



Regional Location of Kungirats of Surkhan-Sherabad Oasis

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Abstract: In the 21st century, which is the age of information-communication and global changes, every nation is trying to preserve its cultural characteristics and ethno-national identity. From this point of view, the study of ethnic groups in the population is of great importance. One of such large ethnic groups in the structure of the Uzbek people is the Kunhirats. The article examines the territorial location of calls.

Keywords: ethnographic space, kungirat, Surkhan-Sherabad oasis, vaktangali, koshtangali, oinni, tortuvli, kanjigali.

Introduction.

The southern regions of Uzbekistan are a kind of "ethnographic space", it is here that you can see the harmony of different cultures, economic lifestyles, national traditions of different ethnic groups and ethnographic groups, in other words, the symbiosis of ethnocultural traditions. It is in the formation of this harmony that the characteristics of one of the major sub-ethnic groups of the Uzbek people - the Kungirats - are given priority. In particular, along with mental characteristics such as folk simplicity, hospitality, bravery, tolerance, unity of word and work, accuracy and gentleness in character, interest in lively music and dance were characteristic features of the daily lifestyle and culture of the region's bells.

The Kungirats were one of the influential and numerous clans in the past, they lived in the territories of the present-day Khorezm, Bukhara, Navoi, Samarkand, Kashkadarya and Surkhandarya regions. Over time, peoples belonging to the Oghuz, Kipchak and other Turkic peoples joined the ethnic composition of Kungirats. During the 14th and 15th centuries, some groups of Kungirats moved to Sherabad, Hisar valleys, Khurasan and Northern Afghanistan. For example, representatives of the Kunhirat clan live in Baghlan, Balkh, Kunduz, Tahor, Shibirgan, Maimana and Helmen regions of Northern Afghanistan. In Balkh region, branches of bells such as kortogai, kaldavli, maltaka, jelkillak, doska, gala, topkara, karbura lived.

Kungirats mainly lived in Kamashi, Guzor, Dehkanabad districts of present-day Kashkadarya region, Sherobodarya and Karatogdarya valleys of Surkhandarya region. In these lands, the bells gathered in very large groups and occupied a large area. Also, some groups of bells are found in Jizzakh, Samarkand (Kattakurgan), Bukhara (Karakol) regions.

Materials and Methods

The migration of the Khungirats from the Kazakh steppes to Movarounnahr is considered by the Khungirats as a return to their homeland Jiydali Boysun. According to some scholars, bells came to the vast areas between the Kashkadarya and Surkhandarya oases during the time of Shaibani Khan. However, written information indicates that a certain part of this tribe has been in this area several times before. According to historian Rashiduddin, among the 4,000 Mongolian soldiers that Genghis Khan assigned to his Chigatai ulus, there were 1,000 bellmen[8].

Elshnosti scientist B. X. Karmisheva believes that bells arrived in Kashkadarya and Surkhandarya oasis in the middle of the 13th century [4].

At the end of the 13th century, the bells were between Badghis and Balkh among the Mongol soldiers. Then they crossed Amudarya via Kelif, Kerki or Termiz. Later, Shaibani Khan sent them to these places in 1503. There is a legend among the Kunhirot-Uzbeks of Surkhandarya that their ancestors received the Guzor-Boysun desert from Genghis Khan [14].

The early groups of Khungirats who lived in Movarounnahr adapted to a sedentary lifestyle in the late 13th - early 14th centuries and joined the local population in Khorezm and mixed with them [5].

According to some reports, the black-bellied bells that lived on the banks of the Edil (Volga) migrated to the shores of Khorezm and the Aral Sea. Some of them moved to Zarafshan valley due to lack of land (for farming and livestock). The Kunhirats define the period of their migration to the Zarafshan Valley in different ways. For example, in their opinion, bells migrated from the beginning of the XVIII century to the second half of the XIX century. A. D. Grebenkin also wrote that their migration from the Zarafshan Valley did not happen at the same time, the migration continued until the 1940s [9]. At the beginning of the 19th century, the Kungirov village was founded by the Kungirats who moved from the village of O'sarshorcha in the Fallaorol district to the Payarik district of the Samarkand region [1].

Some groups of kungirats in Bukhara region mainly migrated from Khorezm. This process has been going on for many years. For example, the migration of some groups of Khorezm settlers to the Shofirkon district of the Bukhara oasis began in the second half of the 18th century and continued until the 30s of the 19th century. Their migration from one place to another was caused by the economic crisis in some regions of the Khorezm oasis. The wars between the Bukhara emir and the Khan of Khiva also caused the forced migration of the population.

In the 19th century, khungirats worked in the Emirate of Bukhara in the following positions: toksabo (head of a unit with its own flag in the army), mirokhor (head of the horse farm) and other positions[10].

In the 18th century and the beginning of the 20th century, the Kungirats lived in the areas near the banks of the Syrdarya River in the Khojand region[11]. The calls are spread in the areas up to the city of Kunduz in Northern Afghanistan[3]. The bells of the Zarafshan Valley moved to other regions, for example, to the Fergana Valley[2].

In the 19th century, the group of bells was especially concentrated in Khorezm, Surkhandarya, Kashkadarya and the eastern part of the Zarafshan valley.

At the end of the 19th century - the beginning of the 20th century, the Khungirats were considered the most numerous Uzbek clan in the Surkhan oasis. At the beginning of the 19th century, they lived in vast areas up to the slopes of Guzor, Termiz and Bobotog ridges.

