

ETHNOGRAPHER B. KH. KARMISHEVA'S INTERPRETATION OF THE ETHNIC DESCRIPTION OF THE SMALL NUMBER OF NATIONS IN THE SURKHAN OASIS

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Abstract: In this article, the ethnically small population living in the Surkhan oasis at the beginning of the 20th century is analyzed. This group included Turkmens, Gypsies, Iranians, Arabs, Kyrgyz and Jews. Also, the origin, division into groups, locations and economic activities of these peoples are highlighted. In the creation of the article, researches of ethnographer B.Kh. Karmisheva were mainly used.

Keywords: Surkhan oasis, Turkmens, Ersari, Jugis, Boysun, Pattakesar, Merchant.



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Introduction

In the 19th century, Eastern Bukhara Arabs spoke Tajik or Uzbek languages and lived in small groups, mainly in the southern part of the Surkhandarya region. 132 people were registered in Sherabad city, 6 people in Boysun, and 150 people in Denov region. B.H. During her research, Karmisheva found out that Arabs lived in 24 villages in total. According to their place of residence, they are divided into groups called Kolob, Korgontepa, Qobadiyan and Rabatak. The Uzbek-speaking Arabs of the large village of Rabatak, located in the Sherabad region, were called Rabatak. This village consisted of Shamal, Boy and Sari villages. According to the records of 1926, there were only 228 households in these villages. At that time, they said about Rabatak that there were three hundred Arabs. Also, Uzbek-speaking Arabs lived in Tarakhli and Balkhi villages of Sherabad. In the oasis, Tajik-speaking Arabs lived in the village of Naushahr and the villages of Arabkhana. Shamal Arabs included in Rabatak were divided into groups such as Karasans, Zambirtuda and Shamshulla, Arabs from the villages of Boy and Sari were divided into groups such as Galabotir, Galatentak and Galadevona, Arab residents of the village of Ayvaj were divided into groups such as Mullaguli, Karabegi, Sherjan and Mohibi [2.582]. Among the Arabs of Kashkadarya, Kattakorgan and Samarkand, there is a legend that their ancestors were brought by Emir Timur from the Arab countries. However, as S. L. Volin points out, two circumstances cast doubt on the reliability of this narrative: firstly, the absence of references to the displacement of Arabs among historians who recorded every step of Timur, and secondly, the lack of necessity. S.L. According to Volin, the displacement of a part of the Arabs may be related to the event that took place 100 years after Timur, in 1513, when the Uzbek sultans Jonibek and Ubaidalla were forced to clear the previously conquered Khurasan and Balkh. At the same time, Jonibek Sultan inherited the people of Amudarya Balkh, Shibirgan and Andkhoy, that is, those areas where Arabs lived. At that time, Jonibek's lands were the

Zarafshan valley from Samarkand to Karmina. S.L. Volin cites several documents that provide information about the nomadic Arabs who lived in the middle of the 16th century. Bukhara and Samarkand regions and Kashkadarya valley. they have always maintained their ethnic identity and mostly married within their own groups. This was especially true of the semi-nomadic Arabs who made up the bulk of the Arab rural population. Often, there were constant contacts between relatives who lived far from each other, which was mainly due to economic necessity. Thus, most of the Arabs of Sherabad oasis and Surkhandarya valley took their ancestors from the Karshi steppe, and therefore they were called Karshi Arabs [1.48]. The rest of the Arabs of Sherabad oasis were called Balkhi Arabs as descendants of Badis. Those who came from Balkh. The rich herdsmen of northern Afghanistan were attracted by the pastures of Surkhan, and the poor were attracted by the empty lands suitable for irrigated agriculture [7.114].

Iranians also lived in this area. F. D. Lyushkevich's research shows that the term Iranian has become a general ethnonym for the group that came from the territories under the control of Iran at different times during the last three to four centuries. They were both Tajik-speaking and Uzbek-speaking Shiites and Sunnis. In the Surkhandarya region, Iranians were only in very small numbers in the villages of Karluq and Kichik-Vakhshivor in the Denov district. There were families of Iranians in the village of Karabagh in Boysun province, whose ancestor, according to legends, was the illegitimate son of an Iranian shepherd, so the representatives of this group were given the nickname Irani[3.133].

