

ECONOMIC TRAINING OF ETHNIC GROUPS OF THE SURKHON OASIS

Sobirov Jamshidbek

*Andijan State University
3rd year student of the Faculty of history*

Annotation: *all elates and peoples of the world have gone through a rather complex ethnic process. Because each Ethnos has been formed during a long historical period as a result of contact with different Ethnos, sometimes moving from one place to another, mixing with other Ethnos, absorbing them or making them components. And this article will talk about the economic training of the ethnic groups of the Surkhon Oasis.*

Keywords: *Surkhan Oasis, ancient Bactria, Kushan state, Boysun mountain, Sherjon, Vandob, Zarabog, Karabakh, Poshyurd, Chakob, Khatak*

Over the centuries, ethnic units of the Uzbek people also developed this kind of tahlit. This process left a significant mark on the Surhan Oasis. Ethnic units are located in the Oasis according to the way they live. Each ethnic group has its own national culture, tradition, economic occupation and centuries – old history. Our native land. A. In the words of Karimov, "Surkhan is famous for the universe for the fact that the ancient cradles of world civilization are the ground for the ancient States of Bactria and Kushan." The naming of ethnic groups in the Oasis, preserved to this day, goes back to the X-XI centuries. Over the centuries, these ethnic groups have absorbed into themselves ethnic units that have formed a numerical disadvantage, creating a kind of national culture, customs and economic training. Since most of the Oasis ethnic groups were engaged in animal husbandry, they remained in cultural contact throughout the Oasis. Thanks to this, to date, the ethnography of various ethnic groups in the Oasis is practically no different from each other. The surkhon Oasis contains the gulf between Mount Boysun and the Bobotog ridges, and a large part of the area is formed by a steppe zone. The existing ethnic groups in these territories live in a sedentary and semi-sedentary way of life and economy. Half a sedentary lifestyle prevailed in this process.

Even in the Surkhan Oasis, one of the characteristic historical and ethnographic regions of Uzbekistan, several local types of the economy can be distinguished separately. 1. Large Oasis irrigation farming in the valley of large rivers. In this, the farming of lalmi (the lower adir part of the mountains) was also carried out with the haydov form of cattle breeding. 2. Microhavo irrigation farming on mountain and mountain slopes. In this, gardening, according to lalmi grain growing and livestock – pasture forms were carried out with the addition of crafts. 3. Driving on the slopes of the mountain and mountain – the conditional irrigation of pasture cattle breeding is carried out with the addition of farming and crafts. 4. In steppes and steppes, hay is the Mute of pasture cattle breeding, or sometimes accompanied by irrigation farming. While the first and second types of Agriculture belong to the population with a grassy and later irrigated farming culture, the next two types belong to the population with a more semi-sedentary lifestyle, and livestock in the economy is in the leading position. These types had certain differences, depending on the culture of farming, specific livestock traditions, as well as different branches of crafts, with different economic directions. Over the centuries, local ziroatanism has developed various methods of restoring land fertility and improving agrotechnical methods, fertilizing the soil, and methods such as irrigation and saline washing have been widely introduced. Local farmers have developed various methods and paths in the fields of

fieldwork, gardening and horticulture based on cultural and ethnic traditions. Agriculture was also differentiated by irrigation characteristics and crop species. For example, irrigated farming was called by local residents “juicy land”, “tirama” or “Obikor”, “Obi”, and irrigated lands “lalmi” or “spring”. The crops of the mountain villages of Boysun, Denov, Sariosia, Sherabad of the Oasis also used a number of spring and keriz waters with river waters. In particular, when irrigating the cultivated areas of the villages of Sherjon, Vandob, Zarabog, Karabakh, Poshgurd, Chakob, Khatak, Kyzylolma, Laylagon, located on the eastern slopes of the Kohitang mountains, korez named Aktosh, Yagubboykorez, Baz, Yarmakorez, Pastorakkorez, Bulakkorez were used. The farming of the ethnic groups of surkhon vokhasi was based on intensive irrigation farming, and in the ancient core of the togoldi Plains and large rivers, where it was very convenient to grow various cultural plants, the Oasis was formed in the form of irrigation farming. These types of farms include the middle and upper basins of the Surkhandarya and Sherboddarya, the Meadows through which it is irrigated. The main growing products included cereals. The grown wheat was floured in water mills. In the village of Kengdala, Boysun District, pre-modern water mills are working. The population in artificial irrigation farming oases, together with the production of various products, also bought the necessary means of production from residents of other types of farms, such as raw materials, semi-finished products, craft products. In the OASIS, the bellows were engaged in farming, as well as home farming. In this, mainly artisans prepared the products used in the farm. In the Surkhan oasis, from cereals: wheat, barley, rice, millet, oats, white oats, legumes, mosh, beans, peas, oil crops: sesame, flax are planted. From vegetable crops: onions, carrots, turnips, pumpkins, melons: melons, watermelons, cucumbers, technical crops: cotton, hemp, tobacco are planted.

