

Economic Activities and Traditional Activities of the Peoples of Central Asia are Highlighted in the Works of B.Kh. Karmisheva



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ABSTRACT: It is known that the unique natural and geographical features of the region have a significant impact on ethnic processes. The moderate climate of Central Asia, the early arrival of spring, long summer and warmer winters have long been specialized in two economic and cultural environments - irrigated agriculture along the marshy spring, river and its tributaries, as well as enabled the development of cattle breeding in the semi-steppe and mountain slopes.

KEYWORDS: Shosh, Sogd, Kesh, Nasaf, ethnic groups, lifestyle, culture, economic traditions, fertile soil, water, barley, rice, sesame.

INTRODUCTION

During the long historical development, the economic activity of the population has developed and progressed in direct connection with the existing geographical environment, socio-economic relations, ethnic strata of the people and a number of other factors. In particular, in addition to Uzbekistan, the Vakhsh and Hisar valleys are considered one of the ancient centers of culture where the first irrigated agriculture and the first city-states emerged due to their favorable natural conditions, fertile soil, water and other conditions [1. 32].

For example, in the Fargona Valley from the early Middle Ages to the beginning of the 20th century, any ethnic groups that kept their ethnic names, regardless of the nature of their lifestyle and culture, quickly grew under the influence of local culture and economic traditions becomes unique. This comparative analysis can be continued on the example of Zarafshan, Khorezm, and Tashkent oases. On the contrary, in the Fergana Valley, the process of settlement is observed in the lifestyle of cattle-breeding ethnic groups such as Kipchak, Kyrgyz, and Karakalpak.

In the Middle Ages, the peoples of the region under study (Tokharistan) lived in a stable state, farming, crafts and trade, like the inhabitants of a number of regions of Central Asia (Fergana, Usturshona, Shosh, Sogd, Kesh, Nasaf, Khorezm, etc.) - engaged in sales. In the oasis, handicrafts have developed in their own way. At the end of the 19th century and the beginning of the 20th century, the Surkhandarya oasis was a leader in irrigated and dry farming, as well as horticulture and animal husbandry. Compared to other regions, the development of agriculture was relatively low. If earlier the Emirate of Bukhara and other countries of Central Asia had direct trade relations with India and Afghanistan, this route lost its importance after the invasion of the Russian Empire. This situation had a negative impact on the economy of the region [1. 323].

THE MAIN FINDINGS AND RESULTS

At the end of the 19th century and the beginning of the 20th century, the irrigation system in the Surkhan-Sherabad valley was unique, and the main water sources consisted of Surkhandarya, Topalangdarya, Ipoqdarya, Sangardakdarya, Dashnoboddarya and Sherabaddarya. For example, during the research period, Surkhandarya, which is the southern region of Uzbekistan, supplied water to 22 streams, Khojaipokdarya to 10 streams, Sangardakdarya to 13 streams, Topalangdaryo to 7 streams, and Obzorandarya to 5 streams. As in other regions of Central Asia, the Surkhan-Sherabad valley has a unique management method in the system of irrigation networks. In this case, "mirobs" performed the main activity in the system of irrigation networks, and each mirob managed the irrigation system under his control.

Due to the good opportunities for farming in the southern oases, a large part of the population lived a sedentary life. For example, the total area of Denov region is 8791 desatina, the rural population of this area is 53430 people, and the urban population is 931 people. Denov estate included six estates. This includes Sina estate - 1130 farms, Karluq estate - 610 farms, Khidirsha estate - 485 farms, Postindara estate - 365 farms, Gardigorgan estate - 325 farms, Dormon ownership - consisted of 295 farms. In total, there were 4,695 farms of the province. Agriculture was developed in a unique way in these estates.

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In order to effectively use the existing water sources, large stones were thrown into the spring waters and ponds were built. After sufficient water has accumulated in the pond, a special hole left on the inner side of the dam is opened, and the crops are watered in a certain order.

