



## ETHNIC COMPOSITION OF THE TAJIKS OF THE KASHKADARYA OASIS

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### ABOUT ARTICLE

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**Abstract:** In this article, the Harduri Tajiks who are part of the ethnic persecution of the Tajiks in the Kashkadarya oasis or are related to it, bosses, chagatoys, the origin, features of location and place in ethnocultural processes of ethnic groups such as Arguns, deer hunters, Mojars and Balochs are highlighted.

### INTRODUCTION

Kashkadarya Tajiks can be divided into two groups according to the area of their residence, Tajiks living in plains and mountainous areas. Local residents call them mountain and steppe Tajiks. Tajiks living in the plains can speak several dialects and languages. The appearance of Tajiks living in mountainous areas is different from the appearance of Tajiks living in plains. However, Tajiks living in some villages of the plains differ in appearance and dialect. For example, the appearance and dialect of the Tajiks of the Khojaki neighborhood living in the village of Qamashi in the Kasbi district are different from the Tajiks living in the Mushgoki neighborhood. Although they live in the same village, there are differences in their appearance and dialects. This situation can also be seen among Tajiks living in other villages. Tajiks of Uzbekistan can be conditionally divided into two types according to language characteristics. The first is the Persian-speaking population, and the second is the Iranian-speaking Tajiks, as descendants of ancient peoples. The remains of the Sogdian language can be found in the composition of words in the Uzbek and Tajik languages. For example, the word "ochor" in the word "bazar-ochir kildim", which is often used by Uzbeks and Tajiks, means "market". In the territories of Uzbekistan, there has been interference between different culturally diverse groups for thousands of years. Although the Uzbek and Tajik nationalities in Uzbekistan differ in terms of language, they are close to each other in terms of mentality. Although the Tajiks of Kashkadarya are recognized as one ethnic group, it is necessary to study their origin into different groups as follows.

**Harduri Tajiks**. He lives in the center of Bukhara and in Guzor and Dehkanabad districts of Kashkadarya region. Their dialect is M. Eshniyozov [1. B. 222] was studied by. Harduri Tajiks are known as Harduri Machai in some districts of Tajikistan and in Surkhandarya region. Harduri is often thought

of as "from everywhere", an amalgamation of different ethnic groups. Most Tajiks in Kashkadarya are named after the place. For example, Kitab Tajiks, Koson Tajiks, Kasbi Tajiks. However, this cannot be said about Harduri Tajiks and Chagatai. These two ethnic groups have a complex structure independent of place names. However, Tajiks are distinguished by their dialect and customs and rituals.

**Hosts** . They are mainly called by the name of Khojalar (sometimes Sayyids are also called Khojalar). In some cases, it is indicated as an ethnic group related to Sayyids. In Kasbi and Qamashi districts of Kashkadarya region, there are place names related to the name of Khoja. Many associate Khojas with the Arab invasion. However, khoja is also used in the Persian-Tajik language meaning "khoja" i.e. "chief". The Khojas, like the Chagatai, speak Uzbek as well as Tajik. Place names related to Khoja's name exist in other regions of Uzbekistan.

The Chotkal mountains are located here. About thirty miles from Tashkent, there are wonderful villages with beautiful scenery. American diplomat Eugene Skyler's travel to Central Asia in the second half of the 19th century, "Turkestan: Travel Notes of Russian Turkestan, Ko'kan, Bukhara and Gulja", states that "Tajiks live there, mainly in the upper valley of Chotkal. Here is the charming little town of Khojakent, with log bridges fixed to huge stones at the bottom of the river" [2. B. 75] - noted.

Nurani from the village of Qamashi, Kasbi district, claim that the name of the Khojaki neighborhood where they lived was originally Khojakent. Many associate the word Khoja with Arabs or Islam. However, the word khoja means "master, gentleman" in Persian-Tajik language. From this it can be concluded that this word was also applied to the local noble class. We have observed cases where the stratum of the population, who consider themselves to be from Khojas, speak Uzbek and Tajik languages at the same time. Tajik-speaking Khojas live in Langar village of Qamashi district, Qamashi village of Kasbi district, Khojamumavjudak village on Bukhro road. There is also a network of Kashkadarya calls called Khoja.

