



GENEALOGICAL IDENTITIES AND PEDIGREES OF UZBEKS

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ABSTRACT

This article, based on historical and anthropological sources, ethnographic materials, highlights the issues of understanding the genealogical identity associated with the genealogies preserved by the Uzbeks and their kinship system. Various ethnographic groups of Uzbeks, ethnocultural structures such as clans (generation, clan) and the processes of their manifestation as a single cultural unit in the same historical space and time are analyzed.

KEYWORDS

Genealogy, clan, clan system, genealogical identity, uzbeks with 92 clans, ethnographic group, ethnonym, uzbek, kongirat, mangit.

INTRODUCTION

Among the peoples of Central Asia, social classes, rulers and owners, as well as ethnic communities had a unique tradition of preserving their dynastic and tribal genealogies in written or oral form over long historical periods. Such a genealogical heritage, reflected in written sources, historical documents and preserved in oral form, has always been a factor in the manifestation of various identities. In particular, the issue of genealogical identity, which developed against the backdrop of a motley social stratification and tribal system of Uzbeks, Kazakhs, Kyrgyz, Turkmens and

Karakalpaks until the beginning of the 20th century, is one of the little-studied problems.

In fact, on the basis of these two concepts, such as genealogy and identity, the opportunities for a deeper study of the identity of ethnic and social groups based on genealogical kinship will expand. As Professor Kathryn Nash, who has conducted research on genealogy and genealogical identity, writes, “genealogy is a practice that combines self-imagination and truth guarantees about personal identity. And genealogies and family trees are symbolic



diagrams of the interplay of scientific and popular ideas about genes, genetics, ancestry, and ethnicity” [1].

In Uzbeks, family and clan genealogies consist of ethnic-cultural structures consisting of different identities such as ethnographic groups, clans (generation, group, clan) in the form of socio-ethnic structures. They have a unique system of dividing family trees and clans based on a common cultural unity in one historical space and time. Especially at the beginning of the 20th century, such traditions as the preservation of the seed system and family trees were observed among the Uzbeks, Kazakhs, Kyrgyz, Karakalpaks, Turkmens, and the Uighurs and Arabs of Uzbekistan. Such family trees and genealogical heritage, reflected in written sources, historical documents and preserved orally, were a factor in the manifestation of different identities.

Origin, location of Turkic and Mongolian clans and various narratives, mythological interpretations in this regard Mahmud Kashgari’s “Devonu lug’atit turk” (1960), Fazlullah Rashididdin’s “Jome-ut-tawarikh” (1952), Mirzo Ulug’bek’s “History of Four Nations” (1994) It was published in many historical works such as “Shajarayi Turk” (1992) by Abulghazi Bahadirkhan, “Shaybaniyama” (1961) by Muhammad Salih. Also, the ethnic composition and genealogy of the peoples of Turkestan in the second half of the 19th century - the beginning of the 20th century N.V. Khanikov (1843), A. Vamberi (1874), A.D. Grebenkin (1872, 1874), A.P. Khoroskhin (1876), V.V. Radlov (1884, 1889, 1989), N.A. Maev (1875), N.A. Aristov (1896), D.N. Logofet (1911) provide important information.

A number of studies have been conducted to study the ethnic composition of Uzbeks, the system of division into clans. These are N.F. Sitnyakovsky (1930), Ghazi Olim Yunusov (1930), L.P. Potapov (1995), B.Kh. Karmisheva (1976), K.Sh. Shoniyozov (1990, 1999, 2001), S.S. Gubaeva (1991), U. Toychiev (1990), A.M.

Malikov (2007) contains important information about various clans within the Uzbeks and their distribution, family-relative groups, ethnonyms and geneonyms based on historical and ethnographic sources.

Research methods. The historically formed ethno-social landscape of Uzbekistan and Central Asia as a whole is clarified based on the study of various genealogical narratives, historical sources, folklore materials, and oral history. For example, the Uzbeks' preserved tradition of knowing their seven ancestors has caused the preservation of family values, the traditions of the nation to which they belong, and the emergence of various regional peculiarities in the region. Historical genetic roots and ideas of belonging to ancestors of different eras, specific genealogical narratives and genealogical systems are studied.

Connecting family and clan trees with descendants of khans, kings, ruling dynasties, begs, patriarchs, connecting them with ethnonyms of Turkic peoples, connecting them with local place names, connecting them with the names of religious groups, all of these led to the manifestation of dynastic or clan-based identity.

