

The Issue of Ethnic Formation of the Population of the Southern Regions of Uzbekistan in the Works of B.Kh.Karmisheva



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ABSTRACT: It is known that the territory of Uzbekistan is a developed region, preserving its autochthonous basis as a result of long-lasting historical and ethnic processes. The socio-cultural basis of the Uzbek people formed in this ancient region was created in the distant past and has followed its own historical path. Undoubtedly, the formation of the Uzbek nation did not take place within the framework of one country or a small region, but within the framework of the vast space in which the Uzbek people historically formed and developed - the Central Asian region.

KEYWORDS: natural-geographic, ethnic dialogue, toponyms, oronyms, hydronyms and anthroponyms, Kungiro, Mangit, Kipchak.

INTRODUCTION

In the XIX-early XX centuries, the Uzbek nation was divided into separate regions with large states - Bukhara Emirate, Khiva and Ko'kan Khanates, but the political boundaries between them were divided by the Uzbek people. Historically, it has not been able to have a serious impact on mutual ethnic-cultural relations [1. 56]. However, ethnic processes took place in different historical and ethnographic regions in a unique way under the influence of natural-geographic, socio-economic, ethno-cultural factors. In the XIX-early XX centuries, the ethnic and cultural boundaries in South Uzbekistan (Surkhan-Sherabad Valley), which is historically located within the framework of Uzbek, Tajik, Turkmen and Afghan ethnic dialogue, are two (multiple) changing and permeable having character [1. 61]. This process was considered above on the example of the population's ethnic composition, anthropological, linguistic characteristics, the uniqueness of ethnic history, and economic and cultural traditions. Also, the field-ethnographic materials, the author's personal observations and the comparative analysis of the existing scientific materials in the ethnological aspect showed that the diversity of the ethnic composition of the population, the clear differentiation of the ethnic components, the preservation of various ethnonyms, dialects and dialects in the early 19th-20th centuries were characteristic has been [1. 61]

Based on the features of the available ethnographic materials, the local-ethnographic groups in the Surkhan-Sherabad valley, as well as the ethnicity of all sub-ethnic components found among the Uzbek population, are uniquely settled in other historical-cultural regions of Uzbekistan, ethnic-cultural identity and is directly related to the descriptive characteristics of ethnic units and their formation processes [2].

THE MAIN FINDINGS AND RESULTS

The phenomenon of geneology and seed breeding, which is one of the ethnic characteristics of the Uzbek people, and the analysis of its genesis and historical dynamics in a comparative aspect shows that it was formed on the basis of the order of division into clans preserved on the basis of patriarchal seed breeding in Turkic peoples. This situation is explained by the fact that many Turkic peoples - Kazakhs, Kyrgyz Karakalpaks, Turkmens and Bashkirs, as well as ethnic and ethnographic groups with their own ethnonyms within the Uzbek people, were formed in the form of pure ethnic or ethno-political associations, and also they It is manifested in the common name of the ethnoses.

The procedure for dividing the population of the studied region, which has a complex and diverse ethnic composition, into ancient local-territorial ethnic units, clans (generation, clan) that are not divided into clans on a general basis we can distinguish sub-ethnic components that have preserved and differ to a certain extent from the settled population with their economic and cultural characteristics.

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Examples of local-territorial units in the Surkhan-Sherabad Valley are Boysun, Machai, Kharduri, Vakhshivori, Sinachi, Ushori, Darbandi, Sairobi, Pashkhurti, Vandobi, which do not have their own ethnic name [2. 7], but are called by the name of the region where they live. In these ethno-local units, the phenomenon of linguistic bilingualism is often observed, that is, they speak both Uzbek and Tajik languages. Having their own geneonyms, they are formed in the form of internal divisions based only on toponyms, oronyms, hydronyms and anthroponyms, and are not based on the blood-breeding system. According to economic and cultural characteristics, agriculture and handicrafts occupy a leading place in their economy [1. 30-31]. Also, ethno-social units with a sedentary lifestyle - chigatays and households - have their own ethnic stereotypes. The ethnonym Chigatoy is used in the sense of the general name of the settled Uzbek and Tajik-speaking population of the region. At this point, it should be noted that Sart is synonymous with ethnonym in a certain sense, and it is one of the ethnic characteristics of the population of the region. Khojas also speak the Qarluq dialect of Uzbek and in some villages Uzbek and Tajik. Endogamous marriage prevails in family-marital relations. They are also divided into internal anthroponymic clans. In historical and ethnographic studies, they are recorded as a social stratum of the population [1. 35-36].

