

Review Article

PROCESS OF TURKMEN SETTLEMENT IN KHOREZM REGION

¹Matluba Egamberganova

¹PhD student, Department of History, Faculty of History, Urgench State University, Uzbekistan.

E-mail address: megamberganova@inbox.ru

Received: 20.12.2019

Revised: 11.01.2020

Accepted: 21.02.2020

Abstract

In this article the information about the reasons for the migration of Turkmen clans to the Khorezm oasis during the Khiva khanate, the process of settling, the main activities, the history of the construction of the Ulliyhovli architectural monument and the present-day Turkmen of the Oasis are given.

Keywords: Abulgazikhan, Isfandiyar Bakhodirkhan, Gozovot Canal, Gaybu village, Olauylyk, Khojamberdi sardar, Kathudo, Ulliyhovli, Kesakuyly, bashkauly, Oba.

© 2019 by Advance Scientific Research. This is an open-access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>) DOI: <http://dx.doi.org/10.31838/jcr.07.04.77>

INTRODUCTION

Many Turkmen live in Turkmenistan, which is located in south Central Asia along the Caspian Sea. Others live in the surrounding Asian nations of Kazakhstan, Iran, Afghanistan, and Uzbekistan. Their culture has been strongly influenced in the past by both Turkic conquerors, who imposed their language on them, and Arabs, who forced them to convert to Islam. Long ago, they developed a strong ethnic identity as "children of the desert" because they would plunder rich caravans of Persian traders.

Turkmen live in Uzbekistan, which is located in Central Asia. Especially in the Khorezm oasis. The Khorezm oasis consists of the Khorezm region, Takhta and Dashoguz districts of the Republic of Turkmenistan, and the Amudarya, Beruni, Turtkul, Ellikkala districts of the Republic of Karakalpakstan. Representatives of the Turkmen nationality have settled in the village of Goybu in Khorezm for political and economic purposes. Currently, they also live in Gurlan, Yangiaryk, Bogot, Shovot and Urgench districts. Turkmen, one of fraternal nations of the Uzbek people, has 22 clans in total. Some of them set out to find a fertile and peaceful place. The Amu Darya river was the same territory where they searched and wanted. Abulgazikhan, the Kham of Khiva, according to the request of the Turkmen, gave the sandy land from the back (north) of the Gozovot Canal to build a building from clay (mud) for themselves before the beginning of its construction.

Before the establishment of Soviet power in Central Asia, it was difficult to identify distinct ethnic groups in the region. Sub-ethnic and supra-ethnic loyalties were more important to people than ethnicity. When asked to identify themselves, most Central Asians would name their kin group, neighborhood, village, religion or the state in which they lived; the idea that a state should exist to serve an ethnic group was unknown [1].

In think the people of Central Asia have always sought freedom. But they were always friendly. For example, Khorezmian Turkmen has been living in the region since the seventeenth century.

MATERIALS AND METHODS

Uzbeks and Turkmen have been neighbors in peace and harmony since ancient times. In the times of Khiva Khanate settlements were built for Turkmen. One of such historical monuments is the "Ulli-Hovli" ("Big Courtyard") complex. In the fortress, erected in the seventeenth century, there are ancient courtyards, ancient objects of Turkmen culture. The complex is surrounded by a wall. Big house should be built in a rectangular shape. However, the building was in the sunrise

side of the brothers' house. They were proposed to wipe out that small house and construct another large building, but they did not agree with that suggestion. Therefore, the house was built in a carved manner into the sunrise of the large yard.

