

HISTORY, CULTURE AND LANGUAGE OF THE ETHNIC GROUPS OF THE KURAMA

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Abstract: today, the history of the formation of the constitution, which has a special place in the structure of the Uzbek nation, is one of the most complex scientific problems. A number of Russian scientists began to deal with this issue in the history of modern science from the last quarter of the 19th century. Even during the Soviet period, a number of scientists were interested in issues such as the history, culture, and language of Kuramas.

Keywords: Kurama, ethnic, Uzbek, culture and language, tradition, Turkistan

ИСТОРИЯ, КУЛЬТУРА И ЯЗЫК ЭТНИЧЕСКИХ ГРУПП КУРАМА

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Аннотация: на сегодняшний день история формирования конституции, занимающей особое место в структуре узбекской нации, является одной из сложнейших научных проблем. Ряд российских ученых начал заниматься этим вопросом в истории современной науки с последней четверти XIX века. Еще в советский период ряд ученых интересовались такими вопросами, как история, культура, язык курам.

Ключевые слова: Курама, этнос, узбек, культура и язык, традиция, Туркестан.

In the early years of the Soviet era, statistical registration of the population of the Russian Federation and its subordinate territories was carried out. In this regard, the population of the Turkestan Autonomous Soviet Republic was also taken into account in a number of statistical publications. In these lists, the population of some regions of the country, in particular, the population of Fergana region and other regions [1].

However, such important issues as the location, social structure, demographic status, culture, and language characteristics of the Kurama population were almost not reflected in these lists. In the middle of the 20th century, a new stage of interest in the issue of the Kurama population was observed. In particular, the great linguist scientist V.V. Reshetov paid special attention to the issue of linguistic features of compounds in connection with the study of Uzbek dialects of the Ohangaron Valley [2]. At the same time, V.V. Reshetov also focused on the issue of the meaning of the

ethnic term "composite" and drew a conclusion based on the existence of polyethnic interference in the formation of the population [3].

Finally, in the 50s and 60s of the last century, the period of special researches about the ethnic composition and ethnographic status of the groups seemed to be somewhat revived. As a result of this, a number of articles and candidate's thesis of T. Fayziev appeared [4]. Thus, various aspects related to his life, statistical and demographic data were not in the center of attention for some time after the author T. Fayziev's work.

2. Methods and level of study:

The article is covered on the basis of generally accepted historical methods - historicity, comparative-logical analysis, sequence, impartiality, and it should be noted that after the independence of Uzbekistan, the interest of the Uzbek people in their history, identity, culture, language, and rich spiritual heritage has rightly revived. In this process, new observations, sometimes serious, sometimes popular, began to appear around the issue of composite ethnic unity. In some of these publications, information such as the ethnic status of the Kuramas, the clan system, the general description of the places where they live, and other general issues have been mentioned.

Doctor of philological sciences, professor I.Yormatov describes the history and culture of the Kuramas in a number of his works with his unique knowledge and skill. For example, in his work on the nature, history and culture of the Upper Ohangaron, he described the social life, occupations, customs, material culture, oral art, rituals and even psychological characteristics of the Kuramas living along the slopes and streams of the Oktov mountain range of the Kurama mountain range. [5].

In the popular scholarly treatise "Korasuvyoka" by the same author, the Kuramas, their way of life, the worries faced by this people during the colonial and Soviet eras, despite this, the definition of a people who have not lost their spirituality [5] are described. Isomiddin Yormatov's monographic study entitled "History of Ilok" is also worthy of attention. It summarizes the results of archeological, geological, ethnographic, linguistic, folkloristic and other researches conducted in Ilok region. From the primitive times of Ilaq to the present life, it has been fully expressed in the historical context. In the monograph, a number of ethnographic pictures related to the constructions, as in his earlier works, were described and interpreted with a special enthusiasm, standing in the essence of the situation as a child of his country [6].

Isomiddin Yormatov's activities as a historian, literary critic, naturalist, local historian, along with his researches on the oral creativity of the Uzbek people, are of historiographical significance for the topic we are studying. After all, in this scientific local history monograph, the co-author devoted a place to the analysis of the social, cultural, and spiritual world of the past and present [7].

Among the details of this historiography, the place of scientific work on the population of Ferghana Valley, carried out by the ethnographer S.S. Gubaeva, is special. The author works on the basis of rich material such as toponyms formed on the basis of the population, its ethnic groups, territorial location, names of ethnic

units, and also paid attention to the spread and location of the Kurama diaspora throughout the valley [8].

