



THE HISTORY OF THE POPULATION OF THE GUZAR KHANATE OF THE BUKHARA EMIRATE IN THE LATE XIX – EARLY XX CENTURIES

(On the example of the ethnographic group Khaduri)

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A B S T R A C T	K E Y W O R D S
It is analyzed that the ethnographic group called "Harduri" of the residents of Guzor principality of the Bukhara Emirate in the late XIX - early XX centuries consisting of a significant part of the local population of the principality, and comments are made about this Harduri ethnographic group. The article discusses some promising information on these issues.	"Harduri", Karluk, Har Dara, Har Darai turk, "Kungirot", Har daurak, Boysuni, Machai, Vakhshivori, Sinachi, Ushori, Darbandi, Sairobi, Poshkhurti, Vandobi, Bilingvism.

INTRODUCTION

The population of the Guzar Bekhate, one of the administrative-territorial units of the Bukhara Emirate, during the period of the emirate, in particular, in the late XIX – early XX centuries, consisted mainly of Uzbeks and Tajiks, among whom an ethnographic group called “Harduri” made up a significant part of the indigenous population of the Bekhate. Although it is possible to clarify a number of issues related to the past of the Guzar khanate by referring to the history of this ethnographic group, disputes about this are still ongoing, since this topic has not been sufficiently studied yet.

Information about the ethnographic group of the Kharduri to one degree or another is found mainly in late medieval written sources of the Bukhara Emirate and records of Russian authors, on the basis of which it is possible to form a certain idea about this population group. Since no special studies of the Harduri population have been conducted so far, it is difficult to be sufficiently aware of the content of information from written sources. Among the scientific studies conducted in the last century and in recent years on the ethnography of the peoples of Central Asia, especially on the ethnic characteristics and ethnic composition of the population of the territory of Southern Uzbekistan, mainly M. Eshniyazov[1], B. X. Karmysheva[2], T. Nafasov[3], A. Daniyarov, O. Buriev and A. Ashirov[4], A. Kayumov[5], S. We see that Tursunov[6] and a number of other researchers are somewhat affected. First of all, it should be noted that many of these researchers focused mainly on the population of the Harduri Surkhan oasis and partly on the problem of this ethnographic group inhabiting settlements in Guzar and adjacent areas. According to the conclusion, they live in the Dehkanabad, Guzar districts

of Kashkadarya region and speak mainly the Karluk dialect of Tajik and partially Uzbek languages. In the scientific literature and local residents, it is claimed that the Harduri are kolgans from everywhere, a collective population, which, in other words, almost corresponds to the Mana of the word “kurama” (mixed) [7:131].

Information about the residents of Kharduri who lived in the Guzar Khanate at the end of the XIX – beginning of the XX century is mainly contained in the documents of the Kushbegi archive of the Bukhara Emirate[8] and in the Tarikhi Humayun of Muhammad Sadikhoja Gulshani, who lived at the beginning of the XX century[9]. In particular, the documents of Kushbegi mention the Afganbagh and Eskibagh amloks of the Guzar Khanate

From 1, a village called harduri is recorded[10:137]. In addition, in the documents of Kushbegi there are villages called Har Dara, Har darai Turk, belonging to the Hissar Bek[11:137], some of which may be related to this ethnotoponym. Because, as Birz will elaborate in more detail below, in the areas adjacent to the Guzar khanate – Boysun, Sherabad, Sariasia, there were several settlements called harduri.

Gulshani gave some detailed information about harduri Guzara. He writes that in some villages belonging to Guzar, two clans formed the majority, and they were called “bell” and “harduri” [12:100]. According to the author, the Churan clan consisted of forty thousand families, and the Harduri clan consisted of twenty thousand, and the Churans were considered the Uzbek population, and the Harduri were Tajik, representatives of the Churan clan were engaged in nomadism, and the Harduri were engaged in agriculture [13:100]. The population of the Guzar bek of Gulshania " The Khuzar region consists of seventy thousand households. Forty thousand households are a bell, twenty thousand households are a harduri, ten thousand households are the population of the province" [14:102] it is somewhat exaggerated that at the beginning of the XX century there were a number of villages in the Bek kingdom in which representatives of other Uzbek clans lived.

