

HISTORY OF THE UYGUR PEOPLE IN TURKESTAN IN THE SECOND HALF OF THE 19TH – EARLY 20TH CENTURY

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Abstract: This article examines the history of the origin of the Uyghur people who lived in Turkestan in the second half of the 19th – early 20th centuries, classifies sources related to the history of the Uyghurs, and provides information on the lifestyle, culture and customs of the Uyghur people who lived in the country. In addition, you can find information about the regions of residence of these peoples located throughout Turkestan. Information about the participation of the Uyghurs in the social, economic and cultural processes of the region increases the relevance of the article.

Keywords: “Uyghur”, “Vaigur”, “Kashkar”, Parkent, China, “Kun Chikish Ha”, Andijan, Fergana.

ИСТОРИЯ УЙГУРОВ В ТУРКЕСТАНЕ ВО ВТОРОЙ ПОЛОВИНЕ XIX – НАЧАЛЕ XX ВЕКА

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Аннотация: В данной статье рассмотрена история происхождения уйгурского народа, проживавшего в Туркестане во второй половине XIX – начале XX века, классификация источников, связанных с историей уйгуров, а также даны сведения об образе жизни, культуре и обычаях уйгурского народа, проживавшего в стране. Кроме того, можно найти информацию о регионах проживания этих народов, расположенных по всему Туркестану. Информация об участии уйгуров в социальных, экономических и культурных процессах региона повышает актуальность статьи.

Ключевые слова: «Уйгур», «Вайгур», «Кашкар», Паркент, Китай, «Кун Чикиш Ха», Андижан, Фергана.

INTRODUCTION

The ethnonym “Uyghur” first appears in ancient Turkic inscriptions of the 8th-9th centuries, in grave inscriptions along the Orhan River in Mongolia. Later, this ethnonym is also



mentioned in works of the 11th century and documents of the 10th-12th centuries. Chinese sources recorded this name in the form “Vaigur” in the 12th-14th centuries. After the 15th century, the term “Uyghur” fell out of use for various reasons, and the population began to call themselves by the name of their place of residence. The name “Uyghur” was first adopted as a common national name for the entire Uyghur people at the Uyghur Congress held in Tashkent in 1921 [1. P.: 76-79].

MAIN PART

The Uyghurs were first mentioned in the territory of Uzbekistan in the 15th-16th centuries, and in documents of that period they are called “Kashgars”. The migration of the Uyghurs to Central Asia dates back to the 18th-19th centuries, especially during the suppression of the British rebellion against China in 1862-1878. During these years, between 85,000 and 160,000 Kashgarians moved to the Kokan Khanate [2. P.: 270-271].

Iskandari, who witnessed the migration of the Uyghurs to the village of Paja-Khoja in the Fergana Valley, reports the following: “When we moved here from Kashkar, I was only 5-6 years old. At that time, our father brought us from 5-16 carts to a place called Tokmak, which for refugees from Kashkar means “reed field”. “It was safe to live in Etti-Khoja” [3. P.: 479].

Later, the Kashkar quarter was formed in Tashkent. The word “Kashkar” has been preserved in the toponymic names of the city to this day. According to the ethnic atlas, the main population were immigrants from Kashkar, whose main occupation was trade. There were markets, caravanserais and mosques. Later, the Uighurs settled in Parkent (now the Tashkent region). The main population was from Kashgar. The main activity was trade. There was a market, a caravanserai, a mosque, and later the Uighurs settled in Parkent (now the Tashkent region). In subsequent years, Uighur horsemen individually and in small groups came to Central Asia with and without their families for seasonal work. This spontaneous flow increased from year to year [4. P.: 219-220].

The Uyghurs who came to the territory of modern Uzbekistan, in particular to the Kokan Khanate, were mainly engaged in agriculture (field farming, gardening, vegetable growing). For domestic needs, they were also engaged in livestock breeding, since they moved to empty, often swampy lands. Later, the Turkestan administration began to give these lands to the settlers on preferential terms for a period of 10 years, after which all households were paid cash taxes and fees. The Uyghurs, who had rich empirical knowledge in the field of agriculture, adapted seemingly unsuitable lands for growing rice, planted grain and oil crops on hilly lands. They even tried to grow cotton [5. P.: 219].

The Uyghurs found work in the service sector in the districts and city centers: millers, bakers, cooks, shoemakers, carpenters. Home crafts were also widely developed: cotton spinning, weaving silk from cocoons, weaving reed mats, patterned felt and carpet weaving, which were done exclusively by women. In general, the Turkestan Uyghurs were an illiterate people. Their literacy rate fluctuated from 8-9% to 20-24% in some regions. Until 1910, medical care was completely absent [6. P.: 52-54].

During the First World War, several tens of thousands of Uyghur workers from China arrived in Turkestan, including Fergana (under an agreement with the Chinese government). Then a significant part of them returned to their homeland, but most remained in Fergana forever. The Uyghurs took fourth place among the indigenous national minorities of Uzbekistan. The Uyghurs actively participated in socialist construction. They created Kashkar-



Dzungarian departments and cells that worked on broad cultural and educational programs [7. P.: 89-90].

At the beginning of the 20th century. Uyghur village councils existed in Uzbekistan. In 1937, more than 60 Uyghur collective farms were created. European furniture, gramophones, and radios appeared in houses. Some collective farms were electrified. Classes in schools were conducted in the native language. In 1936, about 5 thousand students studied here. Teachers were trained at the Uyghur Pedagogical College in Andijan. In the pre-war years, the cadres of people's intelligentsia, scientists, writers, agronomists, doctors, and engineers grew [8. P.: 3-4].

