

**OF THE POPULATION OF SOUTHERN HISAR MOUNTAIN  
REGION ABOUT GENEALOGICAL TRADITIONS (IN THE CASE OF  
THE VILLAGE OF SAIROB)**

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**Abstract:** in the article, the author analyzed the issues of genealogical traditions, customs, ceremonies, ethnic and territorial identity of the inhabitants of Sairob village, located in the lap of the Hisar mountain ranges, based on historical and ethnographic sources, ethnographic materials, based on available scientific literature, research results, and the author's field materials.

**Keywords:** Sairob , family-relative groups, local-ethnographic group, family trees, genealogy, identities, professional identity, ethnic identity, rural areas, Sairobs, chigatoy.

Another large Chigatai village is located in the village of Sairob, located on the right bank of the Sherabad River, on the ancient trade route, which is now the main Uzbek transit route. N.A. Kislyakov noted that Sairob also consisted of 13 villages.

According to the information of B. Karmisheva, Sairob chigatoy consists of the following four related groups: "keldik", "mardoni", "arbohi" and "setti urug" <sup>1</sup>. Studying genealogical legends, historical sources, folklore materials, and oral history preserved in various regions of Uzbekistan is of great importance in restoring the historical memory of the neighborhood, generation, and clan. For example, in genealogical traditions, the tradition of knowing one's ancestors, seven fathers, seven generations, and seven generations, has continued to this day. This tradition is especially well preserved in mountainous regions.

The village of Sairob in Uzbekistan, known for its ancient plane tree and abundant spring, is located on an ancient trade route, and we see that it is divided into several villages. According to researcher N. Kislyakov, it is divided into 13 villages: Ilolyk, Kapchigay, Kabuti, Chinor, Ganda, Paikum, Kali-Kurgan, Kyzyljar, Kuduk, Kali-Mushkul, Obgir, Minjok, Bodomchilik <sup>2</sup>.

"Nimdaha" clan, which is divided into small groups such as "Avlodi Keldik" and "Avlodi Mardoni" in villages such as Ilaliq, Kabuti, Chinor, Paykum, Kali-Kurgan of Sayrob village, and in villages such as Kyziljar, Kuduq, Kali-Mushkul, Obgir, Minjoq, Bodomchilik. "Turkoni" clan, which is divided into small groups such as "avlodi etturk" and "avlodi arbob", lives <sup>3</sup>.

Informants explain the name Sairob with a Tajik word in the form of sair-ob, that is, a hot spring, a spring with boiling water. However, they have conducted research directly on place names. If we turn to T. Nafasov's ethnolinguistic

<sup>1</sup> Karmysheva B.Kh. Some data on the ethnogenesis of the southern and western regions of Uzbekistan. // Kratkie soobshcheniya Instituta etnografii AN SSSR. - Vyp . 27. - 1957 . - P. 19.

<sup>2</sup> Kislyakov N.A. Sayrobskie Tajiki. / SE. 1965.- #2.- S. 26.

<sup>3</sup> Kislyakov N.A. Sayrobskie Tajiki. // SE . - 1965 - No. 2.- P. 26.

analysis, he emphasizes that the origin of this name is a Turkic word, and it is the same word in origin as the name Sairam. That is, in the past, Turkic languages that when the river water splits into two and deepens the valley, the place that remains higher in the middle is recognized as Sairam<sup>4</sup>.

Informants also provide information that the plane tree is several times older than the spring and that the spring appeared in relatively later periods and was repaired and brought to this state in this place<sup>5</sup>. Indeed, the use of Turkic names in the microtoponyms listed above can be explained by N. Kislyakov's opinion that the significant influence of the Turks led to the emergence of Turkic elements among the Sairob Tajiks<sup>6</sup>.

The village of Sairob is located on the eastern slopes of the southernmost branch of the Hissar mountain range - the Boysun mountain range, and the northern part of the Kohitan mountain range - the Suvsiz mountain range. Currently, about four and a half thousand people live there. In Uzundare, located northwest of the village of Sairob, academician E. Redvelazde began excavations in 1991. Archaeologist K. Sheiko continued in 2014. Uzundare was a defensive fortress built on the border of Sogd and Bactria at the beginning of the 3rd century BC. The length of the fortress walls is 900 m, the width of the wall is 3.5 m, and it is built of stone and mud. There are a total of 10 minarets of various sizes on the fortress walls, which are rectangular or square in shape. Their distance is from 25 m to 170 m. There are 11 towers at the entrance of the castle, which allows you to

<sup>4</sup> Nafasov T. Why is your village called that? – Tashkent, 1989. – P. 69.

<sup>5</sup> Field materials. Darband village. 2024.

<sup>6</sup> Kislyakov N.A. That work. 26-be t.

watch all the roads coming from the southeast. The thousand-year-old maple trees in Sairob are proof that it was a place where people lived in ancient times.

In Sairob, there was a unique collective leadership of elders - the "sardor" senior man managed 60-70 households. The second, the kadu senior man, managed 50-55 households (families). In the remaining small villages, Tajik groups called Turkoni lived, which were divided into smaller groups such as Avlodi Et Turk and Avlodi Arbab. Elder Bekendi Arbab managed 40 households (families). Chorshanbi Amin managed 60 households (families) and was called the senior man.

The spring water in the village of Sairob, located along the "Great Uzbek Tract" from Termez to Tashkent, is distinguished by its richness in natural minerals and healing properties. The population uses the spring water to engage in agriculture. They grow vegetables such as wheat, barley, corn, potatoes, tomatoes, flax, and sesame on their homesteads. Dozens of apple varieties, pomegranates, quince, pears, cherries, almonds, plums, figs, apricots, dates, pomegranates, several varieties of mulberry, various grapes, and citrus fruits are planted in the Sairob gardens. The main trees are several varieties of poplar and willow trees. The population is engaged in subsistence farming in the foothills, growing peas, wheat, barley, and alfalfa for fodder.

The Sairob Mountains are rich in medicinal plants, wild trees, and shrubs. These include isiriq, rowan, sassiq kovrak (robah), bitter almond, jiyda tugdona, maple, juniper, irlgay, uchkat, pistachio, boyi madaroron, chuchuk miya, tulip, namatak, ruyan, sorrel, yalpiz, zira, almond, wormwood, anzur onion andiz, deer grass spinach, bangi devana, dog grapes, and plants such as. The root of one of

these medicinal plants, the leaf of another, the flower of another, and the stem of another can be used. There is also a healing mummy.

The people of Sairob are also engaged in animal husbandry. Many households have large cattle, sheep, goats, horses, and poultry. There were fifty to sixty heads of thoroughbred horses working in the farm. For example, the farm horses nicknamed Tanka, Chagir, Gajdum, Kalta, Jiron, and Kashka, which are famous not only in Uzbekistan, but also in Turkmenistan and Tajikistan, can be cited.

According to informants, Sairob used to have many rabbats, caravanserais, and mosques. After Uzbekistan gained independence, two large mosques were built in the village of Sairob. Folk medicine is also developed in Sairob.

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