



HISTORICAL AND ETHNOLOGICAL ANALYSIS OF FAMILY TREES AND GENEALOGICAL TRADITIONS OF MACHAY VILLAGE.

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Abstract: Based on historical-ethnographic sources and primary ethnographic materials, the author analyzes the genealogical traditions, customs, rituals, and issues of ethnic and regional identity of the population of Machay village, located in the Hissar mountain ranges. The study is conducted using existing scholarly literature, research findings, and the author's extensive field data.

Keywords: Machay, family-kinship groups, generation, family trees, genealogy, identities, professional identity, ethnic identity, village districts, the Machay people, Chagatay.

ИСТОРИКО-ЭТНОЛОГИЧЕСКИЙ АНАЛИЗ СЕМЕЙНОЙ ИСТОРИИ И ГЕНЕАЛОГИЧЕСКИХ ТРАДИЦИЙ НАСЛЕДОВАНИЯ В СЕЛЕ МАЧАЙ.

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Аннотация. В статье автор анализирует вопросы генеалогических традиций, обычаев, обрядов, этнической и территориальной идентичности жителей села Мачай, расположенного в предгорьях Хисарского хребта, на основе историко-этнографических источников, этнографических материалов, а также имеющейся научной литературы, результатов исследований и полевых материалов автора.



Ключевые слова. Мачай, семейно-родственные группы, поколение, генеалогические древа, генеалогия, идентичности, профессиональная идентичность, этническая идентичность, сельская местность, мачай, чигатой.

The Machay region, nestled within the Boysun mountain ranges, is renowned in scholarly research for the Teshik-Tash cave. This site vividly reflects the life of primitive human communities, including their labor relations, the production of stone tools, and the discovery and domestic use of fire. The discovery of Teshik-Tash became a monumental milestone in the field of ancient history. The findings of prominent archaeologists and anthropologists such as A.P. Okladnikov and M.M. Gerasimov continue to serve as essential primary sources for specialists today. Following the explorations of experts like G.V. Parfyonov and S.K. Kabanov, Academician U. Islomov conducted archaeological research in the Machay-Kurgon cave in 1971. His work led to significant scientific conclusions regarding the evolution of human consciousness and lifestyle over millennia, including the transition from mountain dwellings to riverbanks and plains, the domestication of animals, and the development of fishing. These collective discoveries are recognized in science as the "Machay Culture."

Despite extensive archaeological data, written records on Machay are relatively scarce due to historical administrative shifts. Historians note that in the mid-18th century, the Boysun region was subject to the Hissar and occasionally the Guzar beyliks. According to the authors of "*History of Surkhandarya*," Boysun became an independent beylik of the Emirate of Bukhara following a public uprising in late 1868¹.

Russian researchers extensively documented the villages and towns of the Surkhan oasis. Their records detail trade routes, populations, and local occupations. For instance, topographer Petrov's 1884 travel notes describe the arduous route from the Kizilnaur River through the Kokkala Pass to Machay, noting: "*The road to Machay is quite suitable for pack animals, but requires bridges and leveling for cart traffic... Forage and firewood are abundant along the way*"².

Furthermore, Nikolai Alexandrovich Maev (1835–1896), a notable ethnographer and founder of the "*Turkestanское Ведомости*" newspaper, provided invaluable insights into the Emirate of Bukhara. In a letter to official A.A. Vaynberg, he remarked that the Hissar beylik, ruled by the Emir's son Said Abdul Mumin, was practically unexplored by Europeans at the time³ [3].

¹ Tursunov, S., Qobilov, E., Murtazoev, B., & Pardaev, T. (2004). *History of Surkhandarya (Surxondaryo tarixi)*. Tashkent: Sharq Publishing, p. 7.

² Petrov. (1884). *Putvye zametki klassnogo topografa titulyarnogo sovetnika Petrova* [Travel Notes of the Class Topographer Titular Counselor Petrov], pp. 76-77.

³ National Archives of Uzbekistan (UzRMA). Fund-1, Inventory 234, Case-236, Sheet 7.



