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АКТУАЛЬНЫЕ ПРОБЛЕМЫ
СОЦИАЛЬНО-ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES
AND SOCIAL SCIENCES



ЭЛЕКТРОН ЖУРНАЛ

ЭЛЕКТРОННЫЙ ЖУРНАЛ

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*07.00.00 Тарих фанлари***Turaev Sherzod Gulboy ugli****SURKHAN OASIS IN B.H. KARMISHEVA'S RESEARCH ETHNIC DESCRIPTION OF
"YUZ" TRIBES**

Abstract. The article provides an example of a study by the ethnographer, Turkologist B. Kh. Karmisheva on ethnic education, division, location and ethnic history of the person in the Surkhandarya oasis. The Uzbek people are considered ethnically diverse, and in the Surkhandarya oasis, known as an ethnographic region, the Yuz tribe had a great influence. In particular, it was revealed that a hundred seeds were played an important role in the social life of the Surkhandarya oasis at the beginning of the 19th-20th centuries, distribution areas, the composition of hundreds of seeds, and their close connection with the Surkhandarya people.

Key words: yuzs, Karmisheva, marka, Surkhan oasis, Karapcha, Turkmen djuz, Shaybanikhan

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ОПИСАНИЕ "ЮЗ" ПЛЕМЕН**

Аннотация. В статье приводится пример исследования этнографа, тюрколога Б.Х. Кармишевой по этническому образованию, делению, местонахождению и этнической истории лица в Сурхандарьинском оазисе. Узбекский народ считается этнически разнообразным, и в Сурхандарьинском оазисе, известном как этнографический район, племя юз имело большое влияние. В частности, было выявлено, что сотня семян играла важную роль в общественной жизни Сурхандарьинского оазиса в начале XIX-XX веков, ареалах распространения, составе сотен семян, их тесной связи с сурхандарьинцами.

Ключевые слова: юзи, Кармышева, марки, Сурханский оазис, карапчи, туркмен-юз, Шайбанихан.


To'rayev Sherzod Gulboy o'g'li

Termiz davlat universiteti doktoranti

**B.X. KARMISHEVA TADQIQOTLARIDA SURXON VOHASI "YUZ" URUG'LARINING
ETNIK TAVSIFI**

Annotatsiya. Ushbu maqolada Surxon vohasida yuz urug'ining etnik shakllanishi, bo'linishi, joylashuv o'rni va etnik tarixi haqida etnograf, turkolog B.X.Karmisheva tadqiqotlari misolida ko'rsatib berildi. O'zbek xalqi etnik turfa xillik orqali tashkil topgan hisoblanib, etnografik makon deya atalgan Surxon vohasida yuz qabilasi katta nufuzga ega bo'lgan. Jumladan, yuz urug'i XIX-XX asr boshlarida Surxon vohasida ijtimoiy hayotida katta o'rin tutgani, tarqalish hududlari, yuz urug'ining tarkibi, ularning Surxon elatlari bilan chambarchas bog'liqligi ochib berilgan.

Kalit so'zlar: yuzlar, Karmisheva, markalar, Surxon vohasi, qorapchi, turkman-yuz, Shayboniyxon.

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Introduction. At the end of the 19th and the beginning of the 20th century, there were 92 clans in the territory of Eastern Bukhara. They are local indigenous people who came from different regions in different centuries had a direct or indirect effect on ethnogenesis and ethnic composition. In the beginning of the 16th century, together with Shaibani Khan, mainly in the Movarounnahr area - kungrats, yuzs, lakeys, semiziyas, kesamirs, katagons, durmens and others had entered. When they entered, they became part of the local population left and they were called Uzbeks by common name. These ethnicities it was just another ethnic component added to the formed Uzbek nation. They are related to the lifestyle, traditions, culture of the people of Movarounnahr and Khorezm, created a new cultural layer that had a significant impact on economic activity. This ratio is especially high among the population of Zarafshan and the southern regions of Uzbekistan felt stronger. [1,-B.160]