In the sunrise side of the building Ismoil Oqsaqol and his son Matmurod Ismoilov, and Kopal Saidov with his ancestors who lived in the left side of it. The building, the symbol of harmony of families, incorporates more than hundreds of families. There were 99 rooms in the house and the fortress also served as a protection against external enemies. One kilometer away from the sunrise of the building there were 6-7 houses, the location was called Yuqori Oba; 500 meters away from the back side of the yard 4 families lived and the place was named Ayraki Oba (Orqa Oba). 4-5 families who lived in the west were named Oshaqi Oba. This place should be named "Olauylyk" because of settling down sparsely of the houses. 11th century famous scientist Makhmud Koshgariy linked the word "Ola uylyk" to the name of one of 22 Turkmen clans Khasaplanyar [1]. The architectural monument of Ulli Hovli was located in Urgench district of Khorezm region. The village Gaybu, including Ulli Hovli, was located along the ancient Silk and Water Roads. Shovot and Gozovot canals, Davdon collector crossed the village, which is bordering with Chandirkiyat from the East; Juryon village of Khiva district from the south; Navkhoz village of Khanka district from south-east; with Koramon, Begovot and Chotkopir villages from south-west. This ancient village has its own history.

According to narrations, there were only 12 houses, and the same families lived in Goybu village. Because of the residents' arrival from unseen, the village began to be named "Goybu" [2]. The fact that the houses in the village of Olauylik were constructed by nomadic Turkmen clans was also confirmed.

According to the archive data (Archive of Khiva Khanate), there were mosque people, such as "Olauylyk", "Muhammadin Khoji", "Khojikok", "Eshberdiyev", "Qoziqoraboy", "Iskandarkhoja", "Mullah", "Mullah Muhammad Saloh", "Jan Khoroz Shaikh" in the village before 1,5 - 2 centuries. 47 a'los, 81 avsat, 57 adno dehqan (peasant) farms lived there [3].

According to the information, private owners acted as a guardian to 2000 acres of the land in Gaybu. It's worth noting the aforementioned farms such as "a'lo", "avsat", "adno" were wealthy owners.

Olauylik clan of Turkmen lived in Khorezm region during the Soviet union, too. Including some Turkmen living in Urgench district are named Ola Uylyk. A Moscow scientist, G.P. Vasilyeva who learnt Turkmen's history, found out the

existence of clan Olauylikof Turkmen in 1779 [4]. This scientist explained the name of Olauylik as "Kesak uyli", "Bashka uyli".

The term Uwwa (Turkmen-oba) was formerly called Olauylik, their properties were one of the flourishing and beautiful places. The historian Shermukhammad Munis wrote about it: "There was Olabelukli (Olauylik) Topa house among Turkmen in Khorezm. Those who had their first child stayed in Khiva". Yahya Gulyamov, clarifying the matter, wrote: "The Khiva khans have given land to the Turkmen and have tried to involve them in the khanate." In the book Shajarai Tarokima by Abulgazi Bakhodir Khan, they were mainly native to Khorezm between 1650 and 1690 [5].

According to sources, it is believed that the architectural monument of Ullihovli was built by Turkmen leader Hodgamberdib during the period of Asfandiar Khan. Turkmen leaders had always lived with the concerns of the people. In particular, there were vivid memories of the Turkmen khutku elder Khujamberdi here. Admiring his business, Khiva khan Isfandiyar Bakhodirhon (1623-1642) appointed him the chief tax collector in Kungrad. This was because it was very difficult to collect taxes from the people in the area and it was impossible to collect taxes in full. As Khojamberdi started to collect custom duties, the tax on the khanate's treasury rose sharply as the situation changed dramatically. As it was mentioned above, Khiva's Khujamberdi may have given Sardar the land to build a building in the Alaiyul area for these services, which resulted in the construction of a large 100-room building in the Alaiyul area during the Khojamberdi customs. This building was built for several years. It was called as Ullihovli. The date of this "Ullihovli" was built in 1650-1690, was written on the wooden gate which is 4.0 m in the main peshtak in Arabic script.

The Ullihovli was built in the 1650s on the right bank of the Gazovot Canal. First of all, the grounds for the foundation of the yard were dug at a depth of 1.5-2 meters and sand was poured on it. The reed was covered on sand. Woods were laid on it, then reeds were flooded and then clay was restored. The yard is called Ulliy (large) hovli because it occupies a large area - a little less than one hectare. There was a huge ayvan at the entrance to the yard through the big gate, with a gate at the end. From this gate is a storage area for horses, camels, and cattle. There were men's rooms on the left side of the ayvan and one on the right. To the right and left of the second ayvan were rooms for women. In total, the Ullihovli had 99 rooms, except for the sheds and juvazkhana (used for pressing oil).

