

ON THE REFLECTION OF THE LIFESTYLE OF THE MIDDLE SANGZOR OASIS POPULATION IN HISTORICAL WRITTEN SOURCES

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Abstract

In this article, the author tried to shed light on the fact that the study of the historical foundations of cattle breeding, which has a unique place in the daily life of the people of Jizzakh, especially the Middle Sangzor oasis, is one of the topical issues of historical science today, that the Middle Sangzor oasis, like other historical and ethnographic regions of Uzbekistan, is a unique, important micro-ethnographic region, and that the favorable geographical location of the oasis was formed by the combination of very different cultures and traditions, based on historical sources.

Keywords: Ustrushona, Middle Sangzar, Morguzar, Nurota, Avesta, Yaksart, Kangha, Herodotus, Ilonutti Gorge, Khaliliya, Dizak, Pshagor, Zamin, Yam. Abdullakhan II, Ubaidulla-noma, Yangi Kurgan.

Introduction

Archaeologists have determined that a unique culture was formed in ancient and medieval times in the Jizzakh cultural region, which is an important part of the Ustrushona, and especially in its central regions of Gallaorol and Bakhmal districts, located in the naturally geographically favorable valley of the Middle Sangzor River basin.

The Middle Sangzor oasis, the middle course of the Sangzor River, forms the western part of the Jizzakh region (Achilov, 2022. P.115). The study of the historical foundations of cattle breeding, which has a unique place in the daily life of the peoples of this region, is one of the current issues of historical science today. Like other historical and ethnographic regions of Uzbekistan, the Middle Sangzor oasis is a unique, important micro-ethnographic region.

Cattle breeding and rituals associated with it have long played an important role in the way of life of the peoples of Central Asia. This sector was one of the oldest

forms of traditional farming and one of the main types of labor that determined the source of livelihood. Although the lifestyle of herders and the views and customs associated with this occupation have been studied to a certain extent on the basis of ethnographic materials, the ancient religious ideas and beliefs associated with it have not yet been specifically studied as a separate object of research.

Indeed, the processes related to the life and lifestyle of the population living in the Jizzakh oasis are reflected in many written sources. Although the written sources do not specifically mention the Middle Sangzar oasis, in some of them we can find valuable information related to the history of the region.

One of the main problems in studying the ancient history, customs and rituals of oasis herders is that ancient herders did not leave written sources about themselves. It is known that the geographical location of the Middle Sangzar oasis, connected to the Morguzar range of the Turkestan Mountains and the northern slopes of the Nurota Mountains, created the opportunity for Turkic tribes to engage in cattle breeding in this area from ancient times. The "Avesta" Yashts mention that the cattle-breeding tribes, the Danai-tribes, were the Yaksart Sakas (Abaev, 1956. P. 17), in the section dedicated to the sacred goddess Anahita, the political and religious center Kangha (Kanghe), described as "high and sacred" among the settlements of the first Turan kings, was located in the middle reaches of the Syrdarya (Bartold, 1965. P. 94), and that the great "tribes" of the cattle-breeding peoples, the Sakahaumovarkas, lived in the steppes around the Syrdarya (Ustrushona) (Abdullaev, 2009. P. 47–49.).

According to Karim Shoniyazov, in addition to the three major groups of Saks, there is information about the fourth group of them, "the Saks living beyond Sogdiana (in the territories of the Ustrushona - present-day Jizzakh oasis)" (Shoniyazov, 2001.B.112).

The works of ancient Greek historians also contain a lot of information about the customs of the pastoral peoples of Central Asia. The information about the sedentary and nomadic peoples, such as the Saks (Scythians), Massagets, Khoresmians, Margush, Sogdians, Paricans, mentioned in the work "History" (Volumes I, III, VII, IX) of the Greek historian Herodotus, who lived in the 5th century BC, and the economy, lifestyle, customs and rituals of the Massagets is invaluable (Herodotus, 1985. P. 219 - 232).

In the sources of the early Middle Ages of Central Asia, along with the peasant estates of Sogd, Choch, and Fergana, Ustrushona is also mentioned. The first information about Ustrushona is also found in Chinese annals. In chapter 83 of the "Suishu" ("History of the Sui Dynasty"), it is mentioned that from Fergana to the state of Sutrishona (Suduishana) it is 500 li (288) (Khojaev, 2013. P.80). Also, in the "Weishu" the Cao khokimiyat is listed among the eleven states that were formed in place of the state of Kangia (Kang).

The famous scientist N.N.Negmatov in his research notes the cattle-breeding Oguz people living on the left banks of the Middle Syr Darya, on the northern and western borders of Ustrushona, and their connections with the (Ustrushona) agricultural oases (Negmatov, 1953. P. 246).

