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GENEALOGICAL TRADITIONS OF THE INHABITANTS OF THE VILLAGE OF DARBAND AS A HISTORICAL SOURCE

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Abstract

In the article, the author analyzed the issues of genealogical traditions, customs, rituals, ethnic and territorial identity of the inhabitants of the village of Darband, located in the heart of the Hisar mountain range, on the basis of historical and ethnographic sources, ethnographic materials, on the basis of available scientific literature, research results and the author's field materials.

Keywords: Darband, family-relative groups, local-ethnogroup, family-trees, genealogy, identities, professional identity, ethnic identity, rural areas, Darbands, Chigatoy.

Introduction

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.

Based on ethnographic observations, it is observed that genealogical narratives and family trees of origin have been preserved in the population living in the southern foothills of the Hisar mountain range, i.e. in the village of Darband in Boysun district of Surkhandarya region.



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of Darband is located between the southernmost branch of the Hissar mountain system - the western part of the Boysun mountain range - Sarymask and Chulbair, and the northern part of the Kohitan mountain range - Susiz mountain.

Toponymic scholar T. Nafasov says that this name is actually a word (relief types and forms), and the name of the village comes from it, and gives the explanation that “darband” means a barrier, threshold, doorway; the entrance to the road passing through the mountains; a narrow, cramped place in the ¹gorge. Archaeologist Sh. Rakhmonov, who directly conducted research on the historical fortification “Iron Gate”, also clarifies: “its meaning comes from Tajik “dar” - door and “band” - closed, meaning “closed door”, and it was also a reference to the closed and strong nature of the famous Iron Gate near the village”².

During the Bukhara Emirate, the Hissar region was administratively divided into ten principalities at that time, namely the Guzar, Sherabod, Boysun, Denov, Yurchi, Hissar, Baljuvan, Kulob, Kurgantepa and Kabodiyan principalities, which were divided into estates. The Darband and Fayzabad estates were personally entrusted to the emir himself. In other cities and villages, the estate duties were assigned by the beks. According to the elders, the Darband estate was directly subordinate to the Bukhara emir. In ancient times, the inhabitants of Darband constantly guarded the road to the gorge. According to the local historian P. Shoimov, one of the Darband elders, Safar Bekmat, said that in the 6th-7th centuries his ancestors were the guards of the Iron Gate and collected state duties from Indian and Chinese merchants traveling to Western countries. For this reason, their ancestors were called "rahdar" (owner of the road)³.

The historical memory preserved in the village of Darband is often associated with the historical fortifications near the village, known as Temir Darvoza, Temir Kapig, and Darvozai Ahanin. At the same time, there are opportunities to restore micro-history and values in various legends, ceremonies, and traditions related to historical memory, based on the family genealogies preserved in the village.

¹Nafasov T. Tolkovyy slovar toponymov Uzbekistana: (Yuj. r-ny Uzbekistana) / T. Breathing . - Tashkent: Uzbekistan, 1988. - S. 57.

²Rakhmanov Sh.A. Novye dannye o stene na Zheleznyx vorotax // ONU. No. 1-2. 1994. - S. 49.

³Field records . Darband village 2023 , Srednevekoveye pamyatniki Surkhandari. /Arshavskaya 3.A., Rtveldadze E.V., Hakimov 3.A. Tashkent, 1982. - S. 58.