In the study of family or clan genealogy, first of all, ethnographic materials together with written sources are important for the researcher. Of course, when compiling the genealogy of the family or clan that is intended to be studied, in-depth interviews with representatives of this family or clan, that is, oral information about their origin, self-awareness, and ancestors, are recorded. Their family tree is created. The more informants can provide genealogies of their ancestors and artifacts, material objects, and narratives about their origins, the more opportunities to identify historical-cultural connections.

Kathryn Nash, Professor of Human Geography at Queen Mary University in the UK, writes, “...both



genealogy and genetics are related to the technological and physical state of family, race, individual, sex, nation, blood, gene, generation, inheritance, succession, and descent. contains imaginations.’ He continues, “and genealogies and family trees are symbolic diagrams of the interaction of scientific and popular ideas about genes, genetics, ancestry, ethnicity” (Catherine Nash. 2002.).

In this article, the place and role of clans and genealogies preserved in the written and oral history of the Uzbeks as a form of self-expression in the formation of historical memory related to clans, clans and clans is highlighted in a comparative-reprospective way.

RESULTS

A scholar of the history of Turkic peoples M. Kashgari writes in his work *Dīwān Lughāt al-Turk* “The Turks are actually 22 tribes. Each tribe has countless clans” (Makhmud Kashgari, 1060.). The fact that the scientist mentions the large Turkish clans that lived in that period (11th century) and the many clan names in their composition shows that an ethno-social composition consisting of the association of various regional genealogical identities has emerged in his society. However, the number and composition of the elats located between the two rivers are also shown differently. For example, there are 22 in Mahmud Kashgari, 19 in Muhammad Salih’s “Shaybaniname”, and more than 60 in Rashididin’s “Jome’ at-tawarikh” (XIV century). In the studies of the 19th century, these numbers are also different: 32 in A. Vamberi, 97 in N. Khanikov, 102 in D. Logofet. Although such a historical comparison does not reveal the essence of the issue, it allows us to imagine the ethno-social scene in a long historical period.

Some ethnic groups of the Uzbeks, which have a unique system of division into clans and were located

in the Movarunnahr region for a long time, also appeared in other regions of Central Asia and Kazakhstan, where they were also part of the Turkic peoples there.

At the beginning of the 20th century, most of the “92 Uzbek peoples” were not only present-day Uzbeks, but also Kazakhs, Kyrgyz, and Karakalpaks. Many clans and their subdivisions were part of several nations of Central Asia at the same time. For example, although the Nogoi make up the main part of the present-day Tatars, one can see the participation of the Kazakh and Bashkir peoples in the organization, although not to a significant extent. The Kungirats living in Surkhandarya and Kashkadarya oasis call themselves Uzbeks, the Kungirats living in Karaganda (eastern Kazakhstan) call themselves Kazakh, and those in the Kungirotdistrict of Karakalpakstan call themselves Karakalpok. According to the information given by the elderly people belonging to the Kunhirot clan, they remember that their relatives came from Karaganda to look for their grandfathers. Naymans living in Kashkadarya, Samarkand suburbs, Kokand, Kazakhstan, Kyrgyzstan and Karakalpakstan are also named after the people they belong to.

Kangli, Mangit and Kenegas were also part of Uzbek, Kazakh, Kyrgyz and Karakalpaks at the same time. Most of the regions of Uzbekistan and Northern Afghanistan, the Tagalogs call themselves Uzbeks, while the people living in the northern part of Issyk-Kul (Kyrgyzstan) consider themselves Kyrgyz. So, it is known from ethnographic materials that most of the ethnic strata of the Uzbeks have been absorbed into the modern Uzbek, Kazakh, Kyrgyz, and Karakalpak peoples to varying degrees.

Such ethno-social structures were preserved in the form of large or small ethnic groups until the beginning of the 20th century. Some of them left their names in toponymy, while others mixed with neighboring ethnic



groups or moved to new places. For example, we can see that many settlements are named after ethnic groups. For example, Turkqishloq (Surkhandarya, Andijan), Qarluq and others. Although these ethnic groups have already forgotten their names, the fact that their names have been preserved in place names (especially in the Tashkent oasis, Fergana valley) indicates that these ethnic groups once lived in these areas.

