

TAJIKS OF THE FERGANA VALLEY AND THEIR ETHNO-DEMOGRAPHIC AND ETHNOLINGUISTIC CHARACTERISTICS

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Abstract:

Tajiks are one of the oldest ethnic groups in Central Asia, including the Ferghana Valley. They are mainly located in the western and north-western part of the valley. Tajiks make up the majority of the population in the territory of the current Sogd region of Tajikistan.

At the same time, in other regions of the Fergana valley, in particular, in Chust, Kosonsoy of the Namangan region, in a number of settlements in the Rishton, Fergana, Sokh districts of the Fergana region, the majority of the population are Tajiks.

Introduction

In addition, many Tajik villages can be found in Altiariq, Markhamat, Asaka, Shahrikhan, Kuva, Andijan, Namangan, Izboskan, Buvayda, Jalalquduq districts.

During the population census conducted in 1926, it was recorded that 91,792 Tajiks lived in Andijan, Fergana and Namangan regions alone. Of these, 13,690 people are from Fergana, 11,831 people are from Rishton, 9,316 people are from Chust, 3,540 people are from Altiariq, 2,723 people are from Marhamat, 2,384 people are from Margilan, 2,228 people are from Asaka, 1,635 people are from Shahrikhan and 421 people are from the cities and villages of Kuva districts. listed [1].

In ethnographic literature, Tajiks living in the Fergana Valley are conditionally divided into two groups - plain Tajiks and mountain Tajiks. The Tajiks of the Plain are one of the ancient peoples of this country, except for some scattered groups among the Uzbeks, during their long historical development, they have preserved a number of ethnic characteristics (including their language) without mixing with the Turkic-speaking peoples of the valley. The Tajiks of the plain have been living since ancient times, mainly in the above-mentioned Khojand city of the valley and adjacent areas, as well as in Chust, Kosonsoy, Rishton and Sokh districts.

The mountain Tajiks of the Fergana Valley are mainly Tajiks who came from the settlements of Matchoi, Karategin, Darvaz, Kulob, Hisar, which are located in the mountainous regions of Northern Tajikistan.

Zakhiriddin Muhammad Babur mentioned that mountain Tajiks began to move to the region of the Ferghana Valley in his time (end of the 15th - beginning of the 16th century) [2.19].

However, this process accelerated from the 18th century, especially at the beginning of the 19th and 20th centuries, and it was during this period that the number of mountain Tajiks in the valley area increased dramatically. Unfortunately, the statistical materials of that period do not allow to mention the number of mountain Tajiks in the Fergana Valley. After all, they are separated from the Tajiks living in the plain part of the valley in these statistical materials and are not recorded separately.

Nevertheless, if we take into account the fact that many settlements in the valley were founded by



these mountain Tajiks, we can see that their number among the valley Tajiks is significant. S.S. Gubaeva based on archival materials, in 1890 there were 16,000 families in Margilon district, including 5427 in Chimyon volost, 1308 in Altariq volost, 1202 in Avval volost, 1071 in Kokanqishloq volost, 1427 in Mingtepa volost, 1268 in Asaka volost, and 883 in Shahrikhan volost indicates that the families is a mountain Tajiks [3.60].

Among the mountainous Tajiks who moved to the Fergana valley, the majority came from Karategin and Matchoi.

Most of Karategin Tajiks live in villages in the southern region of Fergana region, in particular, Oktom, Guzor, Ortak, Vahiyo, Balacha, Gulpiyon, Logan, Rizo-mahalla, Urtak, Mugpodsho, Kalmahalla, Karasuv, Avval, Kochkari, Kaptarkhana in Fergana district; They lived in villages such as Karatepa in Toshloq district, Lemburg, Khushyor, Qizilqiya, Shaikhalta, Devayron in Rishton district [4.86-87].

In addition, Karategin Tajiks are Arsif, Sufon, Valik, Tajikmoyan, Chek in Kuvasoi district; Bozakhur in Kuva district, Karatepa in Okhunboboev district, Ishtirkhan; Those who lived in Tajik villages of Yangikurgan district [5.79]. It is known that Karategin Tajiks lived in Duvoba, Sarimsoktepa and Kuyikmozor villages in Chust district [6.16].

The Matchoi-Tajiks mainly settled in the territory of the present Khojand region of the Republic of Tajikistan [7.3]. They are Selkon, Qairaghoch, Langlif (now Tajikabad), Zarafshan, Gulyakondoz, Tura in the district named after J. Rasulov; Wadif, Dehavz, Dexmore in the Nou district; They lived in villages like Varukh and Machoy in Isfra district.

Many mountain Tajiks who moved to this area in the early 19th and 20th centuries spread across the valley in search of work. Some of the Tajiks who came to the valley region returned to their native places after relative peace was established in their mountain villages. Another part settled in the valley, establishing their own farms in the place of the above-mentioned villages.

It is also worth mentioning that during this period, the number of Tajiks of the Fergana Valley increased due to a group of Tajiks who moved to this region from Bukhara, Samarkand, Oratepa, Tashkent oasis and other cities. For example, a large group of Tajiks living in the Tashkent oasis settled in the Fergana Valley, or rather in its northern part, at the end of the 19th century [6.16].