Bukhara Emirate, especially in Eastern Bukhara, at the end of the 19th century - the beginning of the 20th century looking at the social status of the population, in terms of social prestige kungrats, yuzs, lokais, semiziyas, kesamirs, katagons, durmens absolute. We can observe that he took the lead. Yuz is a major Uzbek in this period was one of the peoples. During this period, they are quite densely scattered in two places. Some of them are located in the Surkhan and Hisar valleys and are one of the sources. It is called the Hisar Yuzs, and the other is called the Oratepa Yuzs in the west In the vast steppes from Zarafshan to the banks of Syr Darya located [2,-B.212]. In 1928, Samarkand researched this situation as a result of Sherabad and Boysun expeditions carried out by the institute By Potapov showing the ethnic composition of the Surkhan oasis and the way of life of the family we can also understand from the article.

After that, from 1945 B.K. Karmisheva, one of the departments of ethnology starting with studies on the ethnogenesis, ethnic composition and history of the Surkhan oasis started He did his research by walking around the entire Surkhan oasis carried out and as a result of these efforts, the Surkhan oasis is a unique ethnic group and created many monographs and articles covering the social situation. Scientist It also provides important information about many clans of Uzbeks. The author gives a list of 32 Uzbek clans and their location features expresses his opinions about it. For example, mangit, face, bell, important about Uzbek clans such as Lakai, Kipchak, Ming and their distribution reported the data. Having met twenty-eight of these clans directly researched and indicated the areas where they are located[3,-B.32]

Material and methods. Comparative-descriptive methods were used in this work. The topic the works of Karmisheva were taken as a source for the coverage.

Discussion and results. In the beginning of the 16th century, together with Shaibani Khan, mainly in the Movarounnahr area - kungrats, yuzs, lakeys, semizis, kesamirs, catagans, durmens and others have entered. The Yuz were one of the largest tribes in the Surkhan oasis. This is theirs Ethnographers have different opinions about migration to the region information is provided. The entry of Yuz into the territory of Central Asia, social life, about economic activity N.A. Aristov, V.V. Bartold, H. Doniyorov, V.I. Lipsky, N.A. Maev, L.P. Potapov, I.P. Magidovich, B.Kh. Karmishevas in their works passed, another researcher Q. Najimov in the 50s of XX century studied anthropologically. Yuzs are located directly in the middle and upper parts of the Surkhan oasis who lived as neighbors. Their place of residence is Hisar Valley extended to the eastern edge. B.Kh. Karmisheva while researching face seeds on the other hand,

expressing their opinion about their internal branching, Ktai Yuz showed that it is divided into karapchi clans. Based on this research, let's talk about their whereabouts. Mark and ktai yuzes are mainly distributed in Tajikistan, and karapchi in the upper reaches of the Surkhandarya are common in streams. The sources recorded that 2715 people lived here. However, studies by Karmysheva show that in the above Surkhan oasis. In addition to the above, there is another large ethnic group - the tribe of Turkmen-Juzes. Mirshod, attributed by B.Kh. Karmysheva, I.P. Magidovich out of 23,580 people in the volost, the absolute majority are Turkmens. According to H. Donierov, the yuzes are divided into three groups: a mark boy, a blacksmith and a rajab boy. But this division is mainly Tashkent, Samarkand, Syrdarya, obtained in relation to Yuz in the regions [4, -B.85]. The network of Radjab youths of facial ungulates, old men, begizhuz, living mainly in the Syrdarya and Samarkand regions, includes a number of genera, such as chaljuvut, beshkal [5, -B.93]. Faces in the seeds of the Surkhan oasis have a different structure.

