



RESEARCH ARTICLE

SETTLEMENT FEATURES OF UYGHURS IN FERGANA VALLEY AND INTEGRATION IN MATERIAL CULTURE

*Valikhonova Gulnorakhon Komiljonovna Major

Doctoral Candidate of Andijan state University, Uzbekistan

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ABSTRACT

In this article the big flow movement of Uyghurs from Eastern Turkistan, the features of their settlement in Fergana valley and rapid integration processes are focused on.

Key Words:

Fergana valley, Uyghurs,
National, Material, Culture, House and
Home, Clothes, Food.

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INTRODUCTION

The rapid globalization in the world put forward the scientific study of the local cultures particular to the diasporas living in the different regions of the earth as an important task. Indeed, as a result of the active development ethnic relationships for ages Fergana valley was a habitat of many Uyghurs together with Uzbek, Tajik, Kyrgyz and Karakalpak people. Meanwhile, it should be mentioned that the natural-geographical features of Fergana valley noticeably influenced on the formation of local features in the ethnic processes happened in this area. Although the representatives of Uyghur ethnic group consider themselves as an inseparable part of Uzbeks, particular ethnocultural traditions are remaining on the basis of some ethnic factors. Especially, it is clearly noticed in clothes, food, jewelries and decorations representing common-cultural features. Thus, material culture is the major indication of the lifestyle of any ethnic group. In traditional material culture ethnic history of every nation, common and different sides from other nations, degree of ethnic dispersion or joining around their ethnic kernel and a number of components of material culture, particularly, forming tendencies of ethnic and

common regional features in houses and homes, clothes and jewelries and food should be researched. Therefore, national traditional material culture could be an important source in studying the ethnic, especially, interethnos processes happening in a certain region. The particular features of the material culture of the Uyghur people living in Fergana valley, especially, the ethnic features in houses and homes and architecture, the formation of common-regional features in clothes and national food are ethnographically analyzed.

MATERIALS AND METHODS

The methods such as field ethnographical researches, comparison, comparative analysis of historical literatures are used.

The main concept of the article: It is known that the mass movement of the Uyghur people into Fergana valley in the second half of XIX century brought the emergence of special Uyghur villages. The Uyghurs lived together in the same village before began to make new habitats together with their relatives, neighbours and fellow villagers encouraging each other after settling in Fergana valley too. Especially, they densely settled in Andijan Pakhtaobod, Shahrikhon, Asaka, Kurgontepa, Oltinkul cities of Andijan region. Furthermore, Pop, Norin, Turakurgon districts of Namangan region, city centre of Namangan.

*Corresponding author: Valikhonova Gulnorakhon
Komiljonovna Major
Doctoral Candidate of Andijan state University, Uzbekistan
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Kokand, Margilan cities, Kuva, Yozyovon districts of Fergana valley are distinctive by the dense location of Uyghur people.

The particular features of the settlement of Uyghur people along the territory of the valley are prior and differ from each other by the reasons of their dense and dispersive settlement. The settlement steps of Uyghur people moving to Fergana valley on a mass scale happened as in the followings. The big part of the Uyghurs came in the first step was poor landless Kashkarian peasants. As Sh.Inogomov, who researched the ethnic composition and ethnographic map of Fergana valley, noted, the Uyghurs mainly settled in the northern-eastern part of the region (1.85). The Uyghurs whose main household activities were farming located on the free or new-opened reserve lands. The second class was comprised of the tradesmen, craftsmen and healers who came to Fergana valley before, and the last movement rich Uyghurs also came. They mainly settled around the city. The population who were coming and settling made an appeal to the local government and “Uyghur cell” and got place and some documents to live(2). In the researches of I.V.Zakharova noted that Uyghur people settled in more than 40 villages in the area of Uzbekistan. But, during the field ethnographical expeditions conducted in Fergana valley it was defined that the number of villages and neighbourhoods where Uyghur people lived in this area was twice more than that one noted in the previous researches. The main part of them was called with the ethnoindicators as “Uyghur”, “Kashkar”.

After moving and settling in Fergana valley the Uyghurs supported each other and made new habitats together. First they discovered the muddy places between the Koradaryo and Tentaksoy of the valley and built seasonal houses and homes. Later permanent and settled houses and homes and villages of Uyghurs, who lived in the temporary and seasonal shelters and underground pits before, appeared. Having settled in the new places and being financially poor and having no opportunity to build a house they lived in the underground pits, caves and shelters before. The people called such kind of houses (habitats) “house-cave” (3). Under the leadership of the old uyghur chief men who came at the end of XIX century the lands in the reservoir of Tentaksoy were opened and made a plan of a new village. Lands were separated for the newcome and settled families to work and live and build homes.

Undoubtedly, the emergence of uyghur villages in Fergana valley harmonized the traditions of the two regions. Particularly, in this period of time among the local people “Kashkar veranda” in Uyghur fashion was widespread. Such kind of houses and homes were suitable for the climate of the valley and provided comfortableness in summer and winter too. Certainly, the reason why this style was popular: the symmetric joint of the front side of the room and supa (a platform in a courtyard made of packed earth used for lying or sitting on) beside veranda. Later, “Kashkar veranda” style was mixed with the local traditions and suitably for the region putting a frame in veranda became traditional. Besides that “Kashkar chimney stove” was widespread in Fergana valley because it was comfortable(4.88). In its turn, the Uyghurs learned the local traditions too. Before they didn't use sandal (a table constructed over a fire pit embedded in a floor which is covered with a quilt and around which people sit to keep warm in cold weather) and got used to the local traditions of the valley and began to use sandal in order to heat sitting-rooms and other large rooms. Moreover, as the ethnologist scholar U.Abdullaev mentioned, the Uyghurs, who began to live under the influence of Uzbek people, learned to divide their home into

“inner” and “outer” parts (5.84). As an example of material culture traditional national clothes of uyghurs constantly changed and developed depending on the socio-economical processes. The important feature of Uyghur national clothes was in the style, they were mainly classified into men's, women's and children's clothes. In this period of time there was little difference between the clothes of the people of the region. Especially, children's clothes had common features. The commonly widespread shirt among Uyghur men was “Yaktak” (a long unpadded robe). The Kashkarian khujas ((Persian) master; head of a line of people believed to represent the first local converts to Islam and descendents of one of the first four caliphs; member of the privileged upper class) living in Fergana valley wore a black coat and it showed their reputation in the society (6.146).