In order to efficiently use land and water in the low-water regions of South Uzbekistan, the tradition of collective land use in the Kason and Karshi districts of Kashkadarya region was practiced until the beginning of the 20th century. In particular, the collective nature of the paykal system was of great importance in the rational use of land and water, equal distribution of water, excavation and repair of cesspools by means of a collective network. Specific forms of irrigated agriculture - land-water neighborhood communities - are widely developed in Uzbekistan and Central Asia in general. Traditional collective farming was well preserved in mountainous, sub-mountainous or semi-steppe regions of Uzbekistan (Khojand and Karshi oases). Karmisheva explains this situation by the fact that agricultural products in these zones have a low level of commodity characteristics.

In the areas inhabited by the Yagnobs, there was a collective form of land use - paykal and private farming - life form. But with the increase in the commodity level of agricultural products, the transition from collective land use to private farming began. Of course, this process was very slow. According to the scientist, by observing the historical development of land use, paykals were formed from ancient times. Continuing his opinion, the paykal system of land use, in turn, began to change in later periods and become a form of life but not the other way around. Of course, these thoughts of the author are appropriate. Because by the end of the 19th century - the beginning of the 20th century, the population and, based on it, the population density in the irrigated lands increased, the demand for agricultural products increased, and some ethnic groups engaged in farming, and the process of settlement increased in them factors were beginning to influence land use patterns. This began to erode the foundations of the collective-paykal system based on seed production. As a result, the importance of the elements of seed production decreased, and the process of assimilation and economic-cultural rapprochement began to increase.

It should be noted that farming in the southern oasis of Central Asia was not intensive in the late 19th and early 20th centuries because at first, the water of the rivers could not fully provide the lands that could be irrigated. Also, the amount of available water resources was also related to climatic conditions. Even in the years when the rainfall was normal, it was enough to irrigate the cultivated land. For this reason, agricultural products were grown using the waters of springs, ponds, basins and small mountain rivers and streams. In order to meet the need for water, kohirs were built at the foot of the Kohitang mountain [1. 310].

Wheat, barley, rice, sesame and cotton products have been grown in the irrigated agricultural zones since ancient times. Peasants have practiced crop rotation since ancient times. Each landowner divided his land into three parts. After plowing two or three times, they planted rice and wheat in one part, and sesame in the other. The third part was plowed up and they did not plant anything until the next spring. Spring crops such as sesame and chickpeas were harvested and winter wheat was sown on this land without prior cultivation. These lands were called "*plowed land*" [1. 323].

In the second region, dry farming has developed and the cultivated land is more than the irrigated land. Crop rotation was well established in these areas as well. The land left vacant for crop rotation is plowed twice in the spring and once before planting. Such lands are called "*manzara*" or "*marza*". Extensive farming has been practiced on the slopes of the Hisar ridge since ancient times. In the spring, they collected the water in streams like Kavaksoy, Belisiniq, Darvozakan, Selga, Tammasoy, and Borisay towards the plain. These waters have discharged turbid sewage onto thousands of acres of land at the outlet of the gorge. The Uzbeks called these lands "*selga*" or "*selga lands*". In early spring, wheat and vegetable crops were planted on such lands without any cultivation. This type of farming is popularly called "*selovakork*".

At this point, it should be noted that at the end of the 19th century and the beginning of the 20th century, 2-2.5 poods of grain were sown on one acre of land in the Central region of Hisar, and the harvest was from 2 poods to 25 poods of barley. In the riverside areas of the oasis, rice cultivation has a leading position in the field of agriculture. We can see this in the example of villages such as Khojamulki located on the banks of Panj.

Many fruit trees such as walnuts, apples, almonds, pomegranates, peaches, apricots grow in the mountainous and sub-mountainous regions of the Hisar valley. In particular, pomegranates, which are famous in the territory of the khanate, are grown in the village of Darband, which belongs to the Kolob province. Viticulture is widely developed in mountainous regions. The field of policing is developed in its own way, and melons and watermelons are cultivated. Other crops such as carrots, pumpkins, and onions are also cultivated. Along with crops such as alfalfa, corn, and rice, cotton was grown on the irrigated lands in the oasis, and the cotton fields expanded over time [2. 219].