Such an ethno-social landscape historically formed in Uzbekistan and Central Asia as a whole caused the formation of genealogical narratives, historical sources, folklore materials, and oral history related to various family trees. For example, the tradition of knowing seven ancestors is well preserved in Uzbek families. It is this factor that caused preservation of family values, the traditions of the nation to which he belongs, and the emergence of various district specificities in Provardi. Ideas of historical genetic roots and ancestry, specific genealogical narratives, and lineage systems have contributed to the preservation of collective identities.

CONCLUSION

1. Genealogical identities and the phenomenon of clans have been preserved in the form of family and clan trees and socio-ethnic structures in Uzbek, Kazakh, Kyrgyz, Karakalpak, Turkmen and Turkic peoples such as Azerbaijan, Anatolian Turks and Bashkirs. Uzbeks also have socio-cultural structures consisting of different identities, such as local-territorial units, clans (generation, group, clan), and the system of family trees and clans, which is a factor in the manifestation of different identities based on a common cultural unity in one historical space and time. the rest.
2. The 92 Uzbek clans listed in historical documents are spread not only in the territory

of Uzbekistan, but also in the entire region of Central Asia. These 92 Uzbek clans also include the clan communities recorded before the Mongol invasion and during the Shaybani period. But among them, the ancient Turkic ethnic groups such as Chigil, Yagmo, Usun, Tuxsi, Khalachi, etc., who came to Central Asia before the Mongol invasion, were included in the “92 Uzbek peoples” despite the fact that they settled in the X-XII centuries and later.

3. At the beginning of the 20th century, most of the “92 Uzbek people” were not only present-day Uzbeks, but also Kazakhs, Kyrgyz, and Karakalpaks. Many clans and their subdivisions were part of several Central Asian nations at the same time. For example, although the Nogoi make up the main part of the present-day Tatars, one can see the participation of the Kazakh and Bashkir peoples in the organization, although not to a significant extent. The Kongirots living in the Surkhandarya and Kashkadarya valleys call themselves Uzbeks, those in Karaganda (eastern Kazakhstan) call themselves Kazakhs, and those in the Kongirot district of Karakalpakstan call themselves Karakalpaks. According to the information given by the elderly people belonging to the Kunhirot clan, they remember that their relatives came from Karaganda to look for their grandfathers. Naymans living in Kashkadarya, Samarkand suburbs, Kokand, Kazakhstan, Kyrgyzstan and Karakalpakstan are also named after the people they belong to.
4. Kangli, Mangit and Kenegas were also part of Uzbek, Kazakh, Kyrgyz and Karakalpaks. Representatives of the Qatagon clan living in many districts of Uzbekistan and Northern Afghanistan call themselves Uzbeks, while



those in the northern part of Issyk-Kol (Kyrgyzstan) consider themselves Kyrgyz. Therefore, most of the ethnic strata within the Uzbeks have, to varying degrees, become part of the dual ethnonym system corresponding to the titular ethnos of the current Kazakh, Kyrgyz, and Karakalpak peoples.

5. This type of ethno-social landscape historically formed in Uzbekistan and Central Asia as a whole caused the formation of genealogical narratives, historical sources, folklore materials, and oral history related to various family trees. For example, in Uzbek families, the tradition of knowing seven fathers and ancestors is well preserved. It is this factor that caused preservation of family values, traditions of the nation to which he belongs, and the emergence of various district specificities. Historical genetic roots and ideas of belonging to ancestors, specific genealogical narratives and lineage systems have contributed to the preservation of collective identities.
6. Connecting family and clan genealogies to descendants of khans or similar ruling dynasties, connecting them with ethnonyms of famous Turkic peoples, connecting them with local place names, connecting them with religious lineages, all these led to the realization of identity on the basis of dynastic or clan system.
7. Analysis of historical clan genealogies, family genealogies, folk narratives about the origin of this or that clan community, folklore materials, preserved genealogies with the names “Nasabnomayi Uzbakiya”, “Kitimir” as a source, preserved in oral and partially written form among the people of Uzbekistan. possible Also, historical sources (Makhmud Kashgari, Rashididdin, Mirzo Ulugbek, Alisher

Navoi, Abulghozi Bahadirkhan, A. Vamberi, A.P. Khoroshkhin, N. Aristov) and various versions of the list of “92 Uzbek clans”, oral and handwritten official and anthropological materials such as informal written documents provided an opportunity to reveal the historical roots and essence of various genealogical identities.

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