From the moment it was built in the living quarters of the yard to the 1970s and 1980s, the people of a (makhalla) quarter inhabited. It is likely that residents have recently made windows to the south wall to light the room.

All rooms of the Ullihovli are basically single-storeyed. The rooms are symmetrically arranged according to the monumental composition of the building. The interior walls of the rooms are decorated with different types of shelves for various purposes (for kettles, cups, lamps). On the walls of some of the interior rooms to the ayvan, entrance door to ayvan and a window for lighting the room were installed.

Brief overview of architectural coverage and construction materials:

The total size of the courtyard is 107.58 x 64.06 m and 110.09 x 65.71 m, the plan has been restored close to the yard trapezoid;

The height of the facade is 6.8 - 7.0 m.

The number of smaller rooms in the courtyard - 35;

The interior of the courtyard is 2.5 x 3.0 m. and 4.0 x 5.0 m;

Number of pedestals in the yard - 6, height - 5.0-6.0 m;

Measurement of terrace - 6.5 x 4.0 m;

The thickness of the outer wall - 1.0 - 1.30 m;

The exterior and interior walls of the courtyard have been completely restored. The outer wall consists of 7 paxsas; For reinforcement of internal walls five paxsas were hit, with a height of one wall 80-90 cm. The roof is covered with a cane and log on the local wood (bolor).

The main entrance to the Ulli courtyard is through a four-meter wooden gate. The gate was made of wood by the Hivian craftsmen in about 1640 on order. The roof of the building was written in the Arabic script by saying that the year 1640-1690 was the year of the construction of the Ulli courtyard.

This historic monument, which has been preserved for many years, attracts the attention of many with its scale, architectural solution, and long-standing charm. Today, the Turkmen people who are living here respectfully mention the names of the older generation: Abbas Eshon, Sultan Eshon, Arifjon Eshon, Sadullah Pir, Musa Pir, Ollayor Maksim, Hodzhinazar Eshon and their children [5].

There are Turkmen people on the right bank of the Gozovot canal in the village of Olauylik while ethnic Uzbeks living in the Arvik neighborhood of Juryon, Khiva district on the left bank. The representatives of these two nations are neighbors of ancient times. They live in harmony.

The monuments of Mahtumquli and Navoi, built in Olauylik neighborhood of Urganch-Goya highway, are a bright symbol of this eternal friendship. The saying "Boy bolasi bo'lma, bozor bolasi bo'l" (**meaning**: do not be a rich man's son, but be aware of the market) is a very clever saying for Gaybu people by sophisticated people. Indeed, the market is both the source of food and a job for our people. They always adhere to the transmission of our people as the market children. These traits are passed on by their forefathers to the Gaybu people. They have created gardens from all ages, and produced plenty of fruit and vegetables and sold them not only in the oasis, but also in Baku, Tbilisi, and even in the Russian cities.

In this regard, handworking gardeners such as Sherjan bobo, Safar bobo, Yuldash bobo (Yuldash shol), Kupal bobo (kusa), Matqurbon ota (Sut), Sultan Eshon, Urin sekretar and Karvon aka worked in this way and left a good name for themselves. During the writing of the article, mainly field materials and survey methodologies were used.

RESULT AND DISCUSSION

Today, there are more than 130 ethnic groups in Uzbekistan. We must live with them friendly, respect their customs, learn the history of each nation. That is why we have tried to cover the ethnic history and peculiarities of the Turkmen people living in Khorezm. During the study, we used home museum materials by Davlatnazar Radjapov, director of the Ullihovli home museum and Russian sources.

The article answers the following questions:

- Causes of the migration of Turkmen clans to the territory of Khorezm oasis;
- Uzbek-Turkmen relations during the Khiva khanate, the Soviet period and the Independence;
- The first settlement of the Turkmen in the Khorezm oasis is the Ullihovli complex and its history.

It is noteworthy that Khorezmian Turkmen and Turkmen people living in the region of Turkmenistan differ slightly in terms of customs and language. I think it depends on their lifestyle and natural conditions.

