

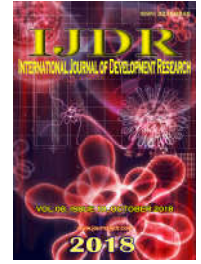


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CHARACTERISTICS OF ECONOMIC ACTIVITY OF THE POPULATION OF FERGANA VALLEY IN XIX AND AT THE BEGINNING OF XX CENTURIES

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ABSTRACT

In this article analyzed the peculiarities of economic activity of the population of Fergana valley in XIX and at the beginning of XX centuries. Also on the basis of multiple actual materials reflected the ethnic relationships in the sphere of traditional economy which more brightly reveals the ethnic groups belonging to different economic cultural types.

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INTRODUCTION

In ethnology to classify the economic activity of human the distinctive principles, which are stated as economic cultural types in scientific researches, were developed. Speaking about economic-cultural types, we mean historical prevalent complex of economic management and culture, characteristic to the nations living in a certain natural-geographical condition and at the same level of socio-economic development [1].

Literature review

As the researchers mentioned, the population of Central Asia in XIX and at the beginning of XX century belonged to the three main economic-cultural types:

- The settled farmers, the base of their economy was farming by artificial irrigation;
- The nomadic cattle breeders, whose source of life activity was pasturable cattle-breeding;
- Semi-nomadic and semi-settled population, usually located on the outskirts of agricultural oases. Their farming had a complex character, that is traditional

cattle breeding was harmonized with farming. As a rule, they managed on non-irrigated (rain-fed) lands and at the same time grazed cattle on mountain and foothill pastures [2].

MATERIALS AND METHODS

In accordance with the principles of economic and cultural types of the residents of Ferghana valley in XIX and at the beginning of XX centuries we divide into the following groups: settled farmers, semi-nomadic (combining cattle breeding with farming) and semi-settled (combining farming with cattle breeding). As it is known, the development of lands in the region began in the last quarter of the second millennium BC. The dissertation contains information on the origin and evolution of irrigated farming in Fergana valley.

FINDINGS

In the first half of XIX century the basis of farming of Fergana valley was the cultivation of cereal crops, mainly wheat, barley, millet and rice. Among the settled population melons and gourds growing was widespread. The deep tradition was gardening [3]. By the middle of XIX century the predominant planting crop was Jugara (corn), which was sown even in the

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plains of the valley in relatively larger areas than wheat. It means that during this period it became the most affordable food product for the population with low-income [4]. After the destruction of the Kokand Khanate and its territory was included in the Russian Empire, special attention was paid to cotton growing. On irrigated lands, where grain crops used to be prevalent, cotton began to be sown. This, in its turn, led to the expansion of dry farming in the foothill areas that brought about sharp reduction of meadow and pasture areas and limited the possibilities of cattle-breeding farms. Under the influence of the above-mentioned factors the semi-nomadic (semi-settled) population of the valley became more active in growing grain crops that contributed to their transition to a settled lifestyle [5]. According to statistical information, in the 90s of XIX century more than 65% of Kirghiz [6] and about 92% of Karakalpaks [7] lived in Fergana valley by farming.

The process of transition to the settled life of the Kipchak family in the indicated period was also associated with the development of agriculture. Especially intensively, this process took place among the Kipchaks, who settled in the areas of irrigated farming [8], in the interfluvies of Narin and Karadarya rivers. Here, the Kipchak families Yashik, Ulmas, Kulon, Yettikashaka, having erected the objects of irrigation system, significantly expanded the areas of cultivated lands [9]. Despite the noticeable expansion of farming, cattle breeding continued to maintain its importance in the economic life of such ethnic groups as the Turks, Yuz, Kuramans, Arabs, Karakalpaks and Kirghiz. By keeping and pasturing cattle, several forms of cattle-breeding were distinguished: pasture, distant pasture, drive out and stalled cattle breeding.

