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TURKMENS OF KHOREZM: IDENTITY AND TRADITIONS

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ABSTRACT

In this article, the ethnic identity of the Turkmens of the Khorezm oasis and their tribal structure, their origin in Khorezm are covered and analyzed in terms of identity.

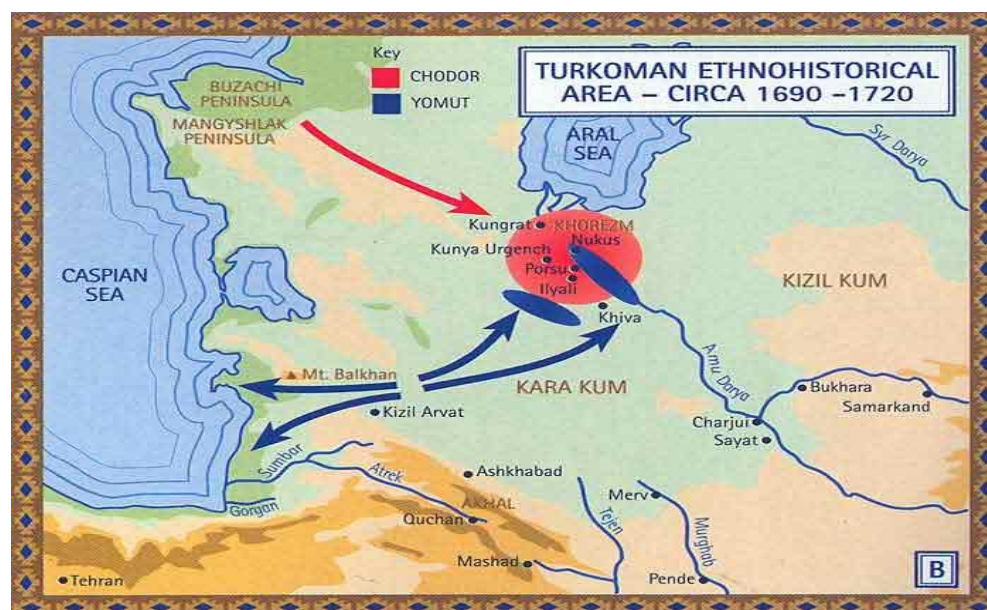
KEYWORDS

Identity, Turkmen clans, “Shajarayi Tarokima”, Y.E.Bregel.

INTRODUCTION

In the science of ethnology, the understanding of national identity, the national character of peoples is of great importance. The issue of increasing self-awareness in connection with the socio-cultural changes taking place in the world in recent decades is being studied on the basis of the concept of identity. In particular, the ethnic identity and clan and tribal structure of the Turkmen people living in the Khorezm oasis are of great importance.

The settlement of Turkmen tribes in the Khorezm oasis dates back to the beginning of the XVII century. The main Turkmen tribes such as Ersari, Yavmud, Taka, Chavdur, Chandir, Karadoshli, Ota turkman of Malkishlov (Mangishlak) Turkmens living in northern Iran, western Bukhara and the northern part of the Caspian Sea, came to the vicinity of Gurganch, Chovdur Qala, Qubadag, Khojayli, Shabboz, Shorahon and Igdir.



Picture 1. Ethnohistorical area of Turkmen tribes.

In Yangiariq, Bagat, Urgench, Shovot, Gurlan, Koshkopir districts, places such as “El galdi”, “Karmish”, “Khojalik”, “Olaoylik”, “Okyop”, “Gazovot”, “Khizir-eli” were formed in the XIX century. Currently, the Turkmen population of Karakalpakstan lives in Khojaeli, Mangit, Beruni, Ellikkala and Turtkul districts.

Khorezm Turkmen, like more than 130 nationalities and ethnic groups living in the Republic of Uzbekistan, are equal citizens of the country. They have the right to practice their own culture, ethnic traditions and values, to promote and study it among young people, and a number of other rights enshrined in the Constitution. The parties, respecting and supporting the balanced foreign policy of the Republic of Uzbekistan and the

status of permanent neutrality of Turkmenistan, comprehensively strengthen mutual trust and strategic interaction in the foreign policy field[1]. The ethnoculture of the Khorezm Turkmen is similar in many respects to the ethnoculture of the Uzbeks in the region, but it also has many peculiarities that make up the content of their ethnocultural identity. Today, the development of ethnic identity of the peoples living in Uzbekistan depends in many respects on the policy of national tolerance pursued by the state and on ethno-cultural processes at the global, regional and national levels.