Therefore, ethnographic observations conducted in the village of Darband showed that a unique genealogical heritage has been preserved. The village of Darband is divided into many villages. According to the well-known ethnographer B.Kh. Karmysheva, these are listed as 11. ⁴However, subsequent studies have shown that there are not 11, but 21 (Kapchigay, Zangovod, Chambul, Maschitsafet, Kurgan, Espandiyor, Dashticheri, Kyzylkishlak, Bozorsoy, Surkhi, Kushasiya, Birambar, Chamshikhalima, Kaynarkishlak, Chovdi, Sangchil, Atabazar, Gurum, Sesanga, Koskak Yolguzbulak) villages. ⁵Around this village, the Uzbek-Kungrat villages of Dahanaijom, Khojabulgan, and Shurob were located, and they used the vast hills here as pastures for their livestock. According to informants, the Maschitsafed village of Darband, known in Uzbek as Akmachit, was inhabited by **the Akpichak and Kal divisions**, which are part of the Kungrad **clan**. Later, for some reason, the Darbandi Chigatai settled there⁶. In the 1924 zoning materials, 4,978 Tajiks were registered in the Darband Volost (including the villages of Darband, Sayrob, and Punjab) ⁷. 1363 people were registered in Darband ⁸. In the field studies of these villagers, it was found that specific family-kin groups are divided into patronymics. They are scattered in a mixed manner in the above-mentioned villages in Darband ⁹.

- The problem is that they are multiple and have 5 branches;
- Buchchagi - they also have 5 branches;
- Shodi x ojagi - kamanli 5 horns organization will do .

These family-kinship groups have been intermarried with each other since ancient times. They have also been intermarried with the Tajiks of Sairab, Punjab, and Baysun to some extent. The Shekhani clan of the Punjab village of Jumala claims to be related to the Shekhani branch of the Muamilaqi clan of the Darband village and consider themselves to have come from Afghanistan.

⁴ Karmysheva B.Kh. Essay on ethnic history of Yuzhnykh district in Tajikistan and Uzbekistan. - M.: 1976. - S.

⁵ Kayumov A. XX century at the beginning Uzbekistan in the territory ethnic condition - Tashkent . 2015 – B. 80.

⁶ Kayumov A. Usha work . – P. 81.

⁷ Materialy po rayonirovaniyu Sredney Asiai. Kn. I. Territory and population of Bukhari and Khorezma. Ch. I. Bukhara. Ch. II. Khorezm. - Tashkent: 1926. - S. 278-279. Table. 15.

⁸ This zoning in his work 1363 Tajiks of Darband population wrong in a way city to the population plus calculated .

⁹ This information Dardandlik is 85 years old Haidar From Saint in 1996 researcher A. Kayumov by writing taken .



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The leading occupations in the Darbandi economy were animal husbandry, farming, gardening, wood and stone processing, carving, carpet weaving, and other handicrafts. Darbandi women were mostly occupied with various professions at home, while men were engaged in trade, wrestling, and horse racing, gaining fame and fame in these fields.

Many traditions of the past have been preserved in the daily life of the Darband people. For example, the villagers do not lock their doors, their courtyards are left open, and fruits, eggs, milk, and yogurt are given away for free. A few years ago, neighbors even gave each other meat for free.

The people of Darband pay special attention to building. The tall houses, decorated with wooden carvings, have porches and beautiful rooms, and their unique stone foundations are not found anywhere else. The interior of the house is decorated with various patterns on carpets, felt, suzana and other fabrics made by the women of Darband.

Traditions with traces of Zoroastrianism and fire worship have been preserved to this day. These include lighting lamps for certain ceremonies in homes, circling the fire around the heads of patients, and passing the bride between the fires lit on both sides of the gate.

According to Islamic teachings, women are forbidden from attending funerals. However, until the late 1980s, women in Darbandi would go to the cemetery to mourn their deceased relatives, their hair loose and their voices wailing loudly. If the deceased relative was young, they would dye their clothes blue and mourn for up to two years¹⁰. Men, on the other hand, would shave their heads and mourn. They would not bury the deceased next to their own family.

Such family and clan lineages preserved in Darband were a factor in the preservation of various genealogical (muomilaqi, bucchak, shodikhojagi) and, ultimately, territorial (Darbandi, Boysun, mountaineer) ethnic (Chigatai, Tajik) identities over long historical periods. At the same time, family and clan associations and genealogical traditions that have survived to this day have ensured the uniqueness of language and professional identities among Darbandis.

¹⁰Field materials . Boys Darband district . village . 2023 .