

## **ETHNOGENESIS AND ETHNIC HISTORIOGRAPHY OF CENTRAL ASIAN GYPSIES.**

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**Abstract.** This article deals with the study of ethnogenesis and ethnic historiography of Gypsies living in the *Surkhan oasis*. *Based on ethnographic data, the author analyzed the problem based on existing scientific literature and studied the existing specific aspects of the issues of studying the ethnoculture of the Gypsies of the Surkhan oasis. In addition, the distribution of Gypsies around the world is scientifically justified in the article.*

In the conditions of deep globalization taking place in the world, the influence of consolidation characteristics is accelerating in ethnocultural processes. Therefore, preserving the unique characteristics of the small number of ethnic groups living scattered in the world and protecting their ethno-culture from various influences is considered one of the important tasks of today. That is why many scientific research institutions are increasingly interested in researching the history of ethnos and factors that show the unique aspects of nations and peoples.

Germany, Bulgaria, Great Britain, the Czech Republic, Canada, Israel, the USA, and Russia have studied the many thousand-year-old Gypsy culture, traditional lifestyle and adaptation to natural and geographical conditions, and their social relations. is being studied. In world ethnography, there is a special field called Gypsy studies (Synology) for studying the history, language, and culture of Gypsies.

Germany's Bonn University - in the ethnological analysis of socio-economic relations of the peoples along the Amudarya River, the process of globalization, the lifestyle of ethnic groups, and the ethnic and local characteristics of the traditional culture of the Gypsies in the ethnological aspect, UN (FAO), (FIBL), (FOAM) scientific research in this field is being carried out by scientific centers.

Gypsies have been living together with Uzbeks in the Surkhandarya region for several centuries. Clarifying the ethnic and local characteristics of the traditional culture of the gypsies of the oasis, studying the reasons for preserving the social and collective way of life, and studying the specific aspects of their national traditions is a profession of great scientific and practical importance. is enough It is desirable to study the uniqueness of aspects related to values.

about the ethnic history of Gypsies was first given in "Shahnoma" by Abulqasim Firdavsi. However, the events related to the gypsies mentioned in the source can be accepted as a product of artistic fabric.

However, it is no coincidence that the Iranian historian Hamza Isfakhani, who lived and wrote in the middle of the 10th century, also recorded a similar story. The difference is that in the information given in Isfakhani's work, it is written that 12,000 singers were sent as recruits. The ethnonym "Zott" is considered to be the Arabic form of the ethnonym "Jat", and Hamza Isfakhani created it in this language.

Considering that Isfakhani lived half a century before Firdausi, the historical work was not based on the literary work, but the literary work was written based on the historical work. In any case, both evidences indicate that the Gypsies originated from India in the 5th century AD.

An analysis of Gypsy, Jogi, Moltoni, and other ethnonyms in the region indicates that they originated from India.

Gypsies have entered Central Asia since the 5th century, some of them through Iran. The first large-scale migration and settlement of Gypsies to the territory of Bukhara dates back to Amir Temur's conquest of India, i.e., the 14th century. This process continued during the time of his descendants. Migrations did not stop in the following centuries. Archival data confirm that Gypsies entered Bukhara at the end of the 19th century.<sup>1</sup>

Alisher Navoi's "Mahbub ul Qulub", "Baburnoma" by Zahiriddin Muhammad Babur, "Shajarai Turk" by Abulghozi Bahadirkhan, "Ubaidullanoma" by Mir Muhammad Amin Bukhari mention the names of gypsies. information is provided<sup>2</sup>.

In particular, Hazrat Alisher Navoi's "Chor Devan" contains the following verses about Uzbek gypsies:

I wish for good, but the king wishes for a noble family

Call me a gypsy and a Hindu, call and recite.

Or: O Navoi, you are so old, I have a prayer for you

Mirza and miracle to the king, recitation, and call to the khan.

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<sup>1</sup> ЎзМА. И-3-ф., 1-р., 186-иш, 85-88-варақлар

<sup>2</sup>Alisher Navoi. Mahbub ul-Qulub. -Tashkent: Ghafur Ghulam, 1983. -B.38; Zahiruddin Muhammad Babur. Boburnoma. - Tashkent: UzSSR FA publishing house, 1960. - B. 424; Abulgaziy Bahadir Khan. Turkish genealogy. - Tashkent: Cholpon, 1992. -B. 151; Mir Muhammed Amin - iBukhari . Ubaidullah - no . Tashkent : Fan . 1957. -S. 226.

