

ANCIENT VALUES OF KASHKADARYA KUNGIRATS

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Annotation

In writing this article, based on available written sources, historical-ethnographic literature, materials related to the material and non-material culture, social condition, and ethnic history of the Kungirats living in Kashkadarya region are presented. Also, the information related to the customs and economic activities of the Uzbek people is reflected.

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The question of the origin of peoples on a global scale has been the cause of interest in human society many times since ancient times. In our country, the origin of the Uzbek name has been a cause of controversy. He was called "Uzbek" because he felt free as a result of the intermingling of various ethnic groups that have lived in our country since ancient times. Uzbeks have 92 clans formed in different periods. Among the Uzbek clans, the bell clan has a very large weight.

Clan representatives are organized in different regions of Uzbekistan. Kungorats living in each region differ from their clansmen living in other regions in terms of conditions, lifestyle, customs, and climate. Kongrots living in Kashkadarya are an "ethnographic space" typical of an oasis, where one can observe the combination of different cultures, economic lifestyles, national traditions of different ethnic groups and ethnographic groups. This kind of harmony is the unique features of the Uzbek people: simplicity, hospitality, courage, tolerance, unity of words and work, together with the unique characteristics of their character. A passion for vibrant music and dancing is characteristic of the region's kungorats. In addition, the fact that the traditions that have been formed for centuries in kungorats have reached their original state is reflected in the examples of folk oral creativity. Local epic schools and Bakhshi traditions have their own school. Folk games, such as wrestling and pokkari, are also widely used as kungorats for holidays and wedding events.

The first information about kungorats dates back to the 13th century. Mughal Khan Oktoy mentioned kungorats in one of his orders. Further information about Urug can be found in the famous historian Rashiduddin Fazlullah ibn Imoduddavla al-Hamadani, who lived in 1247-1318. Another value of this work is that the ethnic history of the clans such as Barlos, Kenagas, Jaloir, Sulduz, Qiyat, Kiyan, Nirun among the Kungirots and other Uzbek people is so complicated that they belong to the Turkic people. [A1:11 b]

Kungorats played an important role in ethno-political processes in the region. In particular, according to Sharafiddin Ali Yazdi's work "Zafarnoma", Amir Temur initially tried to strengthen relations with the Kungirat dynasty. Genghis Khan's paternal grandmother's mother was from Kuvaqarak Khungirat, it was mentioned in the work "The History of Four Nations" by the great statesman Mirzo Ulugbek. [A2:

78 b]

In general, there are many information about the kungorat seed in later periods. Since the beginning of the 16th century by Shaibani Khan, as a result of the migration of Dashti Kipchak Uzbek clans to Movoraunnahr, along with many other tribes, the Kungirots clan began to come to this country. The information about this is reported in the works of Muhammad Salih "Shaibaniname", Hafiz Tanish Bukhari's "Sharafnamai Shahi", Mahmud bin Vali's "Bahr ul-asrar", Abulghozi Bahadur Khan's "Shajarai Turk".

In addition to the Uzbeks, the Kungirots clan also exists in the Karakalpak and Kazakh peoples, and we can meet them because they live next to each other in Central Asia. Kungirots clan of Uzbeks lives in large areas of our country. In the last period, it was found that there were four manuscripts in which the Uzbek people of 92 families were returned by name. Most of them are stored in the Institute of Oriental Studies named after Abu Rayhan Beruni of the Russian Federation FA. Calls were returned in all traditional groups of Uzbek tribes. It should be said that the Kungirots clan had a great position in the three khanates. Their way of life is distinguished by its traditions. He had close relations with the neighboring clans. During the period of Abulghozi Bahadur Khan, 32 tribal groups living in the Khiva Khanate were divided into 4 large groups based on their socio-economic and cultural aspects: Qiyat-Kungirots, Nukus-Manghit, Kangli-Kipchak, Uyg. 'ur- nayman. It can be seen from this that the Kungirots lived in close contact with the Qiyat clan. Khuvirs, who gained power in the Khiva Khanate, have been engaged in agriculture and animal husbandry along the Amudarya River for centuries. As a result of the struggle between the Bukhara and Khiva khanates in the 17th-19th centuries, the Kungirots clan drifted away from each other and relations broke down. Khiva kungirots clan began to differ from oasis kungirots living in the Eastern and sub-mountainous areas of the emirate. The emirs of Bukhara gave the vast steppes in the Sherabad and Guzgor deserts of Surkhandarya and Kashkadarya to the herdsmen in the form of wasika.