In the Surkhan Oasis, such types of wheat as "Tuyatma", "akbugdoy", are planted. In the Oasis, such varieties of melon as: blueberry, Emir, chalk, white novvot, zarkokil, left-handed, otkalla, tirish, such types of watermelon as "lambiboy", hayitkara, porcelain watermelon, "Bozajin", black watermelon are planted, such types as pumpkin: pilaf kadi, left-handed, dostar kadi, "gum kadi", Jovkadi. The farmers of the surkhon oasis called the big mountains, the open lands "fields", and the lands were called wheat, cotton, rice, sesame, flax and melons, and the lands where vegetables and melons were planted inside the villages, and the beds were called "life" (yard). Most of the peasants used the land in three parts. In particular, wheat, barley, millet, sesame, mosh, flax were planted on larger areas. These crops required little water and watered 2-3 times during the season. This crop species was harvested at the same time in early ripe may and June. The lands from which the harvest was collected were called “angara”. The Angara fields were once plowed and instead planted with a second crop (i.e. an evening crop). Such types of crops included sorghum, late melons. Farms with a lot of land area drove the earth without planting anything in order to give rest to some cultivated areas and increase the fertility of the Earth, such lands were called “plows”. Crops sown in autumn were called” white crops“, and crops sown in spring were called” Blue crops". White crops included wheat and barley, while blue crops included melons and vegetable crops. New crop species have also entered Oasis farming due to lifestyle changes. Examples of such types of crops are tomatoes, potatoes, cabbage, rediska, eggplant and the like. Autumn crops were harvested in may-June, and spring crops in October-November. Oasis farmers have long been preserved and strictly adhered to certain accounts, which are extremely necessary in farming, a crop was planted and harvested according to the farming calendar. Both the winter months and the summer months were taken into account on the basis of the ninety-day calendar. In addition, the so-called Winter chilla and summer chilla were also kept, an account of forty days each. The Oasis farmers divided the year into the following months based on four seasons. Spring: hamal, savr, javzo. Summer: cancer, Assad, sumbula. Fall: criterion, Scorpio, arc. Winter: jaddiy, davl, hut. Depending on this season, the land was plowed, seeds were

sown, the harvest was harvested. Oasis farmers worshiped bobodehkan as the patron of farming. In addition, Khizr Khidr was considered the patron saint of abundance in farming. And father Hazrat Solomon was glorified as the patroness of water and mirobs. Also in farming, with the intention of obtaining a rich harvest, rituals such as the God of good, the dervishona, the Horn of oils, the Saints-Saints and the expulsion of a horse to the spirit of ancestors were also performed. An important branch of economic activity of the population of the Oasis has become important in the development and development of agricultural life. The development of farming depends primarily on the technical equipment and agrotechnics of the farm. Land-plowing and crop-planting weapons used in the farm farming in the Oasis have been formed for thousands of years.