CONCLUSION

In the Olauylik neighborhood on the right bank of the Gazovot canal, ethnic Uzbeks live in the Arvik neighborhood of Juryon village in the Khiva district. Representatives of these two nations have been living in close proximity with each other since ancient times. Turkmen girls marry Uzbek young men, Uzbek girls marry Turkmen, growing up children, develop relationships between people of two nations, and act as children of one family.

In this village, known for its hardworking master farmers, discreet people and businessmen, a self-sacrificing Turkman who worked in many high-ranking state positions, Davlatnazar Radjapov, is about to reconstruct this semi-desolate architectural monument. He has played a great role in the reconstruction and restoration of the "Ulli Hovli" architectural complex.

On March 10, 2009, scientists from the Khorezm Mamun Academy (A.Abdurasulov, K.Hudoyberganov, Sh.Matrasulov, G.Durdieva, M.Abdullayev, E.Solayev) and Urgench State University scientists (A.Akhmedov, Z.Dusimov) studied the technical condition of the acquisition to study the historical architectural monument of the pile and collected historical materials.

The "Ulli Kovli" Pakhsa wall monument was included in the list of Inspection by the Main Directorate of Scientific and Production Preservation of Cultural Heritage and Preservation under the Ministry of Culture and Sports of the Republic of Uzbekistan (Passport №260).The Ulli courtyard has been restored to a large-scale residential building with 100 rooms in the first building period. Today there are 35 smaller rooms in the courtyard. The exterior and interior walls of this courtyard were completely restored. Domestic raw materials for construction materials are mainly soil and wood - "bolors". Ulli Hovli courtyard was just like a fortress-kurgom, the architectural and construction solution of this historical destination was enriched with specific elements.

Independent, free and prosperous country has created all the conditions for free access to all nations, education, work and recreation. They are doing good works such as ingenuity, restoration of the material and cultural heritage of generations.

On April 24, 2018 the President of Turkmenistan G.Berdimuhamedov paid a visit to Uzbekistan. As part of the visit, the President of Turkmenistan took part in the opening ceremony of the bust of Turkmen poet Mahtumkuli Firogi in the yard of the Uzbek-Turkmen Friendship House in Urgench district. Modern houses for Turkmen families living in Khorezm have been erected. As a result of the visit, more than one thousand Turkmen students are currently studying at Urgench State University.

REFERENCES

1. Adrienne Lynn Edgar (2007). Tribal Nation: The Making of Soviet Turkmenistan. Princeton University Press. p. 18.
2. Mahmud Kashghari Devoni Lugotit Turk. Introduction. Translated by S. Mutallibov-Tashkent, 1963. -p.-27.
3. Radjapov D. Қўш эл фарзандиман. (I have dual nationality) –Urgench: Khorezm, 2010.-p.-43.
4. Archive Khiva Khanate, notebook, 98, p. 26; notebook 21, l. 175a; notebook 91, l.; note 46, l. 126; notebook 26, l. 86a; notebook 24, l. 646; notebook 64, l. 546;
5. Vasilieva G. P. Ethnic processes in Western Turkmens in the era of late feudalism (XVI-XVIII centuries.).
6. [http://uza.uz/oz/politics/turkmaniston-Prezidentining O'zbekistonga-davlat-tashrifiga-doir-20-04-2018](http://uza.uz/oz/politics/turkmaniston-Prezidentining-O'zbekistonga-davlat-tashrifiga-doir-20-04-2018).
7. Kalaivani Selvaraj, Girija Sivakumar, Vishnu Priya Veeraraghavan, Vijaya S Dandannavar, Geetha Royapuram Veeraraghavan, Gayathri Rengasamy. "Asparagus Racemosus - A Review." Systematic Reviews in Pharmacy 10.1 (2019), 87-89. Print. doi:10.5530/srp.2019.1.14
8. Sun, X., Jia, Z.A brief review of biomarkers for preventing and treating cardiovascular diseases(2012) Journal of Cardiovascular Disease Research, 3 (4), pp. 251-254. DOI: 10.4103/0975-3583.102688