The works of Arab geographers dating back to the 9th – 10th centuries provide detailed information about the economy and lifestyle of the Ustrushona population. Arab geographers described the present-day Jizzakh oasis (Northern – Western Ustrushona) as a flat, agricultural oasis with rustics adjacent to the steppes. Ibn Havkal wrote, "There is no navigable river or lake in Ustrushana, but its fields, pastures, and villages are fertile and rich in (various) products. The main city in Ustrushana is Bunjikat. It has running water, gardens, vineyards, and fields.

It is known that the northwestern village of Ustrushana, which corresponds to the territory of the present-day city of Jizzakh and the Sharof Rashidov district, is located on the border with the nomadic steppe of Faknan. The main city of the Faknan village is the densely populated city of Dizak, famous for its numerous houses, markets, gardens, and caravanserais for travelers and merchants. According to the medieval historians and geographers Ibn Havkal, al-Istakhri, and al-Muqaddasi, "Dizak is a city (located) on a plain. Next to it is a village called Faknan. During times of war, the people of Samarkand gather there. It has warehouses that can accommodate a large number of people... It is said to be a "fertile city."

This source also provides information on the production of livestock products, and it is noted that "the Dizaks were masters of making clothes from wool and tweed, weaving carpets and felting". It should also be noted in the sources that, in addition to farming, the sedentary population was also widely engaged in livestock breeding. "So many fruits were grown in this country that even domestic animals were fed with fruits" (Ibn Hawkal, 2011. P. 70).

The Jizzakh oasis is mentioned separately in written sources of our history, dating back to the developed and late medieval periods. Sources created during the reign of Amir Temur and the Timurids, and then during the rule of the Shaybanids, provide extensive information about the socio-political processes in the Jizzakh oasis.

The fact that Amir Temur, before coming to power, first engaged in armed conflict for Jizzakh with the Mongols - the Jets, and then with Amir Husayn indicates that the Sahibkiran understood the strategic importance of Jizzakh well. Sharafiddin Ali Yazdi's "Zafarnoma" emphasizes this, stating that during the reign of Amir Temur and the Timurids, the Sahibkiran herds of many thousands of horses were grazed in the Jizzakh pastures - the foothills of Morguzar and Nurota mountains, and great importance was attached to the creation of a purebred horse breed (Sharafiddin Ali Yazdi, 1996. P. 211).

The Castilian ambassador who visited the kingdom of Amir Temur R.G. Claviho also writes in his memoirs that there was a lot of livestock and livestock products in Movarounnahr. In his memoirs, he wrote, "... He would eat meat in excess, and only boiled it in water with yogurt and drank it," or "... People would come to the wedding without stopping, and meat would be brought without stopping..." (Rui Gonzalez de Clavijo, 2010. P.116-185).

Babur's "Baburnoma" contains valuable information on the history of Jizzakh, especially the Middle Sangzar oasis, in the 15th-16th centuries. This work mentions settlements in the Jizzakh oasis: the Ilonotti Gorge, Khaliliya, Dizak, Pshagor, Zomin, Yom, and Yor-Yaylok.

It is known that Zahiriddin Muhammad Babur, who was defeated by Shaiboni Khan in Samarkand in 1501-1502, returned to Jizzakh in a difficult situation with a small number of nobles and troops. ... "After the evening prayer, we got off at Ilanutti, sat our horses down, grilled the meat, made kebabs, and then we rode away. We arrived at the village of Khaliliya before dawn. Khaliliyadin Dizak has arrived," he says, listing the important places of the city of Jizzakh. After living in Jizzakh for a while, he writes down what he saw about the villages around the city and the life of the people. "...Fat meat and small meat are cheap, juicy melons and good grapes are abundant. We have come to such cheapness from such luxury and such safety from such poverty" (Bobur Zahiriddin Muhammad, 1989. P.86.; Khaydarov, 1996. P.243).

The “Baburnoma” describes the skill of the inhabitants of the Jizzakh oasis in animal husbandry and gardening in the beautiful sentences quoted above. So, it can be seen that Jizzakh was a prosperous and prosperous oasis where agriculture and animal husbandry were developed. That is, the fat meat of cattle and horses and the meat of small animals were cheap and abundant.

It is understood from the “Baburnoma” that Jizzakh, which has been based on agriculture and grazing livestock since ancient times, and especially the inhabitants of the Middle Sangzar oasis, were famous for their entrepreneurship, including the production of livestock products, during the reign of Amir Temur and the Temurids. The oasis also served as a territory for keeping large livestock during the Temurids. At the end of the 15th century and the beginning of the 16th century, the Timurid state weakened, and the cattle-breeding tribes of Dashti-Kipchak, led by Shaiboni Khan, took advantage of this situation and occupied the vast oases of Maverounnahr and established their rule.