In the ethno-cultural environment of South Uzbekistan, the ethnic components that have preserved their order of division into clans and regions stand out. They are sub-ethnic groups with Qarluq, Oghuz and Kipchak components. These sub-ethnic components differ from each other due to their language, anthropological appearance, the uniqueness of their historical fate, the Turkic core of their origin, but they were part of different ethno-political associations in different historical periods.

Among the sub-ethnic groups with the Qarluq component, we can mention such sub-ethnic groups as Qarluqs, Khalajs, Chigils, Tukhsi, Yagmos, Argins, Arlots, Barlos and Jaloyir. It is known that in the early period they were engaged in animal husbandry and had a semi-nomadic lifestyle [1. 33-50]. But over time, they began to settle down, and agriculture began to take the leading place in their lifestyle. Their settlement in the later periods was caused by such factors as the short-season nature of the pastures limiting their practice of animal husbandry and, on the contrary, the productivity of irrigated agriculture. Also, the process of settlement of some of the herders living in the area directly adjacent to the villages inhabited by the settled population has accelerated [1. 219].

These sub-ethnic groups remained in the form of large or small ethnic structures until the beginning of the 20th century. Some of them left their names in toponymy, while others mixed with neighboring ethnic groups or moved to new places. For example, you can see that many settlements are named after ethnic groups. For example, Qarluq (village in Surkhandarya), Turkqishloq (Andijan), Dormon (Tashkent region) and others, sub-ethnic groups with a Kipchak component of the Uzbek people are ethnic units that began to settle in the Transoxiana regions from Dashti Kipchak at the beginning of the 16th century. They are a sub-ethnic group that has maintained a semi-sedentary lifestyle for a long time and carried out animal husbandry and agriculture together.

It is known that the uniqueness of this layer is that the Mongoloid characters are very noticeable in the racial structure, the language has a strong "jokhchilar" dialect and they call themselves "Uzbek". This layer consists of various large and small ethnic groups: Kungirots, Mangit, Kipchak, Naiman, Kenagas, Sarai, Khitan, Min, Yuz, Kirq, Katagan, etc. In these ethnic groups, the double ethnonym system, such as Uzbek-Kungirots, Uzbek-Kipchak, Uzbek-Katagan, is often used. Therefore, compared to other sub-ethnic groups, they call themselves by the Uzbek title, and this name serves as a factor that unites them both politically and socially [3].

Also, the main part of the ethnic components known in the historical sources of the 14th-19th centuries came to Transoxiana during the Shaibani Khan period. Many of them were not only part of the current Uzbek people, but also part of the Kazakh, Kyrgyz, and Karakalpaks. Many ethnic groups and their subdivisions were part of several Central Asian nations at the same time. Therefore, it is possible to notice the centuries-old kinship of the Uzbek, Kazakh, Kyrgyz and Karakalpak peoples without any difficulty [3. 10-11].

The Kongirots living in Surkhandarya and Kashkadarya oasis call themselves Uzbeks, those in Karagan (eastern Kazakhstan) call themselves Kazakh, and those in the Kongirots district of Karakalpakstan call themselves Karakalpak. Kangli, Mangit and Kenegas were also part of Uzbek, Kazakh, Kyrgyz and Karakalpaks. The Qatagons living in many districts of Uzbekistan and Northern Afghanistan call themselves Uzbeks, while the Qatagons living in the northern part of Issyk-Kul (Kyrgyzstan) call themselves Kyrgyz, and Kazakhs are a branch of the Kazakh clan. The repressors who is part of consider themselves Kazakhs. So, it is known from ethnographic materials that most of the sub-ethnic groups with Kipchak component have been absorbed into the modern Kazakh, Kyrgyz and Karakalpak peoples to varying degrees, and their ethnic characteristics have been studied in a comparative-historical aspect [3. 12-13].