One of the Russian researchers, N. A. Mayev, said that in the 19th century, kungirots lived in the territory of the emirate in the vast steppe. D. Logofet, who studied the Bukhara Emirate for military purposes, wrote down interesting information about the genealogy of the Uzbek clans living in the Surkhan oasis. [A3 13-14b] During the period of the Bukhara Emirate, Guzgor, Boysun, Sherabad, Kerki, and Termiz districts were considered the lands of the Kungirots clan, and during the period of Emir Muhammad Rahimbi, he carried out a policy of moving the tribes that did not want to submit from their place of residence. as a result, Kashkadarya calls are located in Qamashi, remote villages of Dehkanabad, Yakkabog, Shahrisabz and Karshi districts. During the period of the Shahmurad emir, he used bells in the fight against the Yuz clan in Denov and Uzun districts, and gave those areas kungirots. During the Russian invasion, Amir Muzaffar's capitulation policy prompted his eldest son, Abdumalik Tora, to seek help from the elders of the village in the fight against the Russians. He orders to set fire to bell houses near Termiz, as a result of which the kungirots flee to Bobotog. Based on this information, we can see that representatives of bells have been formed in Kashkadarya for centuries. [A4 323 b]

Since the 50s of the 20th century, as a result of the exploitation of the Karshi desert, ethnic Uzbek clans were forcibly deported to the newly established peasant farms. As a result, the unique way of life that has been formed for centuries has changed. The Kungirots that received the hadith of animal husbandry are now engaged in sedentary farming. Kuchmanchi and semi-sedentary kungirots jumped from cattle ranch to domestic cattle ranch.

Ethnographer B. Karmisheva shows that kungirots consist of 5 major clans: vakstamgali, koshtamgali, kanjigali, oyinni and tortuvli. The reason for the origin of the name Kungirots comes from the ethnonym called "brown horse". The man with the brown horse became famous by taking part in big competitions with a brown horse (mallarang). His name was later used for the entire clan. Among the kungirots, the largest seed is vaztamgali, which is divided into 18 large seeds: open, finger, comb, thorny, kozoyog, chumchly, scissor, ishlik, kygokly, It consists of jilontamgali, bolgali, karakungirots, bugajili, yuuvli

trench, irgokli, tavlovli, abokli, kesovli. [A1 55 b]

The Koshtangali clan consists of 16 clans: tolongit, tilovmat, kal, barmak, sovribuzar, zombiri, kusa, otrogi, bandikuchuk, akpikochak, chalbachcha, mavlish, karakalpak, chalika.

The kanjigali clan consists of 14 clans: ulus, desert, kuyun, karabursok, maltaka, koldovli, karabai, dostna, topkora, kurugai, nugai, jilkillak, consists of gala, karakhanjigali, etc.

The Oyinni clan consists of 12 clans: Kovka, Churan, Beshbola, Topor, Kachay, Karakalpok, Oytangali, Kal, Hojibachcha, Turkman Oyni, Aktana Oyni, Black Oyinli.

Tortuvli consists of 6 main breeds: tughus, monka, maytatovok, chono, obodli, and ura.