Methods

At the end of the 19th century and the beginning of the 20th century, local and foreign groups of Gypsies lived in Surkhandarya region. There were groups of gypsies called Jugi and Tavaqtarosh. In 1924, gypsies were registered under the name Karatog-gypsies only in Saryosi and Yurchi regions, and their number consisted of 1418 people. In the 1926 census, they were recorded mainly in the Hisar Valley and the northern part of the Surkhan Valley, with more than 100 farms and a little more than 1,000 people. I.M. The research conducted by Oransky shows that the area of migration of the Jugis of Hisar extended from the Surkhan valley in the northeast to the Denov region in the southwest, but this group considered their homeland - the region of Hisar, where the cemetery of their ancestors is located. Their winter location was in Boisun Bek. B.H. According to the records written by Karmisheva in 1964 from the 83-year-old jugi Tashmirza baba Baybekov in the village of Kudugli, Saryosiy district, the people of Hisar jugi consisted of the following groups: Kitobi, Sagbozi, Kukoni, Chagatai, Bori and Kul or Ghulam. Kitabis lived in Regar, Sagbozi and Kukoni in Sariosia, Chagatai and slaves lived in Hisar Valley. The place of residence of the Bori group is unknown.

At the end of the 19th century and the beginning of the 20th century, a number of new gypsies appeared in the southern regions of Tajikistan and Uzbekistan. As immigrants from Afghanistan, they are popularly known as Afghans. In 1924, 300 of them were registered. B.H. In 1949, Karmisheva noted that there were 6 villages in total when he traveled through Sherabad region. There were 2 villages in Denov Beglig and 4 villages in Sherabad Beglig, where they lived together with Uzbeks. Afghans were divided into small groups in cities and villages such as Denov, Yurchi, Sariosiya, Karatog, Dushanbe [4.154].

Turkmens lived in Sherabad Beggi in the late 19th and early 20th centuries. There are two Turkmen villages in Zhilikal region - Zhilikal and Karaturkman. According to P. Gaevskii, in 1910-1914, there were 750 houses in Jilikal and 200 in Karaturkman. Materials on regionalization of Central Asia 3705 It is noted that Ersarin Turkmens live on the Zhilikal plateau. On the right bank of

the Amudarya, in the Termiz area, 3825 Sarik Turkmen, 1015 Ersari tribes and 1620 Turkmen Shikh tribes were recorded in the materials on the zoning of Central Asia. In 1966, there were 12 Turkmen villages. All of them were listed in the 1926 census. The largest of them is the village of Pattakesar, where Sikhs lived, and in the village of Uchtut, descendants of slaves (ghulams) assimilated by the Turkmens lived. Also, the descendants of the Slaves lived together with the Ersarin people of the Uludop clan in the village of Karakamar. The Bekaul, Kara, and Gonash groups of Ersarin, mentioned above, lived in the rest of the villages. Only in the village of Katta-Juijanganal, Turkmens lived together with Uzbek-speaking Chigatays. The increase of Turkmen along the banks of the middle Amudarya dates back to the middle of the 19th century. Russian travelers have reliable information about this. According to the preliminary information of N.A. Maev, after the rebellion of Abdulkarim, the rebellious son of the Bukhara emir Muzaffar, in 1875, the Kongirat tribe and the Turkmens of the southern part of the Middle Amudarya were moved to Sherabad. As more and more Turkmens, whose lands were washed away by the Amudarya, move to these areas, cheap labor will increase, and Turkmens will replace the Kamakhs in the economic sphere. According to I. Magidovich, the Turkmen clan migrated from Kashkadarya or Samarkand to the Surkhandarya oasis. About 50 genealogies related to Turkmens have also been identified [6.72].

