of the passes, such as Taldyk, Terek, Suyak, Ergashtom, Shosht.

Dovan's roads congested with the seasons, bringing traders and fleeing people to their destination in 12-14 days. Of course, the people fleeing the bloodshed in Kashgar were primarily looking for a place that was territorially and ethnically close to them. Indeed, ethnic and cultural closeness has given rise to a desire for the Fergana Valley. Andijan served as a transmitter in this direction, and dozens of Uyghur mahallas appeared in its cities and villages in the north-east.

In the last years of the 19th century, when the borders between the governments of China and Tsarist Russia were defined, the registration of those who moved to the territories belonging to Russia began at the border. According to the Central State Archives of the Republic of Uzbekistan, the number of official appeals to the representatives of the Tsarist government to express their desire to emigrate from East Turkestan during this period has significantly increased. Such information is also provided by GB Nikolskaya. For example, in 1900, 14,000 people expressed a desire to emigrate, and in 1901-1905, 42,964 people received special permission from the Russian consulate.

Results.

The migration of Kashgars (Uighurs) affected the economic development of the region, the development of new lands, the opening of new irrigation systems, in particular, the development of agriculture.

The process of mutual exchange of achievements of the Uyghurs with the local population in the socio-cultural life is intensifying. Scientists, scholars, poets and physicians from the two regions have influenced the exchange of cultures. Achievements in material culture, in particular, such architecture as "Kashgar pipe-furnace", "Kashgar tent", Kashgar-style utensils, jewelry, Kashgar handicrafts and jewelry, clothing became a tradition.

Uyghur national cuisine has become one of the traditional dishes of the valley's population. Not only in the valley, but all over Central Asia, the number of restaurants serving Uyghur-Dungan cuisine has increased. The rapprochement of the peoples of this region is also observed in the traditions and ceremonies that are an integral part of spiritual culture. Rituals dedicated to Ofoq Khoja in connection with religious mystical ideas spread to Andijan after the migration of the Kashgars. They also mastered the preparation of "saqit", which is a ritual food.

In addition, among the national traditions of the Kashgars, there are many ceremonies associated with "tea". Usually Kashgarians mean "tea" and Andijan people mean "soup". Some tea-related customs, such as "advice tea", "ip tea", and "horduk tea", are widespread among the population of Asaka and Pakhtaabad districts, where Uyghurs make up the majority.

Acknowledgement.

Active demographic ties between the people of these two regions brought the family closer to marriage, which in turn strengthened material and cultural integration. In the north-eastern regions of the Fergana Valley, as a result of the cultural assimilation of the Uighur and Uzbek ethnic groups, a culture that did not resemble the two ethnic groups and showed commonalities was formed. There are such rituals that it is very difficult to determine who passed them on to whom. The ethnocultural exchange lasted a long time, as these peoples enriched each other's cultures.

Conclusions.

In conclusion, it can be said that the long-standing political, economic and demographic ties between Andijan and Kashgar lasted until the 1960s, when ethnic mixing and cultural exchange began. The development of new lands, the construction of irrigation facilities have led to socio-economic development in general, population growth. Due to the complex demographic situation, the assimilation of the Uyghurs with the local population has accelerated. The people living in these two regions have always played an important role in the political, economic and cultural life of the country in solidarity.

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