Following official permission from Emir Muzaffar in the 1870s, Maev's expedition collected crucial data on the history of Boysun, Darband, Sayrob, and the Iron Gates (Temir Darvoza). The "Sketches of the Bukhara Khanate" (Buxoro xonligi ocherklari) was produced based on the expedition's final report. Published in Saint Petersburg in 1879 and translated into Uzbek by I. Botirov, the director of the Termez Museum of Local Lore, this book also mentions the name of Machay.

Genealogical Groups of Machay In Upper Machay (Yuqori Machay), genealogical groups such as *Avlodi Yarash*, *Avlodi Bekmurot*, *Avlodi Niyozmuhammad*, *Avlodi Roziq*, *Avlodi Nurum*, *Avlodi Quvvat*, *Avlodi Sohib*, *Avlodi Mo'min*, *Avlodi G'oz*, and *Avlodi Beshbek* reside. In Middle Machay (O'rta Machay), the lineages of *Avlodi Allob*, *Avlodi Shag'ol*, and *Avlodi Beshkal* live. In Lower Machay (Pastgi Machay), the population known as *Avlodi Taboqtarosh* and *Avlodi Mulloyi* has been living.

Among the Roziq lineage, there have been many educated and famous people from the ancestors and descendants of Mulla Roziq Oxun. The Roziq descendants are also called "Mulloyi." Apparently, this word might have been used in the sense of "mullah" or "educated." It is said that the great-grandfathers of Mulla Roziq lived in Shahrisabz, around Ak-Saray.

The Sohib Lineage (Avlodi Sohib): Three sons stand at the head of this generation: Qurbonnazar, Bobonazar, and Eshnazar. Qurbonnazar had many sons: Rahmonqul, Yaxshiboy, Ibod, Sariboy, and Shayna. Today, the descendants spread from the Rahmonqul branch of the Qurbonnazar line of the Sohib tribe are the majority. Rahmonqulboy had children named Mamatqul, Yoqub, and Turdiboy. Among the descendants of Mamatqulboy (son of Rahmonqulboy), there were a son named To'ychiboy and a daughter named Anor. To'ychiboy lives in Machay village; he has a large family, and his descendants are always in public service. Anor married Chori Safarqul o'g'li in the Muzrabod district. Yoqubboy has daughters named Fotima-Zuhra and Xadicha. Xadicha married Abdulla Bekpo'lat o'g'li, who belongs to the Nurum lineage. They have children and grandchildren.

The Yarash Lineage : Avaz Qoraqosh was famous in the Emirate of Bukhara and Movarounnahr as a wrestler (polvon) whose back never touched the ground and as a skilled rider (chovandoz). His son Yarash was also renowned, possessing large lands, livestock, and servants. His descendants lived in the Guldara village of the Yakkabog' district ⁴.

Origins and Identity The population living in Machay is divided into two large branches: Obixshoni and Mulloyi. As mentioned above, there are various opinions regarding where the ancestors of the Machayis came from. It is undoubtedly interesting for each of us to know the truth about this. Did they really come to this place, when, how, and for what purpose? Or, as some informants suggest, were they "migrated from India, Pakistan, or Afghanistan"? Most Machayis express the opinion that their ancestors have lived here for thousands of years, and

⁴ Fieldwork materials. Interview with Mahmadkarimov Tukhtamish (76 years old). Machay village, Surkhandarya.



some for about 500-600 years. The elderly easily remember 7-8 generations of their family tree (*shajara*), while the youth do not know it well. The word "avlod" (generation) is used here as a synonym for the word "pusht" (lineage).

In the research of the famous scientist M. Eshniyozov, valuable opinions are expressed about the ethnic groups in Southern Uzbekistan and Tajikistan, their customs, and especially their language characteristics and dialects. The ethnographer B.Kh. Karmysheva also conducted observations on the subject for many years. She noted: *"The Turks living in the Sheroboddaryo basin, especially along the Machaydaryo, Kichik O'radaryo, and Katta O'radaryo, state that they came from the banks of the Surxondaryo. They do not know more than 7-8 generations back. These Turks have seriously mixed with the Tajik Harduris (especially with the people of Machay). Due to intermarriage and similarities in lifestyle, it is very difficult to separate them. The only difference is that they have preserved their language characteristics. In the distant past, both peoples had the same lifestyle: nomadism, farming (especially grain cultivation), and livestock breeding with small cattle—sheep and goats."*