Through these lines, Alisher Navoi shows that there were caste relations in the society in which he lived. Therefore, these verses indicate that the Gypsies of this period were representatives of ordinary people.

The information about Gypsies in Mirza Babur's "Boburnoma" is particularly noteworthy. It is noted that the Gypsies of India, like the Gypsies of Mowarounnahr, perform various entertainments. However, the games performed by the Indian gypsies are somewhat more complicated than those of the Movarounnahr gypsies<sup>3</sup>. The analysis of these lines shows that Mirza Babur, who spent his youth in Movarounnahr, saw the gypsies living there and was a direct witness to the entertainment games they performed. The same thing allowed him to compare Indian gypsies with Mowarounnahr gypsies.

According to TFKiseleva, "Gypsies are considered to belong to the "low" and "Khazarian" castes of Indian society, and they originate from several tribal associations." In some sources, Gypsies belong to the "dom" caste<sup>4</sup>.

Ethnographer A. Shile has scientifically proven that the land of Gypsies is India. According to the work, when Amir Temur's army entered India, business gypsies volunteered to serve as spies and food suppliers to the army to ensure their safety. Together with Amir Temur's army, the Gypsies went to Samarkand, the capital of the country, and Bukhara, a large city.<sup>5</sup>

Gypsy groups, after leaving India, their ancient homeland, must have lived in Arab countries for more or less time before coming to Central Asia. The reason for this is the fact that the dialect of many gypsies in the region contains Arabic words, and they call their secret language " *Arabic*" and call themselves <sup>6</sup>"*cousins of the Arabs*".

In 1901, it was recorded that 3000 Gypsies lived in the Bukhara Khanate. In ancient times there lived cousins named Arab-sha and Gharib-sha. Bukhara Arabs spread from the first, and Gypsies from the second. In 1875, the Hisor expedition, led by NAMAev, the first Russian scientist who conducted research in the eastern regions of the Bukhara Khanate, conducted research in all regions of the country. It provides information that the majority of the population of the Bukhara region is

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<sup>3</sup> Beaubourg Zakhridin Muhammad . Boburnoma ... –B. 324.

<sup>4</sup> T.F. Kiseleva. Gypsies of the European part of the USSR and their transition from nomadism to sedentary life. Abstract of Ph.D. dissertation, Moscow State University , 1952.

<sup>5</sup>(Shile A. Gypsies 1878

<sup>6</sup> Nazarov H. Influence October revolution on situation and life Central Asian gypsies ( on example , gypsies living in the city Samarkand and Samarkand region ).And secondary ref. PhD dissertation . – Moscow , 1970 . P. 25.

inhabited by Uzbeks, Tajiks, and Central Asian gypsies. Issue #44 of the newspaper "Turkestanskije Vedomosti", published in Tashkent on November 29, 1875, contains interesting information about Mazangs, Gypsies, and Jogis.

**The Mazangs** lived in a settled place. Men are engaged in agriculture. Their women used to go from house to house in the villages to sell jewelry that was needed by the local population.

**Gypsies** are similar to that of European Gypsies. On hot days, they live in a hut made of reeds and reeds. They settle in the fields near the village and live for several days or weeks. They are engaged in horse-trading. Sieves, ladles, spoons, bowls, plates, and other household items are made from wood. Women are engaged in fortune-telling and folk medicine. In winter, they rent a place from nearby houses.

In winter, women and children go around begging, even if they don't need it.

**Jogis** consider Hisor as their homeland. A large number of Jogis live in the northeastern part of the Khysar region. The Jogis are engaged in agriculture. In addition, they make spoons, poles, horse saddles, shovels, and jewelry from wood. Hats and belts are sewn. Residents make everything they need for their needs. Gypsies and Jogis only marry girls<sup>7</sup> from their clans.

According to Russian orientalist, Doctor of History VFMinorsky, the term "Gypsy", which is widespread in Central Asia and is the general name of all Gypsies, is related to Luri, which was considered an Indian city in ancient times, and Arabic authors called this city Arur or Ghur (Alnur)<sup>8</sup>.

