



The Role of B. Kh. Karmisheva in Studying the Ethnography of the Surkhan Oasis

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Abstract: During the scientific activity of B.Kh.Karmisheva, he made 15 scientific trips to study the ethnogenesis and ethnic history of the population of the southern regions of Tajikistan and Uzbekistan. B.Kh.Karmisheva's research is an important source for researching the ethnic history, material and spiritual culture of the inhabitants of the southern regions of Uzbekistan, including the Surkhan oasis.

Keywords: B.H. Karmisheva, ethnography, Surkhan oasis, essays on the ethnic history of the southern regions of tajikistan and uzbekistan.

1. Introduction

Ethnographic knowledge in the territory of Uzbekistan has a long history of development. Ethnographic data collected by B.Kh.Karmisheva is a great scientific work on the study of the ethnic history, material and spiritual culture of the inhabitants of the Surkhan oasis, and the fact that they are mainly carried out in a unique way based on the culture and ethnic characteristics of the ethnic groups. is characterized.

Ethnographic research conducted by B.Kh.Karmisheva represents a significant contribution to the understanding of the cultural and ethnic diversity within Uzbekistan. Her work meticulously documents the material and spiritual culture of the inhabitants of the Surkhan oasis, shedding light on the intricacies of their daily lives, customs, and traditions. Through detailed observation and analysis, Karmisheva provides valuable insights into the ways in which cultural practices are shaped by local contexts and ethnic identities. Her ethnographic studies offer a nuanced portrayal of the Surkhan oasis community, highlighting the rich tapestry of traditions that define its cultural landscape.

Furthermore, Karmisheva's approach to ethnographic research is distinguished by its sensitivity to the cultural nuances and ethnic characteristics of the diverse groups residing in the Surkhan oasis. By engaging directly with local communities and immersing herself in their social fabric, she has been able to capture the essence of their lived experiences and convey the depth of their cultural heritage. Through her scholarship, Karmisheva not only preserves the cultural legacy of the Surkhan oasis but also contributes to a broader understanding of the dynamic interplay between culture, ethnicity, and identity in Uzbekistan.

2. Method

This study conducted a literature review focusing on the scholarly works of Balqiz Karmisheva, an esteemed figure in Central Asian ethnography and cultural studies. A systematic search across academic databases, libraries, and archives identified Karmisheva's published monographs and articles. These were critically reviewed to

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extract key themes, methodologies, and empirical findings regarding various aspects of Central Asian life, culture, and history. Special attention was given to Karmisheva's methodological approaches, including ethnographic fieldwork and archival analysis, to assess the robustness of her scholarship. The review aimed to highlight Karmisheva's significant contributions to understanding Central Asian nomadic traditions, economic activities, ethnic identities, and cultural practices. Through this analysis, the study sought to identify gaps and avenues for further exploration in the field of Central Asian ethnography.

Balqiz Karmisheva, renowned for her expertise in Central Asian life and culture, has authored numerous monographs and articles that constitute significant contributions to ethnographic scholarship. Notable among her works are *The nomadic stage of Maverannahr and its population at the end of the 19th - beginning of the 20th century (according to ethnographic data)* (1980) [1], *On trade in the eastern bekstvos of the Bukhara Khanate at the beginning of the 20th century. In connection with economic specialization (according to ethnographic data)* (1979), *Essays on the ethnic history of the southern regions of Tajikistan and Uzbekistan (according to ethnographic data)* (1976) [2] and *On the issue of bird jewelry among the peoples of Central Asia and Kazakhstan* (1989) [3]. Her extensive repertoire also includes works such as *Central Asian Arabs* (1963) [4], *Tajik-Uzbek folk geographical term vilayat* (1971) [5] and *Traces of medieval ethnonyms and anthroponyms in Uzbek genealogies* (1978) [6]. Additionally, Khalilovna's research delves into topics like *Archaic symbolism in the funeral and memorial rituals of the Uzbeks of Fergana* (1986) [7], *On the question of the cult significance of horse games in Central Asia* (1987) [8] and *Ethnic history of the Turkmen of the Central Asian interfluvium* (1989) [9]. These works represent a comprehensive body of scientific inquiry into the ethnography, history, and cultural practices of Central Asian peoples.

