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The Influence on Social Life of Changes in Agriculture of Fergana Valley at the End of the 19th Century

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Annotation: This article is analyzed the impact on social life of changes in the Fergana Valley agriculture at the end of the 19th century, changes in socio-cultural relations with the development of agricultural types, and the formation of the economic management system.

Keywords: agriculture, farming, animal husbandry, rice cultivation, farm characteristics.

INTRODUCTION. At the end of the 19th century, the favorable geographical position of the Fergana Valley not only ensured the economic and cultural development of the country, but also played a large role in the settlement of the flow of various ethnic components here. In addition, the natural isolation of Ferghana has allowed the country to be somewhat peaceful and even sometimes to remain outside the influence of political events. Due to various socio-economic, political, and religious reasons, not only neighboring regions, but also people from separate regions of Ferghana settled in convenient places for living, Ferghana Valley became the most densely populated and multi-ethnic region of Central Asia in the early 19th and 20th centuries.

The diverse natural conditions of the Fergana Valley led to the formation of multifaceted activities of the population. While the highlands served as summer pastures, the semi-steppe and highland hills became important for the development of early spring pastures and dry farming. As P.P. Ivanov noted, there are regions in the Fergana Valley that are equally important for agriculture and livestock, which gave an opportunity for the development of all areas of the economy. Until the end of the 19th century, there were similar oases located on the banks of rivers in the Ferghana Valley. These are: Khojabakirgan, Isfana, Isfara, Sokh, Shahimardan, Isfayram, Aravan, Akbura, Karadarya, Norin, Koson, Asht and others. Due to the fact that the banks of the Syrdarya are high and swampy, it was not widely used for irrigation.

MATERIALS AND METHODS. The methods of the research were the principles of general interrelationship, systematicity, succession, historicity, analysis, generalization, comparative analysis and hypothetical deductive methods.

At the beginning of the last century, the economic characteristics of the population of the southern regions of Uzbekistan were also unique. In Uzbekistan, in particular, in the steppe and semi-steppe part of this region, i.e., in the unique "migratory steppes", unlike the high mountain and sub-mountain zones, pasture and field cattle were preserved in connection with extensive farming and home occupation [18]. This was not a nomadic way of life, as stated in some studies during the Soviet period, but a form of traditional animal husbandry adapted to natural and geographical conditions in the economic and cultural environment of the region. It should also be noted that the Karluqs are one of the oldest ethnic groups of the Uzbek people and have been living in this area for many centuries, but the favorable environment for cattle breeding in the for cattle breeding in the south of Uzbekistan allowed a certain part of them to engage in livestock farming in a semi-settled way until the beginning of the 20th century. gave Therefore, it can be said that the natural environment is one of the important factors determining the economic activity of ethnic groups. Also, animal husbandry is one of the main and oldest types of economic activity of the people of Uzbekistan. It is natural that each of the ethnic groups in Uzbekistan has its own methods and aspects of raising domestic animals, although there are

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many similarities with the animal husbandry of the people of other regions. At the same time, we can observe that even in the area where the same people live, they use different methods of livestock farming due to the natural geographical conditions, the influence of neighboring peoples or socio-economic reasons. It is possible to meet several types of animal husbandry that have been formed since ancient times. These may be semi-sedentary livestock farming or livestock farming as part of a sedentary economy. These livestock types may have specific variants in different locations. In the settled population, the corral or corral-pasture system of animal husbandry prevailed, and in the nomadic population, the pasture system prevailed. In the conditions of extensive farming in southern Uzbekistan, attention was paid to animal husbandry and passed down from generation to generation based on practical experience accumulated over a long period of time. Great attention is paid to animal husbandry, especially cattle breeding.

For instance, at the beginning of the 19th century, the Kyrgyz and Kipchaks farmed mostly in dry lands, mainly growing grain crops such as millet, wheat, and barley, but by the middle of this century, especially at the end of the century, they mastered the care of many crops grown by settled Uzbek and Tajik farmers.

In general, the lands used for irrigated farming by all semi-nomadic (more semi-nomadic) populations significantly expanded by the end of the 19th century and the beginning of the 20th century. In addition, there is no doubt that the number of Kipchaks and Kyrgyz engaged in agriculture has increased somewhat, and according to statistics, 200,000 Kyrgyz or 65 percent of the Kyrgyz residents settled in Fergana region in the 90s of the 19th century, and they were mainly engaged in agriculture[20;5] .

Nalivkin the connoisseur of the ethnography of the Fergana Valley as written the younger siblings of the family (sons and younger brothers) were engaged in tilling the land in the kipchaks (also in the Korakalpoks) living in the valley, and the older members of the family (especially the head of the family) spent more than half of the year in the pasture with livestock[8;19].

"Between Two Waters" - Kipchak clans such as Yashiq, Umals, Kulon, Ettikashka, located in the areas between Norin and Karadarya, gradually built irrigation networks and expanded the arable land at the expense of new lands.

RESULTS AND DISCUSSION. When discussing the ethno-local characteristics of traditional agriculture of the Fergana Valley, it should be noted that the land areas suitable for agriculture in the region are divided into two types. That is, irrigated land areas, non-irrigated land areas: irrigated land areas are called "irrigated land", and non-irrigated land areas are called "lalmi", "spring land" or "barren land". Uzbek, Kyrgyz and other Turkic-speaking people living in the southern and eastern mountainous regions of the valley used this term widely [21; 320]. This term was also known to the Tajiks of Karategin and Darvaz [22; 118].