At the end of the 19th and the beginning of the 20th century, animal husbandry developed in its own way as one of the important branches like agriculture. The favorable climate of the oasis and the presence of wide pastures are important in this. Some researchers have studied oasis cattle breeding and divided it into 3 types, depending on the natural conditions and availability of pastures: mountainside and desert pastures, i.e. *autumn, winter, spring pastures* in the regions of the foothills and desert zone; *spring, summer, autumn pastures* in the central mountain regions; *summer pastures* in high mountain regions [2. 221].

In addition to the semi-settled population, the settled population was regularly engaged in animal husbandry. Because the settled population also widely used livestock: horses, oxen, camels, donkeys to drive mill wheels, plow the land, thresh, and also

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perform the task of transportation. Also, its milk, yogurt, meat, and woolen skin are used effectively. In the study period, large horned cattle, sheep breeding, camel breeding, and sheep breeding were widely developed in the oasis.

At the end of the 19th century and the beginning of the 20th century, blacksmiths in Central Asia made iron, steel nails, pegs, locks, various rings, door chains, agricultural tools, and household tools. Since the people of the oasis are mainly engaged in agriculture, there is a great need for working tools such as plow teeth, hoe, scythe, branch, and saw. In the villages in the mountainous regions of the oasis, there were blacksmith workshops, and in addition to the needs of the village, they also sold their products in the markets.

During the research period, the village artisans of the oasis had their own shops, and the tools of production, as well as the products they produced, were considered their personal property. The master's relatives, children, and in some cases his wife also helped him as a student. Work in the workshops was mainly done by hand. Craftsmanship is very important in the life of the residents of the oasis, and the artisans sold their products to the markets in addition to the needs of the village. Tanners played an important role in supplying artisans with products [2. 223].

At the end of the 19th century and the beginning of the 20th century, markets had a special place in the social life of the population in the southern regions of Central Asia because the inhabitants of the oasis have been engaged in trade since ancient times. In particular, 20 markets operated in the oasis in the 20s of the 20th century. These markets worked on two days of the week. Among these markets, the Pattakesar market was important in trade with foreign countries, while the Sariosia, Sho'rchi, Denov and Sherabad markets had their place in the affairs of trade within the oasis.

The residents of the southern region of Central Asia have ancient historical experiences in economic activities and traditional activities, and are distinguished by their own characteristics. The inhabitants of the oasis are considered to be one of the peoples with an ancient settled culture, which have preserved and improved the traditions handed down from generation to generation for thousands of years. In particular, due to the traditional training of the population in the field of animal husbandry, the breed of livestock has improved, and livestock products have gained a lot of experience in supplying domestic and foreign markets with products. Karakol products were considered to be the main source of profit and wealth enrichment of the Bukhara Emirate [2. 230].

Handicraft products made in the southern region of Central Asia are famous abroad and are under special control of the Emirate of Bukhara. Also, animal husbandry is one of the main and oldest types of economic activity of the inhabitants of the region. Although there are many similarities with animal husbandry of the inhabitants of other regions, it is natural that each of the ethnic groups in South Uzbekistan has its own methods and aspects of raising domestic animals.

In the southern region of Central Asia, you can find several types of animal husbandry that have been formed since ancient times. These can be semi-sedentary animal husbandry or animal husbandry as part of a sedentary economy. These types of livestock may have specific variants in different locations. In the settled population, the koro or black pasture system of animal husbandry prevailed, and in the nomadic population, the pasture system prevailed. It is known that among the settled population and the semi-settled population there was different types of animal husbandry. Among the previously nomadic tribes, Transoxiana Turks, the descendants of large tribes such as Kungiro, Lokai, Karluq, Turk, who came from Dashti Kipchak, were considered herdsmen. After lambing in the spring, they drove the herd to the pastures in the mountains and hills or to the steppe meadows.