In the following years, textbooks, original and fiction literature, and the newspaper “Sharq haqiqiti” in the Uyghur language were published in Tashkent. In addition, in the 1930s, the Uyghur newspaper “Kun Chikish Ha” was published in Uzbekistan. The spread of literacy went hand in hand with the development of the Uyghur language and writing [4. P.: 219].

Before the war, active work in the field of education and culture of national minorities was limited. Many prominent Uyghurs, especially intellectuals, were accused of spying for China. In the late 1950s – early 1960s, on the basis of an agreement between the Soviet and Chinese governments, a new large group of Uyghurs appeared in Uzbekistan and other Central Asian republics. They settled mainly in the Andijan, Tashkent regions and Tashkent [2. P.: 271].

There are three categories of Uyghurs living in Uzbekistan: the descendants of the poor, the Taranchilars and the Hawthorns. The latter are descendants of the Kyrgyz assimilated by the Uyghurs. They mainly live in the village of Dolon in the Shakhrikhan district of the Andijan region and are distinguished by certain features of culture and life. The descendants of the Kashgars live mainly in the Fergana Valley, the city of Tashkent and the Tashkent region [4. P.: 220].

During the years of Soviet power, the official growth rate of the Uyghur population not only did not increase, but also sharply decreased. For example, in 1926, 30,757 Uyghurs were registered in the Andijan region, and in 1979, 11,867 Uyghurs changed their citizenship for various reasons. There were explanations for this. The number of Uzbek-Uyghur marriages increased. In addition to the closeness of the cultures of the two peoples, there were other factors that provoked mixed marriages. In the 1930s, Uyghur youth were not drafted into the army. Therefore, many local girls married Uyghurs to protect their sons from military service in the future [7. P.: 212].

Uyghur culture is distinguished by its mixture with the national culture of the Uzbeks, but in essence they form a single whole, which is explained not by the factor of influence, but by the factor of similarity, going back to the distant past. Some differences are observed only in the language, but it has absorbed many elements of the Uzbek vocabulary, while retaining the features of the Kashgar-Yarkand dialect of the Uyghur language. The greatest similarity in national culture and language is observed among the descendants of recent immigrants from China and Kazakhstan, living mainly in Tashkent and the Tashkent region [5. P.: 219].

There is a lot of national consciousness in the material culture of the Uyghurs. Construction techniques and house layout remain traditional. Among the innovations are an increase in the number of rooms, the allocation of special rooms for children, especially schoolchildren, the transfer of the fireplace for cooking from the residential building to a



special building, the design of a traditional ivan. a glazed gallery. The external wooden surfaces of the Uyghur house are decorated with carvings and traditional ornaments [4. P.: 220].

Living rooms, as before, are decorated with patterned towels, curtains and pillows. The embroidery technique is different, mainly "stitch". In one of the rooms they arrange "kan". In the Uyghur yard there is always "tonur" for baking bread, a traditional stove with a fireplace "milchak" for cooking (not in the Fergana Valley), a flower garden, his favorite flowers are marigolds, roses and basil. I water the grapes at home. vegetable garden with the traditional system. The composition of the food also remains national. The most popular dishes are lagman, mampar, manti, sanza, etc. And, of course, the famous Uyghur bread. Traditional clothes are mainly worn by the older generation. Uyghur jewelry, including the famous Kashgar earrings, are still in demand. But the full set of women's national costumes, including the characteristic (Manchu) robe with a collar and a sleeveless jacket, can only be seen during the performance. It should be noted that before moving to the Fergana Valley, it was not typical for the Uyghurs to wear a burqa [7. P.: 213].

For the most part, customs associated with family and marriage remain traditional. The main form of the Uyghur family is a small family of 5-8 people. two or three generations. At the same time, the number of undivided families reaches 30-35%. The family still plays an important role in the transmission of ethnic patterns, especially in the transmission of national traditions and language. Traditional elements of wedding ceremonies include grooms, an agreement on the groom's expenses for the wedding (selik), expenses for presenting gifts to the bride's relatives, a gift from the bride's mother for her upbringing (anilik), a wedding ceremony (wedding, marriage ceremony) [4. P.: 221].

One of the national character traits of the Uyghurs is cheerfulness. They loved music. At the beginning of the 20th century, Uyghur art groups and drama clubs "Blue Shirts" operated in the Fergana Valley. In 1935, the Uyghur Theater was created in the city of Andijan [4. P.: 220].

In 1966, the Uyghur song and dance ensemble held its first performances under the direction of People's Artist of Uzbekistan Gani Toshmatov. The Uyghur musical instrument called the Kashgar rubob has long occupied a strong place among the musical instruments of the Uzbek and Tajik peoples. The Uyghurs made a great contribution to Uzbek music. In addition to Ganijon Tashmatov, examples include People's Artists of Uzbekistan Kholidzhon Kadirova, Gulnara Mavoyeva, composer Shahida Shaimardanova and others. In general, the Uyghurs of Uzbekistan, while preserving traditional elements of culture, are distinguished by extensive borrowings from other peoples. On the other hand, the original culture of the Uyghurs enriched the material and spiritual heritage of their neighbors. The construction activities of the Uyghur population influenced the nature of the architecture and art of Fergana. According to V.A.Uspensky, the modern Uzbek vat was brought to Central Asia through them. It is evident that the Uyghurs played an important role in the culture of the peoples of Turkestan as a whole [2. P.: 270].

CONCLUSION

A brief history of the origin of the Uyghur people who lived in Turkestan in the second half of the 19th – early 20th century, classification of sources related to the history of the Uyghur people, as well as the study of the life, culture and traditions of the Uyghur people living in the country, many foreign and domestic studies have been created. In addition, in the course of



these studies, one can find interesting information about the territories of these peoples located throughout Turkestan. Information on the participation of the Uyghurs in the social, economic and cultural processes of the region will serve as a window for further research.

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