Uyghur women's clothes were mainly differentiated by age and social status and also material and style as well. Uyghur women mostly wore chopon or camisole made from traditional national cloth “Kashkar tovor” and by this they sometimes were distinguished. The researcher I.Kosimiy, who specially studied Uyghur national clothes, also confirms this idea(7.39). From the middle of XX century the changes in clothes of Uyghurs in the valley could be observed mostly in women's clothes. In this period of time “European” clothes were widespread. Do'ppi (a usu. four-sided skullcap, normally black or green with a stylized white almond motif on each side) was a main headgear for the people of all age and gender in the valley. Therefore it is necessary to describe its types. Uyghurs' warm winter headgear “Bo'ruk” is quite ancient. In “Devonu lugotit turk” “Bo'rk –*calpac, headgear*” was mentioned (8.333). There were two types of it – skullcap (do'ppi)-like and fur hat-like ones. Men's skullcaps (do'ppi) were distinguished by their designs and decorations. Women's headgears were do'ppi (skulcap) and shawl, then the traditional Kashkar “suvsar tumoq” (sable fur cap) became out of tradition. I.V.Zakharova, who researched the material culture of Uyghur people moved to the two regions of Central Asia, mentions that under the influence of spiritual (mental) environment of Fergana valley Uyghur women too got used to wearing paranji (veiled cloak worn by women) (9.276).

It is known that in trade and economical relationships between Eastern Turkistan and Fergana valley there was a big demand for jewelry. Among the people the jewelries like “*Kashkar ring*”, “*Kashkar earrings*” were very popular, gradually goldsmiths (jewelers) of the valley began to make new and cheap types of such kind of jewelries. In the centre of Andijan and Osh cities popular Uyghur goldsmiths worked. It is known that one of the elements of culture that made Uyghur people famous all over the world is their national food. In the ration of Uyghur national foods the meals made from dough take great place. But, the meals like *manti, lagman, mampar, yutagza, sangza* came from Dungan into Uyghur canteens and became widespread. (10.97). “Manti” is originally a chinese word meaning “round dough”, and “lagman” is a Dungan word meaning “long dough” (11.166). Sangza is a dough meal came into Uzbek menu from Uyghurs. Rice, meaty, milky and of course, dough types of uyghur meals suited to the climate, socio-economical conditions of the region and changed. As a result, in the menu of the local people, particularly, at homes, public canteens, at the tables of village and town dwellers they took wide place. Although traditionality and national features are well kept in meals as a quite conservative model of material culture, in the consequence of ethnocultural

relationships a number of changes are observed in this field too. Among Uyghur people meals are described differently. For example, *plow* is a meal prepared for guests, *lagman* is a meal for love and kindness, *manti* (there are more than 20 types of it such as *meaty*, *pumpkin*, *tail*, *bo'loh*, *juvava*, *jusay*, *open*, *flower*, *water*, *chingiz* and etc.) is a men's food, also, *chuchvara* is a meal of happiness and luck, *ugra* is prepared while having a day off (12.184). Tea has a special place in the food ration of Uyghur people. Its preparation is different from other nations' tea preparation technologies (13.212). According to the information given by A. Khujaev, even in VII century in Turfon meeting guests with tea was a tradition (14.189). Since the ancient times tea has been valued as a curative drink, and also it is a symbol of hospitality. Among the Uyghur people some ceremonies were called with tea and the aim and meaning of every ceremony is represented by tea. For example, there are ceremonies called "*ahliq tea* (tea in the ceremony when white or light-colored gifts given as a sign of consent to women who come to ask for a girl's hand in marriage)", "*advice tea*", "*seliq tea* (tax tea)", "*totliq tea*" (tea for thankfulness), "*hoduq tea* (rest tea – tea while having a rest)", "*ham* (distress tea)", "*anili tea* (mothers' tea)", "*qorluq tea* (tea drunk on the first day it snows)". Besides being valued as a drink by the Uyghur people, tea is a light drink when consumed together with cream, bread, salt and other foods too. In the field researches among the local Uzbek people the phrase "*osh*" (plow) is used when a ceremony or a party is meant, and in uyghurs in the invitations for all the ceremonies and parties the word "tea" is used.

Conclusion

As a conclusion it should be noted that the settled Uyghurs were not socio-economically in good condition. The main reason why they settled, lived in the valley and contributed to the development of this region was that the local people constantly supported them. In the particular national and local forms in the houses and homes, ceremonies, traditions and customs and of the Uyghur people in Fergana valley the features particular to other nations are also clearly seen. Traditional houses and homes and their interior are kept as a national tradition. In the national clothes of Uyghur people the regional features are seen more, under the influence of different ethnos transformational processes happened rapidly in this branch of material culture. Moreover, the Uyghurs of the valley tried to skillfully learn cooking culture and consider it as an education and upbringing. Even now at the big eating centres, canteens, restaurants and cafes in the valley Uyghur meals and skillful Uygur chefs preparing meals are often met.

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