

THE PROBLEM OF ETHNIC HISTORY: THEORETICAL - METHODOLOGICAL APPROACHES

(On the example of ethnic history of Kungirats)

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Annotation

In the science of ethnology, there are many terms and theoretical issues related to the way of life of peoples, without researching them, it is difficult to express an opinion about ethnic history. For example, in relation to calls, researchers more often use the terms ethnographic group or subethnos. Well-known ethnographer K. According to Shaniozov, an ethnographic group is one of a certain ethnos (an integral part of a people or a nation, one of its constituent divisions), which differed in some of its features, language dialect, economic activity, and some aspects of lifestyle[1]. Ethnographic group is usually formed as a result of one tribe, nation or nation mixing with another people, going to another place, becoming part of the local people and living together with it. For example, the bells within the Uzbeks are an ethnographic group. Sometimes an ethnographic group was formed as a result of separating from its people and joining another ethnic group. A large number of ethnic groups of this type have come over the centuries, lived among the local people, accepted their traditions and culture, and mixed with it. However, a certain part of them has preserved some features of their language, identity and material culture.

Keywords: Ethnographic group, ethnic group, ethnos, kungrat, subethnos ethnology, tribe, nation, aksakal, nationality, village, country, land, homeland, Boysun-kungrat country, Jiydali-Boysun, kappa, tent, lochig (change houses for temporary housing).

In ethnology, the term "ethnic group" is used along with "ethnographic group". The difference between an ethnographic group and an ethnic group can be explained as follows: a group separated from its own nation (tribe, people) joined another nation, lived for a long time, adopted the language, economic activities, customs, and lifestyle of this nation, completely assimilated into it, and became part of it. will be called by the name of the people. In addition, this group has preserved its ethnic name in the past, which tribe, people it belongs to, some traditions [1]. For example, in the second half of the 19th century - in the 20th century, the Kungirots were an ethnographic group within the Uzbek people (due to the fact that they preserved some features of their dialect, lifestyle, and cultural life), while the Kazakh, Karakalpak, Turkmen, Bashkir and other peoples are an ethnic group. calculated. Now we will analyze in more detail some theoretical and methodological views related to ethnic matters.

1. Essentialist (primordialist) views. K. Geerts, R. Gambino, U. Connor, Yu. V. Bromley, E. Steward, Van den Berg, L. Along with foreign scientists like Gumilev, K. Shaniozov, A. Askarov and U. Uzbek researchers like Abdullaev can be included. Proponents of this direction

claim that ethnos or ethnicity is a specific phenomenon that has an objective basis in nature or society[2]. Supporters of this point of view can be divided into socio-biological and historical-evolutionary directions.

Proponents of the first direction proposed to interpret the studied appearance as a connection with nature or a certain landscape, for example, people consisting of a large group of relatives or people [3]. The supporters of the historical-evolutionary direction, which is the second direction, interpret ethnicity as a product of culture and history, and ethnos as a group of people with a historical composition. According to them, ethnos is a group of people who have a specific region, language, origin, cultural commonality, ethnic self-consciousness and their own ethnic name (ethnonym) and their own way of life[4].

One of the most important signs in the formation of an ethnic group is the perception of belonging to this ethnic group, that is, the feeling of ethnic identity. The sense of ethnic identity is formed by the citizens belonging to this nation on the basis of perceptions about the common history of their origin and historical destiny. For example, although a certain part of the bell people live in different countries, they associate themselves with their historical homeland. Therefore, the concept of "Arka jurt" was preserved among them until the 70s and 80s of the 20th century. In addition, people belonging to each ethnic group interpret themselves by distinguishing themselves from people belonging to other groups based on the antithesis of "us" and "them" [5].

The famous Turkic scientist L. N. Gumilev is on the contrary: "Ethno is not a social, but a biogeographic formation. "Ethnos is a component of the biosphere, so it is subject to its laws," he says [3]. Also, some authors (especially L. N. Gumilev and Yu. V. Bromley) believe that ethnos was and remains a somewhat universal form of social life of people, that everyone has alternative views and concepts to this or that theory of ethnos, or that some schools in the modern West and Europe. It is worth noting that representatives of the ethnic group strongly criticize the theory of ethnos, and even some theoreticians reject this theory altogether.