The influential tribes that participated in these campaigns settled in the oases of the country that were convenient for farming, in particular, hundreds in Oratepa and Zomin, and forty in Jizzakh (Pardayev, 2004. P. 28). This situation led to the active development of livestock farming (Mirsoatov, 1953. P. 30) in the oasis, compared to agriculture, and a specialized type of farming of livestock farming developed in the mountainous and foothill regions.

Also, according to the work "Abdullanom" ("Royal Honor Book") written by Hafiz Tanish ibn Mir Muhammad Bukhari, who lived in the second half of the 16th century and the beginning of the 17th century, it is written that while Baba Sultan was in Zamind, he accumulated a large amount of wealth as a result of capturing the surrounding villages and fortresses, which later passed into the possession of the victorious Abdullah Khan.

During the reign of Abdullah Khan II, the attacks of the Kazakh invaders who threatened the oasis from the northeast were stopped, as a result of which peace and tranquility were established in the Jizzakh oasis.

The war between Abdullah Khan II and Baba Sultan in 1578 was difficult for the Jizzakh oasis. Because the battle coincided with the harvest season. In addition, the conscription of the population's herds into military service and the collection of additional food to feed the army made the situation of the people even worse. At the same time, the plundering of the population's property also led to a sharp

decrease in the number of livestock. In 1575–1587, Abdullah Khan II re-dug the main part of the Tuyatortar Canal, and the middle and lower parts from scratch, and brought the water of the Zarafshan River to the Jizzakh oasis through the Tuyatortar Canal, which was 83 km long (Haydarov, 1996. P. 24). The launch of Tuyatortar allows to plant irrigated agriculture, horticulture, and vegetable crops on several thousand hectares of land in Jizzakh oasis districts. The expansion of agricultural areas has led to the further development of specialized livestock farming in the steppes and foothills of the oasis.

In the works “Bahr ul-asror fi manaqib ul-ahyor” by Mahmud ibn Vali, “Tarihi Mukimkhani” by Muhammad Yusuf Munshi, and “Ubaydulla-noma” by Mirmuhammad Amin Bukhari, which describe the socio-political history of the Bukhara Khanate in the 17th-18th centuries, it is emphasized that “Dizak is one of the eastern regions” (Mahmud ibn Vali, 1977. P. 166), the socio-political events in Jizzakh and Uratapa, the eastern regions of the khanate (Muhammad Yusuf Munshi, 1957. P. 55), and that the leaders of the Uzbek tribes around Jizzakh, Uratapa, Khujand, etc., who learned of the khan’s arrival in Samarkand, came to him with great gifts and greetings (Mir Muhammad Amini Bukhari, 1957. P. 55).

There is not much special literature devoted to the historical and ethnological study of the livestock farming of the population of the Jizzakh oasis from the period from the Russian Empire to the Soviet era, and what exists is written in the form of information and reports. They include literature, reports and statistical collections collected in connection with the study of the region after the Russian Empire occupied Central Asia.

In the 60s and 70s of the 19th century, archaeological excavations were carried out in the Mirzachul and Jizzakh steppes under the leadership of military topographer G.A. Aminov. This scientific expedition studied the ancient settlements of settled people, the watershed of the Old Tuyatortar Shah Arik and its extension to the Mirzachul steppe, and recorded information about the occupations of the semi-nomadic pastoral population living around it.

Since 1893, researcher M. Virsky, who began publishing these collections under the editorship of the Samarkand Regional Statistics Committee, included articles and reports by various representatives of the administration of the Russian Empire, scientists, and researchers.

M.M. Virsky's research on the use of pastures in the Jizzakh oasis at the beginning of the 20th century provides valuable information on the problem under study. His records contain important ethnographic materials on the pasture fields in the Yangi Kurgan (now Gallaorol district) volost of the oasis, their territories, use of these places, determination of the natural boundaries of pastures, and their use for subsistence farming (Virsky, 1912).

In short, until the 1920s, expeditions based on a special plan were not organized within the framework of a separate topic to study the pastoral population living in the Jizzakh oasis and its way of life, but such efforts were the first important steps in studying the ethnography of the oasis population. However, they did not conduct a large-scale study of the life, lifestyle, history and customs of the nomadic pastoral population of the Turkestan region.

