

HISTORIOGRAPHY OF PRELIMINARY DATA ON ETHNOGRAPHY OF KASHKADARYA AND SURKHANDARYA OASES

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ABSTRACT: This article discusses the historiography of preliminary data on ethnography of Kashkadarya and Surkhandarya oases. It is noteworthy that the works of this period were written in the style of travelogues and memoirs, and in some of them the chauvinist spirit and political goals are clearly visible. Nevertheless, these data serve as an important source for determining the ethnic image of the population of the region in the XIX century.

KEYWORDS: Historiography, ethnography, Kashkadarya, Surkhandarya, oases, style of travelogues.

INTRODUCTION

The southern regions of Uzbekistan have long been an important place where different ethnic groups collided, information about this is recorded in various sources. In particular, the “Avesto” [1.50-51; 48; 276], the Indian epic “Mahabhorata” – “Bharata’s history of generations” [2.133-134], Behistun writings [3.358-367], works of Greco-Roman historians and works of Chinese chroniclers [4. 23-28; 240-276] contain valuable information about the cities of the southern region and their inhabitants.

It is known that as a result of the conquest campaigns of the Russian Empire that began in the 50s of the XIX century, by the 70s and 80s of the XIX century, the main large part of Central Asia, that is, all the properties under the control of the Kokan Khanate, some cities and fortifications of the Bukhara Emirate and the Khiva Khanate, as well as a large part of present-day Turkmenistan, became part of the empire. entered. The Emirate of Bukhara (Treaty of June 23, 1868) and Khiva Khanate (Treaty of Ghandimiyan of August 12, 1873), which have been maintaining their independence in the region since the 16th century, became its vassals after the Russian invasion and became dependent states of the empire in political and economic relations.

THE MAIN FINDINGS AND RESULTS

In order to more fully study the peoples of the occupied territory, along with many military officers and spies, real ethnographers, geographers, geologists, cartographers, zoologists and other specialists traveled to Central Asia. For example, in the first half of the XIX century, the expeditions of F.Nazarov, N.N.Muravev, A.F.Negri, N.V.Khanikov, G.I.Danilevsky and others were carried out. is an important resource. It is noteworthy that the works of this period were written in the style of travelogues and memoirs, and in some of them the chauvinist spirit and political goals are clearly visible. Nevertheless, these data serve as an important source for determining the ethnic image of the population of the region in the 19th century.

Commenting on the ethnic composition of the population of the region, the author notes that the Uzbeks are similar to the Tatars and Kalmyks, and most of them live in Samarkand, Bukhara, Karakol, Karshi, Guzor, and Miyankal. The work also provides information about Arabs living side by side with Uzbeks (in Karshi and Termiz), Kazakhs (around Karshi), Gypsies and Tajiks (on the outskirts of Karshi). The eighth chapter of the work contains information about the lifestyle and customs of the Uzbeks. The author uses a lot of new information about the region, but in the work it is noticeable that there is a somewhat condescending approach to the peoples of the region in covering the traditions and lifestyle of the local population.

During this period, several spies were sent to the region not only from the Russian Empire, but also from England. For example, Alexander Burns came to Bukhara in 1831-1832 on a secret mission of the East India Company and collected important information about the khanate. In his memoirs, "Journey to Bukhara", [5] information is given about the ethnography of the inhabitants of the southern regions of Uzbekistan. Among the information given by A. Burns about the population and economic potential of the Bukhara Khanate, as well as the fact that Karshi is the second most important city, its population is 10,000 people, the information about the residences and clothing of the population has not lost its importance.

Orientalist and geographer N.V. Khanikov 1841 dismissed engineer K.F. Butenov was in Bukhara as part of the mission and created a work entitled "Description of the Bukhara Khanate" describing the socio-economic life of the emirate [6]. Khanikov's memoirs differ from the works of other Russian researchers in that they describe in detail the anthropological composition and economic condition of the population living in the khanate. The author gives a list of 92 Uzbek clans in the appendix of the work, 28 of them lived in the Bukhara Emirate, and gives information about their residences, clothing, and food. Another valuable aspect of the work is that it provides valuable information about the living areas of various tribes and peoples who lived in the southern regions of the emirate in the first half of the XIX century. For example, the Mangits are located in the vicinity of Bukhara and Karshi (some of them lived a sedentary life in the city), the Sarays are located on the road from Samarkand to Karshi, some of the Kungirats are in the city of Karshi, another part is on the Shahrisabz road with Karshi, the Orlots are in Karshi and Bukhara district (sedentary), the Kovchins Those who lived around Karshi.