In a number of studies, there is a widespread point of view regarding the ethnographic group of the Harduri in the context of the fact that in the past they were mainly nomadic, and then settled Tajiks. However, some data from written sources suggest that the representatives of the Harduri people in Guzar were mainly settled peasant population. Emphasizing that among the residents of the Guzar bekhdome, representatives of the Harduri group were more engaged in agriculture, Gulshani writes: “there are many fertile lands along the banks of streams in the mountainous area, and the Harduri are incredibly skilled in agriculture. Harduri has no profession other than agriculture. There are rich people among the representatives of this genus”[15:101]. It should be mentioned here that even these data cited by the author may be somewhat exaggerated. Because, if we proceed from the natural geographical location of the Guzar khanate and the fact that representatives of the population group called Harduri lived mainly in mountainous areas at that time, representatives of this population were mainly engaged in gardening, that is, not irrigation agriculture, but lalmi agriculture was widespread here. After all, as Gulshani himself notes, there were fertile lands suitable for agriculture in the Khuzar mountains, and both lalmi and irrigated crops were grown in the gorges on the mountain [16:101].

Several researchers who briefly touched upon the question of the ethnographic group of harduri, were interested in the lexical meaning of this ethnonym. M. According to Eshniyazov's interpretation, the Persian affix-i is added to the Indian combination of Har daurak (who came from anywhere, fled from different places): Har dauraki - hardaragi – hardari-harduri. In the popular interpretation, Har–duri (duri-I-Dara-I-daralik, joylik) is a different gorge, an association of different people. Consequently,

harduri is a Persian word that was originally the name of a territorial group, and then became an ethnonym. The names of villages were derived from this ethnonym[17:412-413].

In addition to the Guzar beks in the oasis of Kashkadarya, in a number of other beks there are representatives of the Harduri people or settlements of the same name, an example of which is Harduri (between the villages of Khoshaly and talakt-Tepa) in the Chirakchi district. However, the inhabitants of the village of Kharduri here spoke Uzbek and belonged mainly to the Uzbek tribe of UZ[18:258]. It is said that this name of the village appeared at the beginning of the XX century due to the fact that several Uzbek clans, such as uz, achamaili, gala, chyrat, lived here mixed. Before that, this village was called Ashur-beka[19:6]. The village of Harduri is named after T. Nafasova Residents of the village of Kharduri in Chirakchi do not speak Tajik[20:413]. In the upper part of the Kashkadarya oasis, the residents of Shakhrisabz district also have the word “harduri” preserved as the name of an ethnographic group. At this stage, it should be noted that in the lower Kashkadarya, especially in the Karshi, Kasan, Karasubazar districts, this ethnonym does not occur at all. The data of written sources and ethnographic materials related to this ethnonym are also not found on the territory of the central districts of the Bukhara Emirate – Bukhara, Samarkand, Karmanov, Jizzakh regions.

The information related to the Harduri ethnographic group is mainly related to the Guzar khanate and the Surkhan oasis. Most of the Harduri ethnographic group lived in the mountainous areas between Boysun and Guzar, their number in 1924-1925 was 8,400 people. In the first half of the XX century, mainly in the Baysun, Sariasi and Sherabad districts of Surkhandarya region, the Harduri ethnic group lived, which was a minority compared to other population groups. Harduri is found as the name of Guzar (Shargun) in the Sariasia district; Guzar (Sina) in the Altynsay district. Also in the Machai River Valley (Sherabad-the upper part of the river) in the Surkhan oasis, the Kharduri lived in 2 villages - Khojadayak and upper Machai (or a large village). B.X. Karmysheva writes that in the first quarter of the XX century, the Kharduri in Khojadayak consisted of 50 farms [21:63]. At that time, 300 farms inhabited upper Machai, representatives of the Harduri group made up half of this farm, and representatives of the so-called “Turkic” Uzbek family made up the other half. Under the influence of these “Turks”, the Harduri in this village constantly switched to Uzbek and called themselves “Uzbek Harduri”. Also here they mixed with the Chigatai Uzbeks, that is, a group of Uzbeks known as “chigatoi”.