Historian Friedrich Gelwald divided the "Luri" and "Luristonians" into two groups known as the big luri-"luri bakhtari" and the small luri-"luri feili". The word "Luri" in Persian means "singer", "player", or "poor". Over time, their name changed and became the basis for the emergence of the ethnonym "Gypsy".<sup>9</sup>

Russian and Soviet orientalist Mikhail Stepanovich Andreev states that the origin of the ethnonym "Moltoni" is directly related to the name of the city of Molton (now a ruined city in the Islamic Republic of Pakistan).<sup>10</sup>

Many researchers directly associate the origin of the ethnonym "Jogi" with India. According to the Soviet linguist, ethnographer Lexa Manush, "the ancestors of the

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<sup>8</sup> Minorsky V . Luli ... S.-442

<sup>9</sup> Gelwald F. Natural story tribes and peoples . Volume II. – St. Petersburg : Publication A.S.Suvorin , 1883. – P. 534

<sup>10</sup> Andreev M.S. Some results ethnographic expeditions in Samarkand region in 1921 .. -P.126

Gypsies, indigenous people of North-West India, belonged to the shudra (or dasa) varna in the caste system existing in ancient India and believed in the god Shiva.<sup>11</sup>

Gypsies form the basis of the Yoga Kashmiri Shiva doctrine that spread throughout India. In India, those who believe in the teachings of Shiva also call Shiva Maha Yoga and depict him in the form of a dervish.

The word "Jogi" is used in Hindi in the sense of "dervish, beggar", and in Afghani, the term "Jogi" in addition to the meanings of "yoga" and "dervish" has the adjective meaning "It is also used in the meaning of "yellow".

Gypsies did not enter Uzbekistan, especially the Surkhan oasis, at one time. The migration route of Gypsies is along the India-Afghanistan-Uzbekistan route or India-Iran-Afghanistan-Uzbekistan, India-Afghanistan-Tajikistan-O' carried out in the direction of Uzbekistan. Most of the gypsies living in Uzbekistan entered through the India-Afghanistan-Tajikistan-Uzbekistan route. Surkhandarya, Kashkadarya, Samarkand, and Jizzakh, which are bordering regions of Uzbekistan with Tajikistan, have a large number of Roma communities, who came from Tajikistan's regions such as Hisar Valley, Kurgantepa, Panjikent, and Khojand.

Gypsies of the Surkhan Oasis are divided into three groups: First, local gypsies (whose ancestors settled between two rivers long ago and consider themselves local). They called themselves mugat or natives of mugat. Also, Uzbeks and Tajiks called them Gypsies, Jogis, and Moltons.

The second is Afghan Gypsies or Afghan Jogi, who call themselves Afghan Mugat or Kovuli. Local indigenous peoples living around them also call them Afghan gypsies or black gypsies. The third is a cook (sogutarosh, kosatarosh). The local indigenous people living around them called them sokataroshes

According to the results of field research, there are currently more than 10 Roma groups in the Surkhan oasis. It is noteworthy that, unlike the Uzbek people, the word "grandfather" is added to their ethnonyms. Among them, are Grandfather Abdurahim, Grandfather Abduraim, Grandfather Dilmurod, Grandfather Ashurali, Grandfather Yormat, and Grandfather Ghulam. At the same time, sometimes these clan names can be said without adding the word "grandfather". Each Gypsy connects his ethnicity to one or another clan. In turn, the above seeds are further divided into small branches, for example, the companion seed is divided into the following branches: The Abdurayim clan was a branch of the Niyaz Urganji clan.

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<sup>11</sup> Shivas and gypsies Manush Lexa . Cult // Soviet ethnography . 1979. No. 6.–P.76.

Under the influence of the ethnic-social and ethnocultural processes in the region, the improvement of the lifestyle of the Gypsies, their traditional occupation of begging, and the fact that they engaged in other professions were the reasons for the change in their material life. Of course, this process is not the product of the recent past, but the product of a historical-social event that occurred during a long historical period. Today, they recognize themselves as Uzbeks and recognize themselves as Gypsies from an anthropological point of view, as well as from the point of view of economic types and material and spiritual culture, as representatives of the cultured local population.

Gypsies in the Surkhan oasis were formed based on their unique local characteristics as a result of ethnocultural processes lasting several centuries. They have established close ethno-cultural ties with the Uzbek and Tajik peoples during their centuries-long coexistence with other peoples.

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