The word "khoja" in the sense of a place also played a role in the formation of the names of some addresses. For example, there is Mirmiron town in Karshi district. It is formed by adding the plural suffix to the word mir in the word Mirmiron. Mira [3. S. 483] when translated from the Tajik language, it expresses the meaning of master, owner. The plural suffix -on is added to the word Mira: mira+on —» miraon —» miron - belongs to the ancestors of the owners. Mir+miron - the town of bek (s) belonging to the ancestors of the owners [4. B. 168].

Khoja - a village in Qamashi district - Khojaariq, Khojaqishloq, Khojaabad, etc. There are many names of villages and villages with the word Khoja. The word Khoja always appears as the first word in village names. In this type of names, the word Khoja has two different meanings and functions, and is added to village names such as Kasbi, Mumavjudak, Qarluq, Dushanbe, Jarroh, Jahrgoh, and village names are made in the form of Khoja + proper noun (name of a place): Khojakasbi, Khojamumavjudak, Khojakarluq, Khojadushanbe, Khoja jarroh, etc.; - The word "khoja" was combined with words denoting the type of object known as arik, abod, kishlaq, gulzar, kurgan, well, dam, and the names of the places meaning the object belonging to the "hojas" were made: Khojalar Guzari, Khojakurgan - a fortress built by the Khojas, Khojaguduk - a well dug by the Khojas and water was released, Khojaband - a dam made by the Khojas. The word Khoja belongs to Iranian languages. The original meaning in Persian is Master, owner, possessor. Khoja is not the name of a people, an ethnic unit, in the past among the peoples of the East, a social class, a title, in a broad sense, the ruling class in the past was called Khoja (s) [5. B. 279. B. 9]. Nowadays, in some cases, a small part of the population addresses the Sayyids or Khojas as "Khojam" or "Toram".

khoja was added to the names in medieval sources . Muhammad Talib's "Matlab ut-talibin" [6. B.93-94] tells about representatives of the Naqshbandi order. Also, the work emphasizes the word Hazrat Eshoni Kalon. By Hazrat Eshoni kalon, the author means his great-grandfather, the word " kalon " when translated from Tajik means big . At the same time, the name Kalonhoja was added to the names of representatives of some sects in the work. Kharduri Tajiks, Khojas and Chagatai have not been fully studied ethnographically.

**Chagatai people** . B. Kh. Karmysheva's "paths of formation of Tajik and Uzbek speakers are combined with the process of formation of a specific class-ethnic group of Chagatai, as well as Tajiks and Khoja Uzbeks. Therefore , I believe that all chagatai, as well as all households, should be considered together " [7. S. 123 ] - he says. There are villages called Chigatoy in Kitab, Shahrisabz and Yakkabog districts of Kashkadarya . The village in Yakkabog district is also called Chagatoy . In "Boburnoma" the name of Chigatoy is mentioned several times. In this place, it is written that "Yunus Khan is the second son of Genghis Khan from Chigatoi lineage", and in another case it is stated that "the Sipohi and El, Mongols and Chigatoi who went to Mirza Khan's side were in panic and unrest" [8. B. 34 ]. According to another source, - "The Kurds are an ancient clan, from whom came the governors (maliks, "kings"), who served the Mongols in 1253, saved their clans and managed to overcome all crises very skillfully. Four years after Abu Sa'id's death, in 1340, their prince Muizz ad-Din Pir Husain (1332-1370) dared to declare himself Sultan, which provoked the Chagatai (Tajik - Sultan) anger and a strong reaction. And Pir Husain was forced to recognize their superiority."

Ghazan's statement to the heads of the Mongolian tribes is known: "You want me to allow you to plunder the Tajiks. But what do you do after you kill the bulls and destroy the crops? If you come to me and ask what you should live for, I will punish you severely." Such determination was rare in the Chagatai Khanate, and the troops sometimes attacked the cities. Quebec (1320-1326) wished to stop this practice [9. S. 282-283]. The local Mongolian viceroys also pursued a policy of reconciliation with the Tajiks.

In the 15th and 16th centuries, both Turkic-speaking and Persian-speaking inhabitants of Movarounnahr were called Chigatoy. Therefore, the terms Uzbek Chigatoy and Tajik Chigatoy appeared in the Kashka-Surkhan oasis. It has become a scientific and practical tradition to call the people of Uzbekistan who speak the ancient settled Qarluq dialect, often living in mountainous regions, Chigatoi/Chagatoi .

In scientific sources, the period of the development of the Uzbek language in the 14th-16th centuries and the literary language used in this period are called the Chigatai language . The name of the villages is ancient, based on the ethnicity of the Uzbek-speaking population [10. B. 307-308].