It is known that the ancient Sogdian language in Central Asia is gradually replaced by the Persian-Tajik language. However, many words specific to the Sogdian language have been preserved in the languages of the inhabitants of the region [8]. It would not be wrong to say that the linguistic relations between the Persian-Tajik language, which replaced the Sogdian language, and the Turkic languages, especially the Uzbek-Tajik languages, developed rapidly in the following centuries.

This can be fully acknowledged by analyzing the linguistic relations between the Uzbek and Tajik peoples who have been living together in the Fergana Valley for centuries. It is appropriate to mention the information that at the end of the 19th century, the majority of the inhabitants of the valley spoke the local dialects of the languages belonging to the Turkic and Iranian language groups. For example, out of a total of 1,737,349 residents of the Fergana Valley (including Khojand uezd) recorded in the 1897 census, 1,499,405 spoke Turkic languages (Uzbek, Kyrgyz, Karakalpak, Uyghur, Kazakh, Tatar, etc.), and 208,385 spoke Iranian languages (Tajik, Iranian, Jukhids and Gypsies of Central Asia) spoke their languages [9.11, 29].

A significant part of these ethnoses was made up of peoples speaking Uzbek and Tajik languages.



It is the relationship between the Uzbek and Tajik languages, their influence on each other, and the phenomenon of bilingualism that occupies a leading place in the ethnolinguistic processes of the Ferghana Valley.

By the way, it should be mentioned here that a number of linguists have conducted special studies on the dialects of the Tajik language in the Ferghana Valley, the interaction of the Uzbek-Tajik languages, the phenomenon of bilingualism and the extent of its spread. Among these works, the researches of O.Djalolov, M.S.Andreev, K.Yusupov, A.K.Borovkov, V.S.Rastorgueva, B.Niyazmukhamedov and D.Ishondadaev are of great importance for the issue we are studying [10]. Although, in some of these works, Uzbek-Tajik language relations, the phenomenon of bilingualism in 6 valleys are studied on the basis of factual materials of the middle of the 20th century, the obtained scientific results are completely typical for the 19th century. After all, inter-ethnic language relations in the 20th century are a gradual continuation of the ethnolinguistic processes of previous times. When talking about the language of the Tajiks of the Fergana Valley, first of all, it should be noted that the Tajiks, who have been living in the plains of the valley for a long time in the 19th century and later, speak the dialects belonging to the north-western dialects of this language, and the Tajiks who moved to the Fergana Valley from the mountainous regions speak the Karategin Tajiks belonging to the southwestern dialects. who spoke in special dialects. These dialects are slightly different from each other according to their phonetic, morphological and lexical structure. The language of the Tajik people, who have lived in the plain since ancient times, is also distinguished by a number of features in different regions of the valley [11].

Analyzing the facts, linguists show that these dialects were formed as a result of the mixing of the Tajik language with local Turkic languages during long linguistic processes.

According to the theory of language, many words and grammatical forms are transferred from one ethno-language to another ethno-language due to the close relationship between two peoples.

Therefore, the interaction of two independent languages is first expressed in the lexicon of the two languages. Due to strong interaction in regions where Uzbek and Tajik ethnic groups live together, many Uzbek (Turkish) words have been transferred to Tajik dialects and they form a certain layer of the vocabulary of certain dialects. For example, in the Tajik dialects around Namangan, it is possible to single out a number of words that have passed from the Uzbek language. For example, «apa», «aba», «ako», «uko», «aldamchi», «yo'lovchi», «o'g'ir», «injiq», «yiltiroq», «ikki», «uch», «besh», «beshinchi», «kim», «har kim», «sen», «oq», «ancha», «ancha-muncha», «apil-tapil», «uchun», «ser-suv», etc. [12]. A.K. Borovkov, a linguist who studied the dialects of the Tajiks of Fergana, also used «bo'qoq», «bukri», «buloq», «batqoq», «ayg'ir», «baychi», «qaymoq», «bichima», «qoshiq», «o'choq» words like indicate that the Tajik language entered the vocabulary of the Uzbek language [13.167].

Of course, such a relationship between the Tajik and Uzbek languages has acquired a bilateral character. As a result of such a long process, the dictionary of the Uzbek language was enriched with many words specific to the Persian-Tajik language. As an example, here we limit ourselves to quoting only some words that have been transferred from the Tajik language to the Uzbek language. For example, instead of the word «chechak» in Uzbek, in many cases Tajik "gul", instead of "butoq" is "shoh", instead of "yaproq" is "barg", instead of "yot" is "begona", instead of "yer" is "zamin", instead of "yolg'iz" is "tanho" and "yagona" synonyms are widely used in the Uzbek language.



Thus, the phenomenon of the transfer of lexical materials of one language to another is first manifested in oral speech, folklore, and later in written literature.

It is known that until the middle of the 19th century, Tajik and Uzbek languages were used equally in written literature in Movarounnahr and neighboring regions.