In the late 20s of the 20th century, that is, since 1928, at the initiative of the Central Committee Most of the information about the livestock breeding of the population of Uzbekistan during the Soviet period has been published as a part of a certain research or in the form of scientific articles. In particular, information about the traditional types of occupations of the population at the beginning of the 20th century, trade relations, types and numbers of livestock on farms is described in detail in the studies of such ethnographers as N.G. Borozna, B.Kh. Karmysheva, K.Sh. Shoniyofov, I. Khidoyatov (Shevyakov, 2000. P.3) It is worth noting the research of ethnologist A.Kh. Doniyarov on the last quarter of the 20th century. This study reflects the Uzbek tribes living in the Jizzakh oasis, their occupations, customs and rituals, and it is valuable for us that he conducted a large-scale ethnological study.

Since the last years of the 20th century, special attention has been paid to the study of the history and material cultural monuments of the Jizzakh oasis, and the history of pastoral culture has not been left out of these studies, of course. Because most of the monuments studied by archaeologists are burial mounds associated with pastoral culture.

Experienced archaeologist M.Kh. Pardaev has repeatedly encountered objects related to pastoral culture during his study of material monuments in the Jizzakh oasis. The researcher's works on a number of issues, such as the arrival of nomads in the Jizzakh oasis, their impact on the expansion of rural areas in the oasis, and

the interaction between the culture of the common peasant and the pastoralists, have been published (Pardayev, 2016. P. 241-247).

Also, burial mounds related to the culture of the pastoralists in the Jizzakh oasis were discovered and studied by the archaeologist A.A. Gritsina (Gritsina, 1997. P. 75-78).

The research conducted by the Jizzakh and Zamin archaeological expeditions on the history of pastoralists during the years of independence is of particular importance. The researcher F.E.Toshboev, who conducted fruitful research as part of the expeditions, discovered and studied the burial mounds of the nomadic pastoralist culture in the Jizzakh oasis (Tashboev, F.E.; Pardaev M. Kh.; Gritsina A.A., 2008.S.184–189.; Pardaev). They focused on issues such as the appearance of burial mounds belonging to nomadic pastoralists in the oasis, burial rituals, the peoples and ethnic groups to which the owners of the monuments belonged, and the emergence and formation of pastoralism in the oasis (Tashboev, 2011. P. 304). In his monograph entitled “The Culture of Ustrushona Herders in Antiquity,” Tashboev substantiates the fact that nomadic herding in Ustrushona became an advanced form of farming in ancient times, with the arrival of numerous nomadic tribes, based on materials studied in burial mounds (Tashboev, 2011, P. 237). In this work, the author, along with touching upon the funeral rites, socio-political and cultural life of oasis herders, also presents valuable information for us about the livestock farming of the population of the Jizzakh oasis from ancient times to the present day.

However, in the above-mentioned studies, the ethnography of the oasis population and its local characteristics were not paid special attention to within the framework of the topic.

The issue of rituals related to livestock farming in the Jizzakh oasis was discussed by researcher F.Sh. Akchaev, in his research on the topic “Sacred sites and pilgrimage sites of the Jizzakh oasis”, also refers to pilgrimage sites associated with camels, rams, cows, horses and roosters, and provides information about the widespread use of livestock rituals among the people since ancient times (Akchaev, 2020. P. 47-49).

A. Bababekov’s research work “Ethnoeconomic processes in the mountainous districts of Uzbekistan in the 20th century” (on the example of the Sangzor-Zamin region) provides information about the fact that the mountainous regions of the

Jizzakh oasis are engaged in semi-nomadic livestock farming, as well as farming, gardening and home crafts. The researcher cites that the “number of livestock” in the herdsmen’s population of the studied region (Bababekov, 2019. P. 4.; Bababekov, 2021. P. 26) also determines their status in society.

Information about the fact that the Gallaorol (Middle Sangzor Oasis) district, located in the Jizzakh oasis, regularly supplied Amir Temur's soldiers with fast Karabayir horses in the Middle Ages, as well as the fact that the craftsmen of the villages of the region were a place where gold saddles and harnesses were made for the soldiers of Sahibkiran (Haydarov, 1996.P.34.) is given in the book "Gallaarolnoma" by H.Haydarov and a team of authors dedicated to the 70th anniversary of the Gallaorol district.

In the studies carried out during the years of independence, the history of the Jizzakh oasis began to be covered more broadly and objective opinions began to be expressed, including the culture of pastoralists. In these studies, the main attention was paid to the customs and traditions specific to the oasis, as well as calendar rituals and seasonal rituals of pastoralists. However, none of them was studied in a generalized manner based on the materials of the Jizzakh oasis, which was an ethnographic region.

In conclusion, the livestock industry, the customs and traditions associated with it, written sources, and examples of folk oral creativity that have survived to this day are a great achievement of the Uzbek people's thinking.

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