In several other studies by B.Kh. Karmysheva, a number of thoughts related to the ethnography of Machay and the Machayis are recorded. At one glance, she connects the Machayis with the Harduris and Turks of Boshchorbog', and in another case, with the Chagatays. She links the arrival of the Harduris in the Boshchorbog' and Machay areas with Xardurisoy or Harduri village on the Malyand River (a right tributary of the Topalangdaryo). The arrival of the Turks and Machayis is linked to the Turk and Harduri villages in the upper reaches of the Halqayor and Sangardakdaryo, especially Dahana village. She recorded the genealogy of the Sariqbiy descendants in 1954 and concluded that the history of the Boshchorbog' Harduris, Turks, and Machayis coming to the region dates back to the end of the 19th century and their ethnogenesis is one. Although these ethnographic sources are valuable, it is impossible to agree with these opinions. Because our information about Machay refutes this. Moreover, the permanent settlement of the Machayis here corresponds to the period after the second half of the 19th century. The reasons were the internal wars and conflicts during the reigns of Amir Nasrullo and Amir Muzaffar, the public protest movement against this policy, and the struggles of the beys of Shahrisabz, Yakkabog, Hissar, and others for disobedience, independence, and freedom. Specifically, the dissatisfaction and struggle against the separate peace treaty signed by Amir Muzaffar with Tsarist Russia, in which the Kenagas, Barlos, and Loqays were the leading forces, were factors. Under the oppression of the Emir's power, which crushed the resistance and freedom movement of the Shahrisabz, Kitob, and Yakkabog' beys with the help of Tsarist Russia, many tribes were forced to go to distant, peaceful areas, and many tribes and rebel leaders were retaliated against.

The shared lifestyle, common territory, religion, and identical customs of the Harduris and the Machayis led to their further consolidation and assimilation. At the core of this closeness, marital ties (*quda-andachilik*) played a crucial role. Between the Machayis and the Turks and Tajiks of Boshchorbog', these roots stretch back into the distant past. Even language



differences did not hinder this process; a deep study of the history and composition of the population of Machay and Boshchorbog' in subsequent years reveals the profound roots of these interconnections, confirming a "maternal uncle-nephew" (tog'a-jiyan) blood kinship between these peoples. Similar observations can be made regarding the inhabitants of Darband, Qizilnavr, Kentala, Qizilmozor, and Xujadiyak villages.

The political events of the second half of the 19th century were also a primary reason for the indigenous population of Machay becoming so intertwined with the Harduris. The beys of Boysun and their ancestors were strictly linked with the Tajiks, Turks of Boshchorbog', and the Machayis. Several generations of Boysun beys took wives from Boshchorbog'. There are records stating that a blood relative of Jo'ra Qushbegi was one of the most influential clan leaders in Machay and served as his uncle; the head of the dynasty, known by the titles To'raqul Amin and Mulla Yo'ldosh-Allob, was a maternal uncle to the bey, and a representative of a large and influential dynasty known in his time as Mulla Chinni was considered an *amin* (official) to Jo'ra Qushbegi. The bey's sister and daughters were also given as brides to Machay. Umir Abdullaev, a beloved teacher residing in the "Qahramon" neighborhood of the Muzrabod district, was a close relative of Jura Qushbegi. Although the grandfathers of many Machayis were of Kenagas-Barlos origin, the changes during the historical process of the last two centuries have undoubtedly made significant adjustments to this ancient ethnic structure. This cannot be overlooked. Several dynasties in Machay have also intermingled through blood kinship and marriage with the Harduris, Turks, and Tajiks of Boshchorbog', as well as representatives from Xujadiyak, Darband, Kentala, Qizilnavr, and other villages.

According to Keldiyer Egamov (born in 1954 in Machay village), an archaeological expedition led by U. Islomov was conducted at the fortress (*qo'g'on*) of Machay village in 1970-1971: *"I also participated in that expedition. We excavated the shelter (kamar). The Machay cave is located in Machay village, Boysun district, Surkhandarya region. This cave is called 'Kurgon' among the locals. It stands about 70 meters high from the river valley between Upper Machay and Middle Machay. This place resembles a fortress (Kurgon) or a castle. According to some data, this place served as a fortification and fortress in various historical periods."* The Machay cave is 20 meters wide, 11 meters deep, and 2.5–3 meters high. This cave has been extensively studied by Academician A.P. Okladnikov (Hero of Socialist Labor and Laureate of the USSR State Prize), Academician U. Islomov, G.V. Parfyonov, and others. These studies opened a great door of knowledge for science regarding the history of humanity's ancient ancestors.

