

### **HISTORY AND LOCATION CHARACTERISTICS OF THE KIPCHOKS OF THE FERGANA VALLEY**

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#### **ANNOTATION:**

This article talks about Kipchaks, one of the important components of the population of Ferghana Valley. It shows the location of representatives of this clan in the valley, its stages, territorial characteristics and economic relations.

**Key words and phrases:** Ferghana Valley, ethnic composition, Kipchaks, Uzbeks, clan representatives, agriculture, cattle breeding, crafts, trade.

At the present time, a deep and comprehensive study of the history of statehood, ethnogenesis and ethnic history of the Uzbek people is an extremely important issue facing the science of history. Therefore, based on the purpose of the topic, we will try to give a general scientific picture based on a comparative analysis of ethnic processes in the southern and northeastern regions of Uzbekistan.

It is known that, according to the point of view of modern ethnology, "ethnicity is based on a complex of cultural characteristics, that is, an ethnic group, although it differs from other ethnic groups in terms of consanguinity, is closely related in cultural relations and ethnically consanguineous. seed production or other objective criteria do not play an important role" [1. S. 3.], there are opinions. From the analysis of ethnic processes in Central Asia, including Uzbekistan, it can be seen that ethnicity is the result of a combination of both ethnic and cultural factors. It is known that the territory of Uzbekistan consists of several historical and cultural regions. These are historical-ethnographic regions such as Khorezm, Zarafshan, Tashkent oases, Fergana, Kashkadarya and Surkhan-Sherabad valley in the late 19th - early 20th centuries, where

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specific ethnic processes continued, this is the unity of the Uzbek nation. was a special period and stage for

Now we can try to prove our theoretical analysis described above on the basis of concrete ethnographic materials. Different ethnic groups in each historical-ethnographic region had some differences based on the natural-geographical characteristics of their location, economy, material culture and ethnic characteristics. This work, like other researches, has a certain goal, namely, based on ethnographic data, the processes in several historical-ethnographic regions (regions) of the territory of Uzbekistan are analyzed.

One of the main goals of the research is to study the northeastern region of Uzbekistan (Fergana Valley), which has its own economic, cultural, and ethnic characteristics, in a comparative manner. When studying the ethnic history of the population of the researched regions, it is necessary to pay attention to the ethnic processes that took place on the basis of socio-political, cultural and economic factors in the historical period from the Middle Ages to the beginning of the 20th century. , of course. The influence of political chaos, which intensified from the beginning of the 16th century, reached the end of the 19th and the beginning of the 20th centuries in a dynamic state. As a result of this, the economic and cultural development was relatively behind. The socio-political and economic situation in the region also affected the ethnic composition of the population.

Researchers note that there are three major ethnic components (sub-ethnic groups) that have been formed for many centuries as a part of the Uzbek people [2. P. 20–22]. The first of them is the people who have been living in cities and villages since the earliest times, settled in Central Asia from the end of the 1st millennium AD, and mixed with the Turkic peoples who gradually settled over a long period of time.

The second ethnic component (subethnos) was formed as a result of the assimilation of the ancient Turkic peoples of Mowarunnahr and subethnic groups of Turko-Mongolian origin. Until the beginning of the 20th century, they partially preserved the features characteristic of their ethnic names in the territories of Uzbekistan, and did not completely mix with the ancient ethnic components living in a sedentary manner, living in a

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more modest way of life. known by ethnonyms such as mo, karluq, az, uz, kangli, kipchak [3. P. 20–21].

The third largest ethnic group that took an active part in the ethnic history of Uzbeks is the Dashti Kipchak ethnic groups, which began to settle in the Movarunnahr region at the end of the 15th - 16th centuries. At the beginning of the 20th century, they lived in a semi-settled way of life and were a sub-ethnic component that carried out animal husbandry (in the leading position) and dry farming together. The uniqueness of this group lies in the fact that Mongoloid features are more noticeable in the racial structure, the "j" dialect prevails in their language, and they call themselves "Uzbek". This group consists of various small ethnic groups: Kungiro, Mangit, Kipchak, Naiman, Kenagas, Saray, Khitai, Min, Yuz, Kirq, Katagan, etc. These peoples are located in the basin of the Zarafshan, Kashkadarya, Surkhandarya, Sherobodarya, Boysun rivers, at the foot of the Nurota and Kurama mountains, in the Khorezm oasis and in the Fergana valley. The largest number of them was in the Bukhara Emirate at the beginning of the 20th century (more than 130,000 Mangits, more than 35,000 Kenagas, and about 86,000 Kungirats). They lived in Samarkand region of Turkestan (52 thousand Kipchaks), Tashkent and Syrdarya regions (about 50 thousand Kuramas) [4. B. 24].

Sub-ethnic groups recorded in the territory of present-day Uzbekistan in the early 19th-20th centuries, although they were located in different natural-geographical, economic-cultural and political-administrative regions (Bukhara Emirate, Kokan Khanate), ethnic they had in common their structure, anthropological features, linguistic features, closeness of their material and spiritual culture. This generality is also observed in all sub-ethnic components (first and second sub-ethnic groups) mentioned above.