3. Results and Discussion

3.1. Early life

On July 13, 1916, Balqiz Khalilovna Karmisheva was born in Gulja, Xinjiang region, China. His father, Khalil Fatykhovich Karmishev, came from a mullah's family in the Tatar village of Altata, Samara region. After graduating from the madrasa, he was employed as an assistant to a Uighur merchant from Kulja. His mother is Galiya Shakhmuhammedovna from the Kazan region. The Karmishev family subscribed to magazines in Kazan, Orenburg, Baku, and Crimea, where they read Ismail Gasprinsky's "Tarjimon" newspaper [10]. The views and breadth of his worldview that he acquired at a young age laid the foundation for the scientific path of a famous ethnographer and researcher of the peoples of Central Asia. In 1923, the family moved to Moscow, but in the 1930s, the head of the family was arrested and exiled to Kolyma, and Galiya Shakhmuhammedovna moved with her six children to the Andijan region of the Republic of Uzbekistan, because there Kuljalik acquaintances lived.

3.2. Works

In the study of the ethnic composition of the population of the southern regions of Uzbekistan (especially the Surkhandarya oasis), the results of the research conducted by B. Kh. During this period, the scientist's monographs and articles were published on the basis of a large amount of data collected as a result of his scientific research [11].

The results of this research are important sources of information about the ethnic composition of the population of the southern oases of Uzbekistan in the late 19th and early 20th centuries, the formation of separate ethnic groups, and the location of the population throughout the region [12]. The scientist's research on the ethnography of the southern oases of Uzbekistan was conducted on the basis of deep analysis, and the results of the research are significant for the study of the ethnogenesis and ethnic history of the Uzbek people in general, not only in these regions. According to B.Kh.Karmisheva, the main core of the Uzbek population was formed in the 9th - 10th centuries [1].

In the monograph *Essays on the ethnic history of the southern regions of Tajikistan and*

Uzbekistan (according to ethnographic data) by B. Karmisheva, published in 1976, the author divides the Uzbek population of Eastern Bukhara (Tajikistan and southern Uzbekistan) into three groups in the late 19th and early 20th centuries [2]:

- 1) settled population that is not divided into clans and tribes; former or former tribes, i.e. Turko-Mongolian tribes who did not become part of the settled population of Movarounnahr, but kept a semi-sedentary lifestyle and were divided into clans and tribes, and migrated to these lands during the Mongol invasion;
- 2) the next tribes are the descendants of the Uzbek tribes who came to Movarounnahr from Dashti Kipchak with Shaibani Khan at the end of the 15th century and settled here completely at the beginning of the 16th century.

The scientist researched various ethnic units that participated in the formation of the population of the Surkhandarya oasis, and focused on the history of their formation.

B.Kh.Karmisheva noted in her monograph that in the late 19th and early 20th centuries, the Dashti Kipchak Uzbeks firmly settled in this part of Eastern Bukhara due to the favorable natural conditions for nomadism and animal husbandry [13]. The scientist said that being in a dominant position over the sedentary population for many centuries, the gradual transition of the next generations to farming, semi-sedentary and sedentary lifestyles is not due to the fact that they forgot the clan-tribe order and assimilated into the sedentary population, but that some sedentary groups joined them. comes to a conclusion.

The scientist makes maps of the ethnic composition of the population of the southern regions of Tajikistan and Uzbekistan, the location of the earlier Uzbek tribes, and the distribution of the later Uzbek tribes in the oasis at the end of the 19th century - the beginning of the 20th century [14]. In addition to Uzbeks and Tajiks, the map shows the location of Arabs, Turkmens, Kazakhs, Gypsies and other small peoples who lived in the region. The scientist notes that the number of Uzbeks, Tajiks and Turkmens in 1924 did not change much compared to the period of the end of the 19th century - the beginning of the 20th century, only the number of other peoples decreased sharply in these regions, and the ethnic composition of this area was as diverse and complex as in other historical and cultural regions of Movarounnahr [15].

B.Kh.Karmisheva, unlike Logofet, divides the Uzbek population of Eastern Bukhara (southern Tajikistan and southern Uzbekistan) in the late 19th and early 20th centuries into three groups [16,17,18,19]:

- 1) settled residents who are not divided into clans and tribes - chigatoys, khodas and resistances;
- 2) previous or former tribes - i.e. Turko-Mongol tribes, who did not become part of the settled population of Movarounnahr, but kept a semi-sedentary lifestyle and were divided into clans and tribes, and tribes that migrated to these lands during the Mongol invasion - Turks, Qarluqs, Khalachs, Mongols, Mirishkors and etc.;
- 3) descendants of the Uzbek tribes who came to Movarounnahr from Dashti Kipchak with Shaybani Khan at the end of the 15th century and settled here completely at the beginning of the 16th century - Kungirots, Yuz (Juz), Lakais, Semzirs, Kesamirs, Qatagons, Mangits, Jaloirs, Dormans, etc.

4. Conclusion

B.Kh.Karmisheva tried to compare the information in them by bringing together the previously created large-scale sources in the study of the ethnic history of the population of the southern regions of Uzbekistan, therefore, her research serves as an important source in the study of the ethnography of the southern oases.

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