Ersari Turkmens were forced to settle in the forest zone. Here, too, sometimes it was necessary to change the location of settlements due to the instability of the water regime of the river. Turkmens settled in new places, traditional economic specialization allowed them to take their place in the regional economy and establish good neighborly relations with Uzbeks. N. Fevralev wrote in the early 1890s: "The Turkmen of the Tokai region make carpets, rugs, and blankets, and are also engaged in fishing and cart-making, and at river crossings such as Pattakesar, Chochkhaguzar, Kalif, and Karki, they collect people and various products. "He earns for what he missed." N. Maev wrote about Turkmen fishing in the river and salting fish. There were conditions for this. There were salt springs in this area. However, boat building and fishing were secondary occupations of poor Turkmen or newcomers to the lower reaches of the Sherobod Darya. Turkmens in the Yastikboran area cleared forests, built canals and mainly engaged in agriculture. One of the main crops grown by them is jugara, which the Khungiras living on the northern border of the forest zone willingly bought from them in exchange for polyz crops. Over time, the Turkmens will have gardens and vineyards. They were especially famous for their mulberry varieties with large white berries, as well as jiida fruits, which were better than the famous Denov raisins in the markets. Neighbors also bought various dishes, wine, leather, and wooden products from Turkmens. The Turkmens, in turn, bought fruits such as melons, pumpkins, watermelons, food and utensils by exchanging bells. The high quality of these crops was ensured due to the fact that the lands of Kungirov were irrigated with salt water from the Shurob River. In addition, because bells are less tasty than barley groats, the Turkmens replaced wheat and barley with jugara (oats) to make a special sour dish. The Tajiks living on the eastern slopes of the Kohitang ridge bought carpets and household goods from the Turkmens, and the Turkmens bought millstones, medicinal plants, and mummy from the Tajiks. From the potters of the Poshkhurd village market, as in Sherabad, Turkmens and Khungirats bought ceramic vessels, in particular, special jugs for water, sweets and other handicrafts. Poshkhurd potters themselves brought their products to the villages on donkeys [5.115].

In 1955, B.H. Karmisheva came across the Kyrgyz toponym during a survey conducted near the village of Qarluq in the Surkhan Valley of Uro-Takhchiyan. According to the results of the on-site survey, it was found that the residents of the Kyrgyz-Karluq village are descendants of a person named Davlat and have the nickname Davlat-Kyrgyz, which they received from their Kyrgyz mother,

who was brought by their father from Karategin. At that time, the Karluqs, who drove their herds to the summer pastures on the Peter the Great ridge, sometimes took wives from Karategin Kyrgyz and Tajik women.

Results and Discussion

Afghans, Larkhobis, Sujani, Chinaki and others came from Afghanistan. Afghans lived only as families in cities. They were usually engaged in trade. For example, in 1875, N.A. Maev met an Afghan merchant who was trading in the city of Sherabad. Afghans speak Uzbek and Tajik languages. The first information about them was collected in 1949. It was later partially filled in by B. Kh. Karmyshev in 1952. The Larhobi clan was the most populous of the Tajik-speaking Afghan groups. They were mainly sheep herders. Their wintering places were in the lower reaches of the Yakhsu and Qizilsuv, the banks of the Panj and the Vakhsh valley. Neither among the local population nor in the literature is there a consensus about their ethnic origin. Afghans from Kunduz came to Bukhara Khanate to earn money. Indians have lived in almost all cities and large villages with markets since ancient times. These were mainly goldsmiths, merchants and usurers. Only in the city of Yurchi, according to people's testimony, among the few Indians who lived here with their families, there was a doctor named Kabin-hindi [3.137].

Russians appeared in the southern regions of Russia in Uzbekistan after the Russian protectorate was established over the Bukhara Khanate and Bukhara was included in the Russian customs. The first Russian settlement in the region was established in the 90s of the XIX century. It is located near the ancient settlement of Termiz near the village of Pattakesar. In 1914, there were more than 2,500 people in the Termiz settlement of Pattakesar. Along with Russians, there were Armenians, Tatars and others. The places inhabited by Russians reached from Amudarya to Saraykamar. In the middle of the 19th century, Central Asian Jews began to migrate from the central regions of the Bukhara Khanate to the eastern provinces. During this period, several Jewish merchants and their families lived in Boisun. In 1924, only 36 people were recorded in Boisun. Lt. Col. Galkin wrote in 1889 about the Jews in Pattakesar (the future Termiz).

Conclusion

The above-mentioned peoples were absorbed into the population of the oasis, but kept their own characteristics. Even now, representatives of this group can be found in the places where their ancestors lived. It is noted that they are engaged in various professional activities and training. They mainly spoke Uzbek or Tajik languages, which indicates a significant influence of the local indigenous population. Representatives of this group are mentioned separately in B.Kh. Karmisheva's studies. In short, these peoples were divided into different clans, lived in villages close to each other and maintained mutual relations for a long time.

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