Another feature of handicrafts was that many of its branches were directly related to the household economy. Many artisans, in addition to their main profession, have been engaged in farming, horticulture, and vegetable growing in rural (and sometimes urban) conditions. Home crafts are widely developed mainly among *Chigatai*, *Turks*, *Khojas*, and mountaineers. Most of them not only sold their products to the local market, but also received payment in kind depending on the produced products. Such a situation is related to the traditions of the village community, and was initially related to the needs of fellow villagers. Blacksmithing is one of the most common branches of handicrafts. Degrez mainly produced household items of various sizes, such as pots, bowls, teapots, aprons, and cart wheels. Metal smelting in mining industry is called "cooking sugar". In general, the craft of manufacturing metal products is mainly divided into four major branches: blacksmithing, jewelry, coppersmithing and tinsmithing. The oldest of these is blacksmithing.

Also, the craft of making wooden products is one of the ancient industries. Local craftsmen made various production tools, household items, vehicles (carts, ships) from wood, Sinch and Kohitang, and metal was melted in the villages where mountaineers live in the mountains of the Hisar range the role of special ovens has been preserved. They made poles, chests and heads, sieves and saddles, etc. Dry farming, silk making, thread weaving, sewing and finishing of clothes are widely developed. In this part, we will dwell on some types of inter-ethnic specialized farms. For example, the social lifestyle and economic activities of the Uzbek-Kataghons were developed in their own way. The chiefs of the semi-nomadic and semi-nomadic Uzbek clans took the lands that were previously communal property to themselves:

In Samarkand, representatives of the upper class of the Tagalogs owned large land and property. This land is called "Mulk-hur-holis" and is exempt from any land taxes. These lands were inherited from generation to generation and were used only by the exiles. B. Kh. Karmisheva reports that they did not cultivate the land, but leased it to other clans of Uzbeks.

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So, during this period, there were large landowners among the tyrants and they had their own economic structure and material culture. They live separately from other Uzbek tribes. However, they were always in economic and marital relations, partially mixed with the Tajiks of “Kohistan”. It is self-evident that in the place where horticulture is developed, a more stable and sedentary way of life is created, and on this basis important branch of the economy, such as handicrafts and textiles, are created. At the beginning of the 20th century, the inhabitants of the southern region of Central Asia had a unique economic system. Agriculture, animal husbandry and horticulture are the leading branches of their economy. Crops such as wheat, barley and oats are cultivated in agriculture [3. 22].

Fruit trees such as apples, apricots, apples, walnuts, currants, grapes, cherries, and pears are planted in horticulture. Due to favorable natural conditions, the trees matured very quickly and were fruitful. Trees were planted on the slopes of the mountain and watered with spring water. From the springs in the upper part of the mountain, special ditches were dug at a certain slope and slope. Two hillsides are planted with fruit trees on large areas. After picking the harvest, they sold a certain part in the markets of the southern region of Central Asia, and a certain part dried and prepared raisins, plums and apricots. They were regularly sent to detention [3. 22].

Also, animal husbandry was one of the main occupations of this people. Those who raise sheep, goats, goats and partly cattle in animal husbandry, in mountainous areas, goats were raised more than sheep due to their resistance to cold and heat. Those who raise goats and sheep for meat and wool, the pastures for cattle are very wide, and they are grazed in pastures for almost nine months of the year. In the remaining three months, they provided food and fodder that had been collected throughout the year. Therefore, handicrafts developed on the basis of three branches of the economy. There were craftsmen and blacksmiths who made various ceramic products, textile tools, sickles, hammers, hoes, and axes. Degreze is one of the ancient crafts, smelting cast iron, preparing various metal alloys, and regularly handing them over to bek. In the vernacular, it is called “cooking sugar”. Currently, the remains of pig iron smelting furnaces have been preserved in the foothills of the southern region of Central Asia.

CONCLUSION

From the above, it can be concluded that the harmony created as a result of the mutual ethno-cultural relations of the settled and semi-settled population in the researched region is the result of the common cultural affiliation of different ethnic groups. At the same time, although the settled population and the semi-settled population have their own ethnic differentiation, this situation did not affect the assimilation processes. On the contrary, although different ethnic components have different lifestyles, they enriched and interacted with each other ethnically and culturally.

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