In this article are given the importance, role, types of the family in modern society. Its development from ancient times till present is widely described in this article.¹

Including scientifically analyzed the development of small business and business, and the legal basis, at this time financially support small business and business, the latter is amended and the rules for this branch of national legislation are added.²

Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.³

The most important aspect of working with unorganized young people is that they are related to engaging in entrepreneurial activity. The author sought to reveal the philosophical essence of Uzbekistan's experience in this regard.⁴

The views of Western scholars on the transformation of higher education have been analyzed from a socio-philosophical perspective. The development of higher education in Uzbekistan has been studied through the prism of foreign research.⁵

The article is based on the didactic basis of drawing in fine arts classes. Written about developing their skills.⁶

Traditional types of ground handling weapons are now still used in farming. The main tools of Labor used in farming were the loin, hoe, plow, sickle, mole, soqa. The waist was made with a trigger as the main weapon in ground softening. The length of the waist was 25-27 cm wide by 20-23 CM, the length of the stem was 1.3-1.5 meters. Plow-the tip of the plow used to drive the Earth is made of iron and is called a pose. The pose was prepared by blacksmiths. The plow was added to the Ox through a yoke and a rake. The longitudinal and serrated parts of the plow are made of wood. (Appendix 1) crushing the cut of the driven yyers used the trowel to level the ground and pull the soil over the sown seed. There are 2 types of Mola, one with a large length of 3-3.5 m,made of perennial apricot and Mulberry wood. The width of the Mola was 40-60 CM.

The mole was also added to the Ox. When it was not possible to make a mole, a plow's shot was used instead. Mola's little one was 2-2.5 m tall and was pulled by a double ox or horse. The labor weapon widely used in farming was the hoe, and the hoe differed depending on size and shape. Hoe

¹ Nasriddinovich, A. A. (2020). The features of appearing family in modern society. *European science review*, (3-4), 69-72.

² TOLIBJONOVICH, M. T., & OGLI, G. O. R. (2020). Lombard Microcredit Organization Its Concept and Its Importance Today. *JournalNX*, 6(10), 109-111.

³ Tolibjonovich, M. T. (2021). EASTERN RENAISSANCE AND ITS CULTURAL HERITAGE: THE VIEW OF FOREIGN RESEARCHERS. *ResearchJet Journal of Analysis and Inventions*, 2(05), 211-215.

⁴ Abdumalikovich, E. A. (2018). Innovatory methods of working with unorganized youth. *European science review*, (9-10-1), 259-260.

⁵ Egamberdiev, A. (2022). HIGHER EDUCATION IN SOME WESTERN RESEARCH. *Thematics Journal of Social Sciences*, 8(2).

⁶ Yuldashevna, S. G. Didactic Fundamentals Of Drawing In Fine ARTS Classes. *JournalNX*, 851-853.

with a width of 30-32 CM with a length of 25-27 CM was widely used in earthworks, when leveling the ground when obtaining furrows. And small-sized Hoe was used to soften the base of plants and make chopsticks. Hoe was made in blacksmithing workshops, and hoe stalks were carved from Willow Wood. Farmers used a sickle to harvest crops such as barley, wheat, alfalfa, millet, sesame. The sickle is two branches, the first was called a small sickle, the second was called a back. Oasis farmers paid great attention to water conservation, therefore, the method of planting and watering was also chosen depending on the type of crop. Melons and gourds were watered as the floors of alfalfa and rice crops, taking furrows, vegetable crops and cotton rut. Plowing of the Earth was considered an important agrotechnical event and was carried out in the autumn months. The practice of Agriculture relied on traditional rich experience before starting planting, which required a lot from the farmer. The old peasant exhortation was followed. Particular attention is paid to the arrival of the year, the type and varieties of the crop. Oasis farmers watered and carried out agrotechnical measures depending on the conditions of each crop. To increase the fertility of the Earth and obtain a bountiful harvest, the Earth is regularly fed with local fertilizers. When fertilizing the Earth, mainly manure was used. planting of crops began with the introduction of hamal. And the autumn harvesting work was increased to Amla with the entry of the criterion. Agrotechnical measures such as plowing the land, crop rotation, leaving portov land played an important role in increasing productivity and raising farming. In the mountain and foothill areas of the Oasis, horticultural agriculture is much better developed. In the Oasis, gardening was not distinguished as a separate type of farm, but was considered one of the components of farming.

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