LITERATURE REVIEW

There are many sources on the Turkmen of the Khorezm oasis. The first main source is the work of Abul

–Ghazi Bahodirkhan named Shadjarai Tarokima. Interesting information is also found in other sources.

Chapter 10 of the "Khiva March of 1873" section of Volume 85 of the Turkestan Collection states that the customs and rituals of Central Asians were very similar to those of many other tribes in Central Asia, like two faces of the same fruit, and that the Turkmens of the oasis were very different from Khiva and Kazakhs. The only difference was in their way of life, the Turkmens were divided into nomadic and sedentary peoples. The appearance of the Turkmens was like this - their height was taller than average, they were strong and flexible, their face was round, and their forehead was wide. Their eyes were small and lips were thick. Their beard was sparse and they were long-eared [2].

According to Turkmen scientist S. Ataniyazov, the naming of twenty-four Turkmen stamps was studied in three groups. The first group was related to wild animals (taka-wolf), the second group was related to domestic animals (ak guyunli - white sheep, kara guyunli - black sheep), the third group was related to birds (gayi, bayot, alqir-evli, gara eyli - white eagle)(the first presented the name of clans, then it is presented their stamps in every group's example respectively). The reason was that they had strong totemistic views. They did not hunt or eat any animal that they considered sacred [3].

RESEARCH METHODOLOGY

Our study focuses mainly on the ethnic identity and tribal structure of Turkmens living in Khorezm. Therefore, the main focus is on the formation of Khorezm Turkmen ethnocultural identity, the entry and settlement of Turkmen tribes in Khorezm, current globalization, modernization, changes in the field of information and communication, socio-economic reforms due to independence, as well as the focus is also on the analysis of issues of specific traditional ethnocultural enhancement changes in Turkmen ethnoculture. Therefore, the study uses the scientific views of the approaches of primordialism and constructivism in the study of such aspects of the Khorezm Turkmen ethnocultural identity as variability and relative stability.

ANALYSIS AND RESULTS

Mahmud Kashgari, the scholar living in 11th century, divides Turkmens into two groups in his Devonu lug'at at turk. The first is the Oghuz Turkmen and the second is the Qarluq Turkmen [4].

The ethnogenesis of the Turkmens involved local dah, massagets, as well as Sarmatians, Alan tribes, and partly the inhabitants of the ancient states of Margiana, Parthia and Khorezm. By the twelfth century, the territory of present-day Turkmenistan was occupied by the Oguzs, and the Turkmen ethnos was formed in combination with the Iranian peoples. [5] It was during this period that the Turkmen statehood

emerged. By the 15th century, the Turkmen people had been formed.

Abulgazi Bahodirkhan's "Shajarayi tarokima" is the main source in the study of the origin of the Turkmen. According to Abulgazi Bahodirkhan in his book "Shajarayi Tarokima" (A family tree of Turkmen) the Tajiks who came to Mavorounnahr were called "ulturk" by the Tajiks. Five or six generations later, their appearance began to change, their faces becoming smaller, their eyes and noses getting bigger. When captives and merchants began to arrive from the Turkmen people, the Tajiks called them "Turks" and the former "Turkmonand" meaning "like a Turk." Ordinary people, not being able to say the word, began to call them Turkmen [6]. The work provides information about the Oghuz Turkmen, the birth of Oguzkhan, his accession to the throne, the ethnogenesis of the Turkmen tribes like Bayot, Tevagi, Solur, Yovmut, Taka, Aymir, Bajna, Sary, Khizreli, Ali Eli, Yazir, Ersari.

Abulgazi Bahodirkhan was born on August 12, 1603 in the city of Old Urgench, the capital of the Khiva khanate at that time. During his political captivity in Isfahan, Iran in 1630-1640, he became acquainted with the works of historians such as Sharafiddin Ali Yazdi and Rashididdin[7]. In the process of writing the work, the author used eighteen written sources on the history of Iran and Turan, as well as examples of folklore. According to the author, "Shajarayi Tarokima" was written in a simple and popular

language that even a five-year-old Turkish boy could understand, at the suggestion of Turkmen tribal leaders and aksakals (elders).

According to the work, Adam was first created on earth. He was followed by his son Shis (meaning "the majesty of God"). After that, his descendants Anush (meaning "Faithful"), Qaynan, Mahloyil, Bard, Akhnun (nicknamed "Idris"), Matushalah, Limaks ruled the earth one after another. After Limak, the prophet Noah, followed by his sons Ham, Shem, and Japheth, ruled in three parts of the world at the same time. Seven sons were born from Japheth: Turk, Khazar, Saqlab, Rus, Ming, Chin, and Kamari. His eldest son Turk led them all. He had sons named Tutak, Chigil, Bersachar, Imlak, and Tutak was the ruler.

