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THE HISTORY OF THE EMERGENCE OF VILLAGES AMONG NOMADIC PASTORALIST ETHNIC GROUPS (ON THE EXAMPLE OF THE FERGANA VALLEY).

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Abstract

This article describes how, in the past, a number of peoples of our region migrated from pastures to pastures to feed their livestock, and their settlements. The nomadic lifestyle, which was closely linked to animal husbandry, formed unique economic and cultural characteristics for these ethnic groups. This situation is also manifested in their residential areas.

Keywords: Fergana Valley, pastoralist tribe, Kipchak, Kurama, Turkic, Karakalpak, "black house", "kigiz house", "Kyrgyz house", "yurt".

Introduction

In the past, this population, which was primarily engaged in livestock breeding and lived in pastures, lived in quickly reconstructed and quickly removed dwellings that were considered convenient for migration.

In ethnographic literature, we can see that terms such as "qora uy," "kigiz uy," "qirğiz uy," and "yotov" were used in relation to such houses.

Part of the peoples who led a nomadic lifestyle for centuries changed their ancient traditions and transitioned to a sedentary lifestyle under the influence of ecological, socio-economic, and ethnic factors.

Among the pastoralist population transitioning to a sedentary lifestyle, permanent settlements—villages—began to appear. Below, this issue is analyzed using the examples of ancient livestock breeders of the Fergana Valley, such as the Kipchaks, Kuramas, Turks, and Karakalpaks.

Let us now dwell on the emergence of permanent settlements, i.e., kishlaks, among the semi-sedentary (Kyrgyz, Kipchak, Kurama, Turkish, Karakalpak, etc.) pastoral population of the valley transitioning to a sedentary lifestyle.

Relevance and current status of the topic

As a rule, pastoralist tribes chose mountain gorges surrounded by cliffs that protected them from the wind as wintering grounds, or foothill areas where it was possible to graze livestock even in winter, as well as meadow areas of the valley plain that had not yet been developed for agriculture. For example, the wintering grounds of the Kipchaks of the Fergana Valley were located on the southern and southeastern slopes of the Kurama and Chatkal mountain ranges, as well as in the southwestern part of the foothills of the Fergana Range **[1: 22,31,32].**

It should also be noted that the semi-sedentary (semi-nomadic) population chose their wintering grounds primarily from the perspective of favorable natural and geographical conditions for traditional livestock farming and, subsequently, taking into account economic and, in particular, trade opportunities with the local settled-peasant population. Therefore, such wintering sites were often located closer to settled peasant villages.

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"Kyrgyz kurgans in Fergana were usually concentrated around settled Uzbek and Tajik villages," writes V.M. Ploskikh **[2: 244].**

Wintering settlements of the kurgancha type are dwellings of nomadic pastoralist tribes formed during the transition to semi-sedentary life. The most characteristic feature of settlements of this type was that they were surrounded by high defensive walls. For example, in order to protect themselves from external attacks and looting, the Karakalpaks of Fergana surrounded several houses where families belonging to the same clan lived with common high adobe walls. In this way, they created a small fortress.

The Nalivkin couple write that in the Fergana Valley, where mainly Kyrgyz, Kipchaks, Karakalpaks, and Kuramas live, villages are relatively rare, and their place is occupied by such separate kurgans surrounded by high adobe walls **[3: 7].**

Often, such kurgans were built by or under the leadership of a clan elder and were named after him.

Fortress-type settlements were not, in the literal sense of the word, permanent dwellings. As noted above, this type of settlement was characteristic of pastoral peoples who had transitioned to semi-sedentary life, serving as places of residence (wintering sites) for the majority of the population only during the winter season. As soon as the days began to warm up, the majority of the settlement's inhabitants moved back to the mountain pastures with their livestock.

Starting from the second half of the 19th century, separate houses and farm buildings began to appear around such semi-sedentary settlements. By the end of the century, the tradition of enclosing settlements with defensive walls disappeared.

It was from this period that serious changes began to occur in the appearance of semi-sedentary settlements and other types of wintering grounds. This primarily occurred as a result of their increasing transition to a more sedentary lifestyle and, consequ The semi-sedentary population began to lead a more sedentary lifestyle in the former wintering grounds. The settlements increasingly took on the appearance of settled Uzbek and Tajik villages. However, there was a difference between such villages of the newly formed semi-sedentary population and those inhabited by sedentary Uzbeks and Tajiks.

This difference was manifested primarily in the fact that in the villages of the valley, where the Uzbek and Tajik population engaged in agriculture lived, the houses ("tom uylar") were arranged in a certain order, and each courtyard was surrounded by adobe walls as much as possible. In addition, it was possible to see that fruit trees were planted in the courtyard and its surroundings. This appearance of the villages testified to the stable sedentariness of its population.

The appearance of the villages of the newly settled peoples—Kyrgyz, Kipchak, Kurama, Turks, and Karakalpaks—was different. N.S. Lykoshin left the following impressions of the appearance of Kyrgyz villages of that period.ently, to agriculture.

"The courtyards in Kyrgyz villages are not arranged in a specific order." The villages themselves resemble settlements located along one or both banks of the river. Yards surrounded by fences are rarely encountered, and if such a barrier is encountered, it also serves not to shield the courtyard from prying eyes, but only to protect the garden from being trampled **[4: 61].**

Thus, most villages of the newly formed semi-sedentary population were established in their former wintering grounds, which is why these villages were named after one or another clan. S.S. Gubaeva, analyzing the ethnic composition of the population of the Fergana Valley based on toponymic materials, shows that the names of many villages consist of ethnonyms **[5: 17-28].**

The villages of the semi-sedentary population formed in different zones of the valley were not uniform in their location. The permanent dwellings of pastoralist tribes located closer to settlements inhabited by the sedentary Uzbek and Tajik population differed in their appearance and internal appearance compared to wintering sites located further away (in foothill and mountain zones).