Ethnographic groups play an important role in the formation of the Uzbek people. One such ethnographic group is the Kipchaks, which are an important component of the Uzbek people. Kipchaks, as one of the Turkic-speaking ethnic groups, took an active part in the formation of the Uzbek, Kyrgyz, Kazakh and Karakalpak peoples in long-lasting ethnic and inter-ethnic processes. According to their origin, the Kipchaks go

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back to ancient and medieval tribes that lived in the steppes of South Siberia and North Kazakhstan [5. B. 55].

The settlement process of the Kipchaks in the Fergana Valley lasted for several centuries. There are different opinions about the migration of Kipchaks to the Fergana Valley. It is noted that certain groups of Kipchaks entered the region during the Mongol invasion in the 13th century, settled, and then mixed with the nomads and local population and assimilated [6. S. 122].

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 [7. B. 77]. And N. A. Aristov noted that the Kipchaks entered the Ferghana Valley in the beginning of the 16th century as part of Shaibani Khan's troops [8. P. 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 period a large number of them lived in the region [9. S. 45]. Researcher R. A. Abdumanapov considered the period of Kipchaks' entry into the Ferghana Valley to be the second half of the 17th century [10. P. 84–85].

Another group of scholars believes that most of the Kipchaks came to Ferghana and settled in the 18th century. According to them, at the beginning of the 18th century, under the influence of the Dzhungars, another migration of Kipchaks from the regions of Kazakhstan to the valley took place [11. S. 72]. V. P. Nalivkin believes that most of the Kipchaks settled in Fergana in the 18th century [12. S. 17]. So, the settlement of the Kipchaks in the territory of the Ferghana Valley took place within a few centuries. It is possible that some of their groups lived in the Ferghana Valley even before Shaibani Khan's troops entered the area [13. B. 16]. K. Shaniozov, who was specially engaged in this issue, connects this process with a more precise date, that is, the 20s-30s of the 18th century. He said that a large group of Kipchaks fleeing the persecution of the Kalmyks came to the mountainous and sub-mountainous regions of Northern Ferghana during this period.

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S. S. Gubayeva gives another interpretation regarding the entry of Kipchaks into the region. The Kipchaks were deported from Khorezm to Bukhara in the 14th century due to their fierce militancy. From Bukhara, he gradually began to enter Ferghana. After the events related to Khudoyar Khan, those who saved their lives mostly fled to the east of the Ferghana Valley, and some of them went to Kashgar [14. S. 72]. The scientist believes that the part of the Kipchaks of Ferghana who did not join the settled population came to the valley from the territory of Kazakhstan at the beginning of the 18th century due to the invasion of the Jungars [15. S. 72].

In addition to the Kokhan Khanate, the Kipchaks controlled many places in the eastern regions, as well as the roads to Kashgar. A.P. Khoroshkhin noted that "...all the roads leading to Kashgar through Osh are not safe, they are used by nomads-Kipchaks..." [16. S. 51].

Academician K. Shoniyozov identified many villages in the Ferghana Valley where Kipchaks lived based on the field materials he collected in 1961-1972. Several villages in the territory of Pop, Buvayda, Dang'ara, Chust, Kosonsoy, Norin, Uchkurgan and Izboskan districts are among them. Kipchaks lived in 84 villages in the Fergana Valley. Most of Fergana Kipchaks (62 villages, 29,400 people) lived in Andijan uezd - Andijansoy, the lower part of the 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, Podshoota, Norin, G'ova, and around Yangariq canal [17. P. 139–140]. In the territory of Chust district, the majority of the inhabitants are Kipchaks such as Ariqboyi, Kyziltash, Sarikamish, Baliqchi, Sharildoq, Karakorgon, Sho'rakorgon, Kaklikkorgon, Dam, Shorbulok, Maydamillat, Chustnon. there are villages [18. Field notes. Chust District, Namangan Region. 2023].

The main part of Fergana Kipchaks lived in Andijonsoy, the lower part of the Norin River, Moylisuv and Karadaryo villages in Andijan uezd. There were several Kipchak villages in Shahrikhansoy and Aravonsoy in Fergana uezd, Sokh and Isfara river basins in Ko'kan uezd [19. Field notes. Norin district, Namangan region. 2023].

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Some groups of Kipchaks are located in the part of the valley that is part of the Republic of Tajikistan. In particular, they lived relatively densely in the villages of Kirqkuduq, Ko'prikboshi and Okjar belonging to Asht district [20. B. 18].

Until the beginning of the 20th century, the Kipchaks were organized in the territory of Uzbekistan and settled in the Fergana Valley and Zarafshan Oasis [21. S. 139]. The population census of 1917 shows the number of Kipchaks as 42,400 people.