Since ancient times, it has occupied favorable places for irrigated agriculture yuzs, began to move to a sedentary lifestyle. A tribe among the older generation of Yuz a person who knows its structure more or less clearly is rare. This is especially among those whose ancestors belonged to the Turkmen Juz and Karapchi divisions more correct. According to the informants, brand, box and Karatamgali (one of the Marka clans) is an independent ethnic group, the name of the face they were not included, and the term "hundred" meant only Turkman-juzs. The main settlement of the clan is the eastern part of the Hisar Valley, that is, in the east

It started from the village of Kafirnihan and reached the lower reaches of the Dushanbe river Kafirnihan was the Ilyak valley. Marka villages are rare in the West. There are Karatamgali settlements, their main location It was the lower part of the Karatog Darya valley, that is, Regar and Saryosiya regions. On the right bank of the Surkhan, Karatamgali are relatively rare.

According to B. Kh. Karmisheva, the brands included 16 generations. Their names are as follows: Karapichak, Saripichak, Uyas, Salin, Achamayli, kopsori, kipchak, koysopi, naiman, koshtamgali, chal, eshbachcha, elik and kora Also, the divisions of the Uyas, Koysopi, and Naiman clans names are also recorded; bozbit in the first, kasib in the second, and kasib in the third Beshbola, esamat in the fourth, bakimbachcha, kuduzbachcha, boriemas, bashishik, such as Uyghur, Khojibachcha and Dobai. Ktai-yuzi is the largest of the Yuze who lived in the Sangzor and Syrdarya valleys was one of the units. Ktai-yuz is divided into 12 genera: kurikozon, tigririk, beshkubi, bogmachoyi, hojibolasi, uvol, Mughal, hojibachcha, kxanhoja, kora kursak, sortjuze. These are mainly in Syrdarya, Jizzakh and Samarkand region. In Gallaorol and Bulungur districts, partly in Surkhandarya province lives. [5,-B.39]

Karapchi department, in the north-west of the Surkhan oasis, from Topalang He lived in the right bank area up to the Khalkayar River. Here they are villages were located on the mountain plain and partly on the foothills. Carpathians It was considered to be divided into 12 generations. Karmisheva names only two of them he mentioned that he managed to find out. They are Baganas and Zardakol.

The Turkmen juzlar occupy the central part of the right bank of the Surkhan, in the north Starting from the village of Ambarsoy, a little above Denov, Shorchi occupied the Turkmen desert-Turkmandasht, which ends in the south, Surkhan in the east with, in the west it is bordered by Okkapchigai. With Halkayar river in the foothills adjacent to irrigated Turkmenistan and a number of small there were also Turkmen-Juz villages on the mountain ranges. Left of Surkhan river on the coast was recorded only in the village of Khoshchekka.

They are from Denov rare outside, only one Batash in the Hisar range of the Hisar province. It is also found in Akhtash village of Sherabad province.

16 clans of Turkmen-juz are divided into two groups - vaktamgali and djilantamgali divided - 8 seeds are united in each. To the Vakhtamgali group: kazayakli, kuztamgali, kazak, jorikbosh, kesauli, bolgali, alpli and batash clans were included. Jilantamgali group consisted of the following seeds: bolakhur, kusa, patas, crow, yurga, yas, comb and saddle. [6,-B.112]

Kazayakli clan has two divisions - bolak-kazayakli and bogajeli; Batash four divisions of the clan - Nauruzboy, Qurbanboy, Khayitbay and Tuyjah; Kusa. There is a section of the clan called Boyrakusa, and there is an Ezma section of the Jilantamgali clan. Presence of Naiman and Baganali ethnonyms in the brand and karapchi shows that they were joined by groups belonging to the Naiman nation. This is a join Also in Jizzakh province (groups of names shown here among the yuzs also noted), it also happened in Hisar, where the Naimans lived from the 17th century may have been. Along with the group of Naymans and Uighurs the presence of marks, the Khiva Naiman and some pieces of the Uyghurs are from the massacre. It is assumed that they ran away towards Amudarya and escaped in different ways will be the basis for doing it. They have several directions - some of them to the wrong, a part went to the Kazakhs, and a part went to the borders of the Bukhara Khanate. At the beginning of the 20th century, the Karabakh people settled mainly in the Surkhan oasis.