In the 50s of the 20th century, as a result of the development of the Karshi desert, the representatives of the Kungirots clan were deported to the Nishan region in the Dehkanabad and Guzor districts of the Kashkadarya region. As a result, the Khungirats, who were traditional cattle breeders, began to engage in agriculture. The resettled population derived their concept of "backland" from Se, the Nishan kungirites do not know more than 3 ancestral clans, and the mountain kungirites list 7 ancestral clans. Displaced residents were forced to forget their old beliefs and joined the kharduris (people from all over the world).

Today, Kashkadarya khungirats form the majority in Dehkanabad, Qamashi, Guzor, partly in Yakkabog, Karshi, Nishan districts. The values characteristic of the Uzbek people have been passed down from generation to generation by representatives of the Kungirots clan. The uniqueness of traditions is clearly felt at weddings, holidays and parties. The semi-grassland population was dominated by the pasture system, while the cattle herding system of the settled population was formed. Khunhirs, who received the hadith of animal husbandry, have a lot of experience mainly in the field of sheep and goats, cattle and cattle breeding. They have been living in the mountains of Guzor, Dehkanabad, and Nishan deserts, which are suitable for pastures. fed on pasture grass. Their achievement in animal husbandry was the creation of a breed of sheep called kunghirots-koy. It should be said that the Khurits are engaged in animal husbandry and consider being a shepherd to be the most difficult profession. That's why Kashkadarya calls: (herding livestock is hard work than cattle's hooves. A person who endures all its hardships makes cattle.) An important characteristic of cattle breeding is the tradition of giving a shepherd's stick. The staff was always kept by the shepherds in a foreign place. When he went to the pasture, his staff always went with him. People say "from the staff of the shepherd, from the feet of the bride".

Kungorats make their mark on cattle. According to the pastoral tradition, the right ear of sheep and goats is stamped on the right ear, and on the rear thigh of cattle and goats. differentiated according to In terms of stamps, each clan's stamp is different from the others. In particular, the stamp of Kungirots double stamps was a double stamp, while the stamp of Oytangali had the shape of a moon. In sheep farming, there are terms related to kungorats, for example, a newborn lamb is "lamb", one over one year old is "shirvoz", one over two years old is "shishak", older ones are "chori" and "panji", the next one is called "mangi". They were identified by their teeth when determining their age. [A1 89b]

When the kungorats go to the pasture, they live in the grass. The door of Otov faces south. In the grass, goat skin and felts woven from wool fall. The reason for this is that snakes and insects do not approach where there is felt and bark. Bells never build a house or a garden facing the Qibla. The reason for this is the entry of winds in the western part of Kashkadarya. The doors of the houses always face the mountain. People say "Let it be like a mountain". When the table is spread inside the house, its open part does not face the Qibla.

The values characteristic of bells have been preserved even today. Among them, values related to wedding ceremonies are very interesting. For example, asking a girl for seven roses is the first thing to do when going to courtship. Setting the date of the wedding also depends on the ceremony called "Kun

Unglash". In it, one of the representatives of the clan elders determines the even or odd day, depending on whether the groom's house is located on the sunny side or the sunny side of the bride's house. The person who falls in the middle during the matchmaking ceremony is chosen as "bakovul" and is one of the main organizers of the wedding.

There are specific values in the crafts of Kungiorots, among them: weaving, embroidery, carpet making, jewelry, blacksmithing, and jewelry are well known and popular. Khungirats mainly combined domestic crafts with animal husbandry. They paid attention to building a manger and decorating it inside. Women play an important role in the development of handicrafts. In particular, they weave carpets in a local way in summer. According to tradition, a special carpet - "girl's carpet" was woven when girls were married. Carpet weaving has been passed down from generation to generation at home. Girls were required to learn the art of spinning and braiding from a young age. In home crafts, they sewed items such as carpets, rice weaving, felting, bags, khurjun, household items, and black houses.

In conclusion, it can be said that in the formation of the culture of the Uzbek people, the traditions of the Kungiorot clan have contributed to the passing down of traditions from generation to generation. It has developed its unique animal husbandry in harmony with other neighboring clans. In order not to erase the history of his people, he handed down the traditional gifting to the generations.

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