Representatives of a settlement called kharduri-a village in the Boisun district associate their origin with a group of villages in the upper basin of the Kichi–Urad River in the Bashcharvag-Machai mountains[22:63]. It follows from this that the Harduri of Boysun have their origin from the harduri of the Guzar district. In the first quarter of the XX century, Harduri Tajiks prevailed in Bashkir, part of this group of villages consisted of a Turkic group of Uzbeks. At that time, the population of Bosharvag villages was 1200 households[23:63].

During the ethnographic studies of the Surkhandarya oasis in the middle of the XX century, B.X. Karmysheva once witnessed the presence of a group of Harduri residents in the village of Tarakly, which belonged to the Denovo Bek. This village was known as Kharduri-aul, and in the 1926 census the inhabitants of this land were referred to as Uzbeks.

B. X. Karmysheva writes that the harduri village or the harduri stream is located on the Maland River (Akkalang is the right tributary of the river), their connection with the Harduri Machai has not been established. At the same time, the term “harduri” was interpreted here as “those who came from everywhere”. Also, the locals of this land used the word “Kurama” in this sense [24:64]. In recent

years, researchers conducting ethnographic studies in the Surkhandarya oasis have also noted the cohabitation of Uzbek Chigatai with Turks and Harduri in the village of Machai in the upper reaches of the Sherabadarya.

The Tajiks living in the Gazimalyk mountain range are Gazmalyks, and the Varzobians in the Vorzoby basin are a local ethnographic group living in the southern regions of Uzbekistan. As in the Kashkadarya oasis, in the Surkhandarya oasis, the Harduri are one of the oldest indigenous ethnographic groups in the region, speaking mainly Tajik and Uzbek.

Local territorial units in the Surkhan-Sherabad valley include such ethnolocal units as Boisuni, Machai, vakhshivori, Sinachi, ushori, darbandi, sayrobi, poshurti, Vandobi, which do not have their own ethnic names, named after the territory where they live[25:90].) elements are more conservative. It is known that the phenomenon of linguistic bilingualism is often observed in these ethnolocal units, that is, they speak Uzbek and Tajik equally[26:155-156]. Having their own geneonyms, compiled exclusively on the basis of toponyms, oronyms, hydronyms and anthroponyms in the form of internal division, not based on a blood-related system. The Uzbeks, who had the Urus-tribal name, formed the following Urus-tribes: a) bell; b) Turk; c) hundred (Juz); d) a few Urus-tribal units. The tribes of the latter group include the following genera: repatriates, Elbegs, Dormans, Kara-Tamgaly, Turkmens, Karachins, Kenags, Kutchi, Karakalpaks, Batoshi, Chinese, Harduri, Alakhisms, Arabs, Chupaks, rows, gov, stuttering, Sholikors[27:24,26].

Thus, a brief examination of the history of the indigenous population of the Guzar Beks on the example of the ethnographic group of the Harduri makes it obvious that they made up a significant part of the population of the Beks, although they are referred to in the sources as the Tajik population, spoke two languages-Tajik and Uzbek, while bilingualism (bilingualism) prevailed in their colloquial communication. The areas of their distribution are mainly known as mountainous areas in the Northern and central parts of the Surkhandarya oasis-the southeastern part of the Kashkadarya oasis. It is noteworthy that at the beginning of the XX century, a number of toponyms associated with this ethnonym were recorded in written sources, but even today in these regions the word harduri has been preserved as an ethnotoponym.

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