The history of the descendants of Turaqul Amin is quite long. He was born approximately in the second half of the 19th century. His father was Khudoyor Qushbegi. To'raqul Amin was a brother to Eshmurod Qushbegi, who later became the bey in Boysun, and he was the uncle of Jo'ra Qushbegi, who served as the bey of Boysun in the 1920s. The great-grandfathers of To'raqul Amin were *amlokdors* around the current Guldara village of the Yakkabog' beylik. Being an *amlokdor* was a high position in the Emirate; beyliks were divided into *amlokliks*.



Each *amlodik* governed several villages and properties. The *amlokdor* was responsible for supervision, tax collection, and the execution of the Emirate's orders.

It is known that in the second half of the 19th century, a precarious and disastrous situation prevailed in the Emirate of Bukhara. The disagreements between the Emir and the beyliks of Shahrissabz, Kitob, and Yakkabog turned into bloody wars many times, causing unnecessary bloodshed. There are records that during the reigns of Amir Nasrullo and Amir Muzaffar, troops were deployed against the beyliks 32 times, involving up to a thousand soldiers during these actions. During the periods when Bobobek and Jo'rabek were rulers in Shahrissabz and Kitob, the confrontations between the Emirate and the beyliks reached their peak. These beyliks were regions where the Kenagas, Barlos, and Loqay tribes lived densely, and they consistently cooperated and supported each other along with the Tajiks, Harduris, and Durmans. Amir Nasrullo and Amir Muzaffar constantly persecuted the rebellious, disobedient beyliks and the tribes that supported them. The fame of the first Uzbek general, the fiery commander and fearless hero Jo'rabek Qalandar o'g'li (Bey of Kitob), and the ruler of Shahrissabz, Bobobek Hakimbek o'g'li (from a large branch of the Kenagas tribe), was high. These beys were undoubtedly the patrons of the Kenagas-Barlos people and were the standard-bearers of the struggle for freedom and independence in the Emirate.

The ancestors of Turaqul Amin also held high respect before the Emir of Bukhara. Consequently, this influential dynasty participated in resolving many issues at the state level. Due to such reasons, before the invasion of the territory by Tsarist Russian troops, To'raqul Amin, his relatives, and close associates moved eastward. In the new location, To'raqul Amin and Avaz Qoraqosh continued their state service. In this position, the official performed the important task of accounting for various types of taxes on land, property, and livestock, collecting them, and delivering them to the Emir's treasury. Thus, Machay became a permanent home for them and their descendants. Nearly two centuries have passed since the time To'raqul Amin lived. Such a long historical process has erased the history of families, dynasties, and even major political events from people's memories. However, the history of those who led the people, like Turaqul Amin, has been passed down from mouth to mouth and has reached the present day.

The descendants of Turaqul Amin are divided into four main branches. The Jura branch has branched into seven lineages through his sons. The descendants of Mengliqul, Kholiq, Ermat, Amonturdi, Kichin, Juma, and Esonturdi live in all districts of our region. The Ortiq branch is divided into the Khushboq and Rayimshukur sub-branches. The Rajab branch is divided into seven, and according to some data, eight sub-branches. The Kenja and Chori sub-branches of this network are well-known. People such as Abdulla Kenjaev and Ataql Choriev, who were elders of the people, proved themselves through labor, considered humanity their adornment, and served the people throughout their lives, are among them.