Two methods were used for tillage in the valley. In the first method, mainly the crop fields were left to rest, and in the second, the crop field was plowed. Both methods are practiced under different names in different parts of the valley. For example, in Sokh district, the method of resting the land is called "Dam dodan", and the method of plowing the land is called "Black plow". Plowing began with the arrival of the month of "hamal" according to the solar calendar, which includes the period from March 21 to April 21 according to the current lunar calendar.

Therefore, it is known from special literature that this method was used not only in the valley, but also in agriculture in other regions of Central Asia [25; 68-69]. The rested lands were plowed two or three times during the year without weeding. This is because the wild plants served as the main fertilizer for the next year's crop.

The sedentary Uzbek and Tajik farmers in the valley, like farmers in other regions of Central Asia, paid great attention to the fertilization of the land. However, it should be noted here that in the late 19th and early 20th centuries, the population did not widely use mineral fertilizers in agriculture. However, soil fertilization was carried out only by methods that have been used and tested by farmers

for centuries. One such method is to apply soil from old thatched walls to the cultivated area and fertilize it. Many authors have acknowledged in their works that this method of "fertilizing" gives positive results [4; 148]. This method of "fertilization" was called "salty" in some regions of the valley.

In the valley, drylands are rarely fertilized or not fertilized at all. Fertilization of land was carried out mainly from late autumn to early spring. In some regions of Ferghana, manure was applied between crops and fields. Tillage in the Ferghana Valley continues long after harvest. After the harvest, the fields are plowed and large fields are taken and left to their own devices until late autumn. According to the solar calendar, the marzas were filled with water in the month of Qaws (November), and this method was called "Yahob" or "Qawsob". "Yakh-ob" is a Persian-Tajik word that means "cold water" or "kavs-ob", that is, water given in parentheses. This type of land cultivation is still available in the Fergana Valley. This is of great importance in agriculture. Because, by this method, first of all, the salt of the land was washed away, and secondly, various insects and worms were destroyed in the soil, and the next year's harvest was cleaned of various pests.

In the Fergana Valley, planting of crops was carried out mainly in two seasons. The first of them was the spring planting season, which was carried out in the months of Hamalsaur (March-April). This season was carried out with a difference of 10-15 days depending on the weather conditions in different regions of the valley. For example, the cropping season in the highlands started mainly in the middle of the month of Hamal (April). It should be noted here that in the villages of Mindon and Chimyon of Fergana district, which are mountainous and sub-mountainous areas of the valley, some types of crops were prepared as seedlings in closed places and then transferred to the cultivated field in order to grow crops faster.

For example, the corn plant ("juvari" in the dialect), which was grown in abundance at that time and was widely used by the population for various purposes, was planted in this way in the above-mentioned villages. This method was not used in other plains and desert areas of the Fergana Valley. This shows that each region of the valley had its own methods of planting and caring for crops.

In the valley, as in other regions of Central Asia, special attention was paid to the fertility of the land when planting seeds in the cultivated area. In Dam village, Chust district, Namangan region, usually more seeds were sown on stony lands, and less seeds were planted on soil serunum fields. Relatively less seed was sown in dry lands and the amount of harvest in such areas depended on the weather conditions. In the Fergana Valley, almost all types of crops, except for grain crops, are first furrowed and then planted in rows. The types of crops planted in this way can include seeds, corn, and millet.

CONCLUSION. Fergana Valley has developed a unique irrigated farming culture since ancient times. It can be seen from the above information that in the end of the XIX - beginning of the XX century, the deep-rooted agricultural traditions were continued by the inhabitants of the valley. This agricultural culture was formed in different, natural-geographical zones of the valley, i.e., in the foothills, hills, plains, taking into account the climate, topography, soil and other characteristics of that area. These local characteristics were taken into account by the local population in all agricultural operations, i.e., cultivation, planting and maintenance of crops. In particular, in the mountainous areas of the valley, sowing of crops was carried out 15-20 days later than in its plains. In addition, dryland farming is more widely developed in the mountainous and hilly areas of the valley, and such lands are mainly used for the cultivation of grain crops. In these regions, there are also specific methods of artificial irrigation, for example, the "zigzag" method is widely used in crop irrigation in these regions. In the studied period, farming in these areas was mainly carried out by semi-sedentary or semi-nomadic inhabitants of the valley. The introduction of these ethnic groups into agriculture also affects and accelerates the process of their settlement. Initially, farming was carried out extensively by such people, but later it began to gain intensive importance due to the influence of the settled population living in the plains of the valley. The Uzbeks and Tajiks, who lived in a sedentary way of life in the plains of the valley for a long time, had better developed agriculture than in the rest of its regions by the end of the 19th century - the beginning of the 20th century. In these regions, the population pays great attention to cultivating and fertilizing fertile varieties of crops. Due to the lack of arable land in such areas, the local population used all their capabilities to increase productivity. They paid special attention to land

cultivation and fertilization. New types of crops began to be cultivated by the settled population by the beginning of the 20th century. During this period, rice cultivation, horticulture and cotton growing were also developed in the plain areas of the valley. This development of agriculture in the valley laid the ground for the further development of crafts related to it. In the valley, the fields of handicrafts such as blacksmithing, carpentry, and tailoring have expanded, and these craftsmen have taken an important place in providing the inhabitants of the valley with agricultural tools.

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