In cities and large villages, they are mainly with chagatai and resistance mixed up. Their culture and lifestyle is close to the urban culture. This is the fact that they have been involved in the life of the settled residents of the oases for a long time. Is it related to or Marka, Karabakh and Turkmen are the descendants of Jungors. It is difficult to say whether it is explained. Proximity to Karapchilar urban culture distinguished by: his speech, manners, and behavior were in Uzbek language had its own characteristics. Among the descendants of the Karapacas, their ancestors are from this. There are also many legends about the relocation from Jizzakh and Oratepa 200-300 years ago spread [6,-B.224].

The Turkmen-Juzs, a sub-division of the Yuz people, are somewhat earlier than Hisar has moved. And the local population considers them as aboriginal people, because it is to them the territory was given by the emirate as an ulus, a country, and was called Turkmenistan. They have a strongly defended fortress in Denov for a long time who managed the local government. Turkmen-juz are as sedentary as Karabakhs lifestyle. A certain part is mixed with chigatoys, compared to kungrats, there were fewer Mongolian symbols [7,-B.83].

The original place of residence of the ancestors of the Turkmen people and to the Surkhan Valley. The narratives written about the time of its location are contradictory. According to, B. Kh. Karmisheva there are three opinions about the arrival of Turkmen yuzs to the Surkhan-Hisar oasis exists: according to the first, yuzs-kungrats are from the back country; to the other according to them, they immigrated from the land of their ancestors Oratepa and Nurota. During the time of Amir Temur, there was a Turkman steppe in the Surkhan oasis, according to legends Turkman steppe was the stronghold of Amir Temur's father. Amir Temur on the basis that Kesh region was granted to Karachar Noyan, his fifth grandfather the third opinion was put forward, that is, one hundred Turkmen by Sultan Sanjar Mozi copied. That is why it is called face (juz), that is, Turkmen-yuz. The yuzs of the Surkhan oasis are the descendants of those who migrated from Jizzakh and Samarkand they say. According to information, this statement belongs to Sultan Sanjar near the city of Denov confirms that it was

a grave (stepping stone). There are historical foundations for all three legends. By the meaning of Turkmen nouns, as well as by its own name, the dialect was similar to the Uzbeks from Dashti Kipchak in terms of physical structure and way of life. The population of the Denov region consisted of 32 clans - 16 Karabakh and 16 Turkmen. Among the Uzbek tribes there are several genonyms similar to each other. Such coincidences are mainly found among the Kungirats (Vakhtamgali, Dzhilantamgali, Balgali, Kesauli, Tarakli, Kazayakli, Bogazheli, Kazak, Kusa), Naimans (Vakhtamgali, Kazayagly, Jilonly, Kazakhs), persons in Samarkand and Jizzakh (Vakhtmagali, observed with a hammer, bucket). Similar ethnonyms - rakli, balgali, yas (zhas-taban - "flat-footed" among the Kazakhs) were also used by their Kazakhs, mainly the Middle Zhuz peoples. To this should be added the ethnonym Kuztamgali. So, the Turkmen zhuzes are in many ways the same as other Uzbek tribes and are made up of bits of seeds.

In the narrations about Nurota Turkmen-juz, this area is Turkmen-juz. It is not for nothing that it is mentioned as the place of ancestors. It is known that Nurota mountains and the regions adjacent to it at the beginning of the 20th century, the Turkmen of the Uzbek tribe. It is a compact settlement area, and the name "Nurota-Turkmen" for them in the literature preserved. Uzbek recorded by Kh. Doniyarov in Nurota region belonging to the Hundred tribe of Turkmen and their ancestors to Nurota. There is a legend that "he came from Hisar-Kolob"[4,-B.71].