After him, his descendants Amulchahon, Bakuy Debkhan, Kokkhan, Alinchakhan ruled the world. Alinchakhan had sons named Tatar and Mogul, and his heirs had children named Karakhan, Korkhan, Kirkhan, Urkhan. Oguzkhan was Karakhan's descendant. The Turkmen people originated from Oguzkhan. When Oguzkhan took the throne of his father, he called the people to Islam and punished those who did not believe in the religion. He conquered the territories of Turan, India, Damascus, Egypt and Iran. While in the province of Damascus, Oguzkhan summoned his sons and ordered them to find the bows and arrows he had hidden. His eldest sons, the Sun, Moon, and Stars, found the golden bow and divided it into three parts.

His youngest sons Sky, Mountain, and Tengiz found three golden bow arrows and fired one bullet at each. Then Oguzkhan called his sons and said to his eldest sons, "The three of you have brought a golden bow and broken it, and then let them call your name and the descendants of theirs corrupt." He also ordered his youngest sons and their descendants to be called Uchoks (Three arrows). He appoints his son Kunhon (the Sun) as the heir to the throne. After that, the descendants of Oguzkhan ruled [8]. The Oghuz people also came from Oguzkhan. Oguzkhan had twenty-four grandchildren out of six sons. During the reign of the ruler Kunkhan, they were divided into two camps, each of which had twelve divisions, and their descendants were called hundred, there were twenty-four servants serving them, equal to the number of their grandchildren, twelve of them looking after the horses and the remaining twelve sitting at the door. Those who were their descendants were called aymaks. The word "aymak" is derived from the Mongolian word "amoq", which means "clan". According to Abulgazi Bahodir Khan, the Turkmens had twelve hundred (hundred here is in the sense of generation) and twenty-four aymaks.

Names of Turkmen tribes: Gaylar, Bayot, Alka-evli, Gara-eyli, Yazir, Yasir, Dodurga, Duker, Ovshar, Kyzyk, Bekdili, Garkyn, Bayondur, Bechene, Chavuldur, Chepni, Salur, Eymir, Ala-yentli, Urekir, Ikdir, Bukduz, Uva, Kynyk.

Among the Turkmen tribes in the Khorezm oasis, the Yavmuts held an influential position both in terms of population and land tenure, as well as in terms of their position in the political life of the khanate. They accommodated in the west of the city of Gaziabad, in the lower reaches of the Gaziabad canal around the Oqsaroy, Muzkumgan and northwest of Old Urgench, up to Ustyurt and Sariqamish in the late eighteenth and early nineteenth centuries. The Yavmuts located in and around Gaziabad are called the Upper Yavmuts, and those on the Old Urgench side are called the Lower Yavmuts. Some of the lower Yavmuts practised farming in the mid-nineteenth and second half of the 19th century in the northwest of Old Urgench. That is why they are called Lake Yavmuts [9]. The Yovmuts, in turn, are further subdivided into several sections. These include the bayram-shali and kara-chuqa branches. Bayram-shali, in turn, is divided into small branches of ushak, ukiz, oris-koshchi and salakh. Kara-chuqa has a network called mashriq (east). During the reign of Allakulikhan, a new branch was separated from the slave generation of Yavmut, which acquired land in the Kara-Yulgun district. That is why they gained the name Kara-Yulgun Yavmuts.

The Chavdur tribe of the Turkmens settled in Porsu in the 1960s. They, like other Turkmen, settled and migrated in several parts of the Khorezm oasis until they settled somewhere. Chavdurs are divided into

black-chavdur, abdal, bozachi, burunjik and igdir branches.

The Emralis migrated to Khujjaeli from the southern Turkmens in 1803-1804. In 1804, they were moved from Khojaeli to the Oqsaroy (near Yovmut), and in 1806 to the Yangiariq region. Then they settled in Oktepa and Kyzyl-Takir. This happened in the first half of the nineteenth century.

The Karadosh people also migrated to the Khiva khanate from the southern Turkmens. They came to the khanate shortly after the emrals — during the reign of Muhammad Rahim I. In the 1825s, they settled in the Baldimsoz region and downstream of the Yormish Canal. Another part of the Karadosh people moved to the Khiva khanate in the 1830s. As soon as the Karados moved, they all settled in one area — northeast of Ilonli, in the lower reaches of the Yormish Canal.

Koklan clans, which came to the Khiva khanate from the southern Turkmens in 1817, occupied the western part of Old Urgench - the Khanyop canal and the Kyzyl-Takir area in the 50-60s of the XIX century.