K. Sh. As a result of the materials of the expedition led by Shaniozov (1961-1972), it became clear that the number of Kipchaks in several villages has changed significantly compared to the beginning of the 20th century. This situation observed in kipchaks can be explained as follows. At the beginning of the 20th century, many Kipchaks kept their name and identity, but over the years, they began to merge with the Uzbek population. In the population census conducted in 1917, 1920, 1926, not all Kipchak villages were taken into account. Most of the Kipchaks began to participate in the consolidation of the Uzbek population after the October coup.

S. S. Gubayeva considered the Turks and Kipchaks as an ethnographic group within the Uzbeks [22. S. 18]. As a result of the scientist's research, in the Uchkurgan district of the Namangan region, Kipchaks are massively distributed in Yashiq, Boz'lmas, Kogai, Elatan, Yettikasha, Sirmoq, O'lja, Katta Yaidoq, Taz, Aktao'g. li, said that they lived in villages like Suzoq and that the formation of the names of 36 villages in the area is related to the Kipchak clans. The current naming of place names is considered to be related to the name of the semi-nomadic population that lived here. For example, Kipchak, Yalang'och village, Yangikurgan district, Namangan region (Ilang'och is a part of the Kipchaks) [23. Field notes. Namangan region, Yangikurgan district. 2024], the names of two villages in Uchkurgan district are related to the names of Kipchaks from Oktom. Their name is related to the name of the place Oktov (now in Khojand) in the Chotkal ridge in the north of the Fergana valley [24. P. 18–19].

Currently, Kipchaks are mainly located in Chinabad, Izboskan and other districts of Andijan region. Also, a small number of Kipchak clans live in

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Yangikurgan, Pop, Namangan, Uchkurgan, Norin, Kosonsoy, Chust, Torakurgan and Uychi districts of Namangan region. .

In the second half of the 19th century - the beginning of the 20th century, the Kipchaks who lived in the Ferghana Valley were divided into four large groups. These are Kipchaks, Kyrgyz-Kipchaks, Chinese-Kipchaks and Sart-Kipchaks [25. S. 116].

These Kipchak groups are further divided into several clans. Including kogay, wheat, kumchoy, immortal, yashiq, puchughoy, elatan, bogoz, ogym, toz, sirmaq, yetti kashka, kutluqsaid, cherek, kokmo. yin, tortaygir, tortoy, tovuldi, changrakchi, chiyal, kulon, akboira, blackabovur, bashkirt, tikan, karatikan, sari-kipchak, black-faced, big-immortal, yayadok, kow Clans such as Yquloq, Ogin, Jikan, Tuyachi, Saray, Yorboshi, Achin, Qazi were recorded in the Fergana Valley. Among the clans of the Kipchaks of the Fergana Valley mentioned above, the largest are the clans known by the ethnonyms of Yettykashka, Olmas, Kulon, Elatan and Yashiq [26. S. 143].

According to researcher B. M. Vahobov, Ferghana Kipchaks are divided into two large groups. The first group is the Kypchaks, who have preserved their identity, and the second, who joined the Kyrgyz tribal union, was later called the Kyrgyz-Kipchak. The difference between them is not only in the sense of identity, but also in the forms of economic management. Kyrgyz-Kipchaks were engaged in nomadism, like other Kyrgyz, while the Kypchaks occupied lands unfavorable for nomadism, some of them moved to settlements and settled in valley regions [27. B. 63].

The Kyrgyz-Kipchaks, who have joined the Kyrgyz composition of the Fergana Kipchaks, are located mainly in the eastern and southern regions of the valley [28. S. 159]. In addition, a small number of Kipchak groups were absorbed into the composition of the Karakalpaks in the valley region [29. S. 39].

At the end of the 19th - beginning of the 20th century, the main part of the Kipchaks settled, and as a result of the consolidation process, their integration into the structure of the settled Uzbek population increased. The Kipchaks of Fergana had a semi-nomadic lifestyle and tribal divisions until the October coup due to several historical reasons [30. S. 71].

Naturally, in the process of settlement, farming and handicrafts played the role of the main factor in their development [31. B. 16]. At the same time, as a result of the influence of the settled population, Kipchaks also began to engage in rice farming [32. S. 41]. For example, in the Namangan region of the Fergana Valley, the migration of Kipchak clans from the west and Kyrgyz clans from the northeast and their increasing settlement with the indigenous population, firstly, the increase in population, and secondly causes the start of fighting for agricultural lands and pastures [33. B. 27–28].

As mentioned above, the last ethnic component of the Uzbek people (the third sub-ethnic group) in the political disarray that continued dynamically from the 16th century until the beginning of the 20th century in the agricultural oases was their had a serious impact on the processes of assimilation and consolidation. Therefore, even at the beginning of the 20th century, the integration of their ethnic, economic, cultural and social lifestyle continued. Nevertheless, in this process, the sub-ethnic components interact with each other within the framework of economic-cultural characteristics, material-spiritual culture due to factors such as centuries-old historical-cultural relations, unity of historical fate. influenced one. Ethnic-cultural and linguistic processes could not be hindered by political borders.

It is possible to observe the ethno-cultural connection between these regions through a comparative study of the economic, material and spiritual culture of the residents of the northeastern and southern regions of Uzbekistan in the ethnological aspect.

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