**Arghuns** . Arghuns have also found their place in the ethnic composition of the Uzbek people. During the 8th-12th centuries, some groups of Arguns living in the right bank and lower basins of the Syr Darya migrated to the Tashkent oasis, the Uzgan suburbs of the Fergana valley, the Zarafshan oasis and the regions of South Uzbekistan, mixed with the local population, and most of them settled. A group of them settled in the territories of Khurasan in the 11th century. In the 14th and 15th centuries, most of the Arguns lived in the Fergana Valley, in Southern Uzbekistan and Northern Afghanistan. According to the linguistic environment of their place, they either helped to Turkify the local population or became Persian-speaking Tajiks without forgetting their ethnic names under their influence [11. B. 468].

**Deer hunters** . Kiyikchilars should be noted as Uzbek and Tajik speaking clan. Kiyikchi is a village in Kasbi District. People around them also called Kiyikchiovul and Ovulkiyikchi. Composition: deer + chi . Deer (ohu) is the sacred animal of the clan, totem, the suffix -chi means identity, affiliation: deer-deer is a sacred animal, and those who worship it, the clan of the inhabitants of this group, are also called deer-

deer. The name of the village is based on the ethnic composition of the population. The ethnologist of the Kashka-Surkhan oasis B.K. Karmisheva believed that deer herders are the clan of the Mangits. Deer hunters do not see themselves as belonging to deer. It is known that deer herders lived in Khorezm and Zarafshan in the past. Kesamirs in the south of the Republic of Tajikistan included deer clans [12. S.103]. Religious views related to animals are widespread among Tajiks.

Tajiks depict a goat on the walls of their houses, saying that there will be plenty of milk [13. B. 528]. According to legends, a goat climbed onto the roof of Kokhna Fazli and went down to Shirkent. From this narration, it can be concluded that buildings are densely located from Bazda to Karshi.

In 1924, about 20,000 people living in the territory of the former Bukhara Emirate named their people by one or another Uzbek clan. Among the Tajiks, 63,535 people considered themselves Chigatays. It was left open whether they were an Uzbek or Tajik issue. I.P. Magidovich considered them to be Tajiks with Turkish-Mongolian elements [14. S. 231]. P.P. Vvedensky concludes that division into clans is not typical for Tajiks and the settled population in general, and based on the characteristics of division into territorial-local groups, all these groups are not Tajiks, but peoples who speak the Tajik language and live among Tajiks [15. S.46].

In the 19th and 20th centuries, the Kashkadarya oasis was part of the Bukhara Emirate, where Tajiks lived along with the Turkic-speaking population. The Uzbek and Tajik nations were formed on a common ethnic basis.

**Conflicts**. The place name Mojar also exists in Kashkadarya region. In our opinion, the name of the place is derived from the name of the clan. The Mojar clan, which is considered the ancestor of the Hungarians, can also be found in the south of Uzbekistan. Mojar language contains many words from Tajik and Turkic languages. There are villages named Mojar in Qamashi, Guzor and Chirakchi districts. A branch of Kashkadarya palaces is also called Mojarsarai.

As we know, Scythians and Celts lived in the territory of Hungary in ancient times. Celts are Indo-European tribes. The Iranian words adopted by the Mojars indicate that they lived together with the Scythians and Celts.

**Baloch**. The origin of Baluch village in Kasbi district is related to the name Baloch. They also live in Pakistan, Iran, Afghanistan and Turkmenistan. Baloch people call themselves Baloch or Baluch. Baloch language is different from Persian or Pashto. That is why their ethnic origin is different. Kurdish and Balochi are typical of Western Iranian languages, but Balochi language became closer to Eastern Iranian languages as a result of population migration. In our opinion, the Baluch probably entered Kashkadarya in 1740 during the campaigns of the Iranian king Nadirshah.

In general, Uzbekistan is a land where the ethnic history of several nations, including the Tajik nation, has developed and various ethno-cultural values have been cherished for centuries. The ethnic origin and ethnoculture of the Tajik ethnic groups, which are second only to the Uzbeks in terms of numbers, have not been studied in the example of the Kashkadarya oasis. Over the centuries, culturally developed Tajik ethnic groups, close to the Uzbek people in terms of mentality, have been formed. Therefore, the study of material and spiritual resources related to the Kashkadarya oasis is important for today.

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