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In areas where the influence of the settled Uzbek and Tajik population was strong, the courtyards in the villages of the Kyrgyz, Kipchaks, Turks, and Yuzes were relatively more orderly, and there were more roofed houses and farm buildings characteristic of the settled population. Furthermore, most of the courtyards were surrounded by adobe walls, and fruit trees were also planted. In general, the influence of the sedentary population was clearly felt in the formation and development of such villages. The pastoralist population of the valley began constructing permanent residential buildings for themselves, primarily one-room houses with rather rough clay walls.

Due to the lack of experience in restoring houses with clay walls, they often utilized the experience and direct assistance of the neighboring sedentary Uzbek, Tajik, and Uyghur peoples. In historical works dedicated to that period, there is a lot of information about the assistance of the settled population in the construction of houses with clay walls for representatives of ethnic communities such as Kyrgyz, Kipchak, Kurama, Karakalpak and others who are now transitioning to a sedentary lifestyle. For example, K.I. Antipina writes that the permanent clay wall houses of the Southern Kyrgyz were often built by sedentary Uzbek, Tajik, and Uyghur masters **[6: 185].**

Conduct research

Ethnographer N.G. Borozna, who studied the material culture of the Uzbek-Durmans, also noted that the first houses with clay walls for the Durmans were erected by sedentary Tajiks **[7: 104].**

Representatives of the semi-settled population who settled in the lowland part of the Fergana Valley also relied on the help of the settled population in the construction of permanent housing **[8: 145].** At the same time, semi-sedentary populations such as Kyrgyz, Kipchaks, Turks, Kurama, Karakalpaks, Yuz, and Ming began to build permanent dwellings with mud walls. In doing so, they mastered many aspects characteristic of the sedentary peasant population around them.

Most of these permanent houses built by representatives of this ethnic community had a simple structure and consisted mainly of one-room houses (rooms). It is noteworthy that in the permanent houses (toms) of the semi-sedentary (semi-nomadic) population built in the early period, many traditions of the past were preserved, i.e., many features characteristic of the mobile house ("black house"). Such features characteristic of the traditional dwellings of pastoralist peoples were particularly evident in dwellings built in foothill or steppe zones.

For example, the Kipchaks built their houses in a more elongated form than the settled peasants.

Initially, one-room houses were built without windows, the hearth was built in the middle of the room, as in a mobile house - a "black house," and a hole was made in the middle of the roof of the room for smoke to escape. This window was also useful for lighting the room. In the inner wall of the room, without a shelf or an altar, all household items were placed at the edges of the room, as in a mobile house - a "black house."

Later, the semi-sedentary and semi-nomadic population also improved their houses of this type, in particular, its internal structure, and borrowed from the settled Uzbek and Tajik population to make shelves and mihrabs on the walls of the room. They now made it a habit to build their permanent houses (roofs) facing south, just like the sedentary population. The hearth, as in the houses of the sedentary population, was moved from the middle of the room to the edge of the room.

Another type of one-room house—a two-door version—was found not only among the sedentary population but also among recently settled peoples.

There was a door in both the upper (northeast) and lower parts of such houses. The door located in the upper part of the room served not for entry and exit, but only for airing the room

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during summer days. Entering through this door was considered unlucky, and only the deceased were taken out through this door, known as the "gray door."

The door, known as "quyi eshik" or "tuban eshik" among the Kipchaks of Fergana, was intended for permanent entry and exit into the room.

In terms of its structure, the hearth and chimney located in the houses of the semi-sedentary population were similar to the hearth and chimneys in the houses of the sedentary population. There is no doubt that they also learned how to build such chimneys from the sedentary Uzbek and Tajik population.

Furthermore, at the end of the 19th and beginning of the 20th centuries, the Kyrgyz, Kipchaks, Karakalpaks, and similar populations, who were gradually transitioning to a sedentary lifestyle, began using the sandal, which was used by the settled Uzbek and Tajik populations to warm themselves in winter.

Analysis of the obtained rsults

Some well-to-do Kyrgyz, Kipchak, and Karakalpak families, who had become completely sedentary and lived side by side with Uzbek and Tajik peasants and artisans, began to live in two- and more-room houses (toms) as early as the second half of the 19th century, and from the end of the same century, in even more sophisticated houses with gazebos. Most importantly, under the influence of sedentary Uzbeks and Tajiks, they built farm buildings such as stables, barns, and sheds next to their houses (roofs).

It is also noteworthy that the semi-sedentary population of the valley, transitioning to a sedentary lifestyle, did not quickly abandon the "black houses," which were considered traditional for the nomadic, semi-nomadic, and semi-sedentary population in the past. The fact is that in the early period, such mobile houses were installed in the middle of the courtyards of Kyrgyz, Kipchak, and Kurama peoples, where the father and mother lived with their minor children. In winter, such houses were heated. The married son lived with his family in a house (roof) with clay walls in the courtyard **[9: 198-201].**

Conclusion

Later, such mobile houses served only as summer housing. Gradually, when the sedentary lifestyle no longer left a need for this type of dwelling, it began to be used mainly by shepherds grazing livestock on pastures. However, in the 19th and early 20th centuries, a significant portion of the semi-sedentary population of the valley still lived in mobile houses known as "black houses," "kapas," etc.

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