The Khojamyor branch, belonging to the descendants of To'raqul Amin, branched out into his sons named Mirzo Khojamberdi and Turaboy. However, we have little information about these dynasties. Those turbulent years hid the traces belonging to thousands of people in their depths. To'raqul Amin was a member of an influential family and was the brother of Eshmurod Qushbegi, who served as the Bey of Boysun. This dynasty is a lineage that came to Machay relatively later to live permanently. The fact that Eshmurod Qushbegi and Jo'ra Eshmurod o'g'li were beys in Boysun undoubtedly led to a large distribution of land and water in the Machay territories. Countless fertile rain-fed lands and pastures in the region were gifted and deeded to influential and wealthy individuals. To'raqul Amin, as a member of an influential family, became the owner of thousands of hectares of land; due to these reasons, he remained permanently along the banks of the Machaydaryo, and his descendants turned into a large family tree.

To'raqul Amin held great influence in the Emirate of Bukhara and served in state affairs. The title of *amin* was not given to him in vain. He operated in the position of assistant to the tax collector. It is known that, at the same time, the ancestors of Turaqul Amin were craftsmen. In Shahrisabz and Boysun, they were engaged in wood carving, making wooden objects, and trade. Making household items from wood, especially dishes and plates, and trading them was their main profession. For this reason, this dynasty is also called "taboq tarosh" (plate carvers). This term is linked to their profession.

In the genealogy of To'raqul Amin and his children, Kichin, Mengliqul, Rajab, Kholiq, Esonturdi, Ortiq, and others have a special place. The children of Kichin include: Hamro Polvon, Jumaqul, Bahor, and Sharbat. Hamro Polvon was matchless in strength and lived in the Denov district. He wrestled with many famous wrestlers. Especially the struggle with the great "Ayik" (The Bear) brought him fame. The children of Hamro Polvon, including Normurod and others, live in the Shurchi and Denov districts. Wrestling is also an ancestral and grandfather's profession inherited by them. Jumaqul was also a wrestler but mainly chose the profession of shepherding. He has a son named Ibroim. The children and grandchildren of Ibroim live in the Muzrabot district.

Another son of To'raqul Amin was Rajabboy, who served as an elder in Machay. His children were Umrqul and Kenja. Kenja Rajab had many children, among whom Abdulla Kenjaev was a notable figure. Abdullaboy was an exceptionally sociable, hospitable, and kind-hearted person and leader who helped everyone. He contributed significantly to the establishment and development of the Muzrabod district. In his later years, he held influential positions in the "Komsomolobod" state farm, particularly serving as a section chief in the area of the current "Qahramon" neighborhood, working diligently for the interests of the state, the people, and his fellow villagers. Among the other descendants of Kenja Rajab ugli, Saylov served as the chairman of the Machay village citizens' assembly, while his brother Sobir is the director of School No. 40 in Machay. Many more warm words could be said about other representatives of this dynasty.



The branches descending from To'raqul Amin's son, Mengliqulboy, include the Boiqobil, Eshqobil, and Toshboy lineages. The representatives of the Jovli and Jaylov (from the Ortiq branch), Atamurod (from the Kholiq branch), and the **Avaz** Polvon (from the Sapar branch) lineages are famous not only in Boysun, Muzrabod, and Denov but also far beyond ⁵.

Conclusion

In conclusion, various genealogical groups reside in Machay: in Upper Machay, the lineages of *Avlodi Yarash*, *Avlodi Bekmurot*, *Avlodi Niyozmuhammad*, *Avlodi Roziq*, *Avlodi Nurum*, *Avlodi Quvvat*, *Avlodi Sohob*, *Avlodi Mo'min*, *Avlodi G'oz*, and *Avlodi Beshbek*; in Middle Machay, the *Avlodi Allob*, *Avlodi Shag'ol*, and *Avlodi Beshkal* lineages; and in Lower Machay, the populations known as *Avlodi Taboqtarosh* and *Avlodi Mulloyi*.

The population living in Machay village is divided into two major branches: Mulloyi and Obixshoni. It is estimated that the Mulloyis arrived from Shahrisabz, Kitob, and Yakkabog and settled permanently here around the 1850s. The Obixshoni Machayis, however, came to the Machay territories in the 18th century from Turk and Harduri villages in the upper reaches of the Halqayor and Sangardakdaryo. These family-clan genealogies (Obixshoni and Mulloyi) preserved in Machay have served as a factor for the long-term survival of regional and ethnic (*Chagatay*, *Uzbek*) identities across historical periods. Furthermore, the family-clan unions and genealogical traditions preserved to this day have ensured the uniqueness of professional identities among the Machayis.

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