A.Grebenkin, later I.Yavorsky gave information about the settlement of the palaces in Chirakchi district and wrote that the palaces first settled in Balkh, then moved northward and settled in the deserts near Guzor, between Karshi and Jom [7.89;34]. According to this information, it can be concluded that the palaces came and settled in the Chirakchi region long ago.

The historical and ethnographic information of the southern oases related to this period is also covered in the works of Hungarian orientalist Herman Vamberi (1832-1913) [8.160]. The travel scholar's writings about Central Asia contain interesting information about the ethnography of the local population, including the Uzbek people. H. Vamberi is one of the first foreign researchers to comment on the origin of the word "Uzbek". He went to Bukhara in 1863, first coming to Khiva, then Bukhara and Samarkand. At the end of his journey, he was in the city of Karshi, where he wrote down valuable information about the city's geographical location, climate, inhabitants and their activities. It is worth noting that in describing the cities of Central Asia, H. Vamberi tries to collect truthful information about the region and peoples he is studying, without exaggerating or belittling local tribes and peoples [9].

The role of the polytechnic exhibition opened in Moscow in 1872 in the ethnographic study of the peoples of Turkestan, including the Uzbeks, should be emphasized. The clothes, handicrafts and tools of the peoples of Turkestan displayed at the exhibition aroused great interest in the audience. The photo album of Turkestan prepared in connection with the exhibition was especially important.

A.P. Khoroskhin, who participated in the preparation of this collection and later created several independent scientific works, is one of the scientists who made a certain contribution to the research of the ethnography of the Uzbek people. He formed his works by direct observation of the life of the local population, as well as with the help of various oral information collected from the population. In the "Turkestan collection" collection, he published valuable information on the Uzbek tribal and clan regions, including the ethnography of the inhabitants of the southern oases, in several historical and ethnographic studies [10.489-513;516-519]. A. Khoroshkhin's information about the Kenagas who lived in upper Kashkadarya is especially important in studying the ethnic composition of the region. The researcher tries to avoid such ideas as "emphasizing the anthropological-ethnogenetic belonging of the peoples of Central Asia to the Mongoloid race, the descendants of the Mongolian clans" that were spread in Europe at that time, to reject them and to prove that the Mongols are different and the Uzbeks are different ethnic groups [11. 491-498; 516].

It should be noted that N.A. Maev is the first scientist who studied the southern Bekliks of the Bukhara Emirate precisely ethnographically. He came to Karshi in 1874 and recorded some information about the city. In 1875, an expedition led by N.A. Maev visited all the southern provinces of the Bukhara Emirate and collected materials related to their ethnography. The

expedition first carried out field ethnographic research in Hisar province, then in 1878 in Sherabad and Boysun provinces.

N. Maev's series of articles published in 1875 in "Turkestan Satetement" newspaper, issues 1-6, dedicated to the Shahrisabz Bey, are of great importance in researching the ethnography of the Kashkadarya oasis. In the article published in the 1st issue of the newspaper, the author tries to determine the ethnonyms of the village "Urus" and Kitab Bek in Shahrisabz. In particular, it connects the name "Urus" with the urus branch of the kanjigali clan. But some ethnonyms were mistakenly identified and translated. For example, the name "Kitob" in Russian is "run water", that is, in Uzbek "water run, run away" [12.3]. The linguist scientist T. Nafasov defines the ethnonym "Kitob" as actually Sughd $kat+ob < kat+i+ob$ - fortress (village, city) by the water (river) [13.98].

In the 2nd issue of the newspaper, N.Maev gives information about the clothes of the residents of the oasis, the relations between Jews and foreign citizens and the local population [14.6]. In number 3, he says about the dwellings of the local population: "In houses, doors replace windows, roofs are covered with mud and let water flow in rainy weather [14.10]". In the 5th issue of the newspaper, information is provided about the geographical location, settlements and inhabitants of Saray clan, Yakkabog, Chirakchi, Shahrisabz, Koson, Karshi, Mubarak, Qarovulbazar and cities [14. 1-3]. Through these data, the ethnographic image of Kashkadarya and Surkhandarya oases in the second half of the XIX century is revealed.

Another researcher G. Aminov's articles contain ethnographic information about the Mangit, Kenagas, Saray, Batosh, Kovchins and Arabs of the Uzbeks who lived in Karshi Begili in the second half of the XIX century [15].

CONCLUSION

In conclusion, ethnographic knowledge has been formed in Uzbekistan since ancient times. However, none of the sources created before the XX century are specific works dedicated to the ethnology of the Uzbek people. Because, in most of them, the information about the ethnology of the Uzbek people was published in an irregular manner, descriptively and without knowing the culture and traditions of the local area. But this situation does not negate the contribution of these sources to the study of the ethnography of the Uzbek people.

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