According to some views, many people do not consider themselves to belong to one or another ethnic group. Their social identity, in turn, is determined by their affiliation to the state or religious community. In general, in modern ethnology science based on post-modernism philosophy, ethnos is defined as follows: Ethnos is a self-identified territory with a common name (ethnonym), common similarities in culture, collective historical thinking and a common mythological conception of the history of origin. is a group of people who are related to and consider to be like-minded. For example, not objective data related to territorial and historical processes, which are the basis of previous theories, but subjective aspects: collective thinking, mythology, imagination are important.

By the last quarter of the 20th century, the theory of "ethnos" was severely criticized by Western and Russian researchers [6]. In particular, one of the supporters of constructivism V. A. Tishkov is one of the main critics of the theory of ethnos, and sharply criticizes the theoretical and methodological views related to ethnos in an unconventional way [7]. In turn, the Russian ethnologist S. V. Cheshko also concluded that the origin of ethnos is still abstract [8].

F. Barthes does not include awareness of ethnic identity among the important signs of ethnicity. By realizing ethnic identity, a person manifests his ethnic role and imagines himself as a

member of a certain group. Therefore, they believe that in determining ethnicity, rather than the culture specific to the ethnos, the cultural description specific to its differences and group boundaries in the current era is of decisive importance.

Analyzing the concept of ethnicity, ethnologist V. S. Han some practical works were also carried out, who analyzed the history of the origin of ethnos and ethnicity theories from an ethnological point of view based on foreign materials [10]. Proponents of the constructivist view completely deny that ethnos and nation emerged on the basis of the principles of historicity, and claim that today's modern ethnos, including Central Asian nations (including national republics), were not the result of long-term development, but were artificially established with the support of local leaders and intellectuals of the Soviet government. they put forward the idea.

Ethnologist A. Ashirov stated that this idea is aimed at turning a blind eye to historical reality, renouncing ethno-national history, and is a misuse of existing theory and views [11].

Now let's dwell in more detail on some theoretical problems related to the ethnic history of bells. It is known from history that the Uzbek people have many names of clans, clan associations, clan branches and internal subdivisions (tira, topor, top, father, daha). Comparing them with the Uzbek ethnonym or the ethnonym of the Turkic peoples, researching them in a historical-comparative way opens the way to correctly identify and determine the cultural, spiritual, psychological and other socio-social processes in the naming of ethnic groups. A group of Uzbek clan names contain the suffix -t/-at/-ot/-ut/-it: mangit, kerayit, chuyut, markit/makrit, mesit/misit, kungiro, qiyat, juyrat, uirat, arlot, bayot, boyovut, oymovut, sayot, dugulat, esat, burgut, chiljuvut, tolangit. Ethnonyms belonging to this type are characteristic of other Turkic peoples: Bashkir, Uyrot (Altaic), Teet (Kyrgyz), Tangut (Kazakh).

It is important to take into account the modern theoretical views of anthropologists and to conduct research based on these views when studying the structure of clans and tribes of Kungirats. It is known from the historical and ethnographic literature that the structure of seed farming had different levels. In particular, there was a tribal unit, clan, clan sections or clan (generation, clan, genus, patrilineal, pust, aymak, liver-dash).

During the Soviet era, scientists tried to define and describe the terms tribe, clan, people, and nation. For example, V. P. Alekseev: "The economic development of human society, population growth has led to the development of production forces. This process of development led from seed production to tribal unity. The tribe was formed from the union of several blood-related clans" [11], he writes.

In general, the word "tribe" has two meanings:

- 1). characteristic of a tribe based on kinship;
- 2). composed of tribes, but not necessarily based on kinship.

The term tribe can also be used for groups whose structure is dominated by kinship and whose members are culturally (customs, origin, dialect and language) different from others.

K. Kubakov, who studied the ethnic composition of the inhabitants of the Upper Kashkadarya oasis, believes that a tribe is an ethnic unit consisting of several clans, a clan is a group of people connected to one community or one generation. This team is also known by this name. The seed sections behave as if they are an independent generation - pink, offspring, born - and are linked to a single seed.