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In many scientific literatures, the sub-ethnic groups bearing the name of this Uzbek title are considered as political associations. However, it should be noted that together with the political factor, the ethnic factor is also a decisive link. For example, we can see that the common aspects of their lifestyle, language, culture, and the closeness of their religious views were the factors that united them ethnically. Although these sub-ethnic groups had some differences with their unique household lifestyle, customs and linguistic features in the early 19th - 20th centuries, they kept the signs that prove that they are a single Uzbek people and called themselves the Uzbek name those named with

To add to the thoughts of B. Kh. Karmisheva, socio-economic changes took place in Central Asia in the 1st millennium BC. The development of productive forces, the emergence of cities and fortresses, the construction of large irrigation and defense structures indicate that a unique systematic view of urban processes is forming in this area. The ancestors of today's Uzbeks, Tajiks, and partially Turkmens who lived in ancient Bactria and Khorezm, formed in the III-II centuries BC, mainly spoke the eastern branch of Iranian languages and partially Turkicized Sak or Scythian languages. Until recently, there was no unified opinion in science on the issues of the formation period, place and history of the Central Asian race between two rivers, characteristic of the Uzbek people [4. 70]. One group of scientists believed that this race was formed 6-8 thousand years ago, the second group of experts said that it was formed 3 thousand years ago, and the third group of scientists believed that it was formed in the 16th century.

As a result of anthropological research, the authors proved that the formation of the race between the two rivers, based on rich anthropological data, began 2200-2300 years ago [4. 65]. A number of important periods in the formation of the Uzbek people have been listed in a number of scientific works. Among these, the Achaemenids, Alexander the Great, the Arab caliphate, and the Mongol invasion are mentioned. In fact, these invasions naturally had an impact on the culture, language, and lifestyle of the peoples of Central Asia, including Uzbekistan. However, it should be noted that these marches had very little impact on the eternal and ethnic history of local peoples.

From the anthropological point of view, they could not and could not fundamentally change the blood or genetics of the local people. Because aliens can never be superior to the local population, but they have become part of a large number of the local population, and the local population, in particular, in the territory of Uzbekistan, in all historical periods (according to special anthropological studies, the local people are superior to the alien population has always been superior).

The history of ethnic formation of the Uzbek people is mainly divided into three historical periods:

The first period includes the period from the first millennium BC to the VIII century AD. Mil. Avv. In the III-II centuries, the anthropological image of the modern Uzbek people began to form in the steppe regions of Central Asia. This is the opinion that has been widespread in science until recently, that is, the Central Asian race between the two rivers, characteristic of the Uzbeks, was first formed and spread along the banks of the Volga River and in the Urals as part of the Sarmatian tribes, or that a race was formed around Lake Baikal and became local demands to give up the thoughts that he spread his race to the population.

According to the research, it was found that the lifestyle of our ancestors, who were engaged in settlement and nomadism in Khorezm, Bactria, Sugdiyona, Parkana, Tokharistan, and Choch regions, were closely related to each other. The Massagets, who have lived in these regions for centuries, form the basis (ethnogenesis) of the Uzbek people. The conducted research shows that the anthropological appearance of the Uzbeks began to form at the end of the 1st millennium BC in the districts of the middle basin of the Syr Darya, i.e. Tashkent oasis, Fergana valley, partly in Khorezm, and in the Shymkent region, Yettisuv region of southern Kazakhstan was determined [4. 56-59].