It is known that Abdurrahman Jami, Alisher Navoi, who lived and created in the 15th century, and many poets and writers who were their contemporaries, wrote their works in both languages. Abdurrahman Jami's following quatrain shows how the phenomenon of bilingualism developed in the written literature of that time.

„Ey labat purxandai chashmi siyohat mast xob”

Between your two wings, the moon face is the sun,

„Mastii may mekunad ro‘i turo charqi araq,”

If you drink boda, two red faces roses will be spilled

It is noteworthy that one line of these four is written in Persian, and the other in Turkish (Uzbek).

During the historical development of the literature of the Uzbek and Tajik peoples, the number of authors who work in two languages has been increasing. Bilingual writing developed especially in the 15th-18th centuries and the first half of the 19th century. In particular, in the first quarter of the 19th century, in the Fergana Valley - in the Koqan Khanate, bilingualism was highly developed. By the order of Khan Umar Khan of Kokand, court poets Fazli and Mushruf created a collection of Kokand poets called "Majmuat ush-shuaro". In addition to Umar Khan and his wife Nadirabegim, who wrote poems under the pseudonym Amiri, Fazli, Mushruf, Ghazi, Sadiq Khijlat, Khaziq, Khatif, Mahmud, Gulkhani and a number of other Ferghana poets were included in this tazkira. Most of these poets wrote in both languages.

Bilingualism was widespread not only in the court, but also among the common people. In general, bilingualism was a characteristic feature of 19th century literature, especially poetry. True, in the period we are studying, it cannot be said that all residents of the Fergana Valley were able to speak Uzbek and Tajik languages freely, and considered these languages equally as a language of communication. The phenomenon of bilingualism and its spread varied in different regions of the valley. During this period, the phenomenon of bilingualism was especially developed in the settlements of the valley where Tajiks and Uzbeks are mixed or Tajiks live surrounded by Uzbek ethnicity and language.

V.S. Rastorgueva, a dialectologist who studied the Tajik dialects of Fergana, said that the phenomenon of Tajik-Uzbek bilingualism among the residents of the Fergana Valley is much more developed in Chust and Kosonsoy districts than in other places. All Tajik residents of these lands know the Uzbek language well [14.10-11].

Of course, the Uzbek language played the role of inter-ethnic communication in these regions. By the way, M.S. Andreev, who studied the Kosonsoi Tajiks in the 20th century, even mentioned that the dialect of the Kosonsoi Tajiks is gradually losing its original features and is becoming Turkic under the influence of the Turkic inhabitants of the oasis [15.110].

A different situation existed in the western regions of the valley, in particular, in Khojand, Konibodom, Isfara and adjacent Tajik settlements. Although the residents understand the Uzbek language well, inter-ethnic communication in these places took place in the Tajik language. Even some groups of the Uzbek-speaking population here forgot to speak their ancient language and spoke Tajik in the 19th century. In one of his works, N.Tursunov said that settled Uzbeks who



came to the territory of Khojand region from Tashkent, Sayram, Kokan and Jizzakh, as well as semi-nomadic (semi-nomadic) residents of Khojand, Konibodom, Kistoko'z settlements, such as Turks, Kuramas, and Yuz, mixed with Tajiks, and they began to speak Tajik. passes [16,119,181,185-194,259]. At the same time, this author also notes that a large group of Khojand Uzbeks speak Tajik with Tajiks, and Uzbek with each other [16.194].

By the end of the 19th century - the beginning of the 20th century, the convergence of the Karategin Tajiks with the local Tajiks and Uzbeks in terms of language and ethnicity accelerated significantly. A number of socio-economic factors contributed to this process. For example, the Karategin Tajiks, as we mentioned on one of the previous pages, have been in socio-economic, political and cultural relations with the Fergana people for centuries. In addition, the mountain Tajiks were close to the oasis Tajiks in terms of language and culture. And finally, the relatively scattered location of the mountain Tajiks in the Fergana Valley led to their absorption and mixing with the local population.

The dialect of mountain Tajiks settled in the Fergana valley lost its distinctive features under the influence of the language of oasis Tajiks and Uzbeks. If at the beginning of the 19th century they spoke dialects typical of Karategin Tajiks [6.14,23], by the end of this century their speech was less different from that of local Tajiks [3.94].

The language of the mountainous Tajiks, scattered in the Uzbek ethnic circle, was also influenced by the Uzbek language. As a result, most of them could speak Uzbek at the beginning of the 20th century. A certain part of mountain Tajiks settled in the Fergana valley, while organizing their farms here, entered into family-marriage relations with the Uzbek-speaking population in addition to the local Tajiks. As a result, not only the number of mixed Tajik-Uzbek families, but also the number of Uzbek-speaking Tajik population increased. Usually, in most cases in such families, both languages functioned as the language of communication.

Based on the above, it can be noted that the interaction of the Uzbek and Tajik languages has a different character in each period and in different ethnic environments. In one period, certain language elements were assimilated from one language to another, and in the second period, bilingualism was formed. But this process did not lead to the emergence of a new language that was neither Tajik nor Uzbek. Both national languages are developing on the basis of their internal laws.

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