Usually, most of the villagers claim that "we are all one country" without understanding what tribalism is. Also, the concepts of "el" and "country" are used in connection with clan names, that is, "Kungirots eli" or "Boisun - the country of the bell".

In explaining clan relations, Khungirs mainly used the terms clan and father. For example, in this regard, the clans of Southern Uzbekistan used the phrase "father" or "ball" in the description of their clan genealogy, i.e. "12 ota oynli" (ayinli, oynni), "6 top tortuvli". They rarely used the word branch (branch).

So, the tribal structure in South Uzbekistan is concentric, that is, it is imagined in the form of a ring, a circle with one common center. Tribes are divided into several groups, which, in turn, are divided into small groups. Confederations (union of tribes) were formed from united tribes. Elat is a generation that lived in fragments.

Urug are representatives of ancestors spread from one grandfather and one mother, and all Kungirats connect themselves to the father Gudraibiy Kungirots, and they believe that there are 66 ancestral clans.

Aymoqs are the smallest branch of the clan, and it is said that there are 158 branches - Aymoqs under the management of bells.

In the high-level union of clans and tribes, in many cases the relationship of their origin is preserved.

An important term for us is seed. R. Tapper described some of the following aspects of seed identification. "One of the main interests of Urug was the right to feed livestock together. The members of the Urug lived as a community, moved together and gathered in one place during certain religious ceremonies.

Some groups of Dashti Kipchak Uzbeks (for example, Naiman, Uyghur, Mangit, Kungirots, Qushchi, Ming, etc.) came and settled in these areas long before the occupation of Movarounnahr and Khorezm. Other groups of them migrated during the 16th century. It should also be noted that when the Khungiras settled in the Movaroun-Nahr and Khorezm regions, they followed the traditions of nomadism and clan-tribalism. Therefore, we can be sure from these considerations that the bells did not introduce new forms of production and state administration to Movarounnahr and Khorezm. They accepted the existing socio-economic system that prevailed in the region during the Timurid era as it was.

After settling in Movarounnahr and Khorezm, the Khunhirs mixed with their clansmen who had settled in the area earlier. Over time, they got closer to the local population, adopted the material and cultural life characteristic of settled Uzbeks, and in turn, they influenced the language, culture, lifestyle, and economic traditions of the local population to a certain extent. When they lived in Dashti Kipchak, they spoke Kipchak or Kipchak-Oghuz dialect. These dialects were also widespread in Movarounnahr and Khorezm long before the migration of Dashti Kipchak Uzbeks. With the migration of new ethnic groups from Dashti Kipchak in the 16th century, the number of speakers of this dialect increased even more. During the settlement process of these ethnic groups, their language was enriched with Arabic and Tajik words. Dashti Kipchak Uzbeks, in particular, their settled groups - local Uzbek population of the Kungirots who lived in the first half of the 19th century, each influential clan had a separate territory and started economic activities in the area where they lived. Being responsible for the property of the community and taking care of other organizational matters was the

responsibility of the biy or bek, who were considered the most famous people of the clan. Belik is inherited from ancestor to generation. Sometimes they were appointed by the central emirs and were subordinate to the rulers.

Mulla Murad Anna, who lived in the early 19th century and belonged to the Kunhirat clan, used the term "people" to define the words tribe and clan. The words "people" and "relative" are described as synonyms in the epic "Alpomish", which is a unique masterpiece of the folklore of the Uzbek people. It should be noted that the term "qawm" is also widely used among the Uzbeks of neighboring Afghanistan.

For the Uzbeks, knowing the seven generations of their family was important and it was considered an unwritten law for them. Today, this rule has somewhat lost its force. But in many villages of South Uzbekistan, where the bells live, which we studied, it was considered necessary to know the seven generations and the seven pinks. If someone does not know his abilities, the team has a negative attitude towards him, and he is not assigned the most responsible tasks in team activities.

Some branches of Uzbek clans, in particular, the bells who were forcibly moved to the desert in connection with the development of the Karshi and Nishon deserts in the 60s and 70s of the 20th century, over time forgot which clan and tribe they belonged to and mixed with other residents who moved to this area. But the majority of bells today still know well which clan and clan branch they belong to.