In the III-II centuries BC, this population entered the central and southern regions of Central Asia in several directions. The results of this anthropological research correspond to the period of the migration of peoples known in written sources to the south and the collapse of the Greco-Bactrian state and the establishment of the Great Kushan Empire. The origins of Uzbeks belong to the ancient peoples of Sugd, Khorezm, Bactria, Parkana (Fergana) and Shosh, who were known as Sakas, Massagets, and Tokhars in ancient history and migrated to Central Asia and its surroundings in ancient time go back. At that time, they were called Sugdians, Khorezmians, Bactrians, Parkanians, and Tashkentians by the name of the place where they lived [5].

In the formation of Uzbek and Tajik as a nation, a number of Turkic-speaking peoples who moved between Jayhun and Sayhun in the late 1st millennium BC and early centuries AD and Persian-speaking people who moved from the south of Jayhun tribes, as well as the Chionite Kidarites and Hephtalites, who moved here from the north in the IV-V centuries, and finally, the Turkic-speaking people of the Western Turkic Khanate, who established their rule in Central Asia, play a major role.

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The second important period in the ethnic formation of the Uzbek people is the 9th-12th centuries. During this period, in Central Asia, including Uzbekistan, the appearance typical of modern Uzbeks was the main part of the local population. Previously, this process was connected only with the ethnic processes of the 11th and 12th centuries. It is considered appropriate to study the materials of this period found in the following years into two historical periods, i.e. IX-X and XI-XII centuries. In the 9th century, in the territory of Uzbekistan, according to the results of research, there were drastic changes in the anthropological appearance of the population. These changes were also observed as a result of archaeological excavations. The period of formation of Uzbeks as a nation was traced in science to the XI-XII centuries. The results of the research are the basis for saying that this process belongs to the 9th-10th centuries. The ethnic composition of Uzbeks enriched and improved in the 9th-12th centuries. At the end of the 10th century - the beginning of the 11th century, a number of people who moved to Transoxiana from Altai, Yettisuv and Eastern Turkestan together with the Karakhanids influenced the ethnic improvement of the population. During the Karakhanid era, the Qarluq-Chigil dialect, which is the basis of the Uzbek language, developed and rose to the level of written literature, and this dialect became the common language of the Uzbek people [1].

During the XVI-XVII centuries, the ethnic formation of Uzbeks continued, and they kept their clan-tribal names until the beginning of our century. They differed not only in terms of ethnicity, but also in terms of lifestyle and social structure. Some Uzbek tribes lived in a semi-settled state, preserving the nomadic economy and life traditions that did not transition to settled agriculture. They are also very different in terms of their language (dialect).

But Turkestan and the Uzbek khanates are beginning to be drawn into the vortex of world capitalist relations due to the Russian colonialism. During this period, the national awakening gradually began to sprout. A national bourgeoisie will emerge. Through their ideologues, the Jadids, they begin a serious struggle for national pride and feelings, traditional lifestyle and cultural development. The colonial policy of the Russian authorities is an obstacle to this process and limits the social performance of the Uzbek people on the world scale. The artificial division of the entire Central Asia into Turkestan Governorate, Khiva Khanate and Bukhara Emirate during the Russian colonial period was a serious obstacle to the national unity of the local people, including the Uzbeks [6].

CONCLUSION

The nation, which is the highest wealth of society, contains eternal values and powerful potential. It serves as a very powerful factor for revealing potential, development and progress of our society. Human potential is the most active, most creative factor, which ensured the country's continuous progress through reforms and fundamental changes. In such processes, the true loyalty of each member of society to his homeland and its bright future, high political consciousness and completion of his task at the level of modern requirements, spiritual maturity and moral integrity are extremely important and decisive.

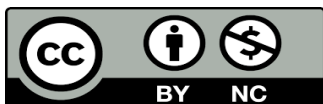
Thus, the ethnogenesis and ethnic history of the Uzbeks, who have lived in the southern regions of the region of Uzbekistan in the guise of the local indigenous population of Uzbekistan, are all ancient clans, tribes, peoples who lived between the Amudarya and Syrdarya and in those times are inextricably linked with past ethnic and cultural processes.

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