A part of Ali Eli's descendants was moved by Allakulikhon in 1830 from the southern Turkmens to the lower reaches of the Kilich Niyazboy canal - Boldimsoz. Another part of Ali Eli settled in the area of Qiziltaqir and in the upper reaches of the Shahmurad canal in 1850-60, and another group of 60 families settled in between Gaziabad and

Tashkhovuz(Dashoguz). Prior to that, the Ali Eli people also suffered from migration for several years.

According to sources, the migration and departure of Taka tribe to Khorezm was repeated several times. The Taka tribe, which came to Yangiariq in the early 18th century and migrated at the end of the century, migrated to Yangiarik again in 1814-1816. Muhammad Rahim I gave land to the clan from the lower reaches of the Naiman canal. Some of the Taka settled in the Uvas and Kandimkala areas. In 1856, the Takas moved entirely near to the Akhal Turkmen.

The migration of the Ata clan to Khorezm began in the 1920s. Until then, they lived on the shores of the Balkhan Bay and in the foothills of the Balkhan Mountains. The first settlers stopped at Aybugur, north of Old Urgench. In the 1850s, the Ata tribe settled in the upper reaches of the Shahmurod Canal, in the Kyzyltakir district. During the reign of Allakulikhon, some of them moved to the right bank of the Amudarya, to a place called Okkamish.

Shikh, one of the Turkmen clans whose members were in the minority, migrated to the Khiva khanate from Balkhan along with his Ata tribe. At the end of the 19th century, some of them settled between Foziabad and Khiva. It is known that they lived near Akdarbant in 1924.

In the first half of the 19th century, part of the Makhtum clan from the southern Turkmens moved to

the Khiva khanate. In 1870, they were given land in the Kyzyltakir region.

In the late 1920s, another tribe having a small number of people - Mekxinli (meirli) migrated to the Ilonli region of the Khiva khanate. The Mekhins consisted of 70 households, and the mosque was also called "Mekxinli" [10]. They still live in the same village namely Mekxinli.

These few tribes became Uzbeks, partially losing their traditional ethnographic traditions, features, and national language due to the fact that they were separated from their main clans and lived close to the Uzbeks.

One of them is the tribe of Khidr eli. In the work of Yu.E. Bregel it is estimated that a part of the descendants of Khidr eli people migrated to the territory of Khiva khanate from Sariqamish and Upper Uzboy in the XVII century. They mainly settled around Gurlan, partly near Old Urgench and New Urgench (probably in the village of Gaybu). The other part moved to the Bukhara khanate, more precisely to Chorjuy [11].

The Igdir tribe has been living in seclusion not joining to others in the Ilonli region since the 19th century. Both his arrival in Khorezm and his name Igdir have a complicated history. In Yu.E. Bregel's work, it is stated, "There is also a group called igdir in Chavdur. But it does not have any connection to the igdir group of

Chavdur. The Igdir in Ilonli are probably related to the Igdir in the Turtkul region. Because the Turtkul Igdirs came from Bukhara. The Chavdurs migrated to Khorezm from the Aral Sea side. Interestingly, the Igdirs traced their origins to the kara-chuqa clan of the Yavmuts. Because there was a small group called igdir in the kara-chuqa clan of the Yavmuts. Some of the Igdirs left the Khorezm Yovmuts in the 18th century and went to Bukhara. It is also possible that they returned to Khorezm from Bukhara in 1820-1830 [12].

The reason why Turkmen are called "Turkmen" is explained in Abulgazi's "Shajarayi taroqima" and the reasons of origin of the names of the Turkmen tribes such as "karadoshli", "arsari", "khizir eli", "ali eli", "kullar", "qara uyli", "saqar", "tuyachi" are also briefly explained [13].

The process of settlement of Turkmen tribes in Khorezm lasted from the XVII to the middle of the XIX century. They were mainly from the north-western and southern Turkmen, partly from the descendants of the Bukhara Khanate, and they were interested in irrigated lands suitable for agriculture in the Khorezm oasis and cattle-friendly saharas.

CONCLUSION

As the famous scientist S. P. Tolstoy stated, "None of the peoples of Central Asia today are directly related to ancient ethnic groups. On the contrary, in their formation, indigenous peoples and the surrounding

peoples have played different roles. ” At the same time, the Turkmen people have gone through many historical periods in the process of formation and now live in the territory of Turkmenistan as a full-fledged nation. It is noteworthy that the Turkmen youth, regardless of the region in which they live, know their "tiyra", that is, their tribes (clans) and their national rituals and customs, and live by these rituals and customs following them in a strict manner.

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