In particular, S.S. Gubaeva showed that a number of clan names (ethnonyms) of the groups that moved to the territory of the Fergana Valley were preserved in the local toponomics. In particular, kereit, japalok, turaygir, tupar, karachapon, chuvaldok, jastabon, chubalanchi, alchin, abiz, beshkal, korp, karakoyli, karasiyrak, ungut, abjaz, orakli, bolgali, gishlik and hakoza. Based on this information, U.Abdullaev provides some additional information about valley formations in his monograph [9]. One of the opinions about the origin of Kuramas and their entry into the Fergana Valley is given by U. Abdullaev as follows: "Kuramas migrated to the territory of Fergana Valley in several stages between the end of the 18th century and the beginning of the 20th century. Mainly, Kuramas living in the villages of Telov, Khanabad, Jaloyir, Objaz, Karakhitay, located in the Angren oasis, entered the Fergana valley through the Karakiya, Kendirovon, Sarimsoqlik passes in the Kurama mountain range. Some of them stay at the foothills of the Kurama mountain, while the other part moves to the interior of the valley, looking for empty pastures, and settles in the area of the above-mentioned villages" [10].

These comments of the author are given in a general tone and he tried to connect the passageways of the formations with certain passages in the mountain ranges. As for the "foothill" settlements on the valley side, such a decision can be considered as an attempt to preserve the economic structure traditionally associated with the mountain. Consequently, the Kuramas who moved into the valley tended to get closer to or mix with the local population. U.Abdullaev, G.Valikhonova here, relying on S.S. Gubaeva's information, record the lists of seeds by means of the toponyms of the places of residence of the compound seeds we have given above[11].

In this place, they correctly determine and write that Kuramas have experienced ethnic, ethnocultural transformation processes in the valley conditions, and that the sense of Kurama identity has disappeared in most of them. "... most of the clans listed above lost their importance as ethnonyms by the end of the 19th century. ... as the semi-settled clans settled down, they forgot their former ethnonyms"[12]. Therefore, only the names of the villages where they lived testify to their historical existence.

3. Research results:

We have tried to provide details of the opinions expressed above about constructions based on modern, scientific publications. However, valuable information about the constructions and a number of addresses related to the area where they lived has been found in written monuments, in particular, in a number of works related to the history of the Ko'kan Khanate. They reflect the social and political conditions of the regions inhabited by Kuramas as part of the Kokan Khanate or under the rule of Tashkent and Ilok. At the same time, the information about the traditional internal management relations of the formations, regardless of the political forces ruling over them, is also extremely interesting. For example, it is known that the Kurama region played an important role in the military-political processes during the era of Norbotabi and Olimkhon. In particular, efforts were made

to turn the Kurama region into a special base for the implementation of the expansive plans of the Kokan khanate against the Tashkent tsar's hokimity.

Mirza Olim Makhdum Haji wrote about the state council that Olim Khan gathered in his work "Tarihi Turkestan" on the issue of marching on Tashkent, and that Khan Domla Yaqub Akhund achieved the blessing, and from the next day, "he rode with his entire army, and went to the camp became smooth and landed on the river bank in Akjar district that day. The next day, he rested in that region, left from Ul region, landed at Qamish Kurgan, and ordered three or four commanders to march along the Kandir Pass with his soldiers. The emir himself landed in Bulaq region and sent several generals with ready and wounded men around Qurama" [7]. Mirza Olim Mahdum describes the continuation of the incident and says that the twelve units sent by the khan to the Moymaq Pass looted the compounds. Meanwhile, Olim Khan and his army landed in Koriz. Except for the inhabitants of the city of Kerovchi, all the people of Kurama bow down to Olimkhan, bringing gifts and greetings. Olimkhan besieges the city of Kerovchi and orders to gather the surrounding Kurama tribes.

He distributes donations to them. Kerovchi isolates the city. After that, Olimkhan landed within a shooting distance of the city of Kerovchi. The bailiff is surrendered. After these events, Kirovchi became a base in Olimkhan's campaign. From here, Olim Khan mobilizes twelve thousand troops against Tashkent. The army, without entering Tashkent, engages in looting between Tashkent and Shymkent, and captures the Niyozbek fortress, which is considered a control tower separating the water from the Chirchik river to the city of Tashkent. It is described in detail in the work "History of Turkestan" that Olimkhan also used soldiers from Kuramaelati in these actions [7].

Conclusions:

In conclusion, in the sources dedicated to the history of the Kokan Khanate, it is clear that the regions where the Kuramas lived played a specific political role. The analysis of the information received about Kurama and Kuramas in the reviewed scientific, popular literature and historical written sources shows that the Kurama population within the Uzbek people, its ethnic social status, internal seed breeding system and related traditions, "Kuramachilik" ethno-psychological feature, identity in the Kuramas feeling, the material culture of this people and the transformation processes of all the listed issues during the 20th century have not yet been systematically and comprehensively studied. Especially in the 2nd half of the 20th century and the beginning of the 21st century, the process of harmonizing the compositions with the Uzbek national traditions means that deep changes are taking place in the world of "composition". For this reason, systematic study of the ethno-social, cultural and domestic life of the Kurama population in the scope of modern ethnology and social anthropology is a scientific necessity that cannot be delayed.

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