It is known from history that different clans and tribes merged with each other during periods of political events, wars, migrations for livelihood and other purposes (usually a small number of weak groups joined the strong ones as a separate clan or small clans). Therefore, in many clans and tribal groups, representatives of clans and tribes of different origins can be found. Thus, many Uzbek clans are not ethnically united. They united under one common clan name as a result of the joining of generations of different origins. Based on this, it can be concluded that it is somewhat controversial to talk about the blood relations of clan members. Researcher A. According to Malikov, certain clans were united only by imaginary impressions of ancient traditions, and such a description also applies to bells.

In fact, social and economic contradictions and internal conflicts eventually led to the division of clans and the emergence of small independent groups in their place. However, the representatives of clans dispersed due to internal conflicts could remain within their clans in the territory where they previously lived. However, each separated group had to have its own place of migration, pasture, village and elder. It was possible for these groups to join other neighboring clans, even tribes. In such cases, they functioned in the form of a separate ball (as part of a seed) or as a clan (as part of a tribe). Dispersion of clans as a result of wars and disagreements between clans was considered normal until the second half of the 19th century. In any case, the defeated tribes migrated to other places or were favored by the victorious side and remained in their former places. It was also possible for them to join various political associations.

Clans that broke away usually tried to retain the names of their former clans. However, some of them, mainly those who were formed later, gave new names to their clans. In doing so, they used the clan names of their ancestors or chose a name of their own. In addition, new terms were used based on the names of the places where they lived.

Researcher A. According to Malikov, in the interpretation of the "Alpomish" epic spread in the Zarafshan Valley, unlike the interpretation in Surkhandarya, the bells do not attach much importance to the members of their clan. In addition, most of the older generations of Uzbeks living in the Middle Zarafshan valley belonging to the Kungirots clan do not know the names of their clans. The elderly who lived in some villages in the Bukhara oasis knew well the history of the origin of their ancestors and which clan they belonged to until the middle of the 20th century. However, by today, all this is almost forgotten.

The clans, as in the tribes, were led by kaiwanis (people who are old, who have seen a lot, who know a lot of things, and who are called bek, biy, elder). Candidates for seed eldership are often nominated by kaiwanis. The right of the elders of the tribe to manage the community is very limited. They did not have the authority to make any decisions of an economic or political nature independently without the permission of the tribal elder (if the clan was part of the tribe) and the kaiwani. They held weddings, celebrations and ceremonies only within their own clans, and were involved in the organization of public works (hashar, etc.). Before holding these events, the elder consulted with the respected people of the clan and took their opinions into account.

In general, an elder was an experienced old man who could do any job among the clan. All the members of the clan had to follow exactly what he said. The main tasks of the elder in the clans living in Dehqonabad district of Kashkadarya region were to consult with each other to determine the time of migration, to determine the land suitable for the construction of farms, the pastures belonging to the clans and their boundaries. It was the members of the clan who violated these rules or the mutual internal rules accepted among the clan were discussed together. Usually, the guilty person is punished or fined. The elder's decision was not reviewed. According to the accepted custom, his decision was heard by all members of the clan. If there were disagreements and disputes between several clans, clan elders solved these problems together.

So, in the conclusion of the analysis of some theoretical-methodological views related to the ethnic history of the bells, it should be noted that the views related to ethnos and sub-ethnos cannot be considered a solved problem. Today, views on the issue of ethnos and ethnicity are embodied on the basis of two independent theories - primordialist and constructivist. Moreover, ethnology does not yet have a perfect concept within the framework of the problem of ethnos and ethnicity. We believe that ethnicity research will continue to be more controversial in the near future, and it is not surprising that new theories will be created based on existing views.

From the above considerations, we were convinced that the ethnic history of the Khungiras included a long period, which has passed through several historical stages since the earliest times of the sub-ethnic group and has continued until now. In other words, the ethnic history of the Kunhirots includes the ancient ancestors of this sub-ethnic group in the ancient and early Middle Ages, their arrival and settlement in the southern regions of Uzbekistan, and their mutual ethno-cultural relations with the local population, as well as the history of its further development.

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