A detailed description of each of these forms was given in the dissertation, and also on the basis of factual materials their specific character for certain ethnic communities was revealed. In XIX and at the beginning of XX centuries the main branches of livestock breeding among the peoples of the valley were sheep breeding, cattle breeding and thoroughbred horses. It should be noted that the choice of each of these branches was determined by a number of socio-economic factors. So, during the period of the Kokand Khanate the southern Kyrgyz mainly engaged in horse breeding, after entering the Russian Empire, the main places in their economic activity began to deal with sheep breeding. Up to the end of XIX and the beginning of XX centuries, as a result of the process of transition to a settled way of life, most of the Kyrgyz farms again switched to breeding horses and cattle, in particular bulls. According to statistical data, at that time in 80% of the Kyrgyz farms located near the agricultural areas, there were not sheep and camels at all, while 50% of their cattle were bulls, which were widely used in agriculture [10]. In the period under study, handicraft activities were widespread, in particular weaving, pottery, blacksmithing, and leatherworking. These kinds of crafts were traditionally of great importance for the population of cities, large settlements and their suburbs. The ethnos living in agricultural areas and foothill zones, along with farming, were engaged in cottage industry at home. They led a semi-natural economy, which was mainly aimed at satisfying own needs. Along with this, some elements of ethno-economic differentiation of crafts were observed, when representatives of a certain ethnos specialized in producing certain types of products. So, while the Karakalpaks of the valley were weaving different mats from the reeds and all kinds of baskets of willow twigs, local Kirghiz, Kipchaks, and Kuramans traditionally made saddles of all kinds and wooden structures for yurts. Gradually the

marketability of handicraft productions increased. For centuries, in Fergana, as well as in other regions of Central Asia, there were specific forms of inter-farm relationships, local and interlocal characters between the cattle-breeding and agricultural population [11]. The productions of farmers and artisans (craftsmen) were in great demand among the cattle-breeders. In its turn, the latter provided the settled population with meat, leather, wool and other products [12]. At the beginning of the XIX century in Fergana valley there was a noticeable activation of relations between cattle breeding and agricultural economy that to a certain extent the nature of interethnic processes in this period was determined [13]. The intensity of the transition of the semi-nomadic (semi-settled) population to a settled way of life, and its fusion with the local settled population facilitated the transformation of the Fergana valley into a more economically integrated region. These economic-economic changes were of meanings (significance) for further development of ethnic processes. In B. Kh. Karmyshcheva's opinion, the relationship between these two economic-cultural types, firstly, created conditions for ethnic contacts, accelerated the processes of integration, consolidation and assimilation, and secondly, promoted specialization in a certain branches of economy of the settled, semi-nomadic and nomadic population, provided the stability of their life and traditions [14].

Settled Uzbeks, Tajiks and Uighurs, who had rich farming traditions, had a significant influence on the nature of farming activities of the Kirghiz, the Kipchaks, the Kuramans, the Turks, the Yuz, and the Karakalpaks of Fergana [15]. Initially, the agriculture of semi-nomadic (semi-settled) nations was carried out mainly on dry (rainfed) lands and was of an extensive nature when the growth in the volume of productions was achieved due to the expansion of cultivated areas [16]. In the late XIX and the early XX century, as a result of the reduction of free lands, there observed a gradual transition of these ethnic groups to intensive economic management, particularly, in increasing the quality of soil cultivation and improving agro-technical methods. Individual groups of Kirghiz, Kipchaks, Turks, Kuramans and Yuzes living in the neighborhood of the originally settled population, gradually mastered such agro-technical methods such as furrow sowing, breakdown of sites into checks, clearing them of wild grasses, etc.

Conclusion

Passing to a settled life and entering into close economic contacts with the agricultural population (farmers), cattle-breeding ethnos established the cultivation of many types of crops. So, back in the 60s of XVIII century some Kirghiz and Turks of the eastern regions of the valley began to grow rice [17]. At the beginning of XIX century a group of Kipchak families that lived on the mouths of Narin and Karadarya rivers also engaged in cultivation of rice [18]. Cultivation of melons, horticulture (gardening) and viticulture (cultivation of grapevines) had not been traditional activity of the cattle breeding population for a long time. Settling in the areas of irrigated farming, Kirghiz, Kipchaks, Turks, Kuramans and other representatives of semi-nomadic (semi-settled) ethnic communities gradually began to master the land management [19]. In its turn, cattle-breeding people had a significant impact on the development of livestock in settled Uzbeks and Tajiks. It was seen, particularly, in increasing the number of livestock, improving the breed, processing of livestock products.

Pastures located in mountain and foothill zones were of no small importance in the expansion of economic-cultural relations. In the process of driving cattle out on seasonal pastures, there happened an exchange of traditions of cattle-breeding between representatives of different ethnic communities. The practice of hiring sedentary farms, which owned a considerable number of livestock, shepherds from Turks, Yuz, Ming, Kipchaks, Kuramans and Kirghiz, who had rich experience in breeding and preserving cattle in pasture conditions, was also widespread. [20]

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