The above information shows the genetic relationship between the Turkmen-Juzs and the Uzbek-Turkmen in the Nurota region and the groups that are part of them. From the possibility of repeated migration from Nurota to Surkhan Valley and back to Nurota indicates. There are a number of other Uzbeks in both groups under consideration the same that is common to the tribes, including the Kongrats and the Naymans genonyms are similar, so they belong to ethnic groups of the Surkhandarya Valley can enter and those from Nurota are not considered immigrants. All the previous ones researchers call Nurota Turkmen Uzbeks based on the views of the local population who considered it to be an independent ethnic unit, that is, one of the Uzbek tribes. The inclusion of Turkmen name in the list of the 92 Uzbek tribe also confirms this. It should also be noted that Kh. Doniyorov belongs to the Uzbek-Yuz group of this group while talking about them, he clarified that they belong to the Middle Juz[4,-B.25]. The genonyms of Kazoyakli, Jilantamgali, and Balgali indicate that they belong to Orta Juz we can know all by being. If we return to the issue of the formation of the Turkmen hundred group in the Surkhan Valley, it is worth mentioning that in the territory of the southern regions of Uzbekistan and Tajikistan. Turkmen have lived there since ancient times. The Oguz and Ilekhan Ali-Tegin's Khurasan The Turkmen who took part in the counter-campaign reached the borders of Termiz and Qobadian those who went and stayed, and then a little more than a century has passed.

Babur in his memoirs, Hisar and Eastern Khorasan, up to Badakhshan always mentions the Turkmen who lived there. Some of them are in Babur's works local settlers and others as outsider groups. For example, Babur says that in the late 60s of the 15th century in Iraq and Azerbaijan Karakoyunli, who left after the Aqkoyunli group took over power 4-5 thousand Turkmen families settled in Hisar. Turkmen, including people from Turkestan (from the Middle Syr Darya regions) are always in the service of the Timurids those who are Timurids are often related to Turkmen nobles through marriage those who are Among Babur's emirs and officials, there are many Turkmen, and their a part went with him to India. Based on the above information, In the ethnic history of the regions located along the upper reaches of the

Amudaryya it can be concluded that the Oghuzs and Turkmens played a certain role. The formation process of Uzbek-Turkmen is not only in Bukhara, Samarkand, Syrdaryya in the Nurota intermountain and adjacent areas of the regions, but also in the Surkhandaryya valley if we admit that it happened, there will be no mistake. The above words are Uzbek separate groups of Turkmens (even in Yuz, before they joined this union up to) repeatedly from some areas of their settlements to another does not rule out the possibility of migration.

Conclusion. Uzbek population in Eastern Bukhara in the late 19th-early 20th centuries the absolute majority of the steppe Kipchak tribes are kungrats, yuzs, lokai, formed by Semizis, Kesamirs, Katagans, Durmens and others. Above if we conclude our opinion based on the data, the face seeds are the oasis of Surkhan considered to be one of the clans settled in the territory, the territory is socio-economic had an important place in his life. Middle parts of Hisar and Surkhan valleys occupied by hundred tribes. In 1924, 476 naimen were recorded near Karatog. They are probably the Marka sub-division of the Yuz tribe as mentioned above may have been included. The Yuz are Uzbek, Kazakh and Turkmen peoples their dialects due to the influence of many ethnic groups within it are also different. According to researchers, the mixed form of the Kipchak, Oghuz and Karluqchigil dialects of the Uzbek language is characteristic of the Uzbek dialect [8,-B.58].

Yuzs are second only to kungrats in the Surkhan oasis Although he was standing, he occupied high positions in terms of prestige. Yuzs in Denov's waiting room there were 26,173 people, making up 97.4% of the total population. Long wait for Denov over the years, it was ruled by people from the Hundred tribe. Uzbek among the tribes, hundreds made up 33,300 people, with 20.1% in terms of number 2 standing in place. They are located in Shorchi, Denov, and Sariosia districts in the Surkhandaryya region resided. The yuzs are mainly agricultural, but also with livestock have been engaged in. Even today, yuzs are important in the Surkhan oasis is considered to be of great importance. We will continue our scientific work in this regard in the future we will expand further.

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