According to the census data, the population of Surkhan oasis was 34100 people. Of these, 3525 people were registered in the Boysundarya Basin, 18385 in the Sherobodarya Basin, 3025 near Termiz of the Amudarya Valley, and 9375 in the Surkhandarya Valley[12]. They are divided into clans (seeds). For example, if we look at the oasis of Sherabad alone, it can be observed that it is based on the principle of clan-tribalism in this area. In particular, the representatives of the Vahtamgali dynasty of the Khungirats lived in the middle reaches of the Sherabad River, in the villages of Gurjak, Gurun, Jangarik and Khojakiya on the Kohitang ridge, the Koshtamghals lived in the villages of Chilonzor and Homkon in the middle reaches of the Sherobodarya, and the Kanjigals lived in the regions of Sherabad and Jargorghon. The Ayin people lived in the villages of Kizil Alma and Poshkhurd, located in the eastern part of Kohitang mountain. Tortuvli people mainly lived in the territory of the Boysun region, that is, in the villages of Khojabulgan, Tillakamar, Dahanaijom on the banks of Sherobodarya, and the city of Boysun and some surrounding villages[7].

All the river valleys and hills where the bells spread were their rural (winter) lands, and the part near the high mountains were their summer lands.

The bells are widespread in the areas of the southern regions suitable for cattle breeding, and they lived in other areas of the Surkhan oasis, in addition to the Boysun-Sherabad region. For example, it was determined that there are 13,140 representatives of the call in the Kara Darya basin, and 9,375 in the upper Surkhan oasis and the Bobotog range. They came to Sariosia and Denov districts from Dehkanabad 170-180 years ago. Kungirats lived in the upper part of the Surkhan oasis, in Sangardak, Changloq, Bogcha and other villages in the mountainous regions, mixed with Tajiks. They lived in separate villages in Sariosia, Denov, Dashnabad, Sarijoi, Yurchi[6].

If we talk about the places where the Kungirats settled until the middle of the 20th century, Vaktamgali people lived mostly in Sherabad oasis, the lower reaches of the Surkhan, the Amudarya valley and around Termiz, in the Karatog Darya basin, in the middle reaches of the Sherobod Darya, and in a number of villages on the eastern slopes of the Kohitang ridge. Koshtamgals Middle stream of Sherobodarya (Kallamozor village) Kirkash river basin and Khomkonda, Dokkhana, Almaty, Karabotir, Chokmozor, Kyzilsoy, Kuyik, Isriq, Tolli, Chit, Nyongokli, Bakirchi, Terakli, Nayman, Etimtog, Koshtamgali, Kyziljar They settled in villages such as Sherabad oasis, Shorob in the northern part of Kohitang, Mavlish near Chakchak pass, and the present Oltinsoy district. The Kanjigali clan is spread from the Sherabad oasis to Zharkurgan, as well as from Surkhandarya to the Bobotog ridge, from around Termiz to the territory of the Dehkanabad district (Kashkadarya oasis). The Oyinli are scattered in the Sherabad oasis, in the western part of the Kohitang Darya basin, in the southeast of the Kashkadarya region, on the eastern slopes of the Kohitang ridge. The Tortuvians are mainly spread over the area from the former Baysun Bey, i.e., from Sherobodarya (Darband) in the west to Surkhandarya (Kumkurgan) in the east, and from the Halkayor River valley to Sherabad Bey in the north.

In general, villages were considered the main type of settlement for all groups of bells in the late 19th and early 20th centuries. Academician K. of the location of calls. Sh. The typological classification proposed by Shaniozov was also typical for the Kunhirites who lived in the southern regions of Uzbekistan [9].

Results and discussion.

Two types of locations for bells were characteristic (mountainous plains and oases) depending on different relief conditions. In addition to the type of permanent location in a sedentary state, semi-nomadic bells also had temporary (summer) places of residence, which were considered convenient for migration.

Usually, they settled on the banks of rivers, irrigation canals or roadsides. Externally, these villages are divided into three types:

1. A settlement consisting of houses built closely together in one direction along a river or road bank. Such villages are conventionally called "linear". However, their construction along one line was not always observed. Some houses were built closer to water sources or roads, while others were further away from them. The surroundings of their houses are open and not surrounded by walls.
2. Settlement in the farm. Here, there are several closely built houses at a distance of 100-200 meters from each other. Such a cluster, which includes several houses, is called an ovul. A village was made up of several farms. There were streets in villages. From one village to the other, one went through the roads that passed through each other. In the past, one large family group lived in each village.
3. Placement in a separate scattered form. In this case, the houses are located far from each other (100-200 meters or more). Therefore, this location occupies a very large area. The houses are surrounded by a low thatched wall. Tree branches and thorny plants were often used to fence the house [9].

The first appearance of the settlement is typical of the Khungirats living in the Surkhan oasis, Boysun, Sherabad districts, and a number of Khungirat villages are located in a line along the tributaries of the

Sherobodarya. In the village of Chukurkol in Sherabad district, mainly the Oyinli people lived. Later, various clans began to move here. It is in this village that there lived the royal families of the Kungirots, who belong to the Karakalpak clan, such as Kal, Karniya, Galdir, Sarik, and Jundor, and they are divided into five. Oyinlilar are found in Turkmenistan, Tajikistan, Surkhandarya, more in Bobotog, Zharkurgan. In other districts they were less.

Conclusion

During the last 50 years, the people who lived in the mountains and hills were moved to the lower regions due to the development of new lands in the Surkhandarya region. Semi-nomadic bell clans have moved from their previous lifestyle to a more sedentary lifestyle. Due to the intensification of internal migration, most of the clans living in the Southern Surkhan oasis of the studied area began to live in a mixed way.

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